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NOTES

n.1 See colophon, c.3.

n.2 Pekar Zangpo, *mdo sde spy'i rnam bzhag* (2006), 18.

n.3 This depiction of Śākyamuni as a Vairocana emanation has its precedent in a sūtra that was never translated into Tibetan but exists in Chinese translation: the *Brahmajālasūtra*. This sūtra introduces the Buddha Vairocana as the primordial buddha who is the source of ten billion Śākyamunis who exist simultaneously in ten billion different worlds. This sūtra should not be confused with the *Brahmajālasūtra* that exists both in the Pali canon and in the Tibetan Kangyur (Toh 352).

n.4 See Peter Alan Roberts, trans., *The Ten Bhūmis* (<https://read.84000.co/translation/toh44-31.html>), Toh 44-31.

n.5 There is evidence for Mahāyāna sūtras originating in northern India. In his *Genealogies of Mahāyāna Buddhism*, Joseph Walser argues that the “core portion” of *The Perfection of Wisdom in Eight Thousand Lines* (Toh 12, *Aṣṭasāhasrikāprajñāpāramitā*) was most probably written in the second half of the first century in Mathura, which is located in present-day Uttar Pradesh. He also offers the tentative conclusion that it was written by “a Sarvāstivādin monk residing at Buddhadeva’s Guhavihāra outside of Maṭṭhī.” See Walser (2018), 242.

n.6 Osto notes that Etienne Lamotte, Edward Conze, and Nalinaksha Dutt all regard the Mahāsāṃghika as the source of the Mahāyāna tradition. See Osto (2008), 157, n. 5. Paul Williams argues that at least some Mahāyāna sūtras emerged from the Mahāsāṃghika: “There can be no doubt that at least some early Mahāyāna sūtras originated in Mahāsāṃghika circles. In the *lokottaravāda* supramundane teachings we are getting very close to a teaching well-known in Mahāyāna that the Buddha’s death was also a mere

appearance; in reality he remains out of his compassion, helping suffering humanity, and thence the suggestion that for those who are capable of it the highest religious goal should be not to become an Arhat but to take the Bodhisattva vows, embarking themselves on the long path to a supreme and totally superior Buddhahood.” See Williams (2009), 21. This view has been contested by a number of scholars, however, including Paul Harrison, who maintains in his “Searching for the Origins of the Mahāyāna: What Are We Looking For?” that it is impossible to draw a clear connection between the Mahāyāna and a single sect, maintaining instead that the Mahāyāna was a loose set of related movements that cut across Buddhist India. For a fine summary of scholarship concerning the origins of the Mahāyāna, see Osto (2008), 105–16.

- n.7 Toh 127. See translation in Peter Alan Roberts, trans., *The King of Samādhis Sūtra* (<https://read.84000.co/translation/toh127.html>), 84000: Translating the Words of the Buddha, 2018.
- n.8 Osto (2008), 108–9.
- n.9 *Bodhisattvagocaraupāyaviṣayavikurvāṇanirdeśa*, Toh 146. See English translation in Jamspal 2010.
- n.10 See *Satyaka Sūtra*, folios 98.b–130.a.
- n.11 See *Satyaka Sūtra*, folios 132.b–133.a.
- n.12 *Saddharmapuṇḍarīkanāmahāyānasūtra*, Toh 113. See translation in Peter Alan Roberts, trans., *The White Lotus of the Good Dharma* (<https://read.84000.co/translation/toh113.html>), 84000: Translating the Words of the Buddha, 2018.
- n.13 This is found in chapter 4 of the *Satyaka Sūtra*, titled “The Teaching as a Single Yāna” (*theg pa gcig tu bstan pa’i le’u*). See *Satyaka Sūtra*, folios 94.b–98.b.
- n.14 Osto (2008), 5.
- n.15 *’phags pa bzang po spyod pa’i smon lam gyi rgyal po* (*Āryabhadracaryāprañidhānarāja*, Toh 1095).
- n.16 Osto (2008), 6, 113.
- n.17 Termed the *Navadharmas* (“Nine Dharmas”) or *Navagrantha* (“Nine Texts”), these works are (1) *Prajñāpāramitā*, (2) *Gaṇḍavyūha*, (3) *Daśabhūmi* (<https://read.84000.co/translation/toh44-31.html>), (4) *Samādhirāja* (<https://read.84000.co/translation/toh127.html>), (5) *Laṅkāvatāra*, (6) *Saddharma-*

pundarīka (<https://read.84000.co/translation/toh113.html>), (7) *Lalitavistara* (<https://read.84000.co/translation/toh95.html>), (8) *Suvarṇaprabhāsa* (<https://read.84000.co/translation/toh555.html>), and (9) *Tathāgatagūhya*. See Lewis (1993), 327, n. 15.

- n.18 Osto (2008), 4.
- n.19 Osto (2008), 129.
- n.20 Osto (2008), 4.
- n.21 Ōtake (2007), 93–94.
- n.22 The Stok Palace (vol. 34, folio 310.a), Lhasa (vol. 46, folio 341.b), Choné (vol. 94, folio 284.a), and Narthang (vol. 40, folio 340.a) editions read *shin tu rgyas pa chen po'i mdo sangs rgyas phal po che zhes bya ba/ byang chub sems dpa'i sde snod kyi nang nas sdong pos brgyan pa zhes bya ba chos kyi rnam grangs chen po las*. This could be translated, “the great Dharma discourse called the *Gaṇḍavyūha* from within the *Bodhisattvapiṭaka* called the vast *Buddhāvataṃsaka Sūtra*,” which suggests that the *Buddhāvataṃsaka* is a type of text known as a *Bodhisattvapiṭaka*. Urga (vol. 38, folio 362.a) has *sangs rgyas phal po che zhes bya ba/ shin tu rgyas pa chen po'i mdo las/ byang chub sems dpa'i sde snod cing / sdong pos rgyan pa zhes bya ba*, which could be translated as “the *Bodhisattvapiṭaka* and *Gaṇḍavyūha* from the Mahāvaipulya sūtra called the *Buddhāvataṃsaka*,” although *cing* grammatically should follow a verb, not a noun, and it could well be an error for *kyi nang* when that is pronounced “chi nang.” This, like the aforementioned colophon from Dunhuang, suggests that both *Bodhisattvapiṭaka* and *Gaṇḍavyūha* are titles for one and the same work. By contrast, the Degé (vol. 38, folio 362.a) and Kangxi (vol. 60, folio 263.a) read *shin tu rgyas pa chen po'i mdo/ sangs rgyas phal po che zhes bya ba las/ byang chub sems dpa'i sde snod kyi nang / sdong pos brgyan pa zhes bya ba chos kyi rnam grangs chen po las*. This could be rendered, “From the Mahāvaipulya sūtra called the *Buddhāvataṃsaka*, from within the *Bodhisattvapiṭaka*, the great Dharma discourse called the *Gaṇḍavyūha*,” meaning that the *Gaṇḍavyūha* is from the *Bodhisattvapiṭaka*, a collection of bodhisattva teachings, and has been included in the *Buddhāvataṃsaka*. In other words, the *Gaṇḍavyūha* is contained in the *Bodhisattvapiṭaka* that is contained in the *Buddhāvataṃsaka*—a statement that would not seem to make much sense.
- n.23 Osto (2008), 4.
- n.24 Osto (2008), 130.
- n.25 Osto (2008), 11.

- n.26 Osto (2008), 5.
- n.27 Osto (2008).
- n.28 Van Norden (2019).
- n.29 Fontein (1967), 117. Fontein (2012), 1. See also Revianur (2018), 577.
- n.30 Fontein (1967), 118.
- n.31 Fontein (1967), 120–21.
- n.32 *si tu chos kyi 'byung gnas*, folio 205.a.
- n.33 D. E. Osto, “The Supreme Array Scripture (<http://www.douglasosto.com/the-supreme-array-scripture>),” accessed July 6, 2021.
- n.34 Toh 352 in the Kangyur.
- n.35 *rnam par snang mdzad chen po mngon par rdzogs par byang chub pa rnam par sprul pa byin gyis rlob pa shin tu rgyas pa mdo sde'i dbang po'i rgyal po*.
- n.36 *sems kyi rgyal pos dris nas grangs la 'jug pa bstan pa*, folios 348.b–393.b.
- n.37 According to the Sanskrit. There is no division into chapters in the Tibetan, see Introduction i.65. In Śikṣānanda's eighty-fascicle Chinese translation (hereafter, “the Chinese”), this is presented as the thirty-ninth sūtra in twenty-one fascicles, from 60 to 80. Each fascicle bears the title 入法界品 (*ru fa jie pin*), number 39, and a serial number ranging from 1 to 21; for example, fascicle 60 is entitled 入法界品第三十九之一 (*ru fa jie pin di san shi jiu zhi yi*), the first segment of the thirty-ninth sūtra, *Entry into the Realm of the Dharma*.
- n.38 According to the Sanskrit and such Kangyurs as the Degé, which have *shes pa dam pa'i ye shes*. Lithang and Choné Kangyurs have *shes rab dam pa'i ye shes*. Yongle and Kangxi have *ye shes rab dam pa'i ye shes*.
- n.39 According to the Sanskrit. The Tibetan has *brtan pa dam pa'i ye shes*.
- n.40 According to the Sanskrit and the Chinese. The Tibetan *blo gros chen po'i gzi brjid* appears to translate from *mahāmatitejas*.
- n.41 This is followed in the Sanskrit by Samantaprabhatejas, which would have been translated into Tibetan as *kun nas 'od gyi gzi brjid*. The Chinese appears to have conflated these three similar names into one as 普吉祥威力 (*pu ji xiang wei li*).

- n.42 Construction from the Tibetan. Not present in the Sanskrit or the Chinese.
- n.43 According to the Sanskrit, the Chinese, and most Kangyurs, which have *shin tu rnam par lta ba'i myig*. Yongle, Lithang, Kangxi, and Choné have *rnam par dag pa'i* in error for *rnam par lta ba'i*. In the Sanskrit this is followed by *Avalokitanetra*, which is absent in both the Chinese and the Tibetan, most likely the result of a scribal omission due to the similarity of the names.
- n.44 In the Sanskrit and the Chinese this is followed by “the bodhisattva Samantanetra,” which is not present in the Tibetan.
- n.45 The Sanskrit has “bodhisattva mahāsattva.” The Chinese ends all names with “bodhisattva.”
- n.46 The Sanskrit has “bodhisattva mahāsattva.”
- n.47 The Sanskrit has “bodhisattva mahāsattva.”
- n.48 According to the Sanskrit and the Chinese. Not present in the Tibetan, probably as the result of an accidental omission in the process of copying, because of the names being similar.
- n.49 The Sanskrit has “bodhisattva mahāsattva.”
- n.50 Occurs last in the list of *-ketu* names in Sanskrit.
- n.51 The Sanskrit has “bodhisattva mahāsattva.”
- n.52 According to the Sanskrit and the Chinese. The Tibetan omits *dhātu*.
- n.53 The Sanskrit has “bodhisattva mahāsattva.”
- n.54 The Sanskrit has “bodhisattva mahāsattva.”
- n.55 The Sanskrit has “bodhisattva mahāsattva.”
- n.56 The Sanskrit has “bodhisattva mahāsattva.”
- n.57 The Sanskrit has “bodhisattva mahāsattva.”
- n.58 According to the Sanskrit. The Tibetan *ye shes ri bo'i blo* appears to be translated from *jñānaparvatabuddhi*. The Chinese reads 須彌光覺 (*xu mi guang jue*).
- n.59 In the Sanskrit the order of Vimalabuddhi and Asaṅgabuddhi are reversed.

- n.60 The Chinese translation uses the term 成就 (*cheng jiu*), which means “accomplished.” Sanskrit: *abhiniryāta*.
- n.61 The Sanskrit *samantabhadrabodhisattvacaryāpraṇidhāna* could also be interpreted, as is similarly found in Osto, as “the prayer for the bodhisattva conduct of Samantabhadra,” though this would more regularly be written as *bodhisattvasamantabhadracaryāpraṇidhāna*.
- n.62 According to the Sanskrit. The translation of the word *vijñaptiṣu*, which would have been translated as *rnam par rig byed*, appears to have been inadvertently omitted in the Tibetan, either from the Sanskrit manuscript it was translated from or at an early stage in the copying of the text. The Chinese translation has 至處無限 (*zhi chu wu xian*, “who had been to countless places”).
- n.63 According to the Sanskrit and the Chinese. The Tibetan appears to have inadvertently omitted “of the buddhas.”
- n.64 According to the Sanskrit *guṇa*. The word *yon tan* (the translation of *guṇa*) is absent in the Tibetan, and absent in the Chinese as well.
- n.65 According to the Sanskrit *anigṛhīta*. The Tibetan translates as the vague *mi gnas pa*, which could be interpreted as “not dwelling” or “unlocated.” Similarly, the Chinese describes their manifestations as 無所依止 (*wu suo yi zhi*, “nondwelling”) because they are in accordance with the aspirations of beings.
- n.66 According to the Sanskrit and the Chinese. The Tibetan inadvertently omits “wisdom.”
- n.67 According to the Sanskrit. The Tibetan appears to have translated *tshogs* from a manuscript in which *gagaṇa* (“space”) was corrupted to *gaṇa* (“crowd,” “class,” “group”) so that it meant “the range of activity of the crowd of tathāgatas.” The Chinese omits the description “that is as extensive as space.”
- n.68 According to the Tibetan *sgo* (“gateway”). The Chinese translation has 門 (*men*, “door”) as well. The available Sanskrit appears to have *sukha* (“bliss”) in error for *mukha* (“door”).
- n.69 According to *las* in the Stok Palace, Kangxi, Lithang, Yongle, and Choné Kangyurs. The others have *la*.

- n.70 According to the Sanskrit *vihāra* and the Chinese. The Tibetan appears to have inadvertently omitted it.
- n.71 According to the Sanskrit *kāya* and the Chinese. The Tibetan appears to have inadvertently omitted it.
- n.72 According to *kyis* in Degé and most Kangyurs. Lithang and Choné have *kyi*.
- n.73 According to the Sanskrit. The Tibetan appears to have *kyi* in error for *kyis* in all versions. The Chinese has 隨順 (*sui shun*, “according to”).
- n.74 According to the Sanskrit. The Tibetan has *rgyan* (“adornment”).
- n.75 According to the Sanskrit and the Chinese. The Tibetan has *rgyan* (“adornment”). The Chinese translates this as “how he had practiced.”
- n.76 The Tibetan has interpreted the compound as *bsgrub pa dang / rnam par 'phrul pa*, meaning “attainments and miraculous manifestations.”
- n.77 According to the Sanskrit *dakṣiṇa*, and *yon* in Stok Palace, Yongle, Narthang, and Lhasa. Other Kangyurs have *yon tan* (“qualities”). The Chinese translates as 布施功德 (*bu shi gong de*, “the merit of generosity”).
- n.78 According to the instrumental particle in most Kangyurs, including Stok Palace, but absent in Lithang and Choné.
- n.79 These three qualities (i.e., extensive as space, beyond example, and having adornments) appear only in the Tibetan. The Sanskrit and the Chinese have *mahākaruṇāśarīra* and 大悲為身 (*da bei wei shen*), both of which mean “the body of great compassion,” which is absent in Tibetan.
- n.80 According to the Sanskrit. The Tibetan has a genitive particle that connects this description with the following one.
- n.81 The Tibetan here and elsewhere translates *jagat* as *'gro ba* (“beings”) instead of its meaning as “world.” The Chinese translates as “the world” to describe the precious jewels as “the best of the world.”
- n.82 According to the Sanskrit. The Tibetan has a genitive particle that connects this description with the following one.
- n.83 According to the Sanskrit *rāja* and *rgyal po* in Stok Palace, Narthang, and Lhasa. Other Kangyurs have *rgyal ba*.
- n.84 According to the Sanskrit *divyātmabhāva* interpreted in Tibetan as “bodies of divine materials.” The Chinese interprets it as 天身雲 (*tian shen yun*, “clouds

of divine bodies”).

- n.85 According to the Tibetan. In Sanskrit this is divided into two descriptions: “Adorned by a rain from clouds of every flower, adorned by a profusion of a treasure of excellent flowers.” The Chinese has 華樹 (*hua shu*, “flowering trees” or “flowers and trees”).
- n.86 According to the Tibetan. “Trees” is absent in the available Sanskrit. The Chinese has 衣樹雲 (*yi shu yun*, “clouds of clothes and trees”).
- n.87 According to the Sanskrit. The Tibetan translates *paṭala*, here meaning “a mass or assemblage,” as *na bun* (“mist”). The Sanskrit *śarīra* here has the meaning of “world” or “universe” but was translated into Tibetan by its more general meaning of “body,” creating a meaningless sentence. The Chinese reads 一切大地 (*yi qie da di*), literally “all great lands,” which can mean the “world” or “universe,” either singular or plural. It describes the following clouds of incense as 一切如眾生形 (*yī qiè rú zhòng shēng xíng*, “in forms of all sentient beings”). Cleary has “form of all beings” while Osto has “body of the entire world.”
- n.88 According to the Sanskrit *jala* and the Chinese 網 (*wang*). The Tibetan appears to have translated from *rāja* (“king”). The word “powder” is absent in the Chinese.
- n.89 According to the Sanskrit *bimba*. The Tibetan translates as *'bru*, which could be taken to mean “grain.” Not present in the Chinese.
- n.90 According to the Sanskrit *adhitiṣṭha*. The Tibetan translates it as *byin gyis brlab pa* (“blessed”). The Chinese presents all these items as part of the manifestation without adding verbs to each.
- n.91 In the Sanskrit this is followed by “manifested the circles of followers in all buddha realms,” which is absent in the Tibetan and the Chinese.
- n.92 According to the Sanskrit and Tibetan later in the sūtra. At this point the Sanskrit omits *tejo*, while the Tibetan omits *rgyal po* (*rāja*).
- n.93 According to the Sanskrit. Tibetan has *bdug spos* (“incense”) instead of *rgyal mtshan* (“banners”). The sentence then repeats, so this is apparently an error.
- n.94 According to the Sanskrit and the Chinese. The Tibetan omits “flowers” and has a second repetition of the same sentences, so this omission is apparently an error.

- n.95 According to the Sanskrit. The Tibetan here is particularly corrupt and descends into gibberish: *mdangs 'byung bas thams cad kyi rdul gyi kha dog dang 'dra ba'i* ("through shining with light they are like the color of dust/atoms"). The Chinese does not mention "pores" and describes such jewels as "brilliant."
- n.96 According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of the last two syllables of its name (*rgyal mtshan*).
- n.97 According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of "clothing."
- n.98 According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of "clothing."
- n.99 According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of "clothing."
- n.100 The Sanskrit has the adjective *pāṇḍu* ("white").
- n.101 According to the *Mahāvīyutpatti*, the Sanskrit *śilā* should be translated as *man shel* ("crystal"), though here it was anomalously translated as *khra bo'i rdo* ("multicolored stone"), which may be why the adjective "white" in the Sanskrit was omitted. The Chinese translates *śilā* as 白玉 (*bai yu*, "white jade").
- n.102 Lithang and Choné have *sprin* ("clouds") in error for *spyen* ("eyes").
- n.103 Sanskrit: *sarvaratnadharmadhātvaḥśikharamahāmaṇiratnakūṭāgārān*, "kūṭāgāras of every precious material with gateways that looked out upon the realm of phenomena and pinnacles of great jewels." The Chinese is the same as the Tibetan.
- n.104 According to the Sanskrit and the Chinese. The Tibetan has two sentences, the first including *rin po che'i gos 'od 'phro ba* ("light rays from precious clothing"), and the second *bdug spos sna tshogs kyis rnam par bdugs pa* ("light rays perfumed by incenses and perfumes of all kinds"). The Chinese describes this as 香 (*xiang*, "incenses") without mentioning clothing.
- n.105 According to the Tibetan *sems can thams cad rab tu 'dzud pa*, which could also mean "entered into all beings." The Chinese of the Sanskrit *sarvasattva-prasthāna*, according to Cleary, means that the sounds are "of the abodes of all beings." According to Osto it means the sounds "of all beings." *Prasthāna* can mean "to set out for" or "origin." The Chinese describes the head adornment

as 出一切眾生發趣音摩尼王嚴飾冠 (*chu yi qie zhong sheng fa qu yin mo ni yan shi guan*, “crowns gloriously adorned with kings of jewels that emitted the sounds of all sentient beings”).

- n.106 According to the Sanskrit and the Chinese. The Tibetan appears to have inadvertently omitted part of the name: *rnam par snang mdzad kyi* [*dpal gyi smon lam gyi*] *snying po*.
- n.107 The Tibetan uses *sgra bsgrags pa* throughout this passage, but the Sanskrit has mostly *pramuñcan* (“emits”) and also has *nigarjan* (“roars”) twice.
- n.108 According to the Tibetan *skad* and the Chinese 語言 (*yu yan*). The Sanskrit has “mantras.”
- n.109 The Sanskrit has *nigarjan* (“roars”).
- n.110 In the Sanskrit the sentence ends with an additional description that is absent from the Tibetan and the Chinese: “...and with their bodhisattva bodies adorned with networks of kings of jewels that illuminated all realms.”
- n.111 According to the Tibetan. The Sanskrit has “gifts of clothing.” The Chinese mentions only recipients of generosity.
- n.112 According to the BHS *abhirocana*. The meaning in Classical Sanskrit would be “delighting.” Osto translates this from the Chinese as “illumination,” and Cleary translates it as “pleasing.” The Tibetan *mngon par mos par byed pa* would literally be “cause to have aspiration.”
- n.113 According to the Sanskrit *vyūha*. The Tibetan translates as *rgyan*, and the Chinese as 莊嚴 (*zhuang yan*, “adornments,” “jewelry”).
- n.114 According to the Sanskrit *anāyūha* and the Chinese 終無所來 (*zhong wu suo lai*). The Tibetan has the obscure *len pa med pa*.
- n.115 This and the previous quality are combined in the Sanskrit and the Chinese.
- n.116 According to the Sanskrit and the Chinese. The word “wisdom” is inadvertently missing from the Tibetan.
- n.117 According to the Sanskrit and the Chinese. Missing from the Tibetan.
- n.118 According to the BHS *vṛṣabhitā*.
- n.119 According to the Sanskrit *caritavikurvita*, which is translated into Chinese as 妙行 (*miao xing*). The Tibetan has *sbyong ba'i rnam par 'phrul pa*.

- n.120 According to the Tibetan *mngon du 'dor ba*. The Sanskrit *parākrama* means “exertion,” “strength,” and so on. The Chinese translates according to the Sanskrit as 勇健 (*yong jian*).
- n.121 According to the BHS *vijñapti*, translated in Chinese as 示現 (*shi xian*). Tibetan translates as *dmyigs pa* (archaic spelling of *dmigs pa*).
- n.122 From the Tibetan *grub pa*. The Sanskrit *nirvṛtta* could mean happiness, peace, extinction, or the state of nirvāṇa.
- n.123 The order of the first and second qualities in this list is reversed in the Sanskrit.
- n.124 According to the Sanskrit and the Chinese. “Dream-like” appears to have been inadvertently omitted from the Tibetan.
- n.125 Both epithets (i.e. *agra yuga bhadrayuga*; *mchog gi zung, bzang po'i zung*) refer to Śāriputra and Maudgalyāyana. Not mentioned in the Chinese.
- n.126 According to the Sanskrit. The Tibetan omits “wisdom.” The Chinese has “eyes of wisdom.”
- n.127 According to the Sanskrit *vṛkaśṛgāla* and the Chinese 豺狼 (*chai lang*). The Tibetan translates as “wolves and foxes.”
- n.128 According to the Tibetan. The Sanskrit has *sodyānamaṇḍalam* (“a circle of gardens”). The Chinese is similar to the Sanskrit.
- n.129 According to the Sanskrit and the Chinese. The Tibetan has “They had perfected the nature and branches of omniscient wisdom.”
- n.130 According to the Sanskrit. The Tibetan translates *vidyā* (“the science of medicine”) as *vidyamantra*, and *grahana* (“the acquisition of that knowledge”) as “the collecting of herbs.”
- n.131 According to the BHS *avatīrṇa*. Tibetan translates literally as *zhugs pa* (“enter”).
- n.132 According to the BHS *niryāta*. Tibetan translates literally according to the alternative meaning of “emerge” as *byung ba*.
- n.133 According to the Tibetan *mthong* and the Chinese 見 (*jian*). The Sanskrit has *prajānanti* (“know”).
- n.134 According to the Tibetan. The Sanskrit has *gotra* (“classes,” “types,” or “families”). The Chinese has “skilled in identification of all hidden

treasures.”

- n.135 According to the Sanskrit *śilpasuśikṣita*. The Tibetan has (in Yongle, Kangxi, and Choné) *don rtags* (“signs or proof of meaning”). Other Kangyurs such as Degé and Stok Palace have *dan* in error for *don*.
- n.136 According to the syntax of the Sanskrit. The Tibetan syntax is obscure.
- n.137 According to the Tibetan. The Sanskrit *akalperyāpatha* means “improper conduct” or “improper ascetic practices.”
- n.138 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.139 According to the Tibetan *lus*, presumably translated from *kāya*. The present available Sanskrit has *kārya* (“activities”), but *kāya* when this is repeated.
- n.140 According to the Sanskrit, Chinese, and Yongle, Narthang, and Lhasa versions of the Tibetan. Degé, Stok Palace, and other Kangyurs have *sems can* (“being”) in error for *sems* (“mind”).
- n.141 The Tibetan translates inconsistently as *shes* (“know”).
- n.142 According to the BHS meaning of *varṇa*, the Pali *vaṇṇa*, and the Chinese 相 (*xiang*). The Tibetan translates according to the most common meaning of the Sanskrit *varṇa* as an archaic term for color: *kha dog mdog*.
- n.143 According to the Tibetan. The Sanskrit is confusing, as the bodhisattvas are plural nominative, but there is a third-person singular for the verb “does not see.” Possibly the bodhisattvas should be in the plural accusative, in which case the verse could mean “[The world] does not see the great gathering of bodhisattvas / who have arrived from countless millions of realms to see the Jina.” The Chinese uses the second-person plural.
- n.144 According to the Sanskrit compound *cittagocara*. The Tibetan interprets it as “mind and range.” The Chinese translates it as 境界 (*xin jing jie*) rather than the usual term 心境界 (*xin jing jie*), omitting 心 (*xin*), the word for “mind,” probably to keep the same number of words in each line of the verses.
- n.145 According to the Sanskrit *aparājitaḥ* and the Yongle *pham myed* and Narthang *pham med*. Other Kangyurs have the incorrect *pham byed*.
- n.146 The order of this and the subsequent verse are reversed in the Tibetan translation; this inverse order is preserved here. The Chinese matches the order of the Sanskrit.

- n.147 According to the BHS *anirvṛta*. The Tibetan translates as *grub pa med pa* (“without production”). The Chinese has translated the second part of this verse as 知無變化法, 而現變化事 (*zhi wu bian hua fa, er xian bian hua shi*, “they know the unchanging instructions on Dharma, but manifest changing events”).
- n.148 According to the Tibetan. The Sanskrit can be translated as “the Buddha does not have a region.”
- n.149 According to the Tibetan, presumably from *deśānugaḥ*. The Sanskrit can be translated as “the Buddha does not go into a direction (*diśānugaḥ*).” The Chinese translation of this verse has considerable wordplay, using the common translation of the Sanskrit *diśānugaḥ* as 無量 (*wu liang*), which has the connotation of being inconceivable, without any quantifiable, measurable, or ascertainable feature, including direction and realm, contrary to its antonym 有量 (*you liang*). The verse in Chinese can be understood as “the state of enlightenment is neither 無量 nor 有量; the great Muni has gone beyond both.”
- n.150 Literally, “does not go beyond.” According to the Sanskrit, the Stok Palace, and the Degé *las*. Yongle, Lithang, Kangxi, and Choné have *pas*. The Chinese does not have the negative.
- n.151 According to the Sanskrit. The Tibetan has plural.
- n.152 According to the Sanskrit instrumental and Yongle, Narthang, and Lhasa *yi*s. Other Kangyurs have the genitive *yi*. “Looking through” is implied.
- n.153 There is a play on words in the Sanskrit, as *varṇa* has many meanings, including “color” as well as “class,” “caste,” “nature,” “character,” and “quality.” This play on words is lost in English and in the Tibetan. The Chinese interprets the term as 願 (*yuan*, “aspirations”).
- n.154 This verse is translated according to the Tibetan. The Chinese is similar to the Tibetan.
- n.155 According to the Sanskrit second-person plural. The Tibetan is ambiguous. The Chinese has “the various activities of the bodhisattvas” as the subject.
- n.156 According to the Sanskrit, Stok Palace, and Narthang *bu’i*.
- n.157 According to the Sanskrit *śodhana*, Chinese 清淨 (*qing jing*), and the Stok Palace *sbyong*. Other Kangyurs apparently have *spyod* in error for *sbyong*.

- n.158 According to the Sanskrit *pramocana*. The Tibetan has 'grel ba in error for 'grol ba.
- n.159 According to the Tibetan. The Sanskrit *vinīyante* means “guided” or “trained.”
- n.160 According to the Tibetan. The Sanskrit reads *saṃbuddha*. The Chinese is the same as the Sanskrit.
- n.161 According to the Sanskrit *suvicitra*. Tibetan has *bris* (“written,” “drawn”) in error for *bres*.
- n.162 The second half of the verse is in accordance with the Tibetan.
- n.163 According to the Sanskrit *mahā*. Stok Palace, Narthang, and Lhasa have *chen*, which matches the Sanskrit and the Chinese 大 (*da*, “great”). Degé and others have *can*; Yongle has *cen*.
- n.164 According to the Sanskrit. Presumably for lack of room in the Tibetan verse, “of buddhahood” is omitted. The Chinese has 無上覺 (*wu shang jue*, “supreme, unsurpassable enlightenment”).
- n.165 According to the Tibetan, which has two synonymous adjectives, while the Sanskrit and the Chinese have one adjective.
- n.166 According to the Sanskrit and the Chinese. The Tibetan has *rtaḡ par* apparently in error for *brtaḡ par* (“examine” as in Stok Palace).
- n.167 According to the Sanskrit. The Tibetan reads *de la sems skye med par bsaṃ*, which appears to mean “He thinks that the mind is birthless.” The Chinese translation appears to evolve around the word 思 (*si*), which functions both as a noun and a verb, meaning “thoughts,” “to think,” “that which/who thinks,” and so on: 智者應如是, 專思佛菩提; 此思難思議, 思之不可得 (*zhi zhe ying ru shi, zhuan si fo pu ti; ci si nan si yi, si zhi bu ke de*, “The wise one should be like this, dedicating his mind to the enlightenment of buddhahood. This mind is inconceivable; it is not knowable or obtainable [by contemplation]”).
- n.168 According to the Sanskrit and the Chinese. The Tibetan has either misread *baddha* (“bound”) as *buddha* or was translating from a manuscript containing that error. The result in Tibetan is “Although the buddhas continuously appear, the world remains fruitless.” The Chinese has 凡夫嬰妄惑, 於世常流轉 (*fan fu ying chang liu zhuan, yu shi chang liu zhuan*, “Ordinary beings suffer from illusions and confusions, continuously wandering in the world”).

- n.169 According to the Sanskrit. The Tibetan omits *jñānavikrānta* (*ye shes kyis rnam par gnon pa*), which was present in the earlier version of the name. Earlier in the Degé we find *non pa* rather than *gnon pa*.
- n.170 Literally “hundreds of ten millions.”
- n.171 According to the Sanskrit *punyatīrtha* (literally, “merit worthy”), a term used for places of pilgrimage etc., translated into Tibetan obscurely as *bsod nams stegs*. The Chinese has translated this line as 普生三世福 (*pu sheng san shi fu*, “He is the universal source of merits of the three times”).
- n.172 According to the Tibetan. “That brings joy when seen” is not present in the Sanskrit or the Chinese. This perhaps derives from a variant of *pradyota* (“light”) as *pramudita*.
- n.173 Literally *jinaurasāḥ* (“offspring of the jinas”), translated into Tibetan as *rgyal sras*, which is usually the Tibetan for *jinaputra* (“sons of the jinas”). The Chinese translates it literally as 佛子 (*fo zi*, “sons of the Buddha”).
- n.174 According to the Sanskrit. The Tibetan appears to have translated from a corrupted manuscript in which *akṣaya* was replaced by *jñāna*. The Chinese has expanded the second part of this verse into two: “gives teaching unceasingly and widely” and “displays unimpeded discriminating knowledge” as the second and third lines.
- n.175 The Sanskrit has just the one verb *udita*, which is doubled in the Tibetan to *shar shing 'byung* (“arisen and appeared”). This reads as *byung* in Yongle, Lithang, Kangxi, Narthang, and Choné, which appears more correct for a past passive participle. The Stok Palace version has *byang*, which is an error for *byung*.
- n.176 According to the Sanskrit *vośodhanaḥ* and the Tibetan *sbyong* in Stok Palace, Yongle, Kangxi, Narthang, Choné, and Lhasa. Degé has *spyod*. The Chinese interprets it this as 成就智慧身 (*cheng jiu zhi hui shen*, “has attained wisdom body”).
- n.177 According to the Tibetan *'od snang gsal ba* of Stok Palace, Narthang, and Lhasa. Other Kangyurs have *'di snang gsal ba*. The Sanskrit is *candrabhāsvara* (“moonlight”). The Chinese interprets this verse as, “On seeing the supreme two-legged being, if one can develop vast motivation, they will always be able to meet the buddhas and increase their power of wisdom.”
- n.178 According to the Tibetan, which gives the same name as earlier. The Sanskrit gives an alternate version of his name,

Dharmadhātutalabhedajñānābhijñārāja, which is the version translated into Chinese.

- n.179 According to the Sanskrit *śruti* and the Narthang and Lhasa *thos*. Other Kangyurs, including Stok Palace and Degé, have *mthong* (“see”). The Chinese has expanded this verse into two contrasting scenarios: “remain in the lower realms but always able to hear the names of the buddhas” versus “born in higher realms but temporarily unable to hear the names of the buddhas.”
- n.180 According to the Sanskrit and the Chinese. The Tibetan appears to have unintended omissions resulting in “the teaching of the succession of buddhas in the atoms of all the buddha realms...”
- n.181 According to the Sanskrit and the Chinese. The Tibetan appears to have misinterpreted “facing the bodhimaṇḍas” as meaning “the location of manifesting the essence, enlightenment.” The Chinese translates as 佛坐道場 (*fo zuo dao chang*, “the bodhimaṇḍas where the buddhas reside”).
- n.182 According to the Sanskrit *arambaṇataleṣu*, which the Tibetan translates as “grounds focused on.”
- n.183 According to the Sanskrit *sama* and the Chinese. The Tibetan has “in the atoms of all realms.”
- n.184 According to the Sanskrit *jina* and the Stok Palace, Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa *rgyal*. Degé has *rgal*.
- n.185 According to the Sanskrit *tatra* and the Stok Palace *de na*. Narthang and Lhasa have *ni*. Degé and other Kangyurs have *nas* (“from”).
- n.186 According to the Sanskrit syntax. In the Tibetan, “conduct” is separated from “delightful.” In the Chinese translation, verses 6 and 7 are a continuation of verse 5, sharing the same subject—the bodhisattvas. The equivalent of this line appears as the first line in verse 6, 皆住普賢行 (*jie zhu pu xian xing*), which can be understood as “all maintain excellent conduct” or “all maintain the conduct of Samantabhadra.”
- n.187 The Tibetan translates *sāgara* here as the *gang chen mtsho* (“ocean that is big”) as opposed to *rgya mtsho* elsewhere. Lithang, Choné, and Lhasa appear to have “corrected” it to *gangs chen mtsho* (“ocean of great snow”). The Chinese has 海 (*hai*, “ocean”).
- n.188 According to the Tibetan and the Chinese.

- n.189 According to the Tibetan. The Sanskrit has *sugati* ("a happy state") in the accusative. The Chinese translation has 身雲 (*shen yun*, "cloud bodies") as the subject of the first line, a term that denotes the numberless bodies of buddhas. The Chinese omits "the sugatas."
- n.190 According to the Sanskrit *bhūtyasyā mātrayā* and the Stok Palace and Degé *brnan*. Yongle, Lithang, Kangxi, and Choné have *bstan*. Not present in the Chinese.
- n.191 According to the Sanskrit *sama* and the Chinese. The Tibetan *khongs su chud pa* could mean "comprised within."
- n.192 According to the Tibetan and the Chinese. Here the Tibetan is presumably translated from a manuscript that read *nāmavarṇa* ("name and color") instead of the present Sanskrit editions that have *nānābala* ("various powers"). The Chinese has "name" and "color" as two features.
- n.193 According to the Sanskrit *pratiṣṭhāna*, the Chinese 住處 (*zhu chu*), and the Stok Palace, Narthang, and Lhasa *gzhi*. Other Kangyur have *zhing* ("realms").
- n.194 According to the Sanskrit *vyañjana*. The Tibetan translates as *yi ge* ("letters").
- n.195 According to the Sanskrit, the Chinese, and the instrumental *kyis* in the Stok Palace, Yongle, Kangxi, Narthang, Urga, and Lhasa Kangyurs. Degé has *kyi*. Also, the following part of the sentence is missing in all Kangyurs. The Chinese has "the great assemblies of bodhisattvas saw..."
- n.196 According to the Sanskrit and the Chinese. There has been an accidental omission of most of this and the following sentence in Tibetan.
- n.197 According to the Sanskrit and the Chinese. "Directions" is not present in Tibetan.
- n.198 According to the Sanskrit *kāya*. The Tibetan is inconsistent, as in conjunction with "beings" it translates *kāya* as *lus* ("body"). The Chinese translates literally as "body" (身, *shen*): "bodies of all realms," "bodies of all beings," omitting the word "directions."
- n.199 According to the Sanskrit *saṃjñāgata*. The Tibetan translates as *mying* ("name").
- n.200 There is the inadvertent scribal omission of a few words here so that this and the following direction in the list have been combined.
- n.201 At this point some words appear to be missing from the Tibetan.

- n.202 According to the Sanskrit *kāya*. The Tibetan is inconsistent, as in conjunction with “beings” it translates *kāya* as *lus* (“body”).
- n.203 According to the Sanskrit *śravaṇa*, the Chinese, and the Stok Palace *mnyan pa*. Degé, etc. have the corruption of *mnyan pa* to *mnyam pa* (“equal”). The Chinese has “seeing and hearing.”
- n.204 According to the Sanskrit and the Chinese. The Tibetan translates as “the atoms in ten incalculable buddha realms.”
- n.205 According to the Tibetan and the Chinese. The Sanskrit has *avarāṇa* (“obscuration”) instead of *ālambana*.
- n.206 According to the Sanskrit *asambheda* and the Chinese. The negative is not present in the Tibetan.
- n.207 According to the Sanskrit *sarvadharmapadapratīṣṭhānādhiṣṭhānādhiṣṭhita* and the Chinese. Missing from the Tibetan.
- n.208 According to the Sanskrit *vivaraṇa*. The Tibetan translates obscurely as “conduct through color.” The Chinese has 觀一切世間主色相差別 (*guan yi qie shi jian zhu se siang cha bie*), which can mean literally “perceiving different forms (色 *se*, ‘color’) and appearances (相 *xiang*, ‘appearance’) of all lords in all worlds.”
- n.209 According to the Sanskrit *pratipatti*. The Tibetan translates adverbially as *nan tan gyis*. The Chinese has 能修行如一切佛海功德道 (*neng xiu xing ru yi qie fa hai gong de dao*, “capable of practicing the path that enters into the ocean of qualities of all the buddhas”).
- n.210 From the Sanskrit *vamśa*, which was translated into Tibetan as *rigs* and into Chinese as 種性 (*zhong xing*).
- n.211 According to the Sanskrit.
- n.212 According to the Sanskrit *āvarta*, which was translated into Tibetan as *klong*, apparently in terms of its meaning “waves.” Not present in the Chinese.
- n.213 According to the Sanskrit *kṣaṇasambheda*. Translated in the Chinese as 普知 (*pu zhi*, “know fully”). The Tibetan *tha myi dad pa* appears to have been a translation from *kṣaṇāsambheda*.
- n.214 According to the Tibetan *rang bzhin dam pa*. The Sanskrit has *śarīragarbha*, “the essence of the body of...” The corresponding Chinese is 法界身 (*fa jie shen*, “body of the Dharma realm”).

- n.215 According to the Sanskrit *asaṅgāvbhāsa* and the Chinese. The Tibetan has *dus gsum gyi mu la mthar thug pa med pa*, “the limits of the three times being without conclusion,” which may be missing a verb.
- n.216 According to the Sanskrit *’anācchedya*. Translated into Tibetan as *mi ’phrogs pa* and into Chinese as 不斷絕 (*bu duan jue*).
- n.217 According to the Sanskrit *abhimukha* and the Yongle and Kangxi *mngon du mthar pa’i*. Other Kangyurs have *mngon du thar pa’i*. The Chinese has 十方普現身 (*shi fang pu xian shen*, “appearance and presence of the body in the ten directions”).
- n.218 According to the Sanskrit *vinaya*. The Tibetan appears to have translated this from a manuscript that had *viśaya* (“range,” “scope”) in error for *vinaya*. Omitted in the Chinese.
- n.219 According to the Stok Palace *de bzhin gshegs pa thams cad kyis mnan pa’i nyi ma gnon pa*. The Sanskrit *divasa* could mean simply “day,” *divasakara* (“day maker”) being the usual term for the sun, and has no verb associated with the tathāgatas. Other Kangyurs have *kyi* instead of the instrumental *kyis*. Narthang and Lhasa have the verb *mnan pa*, but other Kangyurs have the corruption *mnyan pa*. The Chinese has 念念中佛日常出現 (*nian nian zhong fo ri chang chu xian*, “the sun of the buddha(s) appears constantly in all instances of mind”).
- n.220 According to the Tibetan. The Sanskrit has *saṃtapa* (“burning”). The Chinese appears to interpret this differently as 一日中悉知三世所有法 (*yi ri zhong xi zhi san shi suo you fa*, “knowing all dharmas of the three times in one day”).
- n.221 According to the Sanskrit and the Chinese. The Tibetan has omitted “that emits the complete illumination.” The Chinese simply has 演說 (*yan shuo*, “that teaches” or “that illuminates”).
- n.222 According to the Sanskrit *atikrama*. The Tibetan translates as *’dzin pa* (“holding”). The Chinese has 見一切佛自在力 (*jian yi qie fo zi zai li*, “the miraculous power the perceive all buddhas”).
- n.223 According to the Sanskrit *garbha*. The Tibetan and the Chinese omit “of the essence.”
- n.224 According to the Sanskrit *śarīra* and the Chinese. The Tibetan translates as *rang bzhin* (“nature”). The Chinese omits “that has the memory.”

- n.225 According to the Sanskrit *sarva* and the Chinese 一切 (*yi qie*). Omitted in the Tibetan.
- n.226 According to the Tibetan. The Sanskrit has “with their comprehension pervading the entirety of the realm of phenomena in each instant of mind” as the beginning of an extremely long sentence.
- n.227 According to the Sanskrit *nānāratna* and the Chinese. “Jewels” has been omitted in the Tibetan.
- n.228 According to the Sanskrit *abhimukha*. The Tibetan translates as *mngon du gyur*, which could also mean “manifested.” The Chinese has 一切智智常現在前 (*yi qie zhi zhi chang zai qian*, “the omniscient wisdom has constantly manifested in front”).
- n.229 According to the Sanskrit. The Tibetan appears to have translated from a text that read *nimnānālaya* instead of *nirvāṇālaya* and can be translated as “they were completely absorbed into the nondifferentiation of basis through the pacification of all worlds.”
- n.230 According to the Sanskrit and the Chinese. The Tibetan combines this quality with the next, probably from a corruption of *pa* to *par*.
- n.231 According to the Sanskrit *pratiṣṭha*. The Tibetan translates as *phyin pa* (“gone to”).
- n.232 According to the Sanskrit. The Tibetan appears to take the second half of this compound and join it with the next compound.
- n.233 The Sanskrit *sagaravati* is here translated obscurely into the Tibetan as *gang can mtsho*. Lithang, Narthang, Choné, and Lhasa have *gangs* in error for *gang*. The Chinese describes the samādhi as 堅固不動 (*jian gu bu dong*, “enduring and unwavering”).
- n.234 According to the Tibetan *mdzod*, presumably translating from a text that had *kośa* and not *kauśalya* (“skill”).
- n.235 According to the Tibetan, which appears to have derived “destruction” from *saṃvarta* instead of *saṃvitti*.
- n.236 According to the Sanskrit. The Tibetan here breaks the compound into the two qualities of wisdom and power. The Chinese breaks it into 善觀諸法 (*shan guan zhu fa*, “skilled in investigating all phenomena”) and 慧根增長 (*hui gen zeng zhang*, “growth of the sprout of wisdom”).

- n.237 Literally “disk” with “sun” implied. The Tibetan reads [*nyi ma'i*] *dkyil 'khor*. The Sanskrit reads [*sūrya*]*maṇḍala*.
- n.238 According to the Sanskrit, the Chinese, and the Lhasa and Narthang division of the compounds.
- n.239 According to the Sanskrit *vyavaharaṇa*. The Tibetan omits this and has “attentive to the absence of features.” The Chinese reads 無相觀智 (*wu xiang guan zhi*, “insight or wisdom arising from the contemplation of featurelessness”).
- n.240 In the previous quality *nimitta* was translated into Tibetan as *mtshan ma* (“features”), and here it is translated according to its alternative meaning as *rgyu* (“cause”). Absent in the Chinese.
- n.241 Literally “disk” with “sun” implied. The Tibetan reads [*nyi ma'i*] *dkyil 'khor*. The Sanskrit reads [*sūrya*]*maṇḍala*.
- n.242 According to the Tibetan. The Sanskrit reads “all the buddhas.” The Chinese has 佛法身 (*fo fa shen*, “the Dharma body of the Buddha”), with no indication of plural or singular.
- n.243 According to the BHS meaning of *adhiṣṭhāna*, which has a number of meanings, such as “control,” but not “blessing.” It was translated into Tibetan as *byin gyis rlob pa*, which is regularly translated from general Tibetan usage into English as “blessing,” though that is not necessarily the intended meaning, particularly within the sūtras. The Chinese reads 現身 (*xian*, “appear,” “manifest”).
- n.244 According to the Sanskrit. *Vimaṇḍala* is the term used for the orbit of the sun or moon. However, the Tibetan has *mngon par 'du bya ba med pa'i rdzu 'phrul* (“miraculous actions without production” or “creation or composite activity”).
- n.245 According to the Tibetan and the Chinese. The latter reads 乘大智舟, 所往無礙 (*cheng da zhi zhou, suo wang wu ai*, “they traveled in the boat of great wisdom, moving without impediment”). The present Sanskrit has *gagana* (“space”) instead of *gamana* (“going”), and *pātra* (“vessel”) instead of *potra* (“ship”), so that the Sanskrit reads “they possessed the vessel that is the vehicle of the great wisdom of unimpeded space.”
- n.246 According to the Tibetan *kha dog* (literally, “color”), translating from a manuscript that had *varṇa*. The Chinese has “they manifested in forms (色 *se*,

‘color’) that accorded with the minds of beings.” The present Sanskrit has *bala* (“power”) instead of *varṇa*.

- n.247 According to the Sanskrit and the Chinese. The Tibetan could be interpreted to have divided this into two separate descriptions: dwelling in countless kalpas in one instant and having the wisdom of realization.
- n.248 From the Tibetan *phyogs myed* (literally, “without a direction”) and according to the meaning of the Sanskrit and the Chinese, which have “the ten directions.”
- n.249 According to the Tibetan *gzhol ba* and the Chinese. The Sanskrit has *samavasaraṇa* (“united,” “brought together”). The Chinese has “there is no place in any direction that they have not entered.”
- n.250 From the Sanskrit *susūkṣmodārāparamāṇuraja*. The Tibetan has “in extremely minute vast atoms.” Cleary translates from the Chinese as “atomic particles subtle and gross.” The Chinese simply reads “in each atom.”
- n.251 According to the Tibetan *kha dog myed pa*. The Sanskrit *suvarṇa* gives the meaning “excellent colors,” which is normally the case in Chinese translation, but not here.
- n.252 According to the Sanskrit *ekarūpa*. The Tibetan has *de lta bu’i* (“in that way”), presumably translating from a manuscript that had *evārūpa* in error for *ekarūpa*. Absent in the Chinese.
- n.253 According to the genitive *kyi* in Stok Palace, Narthang, and Lhasa.
- n.254 According to the Sanskrit *vrkṣa* (*vrkṣāṇa* is a BHS plural genitive). The Tibetan has *zhing* (“realm”) in error for *shing* (“tree”). Cleary has “trees and flowers.” The Chinese has 寶樹 (*bao shu*, “jewel-trees”).
- n.255 The Tibetan appears to have “are seated and proclaim,” although “those seated” is in the accusative plural. The Chinese has “in the sky above Jetavana” and positions it as the first line.
- n.256 According to the Tibetan. The Sanskrit *kṣetrādadhastāt* means “from under the ground of the realms” instead of *zhing rnams rgya mtsho’i* (“an ocean of realms”). The Chinese has “as numerous as atoms of all oceans in the ten directions.”
- n.257 The Tibetan interprets the compound *gandhārcipuṣpa* as meaning “perfumed light rays and flowers.” The Chinese lists burning incense 香燄 (*xiang yan*), flowers, and treasures.

- n.258 The plural instrumental indicates that the bodhisattva Samantabhadra is not specifically being named here.
- n.259 According to the Sanskrit *bhūmi*, the Stok Palace *shes pa'i sa*, and the Narthang Kangyur's *ye shes pa'i sa*. It is missing in the Chinese. Degé has *ye shes kyis* ("by wisdom"), apparently in error for *ye shes kyi sa*. Yongle, Lithang, Kangxi, and Choné have *ye shes pa'i sa bon* ("seed of wisdom").
- n.260 According to the Sanskrit *bhūmi*, the Stok Palace *shes pa'i sa*, and the Narthang Kangyur's *ye shes pa'i sa*. It is missing in the Chinese. Degé has *ye shes kyis* ("by wisdom"), apparently in error for *ye shes kyi sa*. Yongle, Lithang, Kangxi, and Choné have *ye shes pa'i sa bon* ("seed of wisdom").
- n.261 According to the Sanskrit *bhūmi*. It is missing in the Chinese. Degé has *ye shes kyis* ("by wisdom"), apparently in error for *ye shes kyi sa* as in the Stok Palace.
- n.262 According to the Sanskrit *bhūmi*. It is missing in the Chinese. Degé has *ye shes kyis* ("by wisdom"), apparently in error for *ye shes kyi sa* as in the Stok Palace.
- n.263 According to the Sanskrit and the Chinese. The Tibetan appears to be translating from a corrupted text and has "defeats the various kleśas and predispositions through the method of entering the capabilities of all beings."
- n.264 According to the Sanskrit. Missing from the Tibetan. The Chinese divides this into two, of which the second, 開悟 (*kai wu*, "become enlightened"), can be understood as "practices leading to enlightenment."
- n.265 According to the Tibetan. The Sanskrit has *yamanāgareṣu* ("in the cities of Yamas"). The Chinese has "palace of the king of Yamas."
- n.266 According to the Sanskrit and the Chinese. The Tibetan erroneously repeats *yi dwags* ("preta").
- n.267 According to the Sanskrit.
- n.268 According to the Sanskrit *satya*. The Tibetan has *bde ba* ("bliss") in error for *bden pa*.
- n.269 According to the Sanskrit *dharma*. The Tibetan has *las* in error for *chos*.
- n.270 According to the Sanskrit and the Chinese. The Tibetan includes a negative *myed pa*.

- n.271 From the Sanskrit *praṭimaṇḍala*. The Tibetan and the Chinese translate as “adornment.”
- n.272 According to the Sanskrit *sāgara* and the Chinese. Translated into Tibetan as *gang chen mtsho* (“the lake that is big”) instead of the usual *rgya mtsho* (“vast lake”) as in the *Mahāvīryūtpatti*, perhaps because the synonym *samudra* is translated as *rgya mtsho* in this sentence and the translator wished to create a synonym. This term is made more obscure in Narthang, Choné, and Lhasa, where it is incorrectly written *gangs chen mtsho* (“great snow lake”).
- n.273 The online Sanskrit (Vaidya) has *kūṭāgara*.
- n.274 According to the Tibetan *thams cad mkhyen pa'i chos*, presumably from a Sanskrit manuscript that had *sarvajñadharmā*. The Chinese has 一切智智無上法城 (*yī qiē zhī zhī wú shàng fǎ chéng*), which can mean “the towns of omniscient supreme Dharma,” probably a confluence of two Sanskrit terms *sarvajñāna* and *sarvajñadharmā*, or “the towns of supreme Buddhadharma” or “the supreme town of omniscient Dharma.” The present Sanskrit has just *sarvadharmā* (“all Dharmas”).
- n.275 According to the BHS *avaropita*. The Chinese translation emphasizes “planted deeply.” The Tibetan has *bskyed pa* (“generated”).
- n.276 *Aṣṭāpada* (“eight feet”) was the game board that was the ancestor of checkers and chess, and like them it consists of a board that is eight horizontal squares and eight vertical squares in size, resulting in sixty-four squares. It is a characteristic pattern of the ground in pure realms. In this segment, the Chinese uses the common term for “road,” 路 (*lù*), instead of 道 (*dào*) for “road” or “path.” The first feature of this road or path is 左右八步, 平坦莊嚴 (*zuǒ yóu bā bù, píng tǎn zhuāng yán*, “eight steps to his right and left is flat, even, and beautified”).
- n.277 In the Sanskrit and the Chinese, “emit from their ūṛṇā hairs.” “From their ūṛṇā hairs” is not present in the Tibetan. The Chinese describes how buddhas emit light from their ūṛṇā hairs when they are about to give teachings.
- n.278 From the Sanskrit *nīpatanti*. The Tibetan translates as *’char ba*, which could mean “shine on” or even “rise from.” The Chinese translates as “shine on his body and enter his body through the crown of his head.”
- n.279 The Sanskrit has “turned back with the miraculous power of bodhisattvas,” which is not present in the Tibetan or the Chinese.

- n.280 From the Sanskrit *prāg*. The Tibetan translates as *lta smos kyang ci smos*. The Chinese reads 況 (*kuang*).
- n.281 This repetition in Tibetan is not present in the Sanskrit or the Chinese.
- n.282 According to the Tibetan. The Sanskrit and the Chinese have “the residences, the divine palaces, and adornments that were made of a variety of jewels.”
- n.283 According to the Tibetan and the Chinese. The Sanskrit has *mantra*.
- n.284 From the Tibetan *brda'*. The BHS Sanskrit *saṃjñā* can also mean “idea.” The Chinese has 訓釋 (*shi xun*), “explanations.”
- n.285 According to the Sanskrit *samantabhadrāyāṃ bodhisattvacaryāyāṃ*. The Tibetan *byang chub sems dpa' kun tu bzang po'i spyod pa* (Yongle and Kangxi have *byang chub sems dpa'i kun tu bzang po'i spyod pa*) could be interpreted as “the bodhisattva Samantabhadra’s conduct.” The Chinese interprets it as “established in the mind of bodhisattvas, firmly and unwaveringly.”
- n.286 According to the Tibetan. “Activities” is not present in the Sanskrit or the Chinese.
- n.287 According to the Tibetan and the Chinese, which has 莊嚴幢娑羅樹林 (*zhuang yan chuang suo luo shu lin*, “forest of sal trees and majestic banners”). The Sanskrit has *vicītrasāradhvajavyūha*, translated by Cleary as “Array of Various Standards of Strength,” translating *sāra* as “strength.”
- n.288 Literally, “ten million times a hundred thousand million times a hundred thousand times ten.” In other words, a million million million million.
- n.289 From the Sanskrit *śreṣṭhi*. The Tibetan translates as *tshong dpon* (“merchant leader”). The Chinese translation does not have an adjective here.
- n.290 From the Sanskrit *śreṣṭhidāraka*. The Tibetan translates as *tshong dpon gyi bu*, “son of a head merchant.” The Chinese translates as 童子 (*tong zi*, “youth,” “youthful”), translating only *dāraka* and not *śreṣṭhin*.
- n.291 From the Sanskrit *aṅku*. The Tibetan translates as *sdong po*, which could also refer to a tree trunk, but that is not the intended meaning here. Also, the Tibetan analyzes the compound *saptaratnāṅkurāḥ* to mean “sprouts of seven precious materials,” but “seven precious sprouts” matches the context here. Based on the syntax, the Chinese has interpreted it as 七寶芽 (*qi bao ya*, “sprouts made of seven precious jewels”).

- n.292 From the Sanskrit *gamana*. The Tibetan seems to have been translated from a manuscript that read *gagana* ("space"). The Chinese has "his mind is as pure as space."
- n.293 According to the Sanskrit *sarvabuddhānanta*. The Tibetan has, apparently in error, "the succession of the buddhas," which is then repeated as the next item in the list. The Chinese has 一切佛次第法 (*yi qie fo ci di fa*), which might be reconstructed as *sarvabuddhānantara*.
- n.294 According to the Sanskrit *vyūha* and the irregular Tibetan translation *rgyan* that is used in the translation of this sūtra (the translations of other sūtras use *bkod pa*) in Yongle, Kangxi, Narthang, Lhasa, and Stok Palace. Other Kangyurs have the incorrect *rgyud*.
- n.295 According to the Tibetan. The online Sanskrit edition (Vaidya) has *nirvāṇa* in error for *nirmāṇa*. The Chinese has 化導法 (*hua dao fa*), which could mean "methods to guide beings."
- n.296 According to the Tibetan and the Chinese. The BHS *dharmadeśanādhiṣṭhānaṃ pratiprasrabhya* could mean "having concluded his resolve to teach the Dharma to the beings..."
- n.297 According to Tibetan analysis of the compound *buddhaguṇamāhātmyaṃ*. This could also be "the greatness of the qualities." The Chinese translation omits "greatness."
- n.298 According to the Sanskrit *hitāya*. The Tibetan has *sman* in error for *phan*, an error that can occur when transcribing from *dbu med* script. This verse is absent from the Chinese.
- n.299 According to the Tibetan, which takes this as a vocative and places it in the first line of verse along with "wise one."
- n.300 According to the Sanskrit *sattva* and the Chinese. "All" is not present in the Tibetan.
- n.301 According to the Sanskrit *timira* and the Chinese. The Tibetan has the inexplicable *gzings pa*.
- n.302 From the Sanskrit *udgata*. The Tibetan translates according to its other meaning of "ascending," which does not appear to fit the context. The Chinese translation omits "come forth to."
- n.303 Vaidya interprets *gagane na sajjase* as *gaganena sajjase*.

- n.304 From the Sanskrit *praṇidhīparākramā* and in agreement with the Chinese interpretation. The Tibetan translates as “power of prayer” (*smoṅ lam gyi mthu*), which does not fit the analogy so well.
- n.305 According to the Sanskrit *khaṅga* (the same as *khadga*) and the Chinese. The Tibetan uses the obscure *bshan* and as a result was copied through listening to its being read as *spyān* (“eyes”) in Yongle, Lithang, Kangxi, Choné, and Lhasa.
- n.306 According to the Tibetan. The Chinese has “always attended.” The online Vaidya edition has *nirvṛta* in error for *nivṛta*. The first two lines in the Chinese translation have no verbs.
- n.307 The Sanskrit has *upanāmayāhi me* (“bring me before the”).
- n.308 According to the BHS *pīthanā-supīthita*. The Tibetan translates as *skyabs kyis gcad* (“block through refuge”).
- n.309 According to the Sanskrit *bala*. Translated into Tibetan as the adjective *mchog* (“supreme”), perhaps from a text that had *vara* instead of *bala*. The third line in the Chinese reads 智眼悉遠離 (*zhi yan xi yuan li*, “You, the one with the eyes of wisdom, are free from both”).
- n.310 According to the Sanskrit *visarada*. The Tibetan here translates according to its BHS meaning of “fearless,” which does not appear to match the context so well. Here the Chinese translates in accord with the Tibetan, but it translates the same phrase according to Classical Sanskrit a few verses further on. In the Chinese, the first two lines become one; the third line becomes 分別心無怯 (*fen bie xin wu qie*, “able to distinguish, your mind is free from fear”).
- n.311 According to the Sanskrit *deśaka*, the Chinese, and the Narthang and Lhasa *ston*. Degé and other Kangyurs have *sgron* (“lamp”). The Chinese adds the analogy that the buddhas of the three times reveal the path like the sun arising in the world.
- n.312 According to the Sanskrit *visarada* and the Chinese. The Tibetan here translates according to its BHS meaning of “fearless,” which does not appear to match the context so well.
- n.313 According to the Sanskrit *visarada* and the Chinese. The Tibetan here translates according to its BHS meaning of “fearless,” which does not appear to match the context so well. This line serves as the subject in the Chinese

translation 智慧決定人 (*zhi hui jue ding ren*, “the one with unchanging wisdom”).

- n.314 From *saṃharāhi*. The Tibetan translates *bstan*, which usually translates *darśayāhi* (“teach” or “show”). Clearly, translating from the Chinese, has “put me in.” In the Chinese translation of verses 20–33, the order of the first and fourth lines is reversed, and the concluding lines of each of these verses have the same meaning, “Carry me or enable me to travel in this vehicle!” without any further description of the vehicle.
- n.315 According to the Sanskrit *rājya*. Absent from the Chinese. The Tibetan translates this simply as *dam pa* (“excellent”), which is the translation in the next verse for *śreṣṭha*, but the entire analogy of this verse appears not to have been understood either in translation or in its transmission.
- n.316 According to the Sanskrit *śayana* and the Chinese. The Tibetan has *lam* (“path”).
- n.317 According to the Sanskrit *samākula*. The Chinese translation is equivalent to “attended.” The Tibetan has *rgyu* (“moving”), which matches the path in the first line, but both appear to be mistranslations.
- n.318 According to the Tibetan *gzer* from the BHS *śalya*, which in Classical Sanskrit means “lance” or “arrow.” In the Chinese translation, the third line reads 恆塗淨戒香 (*heng tu jing jie xiang*, “anointed with the fragrance of pure conduct all the time”), and the fourth line 忍辱牢莊嚴 (*ren ru lao zhuang yan*, “adorned by unshakable patience”).
- n.319 According to the Tibetan *mthu* and the Chinese. The online Vaidya has *tala* (“plain” or “surface”) apparently in error for *bala*.
- n.320 According to the Tibetan *thogs med pa*, which appears to have been translated from a text that had a negation of *savilambha*. According to the Sanskrit and the Chinese, this line would mean “moving slowly.” In Chinese, the first two lines have been combined into one, while the third is divided into two: 悲心作徐轉, 所向皆無怯 (*bei xin zuo xu zhuan, suo xiang jie wu que*, “The mind of compassion turns slowly. It proceeds in any direction without fear”). The adverb 徐 (*xu*) has the connotation of “calmly and graciously.”
- n.321 In accordance with the Chinese and an assumed Sanskrit *mālyā*. Vaidya has *mārya*. The Tibetan *sgyu ma* (“illusion”) appears to have been translated from a text that had *māya*. The Chinese translates as 善巧如幻化 (*shan qiao ru huan hua*, “as skillful as magical displays”), with no mention of wisdom.

- n.322 From the Sanskrit *avarāṇa*. The Tibetan translates it from its other meaning of “obscuration,” which does not fit the analogy either. In fact, the Tibetan translates with two words *sgrib dang chags pa*, which is reflected in this translation. The Chinese has 一切無障礙 (*yi qie wu zhang ai*, “completely without obstructions”).
- n.323 According to the Sanskrit *cakra*, which has been translated into the Chinese as “wheels.” “Circles” is omitted in the Tibetan and replaced by *mang* (“many”).
- n.324 According to the Sanskrit *sarva*. “All” is omitted in the Tibetan and the Chinese.
- n.325 According to the Sanskrit *gocarai*. The Tibetan translates as *rab snang ba*, which could be translated into English as “wisdom that illuminates every direction.” The Chinese is similar to the Tibetan, 智慧滿十方 (*zhi hui man shi fang*, “wisdom that fills [the space in all] the ten directions”).
- n.326 According to the BHS *viyuhāna*. The Tibetan translates as *klubs* (“to envelop”), which is not found in the *Mahāvīyutpatti*, nor is *viyuhāna*. In the Chinese, it is translated as a noun: 莊嚴 (*zhuang yan*, “splendor”).
- n.327 According to the Sanskrit. The Tibetan and the Chinese omit “wind.”
- n.328 According to the Sanskrit *pura* and the Chinese. The Tibetan has *gnas* (“place”) instead of “city.” In the Chinese translation, lines two and three are combined into one. This line becomes 定心安隱住 (*ding xin an yin zhu*, “the mind is stable and rests in peace”), and it continues with an additional line: 普運諸含識 (*pu yun zhu han shi*, “transport all those with consciousness”).
- n.329 According to the Sanskrit *mahāmāhitalācalopama*, and in agreement with the Chinese (which omits “surface”). The Tibetan here has *sa chen bzhi yi stobs kyi stobs ldan pa* (“having the power of the power of four great earths”). *bzhi* (“four”) is evidently an error for *gzhi* (“ground”).
- n.330 According to the Sanskrit *raśmi* and the Chinese. The Tibetan omits “light rays.”
- n.331 According to *vilokayi*, the BHS first person optative. Translated into Tibetan as imperative, “Show me!” The Chinese has translated the fourth line as 願能慈顧我 (*yuan neng ci gu wo*, “may you look upon me with kindness!”) and has “the Dharma king” in a separate line of verse.

- n.332 According to the Sanskrit *nagara*. Absent in the Chinese. The Tibetan translates as *pho brang* ("palace").
- n.333 According to the BHS *adhyālambitavyā*.
- n.334 The Sanskrit adds the adjective *viśuddha* ("pure").
- n.335 According to the Tibetan *dpal*. The Sanskrit *ketu* can mean "brightness" or "banner." The Chinese has 威力 (*wei li*, "splendor," "power," and so on).
- n.336 The Sanskrit *punyaṅkara* could be translated as a multitude or plentitude of merit or a source of merit. It is translated into Chinese as 福處 (*fu chu*, "source of merit"). The Tibetan has *dge* (short for *dge ba* ("virtue")) instead of *bsod nams* ("merit") as in the Sanskrit, probably for the sake of the meter of the verse. The Sanskrit adjective *viśiddhi* ("pure") describes all four descriptions of merit.
- n.337 From the Sanskrit singular locative feminine. The Tibetan translates as dative ("for"), as this locative frequently is used with this meaning but does not seem to match the context here. Lines three and four are reversed in the Chinese, which makes the fourth line, 具足菩薩行 (*ju zu pu sa xing*), as a result of the third line, likely to mean "perfect the bodhisattva conduct."
- n.338 According to one of the meanings of the BHS *śodhayiṣyasi*, and in agreement with the Chinese. The Tibetan translates as "purify."
- n.339 According to the BHS *adhyālambitavyā*.
- n.340 According to the Sanskrit *utsaṅga* or *autsaṅga* and the Chinese. The Tibetan may have translated from a text that had *auṣadha* as *sman ljongs* ("valley of herbs").
- n.341 According to the BHS *adhyālambitavyā*.
- n.342 According to the Tibetan *rgyud*. Sanskrit has *pracāra* ("conduct," "activity").
- n.343 According to the Sanskrit *lokakṛpā* and in accordance with the Chinese. The Tibetan *snang ba'i snying rje* ("the compassion of light") is peculiar and appears to have been translated from a text that had *bodhisattvālokaṛpā*, which would include *āloka* ("light") instead of *loka* ("world"). The Chinese has "manifesting the bodhisattva's activities for the world."
- n.344 According to the Sanskrit *vijñāpana*. The Tibetan translates as *dmigs par mdzad pa* ("focusing on," "perceiving," "visualizing," "observing," and so on).

- n.345 According to the Sanskrit *ananta* and the Chinese. The Tibetan omits “infinite.”
- n.346 According to the Sanskrit *jagat*. “Beings” is omitted in the Tibetan.
- n.347 According to the Sanskrit and the Chinese. The Tibetan omits “ten.”
- n.348 From one meaning of the BHS *āraṇa*. The Tibetan, with *mnyes par bya ba*, translates according to the alternative meaning of “propitiate” or “please,” which does not appear to match the context. The Chinese omits “the accomplishment of.”
- n.349 According to the Tibetan. “Resounding with their voices” is not present in the Sanskrit and the Chinese.
- n.350 According to the Sanskrit and the Chinese. “Will explain it to you” is omitted in the Tibetan.
- n.351 According to the Sanskrit *bhūmi* and the Chinese 位 (*wei*). “Level” is omitted in the Tibetan.
- n.352 According to the Tibetan.
- n.353 From the BHS *anumārjan*. The Tibetan translates as *rjes su sbyang ba* (“trained in”).
- n.354 According to the Tibetan.
- n.355 The Sanskrit *āvartante* means “to turn toward” in contrast to *vivratante*, “turning away” from saṃsāra. The Tibetan *’grub pa* is literally “accomplish” or “attain,” which is more properly used to translate *sampadyante* in relation to the family of the tathāgatas in this same paragraph, and therefore may be translated from a manuscript that had *sampadyante* here instead of *āvartante*.
- n.356 From the Tibetan *rgyud*. The Sanskrit *śrotas* can also mean “river.”
- n.357 The Sanskrit *āvartante* means “to turn toward.” The Tibetan translates as *’jug* (“enter”). The Chinese translates as 成 (*cheng*, “attain”).
- n.358 From the Sanskrit *dyotayanti* ... *prabhavam*, which could be translated as “illuminating the majesty of.” The Chinese omits “the arising of.”
- n.359 According to the Sanskrit, the Chinese, and Narthang and Lhasa: *skye’o*. Other Kangyurs have *skye’i*, thus continuing the sentence.

- n.360 According to the Sanskrit *abhimukha*, the Chinese 專念不捨 (*zhuan nian bu she*, with the connotation of “not abandoning”) and *'dun pa* in Narthang. The other Kangyurs have *'dug*.
- n.361 According to the Sanskrit. The Tibetan and the Chinese omit “to dispel wisdom’s obscurations.”
- n.362 According to the Sanskrit and the Chinese. “Deeper” is omitted in the Tibetan.
- n.363 The BHS here is *kalika*, which, although Monier-Williams defines it as “bud,” is related to the Classical Sanskrit *karṇika* and the Pali *kaṇṇika*. The *Daśa-bhūmika Sūtra* has the exact same kind of lotus, with a sapphire stem, gold leaves, emerald stamens, and a sandalwood pericarp.
- n.364 Throughout this passage the number is literally “ten hundred thousand.”
- n.365 “Pure merit” (Sanskrit *punyaśuddha*) may well be a euphemism for a particular kind of jewel.
- n.366 If “radiant” (Sanskrit *vairocana*) is a euphemism for a particular kind of jewel, as *vairocana* also means “the sun,” this could be referring to the sunstone.
- n.367 The Sanskrit here is the less familiar synonym *Jambudhvaja* translated as 閻浮幢 (*yan fu chuang*) in the Chinese. The Tibetan has *'dzam bu'i chu* (“Jambu River”).
- n.368 The word for “diamond” here is *vajrasinḥa* (“vajra lion”); *rdo rje'i seng ge* in the Tibetan, 金剛師子 (*jin gang shi zi*) in the Chinese.
- n.369 From the Sanskrit *bhāsana*. The Tibetan has *brjod* (“describe”) in error for *brjid*. The Chinese has “profundity” instead of “the majestic radiance.”
- n.370 According to the Tibetan, which is in agreement with the Chinese 無見頂相 (*wu jian ding xiang*). The Sanskrit has *avalokita-mūrdhita* (“the visible crown of his head”).
- n.371 From the Sanskrit. The Tibetan has “bases and different aspects.” The Chinese has “all the supreme Dharmas of the buddhas” 一切諸佛妙法 (*yi qie zhu fo miao fa*).
- n.372 From the BHS *samavasaraṇa*. The Tibetan interprets this as an additional verb, *gzhol ba* (“descend” or “be absorbed in”). The Chinese translates *samavasaraṇa* as 入 (*ru*, “enter”), and has “all Dharma wheels.”

- n.373 From the Sanskrit *vijñāpana*. The Tibetan translates as *rnam par dmigs pa* (“focus on”). The Chinese has 照 (*zhao*, “see clearly,” “illuminate”).
- n.374 From the Sanskrit *saṃdarśayāmi*, which is in agreement with the Chinese. Omitted in the Tibetan.
- n.375 According to the Sanskrit and the Chinese. The Tibetan omits “in order to communicate wisdom; they have entered the ocean of all good qualities.” The Chinese repeats “the ocean of the minds of all beings.”
- n.376 From the Sanskrit *vijñāpana*. The Tibetan translates as *rig pa* (“know”). The Chinese has 能以智慧咸悟入 (*neng yi zhi hui xian wu ru*, “communicate wisdom and awaken all beings”).
- n.377 The Sanskrit *avagāhyamāna* has the stronger meaning of “being immersed in.”
- n.378 From the Sanskrit *āvarta*. The Tibetan translation has *le’u dang* (“chapters and”) *glong* in all available editions of the Kangyur, apparently in error for *klong* (“expanse,” “whirlpool”) as in the Chinese translation 漩渦 (*xuan fu*, “whirlpools and undercurrents”).
- n.379 This could possibly be an incorrect Sanskritization of the Middle-Indic *dīpa*, which could mean both “continent” and “lamp.”
- n.380 According to the Tibetan *gnas*. The Sanskrit *patha* primarily means “road” but could also mean “region.”
- n.381 According to the Tibetan. “In beautiful colors” is not present in the Sanskrit or the Chinese.
- n.382 The Sanskrit reads “human form and strength.” Yongle and Kangxi have *kha* (“faces”) instead of *kha dog* (“color”). The male garuḍas are omitted in Cleary. The Chinese has 童子形 (*tong zi xing*, “youthful form”).
- n.383 According to the Tibetan *dga’*. The Sanskrit has *parama* (“highest”), according with the Chinese (Cleary: “uppermost in their minds,” p. 1186).
- n.384 “Nonviolence” according to the Sanskrit *avihiṃsā* and the Chinese 無殺心 (*wu sha xin*, “nonkilling”), which according to the *Mahāvīryūtpatti* should be *’tshé ba med pa* in Tibetan. Yongle and Kangxi have the error *bsod pa med*. Choné has *rtsod pa med* (“without quarrel or conflict”), while Lithang has the error *brtsod pa med*.
- n.385 According to the Sanskrit *sevita*. The Tibetan appears to have *bstan pa* (“teach”) in error for *brten pa* or *bsnyen pa*.

- n.386 From the Sanskrit *bhāṣayitava*, translated into Tibetan as *bsgom* (“meditate”) and into Chinese as 修行 (*xiu xing*, “practice”).
- n.387 According to the BHS *paripinḍayitavya* (in agreement with the Chinese), which is elsewhere translated as *bsdus pa*. Here the Tibetan translates as *yongs su brtul* (“subjugate,” “tame”).
- n.388 From the Sanskrit *paribhāṣayitava* (in agreement with the Chinese), translated into Tibetan as *bsgom* (“meditate”).
- n.389 According to the Tibetan. In the Sanskrit this is a second half of the previous sentence: “...through accomplishing all the activities of a bodhisattva.”
- n.390 According to the Tibetan *tshul* (“way,” “manner”). The Sanskrit has *dhyātā* (“contemplation,” “reflection”).
- n.391 The interpretation of the relationship between the different elements of the passage follows the Tibetan. The Vaidya punctuation interprets this differently. In the Chinese, the verbs used are slightly differently, but the overall meaning is very similar.
- n.392 “Hour” here translates *muhurta*, but as there are thirty *muhurta* in a day, this “hour” is forty-eight minutes long.
- n.393 According to the Tibetan. Not present in the Sanskrit.
- n.394 According to the Sanskrit *aśarīra*. The Tibetan and the Chinese omit the negative: “I have no impediment in my own body pervading the buddha realms.”
- n.395 According to the Sanskrit *tiṣṭhāmi* and the Chinese. “Stand” is omitted in Tibetan.
- n.396 According to the Sanskrit. The Chinese omits “city ramparts.” This is omitted in the Tibetan, which, as a result, erroneously conjoins “passing through walls” with the following analogy of “a bird flying through the air.”
- n.397 From the Sanskrit *vigraha*. The Tibetan and the Chinese translate from its alternative meaning as *gzugs* (“form”). The Chinese adds “clouds” to each item.
- n.398 From the Sanskrit *vigraha*. The Tibetan translates from its alternative meaning as *gzugs* (“form”). This sentence is omitted in the Chinese.
- n.399 According to the Sanskrit. The Tibetan has “mind illuminated by the light of the three times” or “...by light in the three times,” which may have been

translated from *tryadhvāloka* instead of *tryadhvaloka*. The meaning of the Chinese translation 念善知識普照三世 (*nian shan zhi shi pu zhao san shi*) is not clear; it may refer to the mind of the kalyāṇamitras or his own mind remembering the kalyāṇamitras.

- n.400 From the Sanskrit *yogaprasṛta*. The Tibetan translates *yoga* as *thabs* (“method”). The Chinese merges this with the preceding one: “great aspirations to save all beings.”
- n.401 According to the Sanskrit *rati*, the Chinese 欲性 (*yu xing*), and the Yongle, Narthang, and Lhasa *dga’ ba*. Degé and other Kangyurs have *dge ba* (“virtues”).
- n.402 According to the Tibetan. The Sanskrit and the Chinese have this first in the list of qualities.
- n.403 According to the Tibetan. The Sanskrit and the Chinese have this earlier in the list. The Chinese has merged this with an earlier item in the list: “his mind illuminated the worlds of the three times.”
- n.404 According to the Tibetan. The Sanskrit and the Chinese have this earlier in the list of Sudhana’s qualities.
- n.405 According to the Sanskrit. The Tibetan and the Chinese merge this quality with the preceding one.
- n.406 According to the BHS *gati* and the Chinese 趣 (*chu*). Tibetan may have *rig* in error for *rigs*.
- n.407 According to the Sanskrit *hetu*, the Chinese 故 (*gu*), and the Narthang and Lhasa *rgyu*. Other Kangyurs have *rgyud*.
- n.408 From the Tibetan *dpung gnyen*. The Sanskrit has *prāṇabhūta*, and the Chinese accords with it.
- n.409 This was believed to be a disk of air below the disk that is our world and supporting it in space. The Chinese translated this as 風輪 (*feng lun*), “wheel of wind.”
- n.410 According to the Sanskrit *ātmasneha*, the Chinese 我愛 (*wo ai*), and the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa *bdag*. Degé has *bag*.
- n.411 According to the Tibetan *nga rgyal* and the Chinese. The online Vaidya has *māra* instead of *māna*.

- n.412 This sentence is translated from the Sanskrit. The Tibetan *khong du chud pa dang rtogs pa dang shes pa dang rig par byas* could be translated as “made to comprehend, realize, know, and cognize.” The Chinese uses the active voice, 為開示, 演說, 分別, 解釋 (*wei kai shi, yan shuo, fen bie, jie shi*, “revealed, described, analyzed, and explained to them”).
- n.413 The inhabitants of Yama’s realm are the pretas.
- n.414 According to the Tibetan.
- n.415 According to the Tibetan.
- n.416 According to the Sanskrit *pada*. The Tibetan omits “words.”
- n.417 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.418 According to the Sanskrit *saṃbhāṇayan* and the Chinese. The Tibetan translates as *bsam pa* (“contemplate”). The Chinese translates as 思惟 (*si wei*, “ponder,” “think,” “consider theoretically”).
- n.419 From the Sanskrit *vīrya*. The Tibetan translates as *brtson ’grus* (“diligence”). The Chinese uses 諸甲冑 (*zhu jia zhou*, “all kinds of armor”) as a metaphor for “courage” and merges “diligence” into the next description.
- n.420 From the Sanskrit *asama*. The Tibetan has *bdag gi med pa* (“no mine”), perhaps from a text that had *amama*. The Chinese has 平等 (*ping deng*, “equal”).
- n.421 From the Sanskrit *pratyūhavyūha*. The Tibetan has *so sor rtog med* or *so sor rtogs med* (“without discrimination”).
- n.422 According to the Sanskrit *sarva*. The Tibetan appears to have translated from a text that read *dharma*.
- n.423 According to the Sanskrit *kula*. The Tibetan has *gzhi*, apparently translating from *tala*. Absent from the Chinese.
- n.424 According to the Sanskrit *kula*. The Tibetan has *gzhi*, apparently translating from *tala*. Absent from the Chinese.
- n.425 According to the Sanskrit. The Tibetan has *yid kyi lus* (“body of the mind,” “mental body”). Narthang and Lhasa incorrectly reverse the order in the words *yid kyi lus yul* to *yul lus*. The Chinese has only “mind.”
- n.426 According to the Tibetan *snang ba*. The Sanskrit has *vidyu* (“lightning”), and the Chinese has 流 (*liu*, “stream”).

- n.427 According to the Tibetan. The Sanskrit reads, “Ārya, I have obtained success because I have met the kalyāṇamitra Megha. Why is that? It is difficult to see kalyāṇamitras ...” The Chinese reads, “Ārya, being able to meet the kalyāṇamitra today, I have gained vast, great benefits” (probably from *sudurlabha*).
- n.428 According to the Sanskrit *āśad*, the Chinese 親近 (*qin jin*). The *Mahāvīyutpatti* translation is *bsnyen pa*. The Tibetan has *mnyes pa* (“please”).
- n.429 According to the Tibetan. The Sanskrit reads, “I have succeeded in meeting the kalyāṇamitra Megha.” Absent in the Chinese.
- n.430 According to the Tibetan and the Chinese. The Sanskrit has *buddhasattvas*. Clearly translates as “buddhas.”
- n.431 According to the Tibetan and the Chinese. “Of samādhi” is not present in the Sanskrit.
- n.432 According to the Sanskrit *manoratha* and the Chinese. Omitted in the Tibetan.
- n.433 According to the Tibetan *rnam par dpyod pa* or *rnam par spyad pa*. The Sanskrit has *vyūha* (“display”). The second half of the list in the Chinese is considerably different.
- n.434 According to the Sanskrit *śrutaṃ ca ma*, the Chinese 聞 (*wen*), and the sentence as written earlier in the text. Here the Tibetan omits “I have heard.”
- n.435 According to the Sanskrit *śikṣitavya* and the Chinese 學 (*xue*). The Tibetan reads *brtson pa* (“dedicated”), though this is repeated within this sentence.
- n.436 According to the Sanskrit *kṣipraṃ* and the Chinese 疾 (*ji*). The Tibetan omits “quickly.”
- n.437 According to the Sanskrit *anyonyānāvāraṇa* and the Chinese. The Tibetan has *phan tshun mchod pa* (“mutual offering”), where *mchod pa* is a scribal corruption.
- n.438 According to the Tibetan translation of the Sanskrit *kalpa*: *tshul sna tshogs* (“various ways”).
- n.439 From the Sanskrit *brahmendra*. The Tibetan interprets it as “Lord of the [Devas].” The Chinese mentions “devas” and “nāgas.”
- n.440 According to the BHS *āyūhāmi niryūhāmi*. The Tibetan translates as *rtog cing dpyod pa* (“examined and analyzed”), which does not fit the context. Chinese translates as 入出 (*ru chu*, “have gone in and out,” “have entered and

emerged from the gate of liberation”).

- n.441 According to the Sanskrit. The Tibetan ends the name with *dmigs pa* instead of the expected *snang ba*. The Chinese corresponds to the Tibetan, perhaps from the Sanskrit *anilambhacakṣurarambaṇa* or similar.
- n.442 According to the Sanskrit. The Tibetan omits a translation of the initial *sarva*. The Chinese appears to have named a different bodhisattva 金剛般若 (*jin gang yan hui*, “Brilliant Vajra-like Wisdom”).
- n.443 According to the Sanskrit. In the Tibetan the name ends with *rgyal po blo gros*, which would be the equivalent of *rājamati* instead of just *mati*. The Chinese appears to have named a different bodhisattva 法幢王 (*fa chuang wang*, “Lord of Dharma Banners”).
- n.444 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.445 All Tibetan versions have *dad pa* (“faith”) in error for *ngang pa* (“goose” or “swan”), which is the translation for *haṃsa*. The Chinese has “lion.”
- n.446 According to one meaning of the BHS *ārambaṇa*. The Tibetan translates as *dmigs pa* (“support,” “basis”). Location and time are not mentioned in the Chinese.
- n.447 According to the Tibetan *sgrib pa’i*, perhaps translating from *nīvaraṇīyadharmā*. The Sanskrit has *ārambaṇīyadharmā* (“the phenomena of sensory objects”). The Chinese translation is in accord with the Sanskrit.
- n.448 According to the Tibetan *mi mthong ba*. The Sanskrit *avalokita* appears to lack the negative.
- n.449 According to the Tibetan *mi g.yo ba* and one of the meanings of the BHS *nirunmiṇjita* (literally, “not turning side to side”). The Chinese translates as “silent.”
- n.450 The Tibetan is presumably translating from *ramāt*. The available Sanskrit has *romāt* (“from the pores”).
- n.451 According to the Tibetan *dga’ bas mtho bar gyur pa*. Cleary has “ecstatic body,” while this is not present in Carré.
- n.452 According to the Tibetan. The Chinese has 如法上味 (*ru fa shang wei*, “supreme Dharmic flavors,” “supreme flavors in accordance with Dharma”).
- n.453 One of the “four methods of gathering pupils.” BHS *sāmanarthatā*.

- n.454 From the Sanskrit *ajina*. Specifically, the blackbuck (*Antelope cervicapra*), which is found mainly in India. The Tibetan translates as just *pags pa* / *lpags pa* (“skin”), but robes made of black antelope skin and bark were traditional Indian religious clothing. The Chinese has “robes of grass” or “robes of bark.”
- n.455 According to the Sanskrit *daṇḍakāṣṭhakunḍika*. The Tibetan omits “staff” and has *ril ba* (“round vessel”). The Chinese omits “staff” and has 澡瓶 (*zao ping*, “water jar”).
- n.456 According to the Tibetan. Absent from the Chinese.
- n.457 According to the Sanskrit *prarūpayamāṇa* and the Chinese 演說 (*yan shuo*). The Tibetan translates as *brtag* (“examine”).
- n.458 From the Sanskrit and BHS *anupūrvakriyā*. The Tibetan translates as *mthar gyis bya ba*. The Chinese translates as 隨次第各修其業 (*sui ci di ge xiu qi ye*).
- n.459 According to the Sanskrit *alaṅkāra* and the Chinese. Omitted in the Tibetan.
- n.460 From the Sanskrit *adhiṣṭhamānāḥ*. The Tibetan translates according to an alternative meaning: *byin gyis rlob* (“blessing”). Omitted in the Chinese.
- n.461 According to the BHS *jaladhara* and in accord with the Chinese. The Classical Sanskrit meaning is “cloud.”
- n.462 From the Sanskrit *pramardayamāṇa* and in accord with the Chinese. The Tibetan translates as *rab tu gdul ba* (“completely subjugate”).
- n.463 According to the Sanskrit. The Tibetan omits “in the world.” The Chinese has “causing all beings to abandon their pride,” omitting “in the world” as well.
- n.464 According to the Tibetan. *Kleśa* is not present in the online Vaidya. According to Cleary, the Chinese interpreted *rāna* to mean “pleasure” instead of the first half of a compound meaning “battle” or “war.” The Chinese has added 永共和善 (*yong gong he shan*, “coexist in harmony forever”).
- n.465 According to the Sanskrit *paravartayamāṇa* and in accord with the Chinese. The Tibetan translates as *rjes su 'brang* (“follow”).
- n.466 Infantry, chariots, elephants, and cavalry.
- n.467 According to the BHS *ākara* and in accord with the Chinese 雨無量寶 (*yu wu liang bao*, “rain down immeasurable amounts of precious materials”). The

Tibetan translates according to the meaning *'byung gnas* ("source") but translates *ākara* correctly in the very next phrase.

- n.468 According to the Tibetan *bslu ba* and in accord with the Chinese. The Sanskrit is *saṃvivādaparamatā* ("quarreling").
- n.469 From the Sanskrit *anartha*. The Tibetan translates as *gnod pa* ("harmful"). Both are included in the Chinese translation, but there is considerable reordering and re-pairing of key terms and phrases, at times with addition, omission, or modification. For example, "teach compassion to them and cause them to turn away from anger."
- n.470 According to the BHS *vyāpāda* and in accord with the Chinese. The Tibetan has *chags sems* ("mind of attachment"), apparently in error for *gnod sems*. Both terms are included in the Chinese translation in combination with different phrases.
- n.471 According to the Sanskrit *arvasattva*. The Tibetan omits "of all beings." The Chinese omits this phrase and adds "all lower realms" to the next phrase.
- n.472 According to the Sanskrit *suvarṇa*, the Chinese, and the Lithang, Narthang, and Choné Kangyurs that read *gser*. Yongle and Kangxi have the misspelling *gzer*. Degé, Stok Palace, and others have the error *dn̄gul* ("silver"). In the Chinese, light rays of gold, silver, and other precious materials and realms of these materials are mentioned only once, and the color of light rays and the material of realms are mostly paired differently.
- n.473 This phrase is absent in Vaidya, the Chinese, and the Tibetan, but it is present in Suzuki. Its absence is an anomaly, and therefore it has been added in this translation.
- n.474 According to the Sanskrit. This phrase and the rest of the list up until "shining light rays the color of red pearls over the realms that are made of gold" is missing from the Tibetan.
- n.475 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.476 According to the Sanskrit. The Tibetan interprets the compound as "bodies adorned by various colors and shapes." The Chinese has 悉以相好莊嚴其身 (*xi yi xiang hao zhuang yan qi shen*), describing all the bodhisattvas' bodies as "adorned with 相好 (*xiang hao*)," a term that usually refers to the signs and features of a buddha's body in Chinese Buddhist literature but can mean "excellent features of a great being" in general.

- n.477 According to the Sanskrit and the Tibetan. Clearly has “without attachment to giver, receiver, or gift.” Absent from the Chinese.
- n.478 According to the Sanskrit. Omitted in the Tibetan and the Chinese.
- n.479 According to the Sanskrit *kāmaloka*. The Tibetan translates as *’jig rten gyi ’dod pa* (“worldly desire”) instead of *’dod pa’i ’jig rten*. The Chinese summarizes this and the next two phrases as 令諸眾生永斷諸惡 (*ling zhu zhong sheng yong duan zhu e*, “causing all beings to end all iniquity permanently”).
- n.480 From the Sanskrit *duṣṭa*.
- n.481 From the Sanskrit *pratihata*, translated into Tibetan as *khong khro* (“rage”).
- n.482 From the BHS *adhiṣṭhānaprayukta*. The Tibetan translates as *rgyun mi chad par brtson pa* (“continuous effort”). The Chinese translates as 勤修 (*qin xiu*, “practice diligently”).
- n.483 According to the Sanskrit *adhimuktivaśitā*. The Tibetan here has *ye shes kyi dbang* (“power of wisdom”). The Chinese translates as 自在智 (*zi zai zhi*, “unimpeded knowledge or wisdom”).
- n.484 From the BHS *niryāṇa*, translated into Tibetan from another meaning as *’byung ba* (“going forth”). In the Chinese, the result of describing skillful methods to beings is summarized as 令諸眾生雖離生死, 而於諸趣自在受生 (*ling zhu zhong sheng sui li sheng si, er yu zhu qu zi zai shou sheng*, “causing beings to be free from life and death, but have power or control over rebirth in various realms”).
- n.485 According to the Sanskrit, Chinese, Narthang, Lhasa, and Stok Palace Kangyurs. Other Kangyurs add *sems can* (“beings”) here. This segment consists of three short phrases in the Chinese: “display of miraculous power,” “explanation of power over lifespan,” and “cause beings to make ‘great aspirations.’”
- n.486 According to the Tibetan. Not present in Sanskrit and the Chinese. The Chinese translation consists of four short phrases on four strengths.
- n.487 From the Sanskrit compound. The Tibetan has “Cakravāla and vajra mountain ranges.”
- n.488 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan omits “establishing beings in the power over miracles.”

- According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.489
- n.490 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.491 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.492 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.493 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.494 According to the Sanskrit and the Chinese. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.495 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.496 According to the Sanskrit, the Chinese, and Stok Palace. The other Tibetan editions consulted have *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.497 According to the Sanskrit, the Chinese, and Stok Palace. The other Tibetan editions consulted have *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.498 According to the Sanskrit, the Chinese, and Stok Palace. The other Tibetan editions consulted have *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.499 According to the Sanskrit, the Chinese, and Stok Palace. The other Tibetan editions consulted have *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.500 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan omits "and establishing beings in the perfection of knowledge."
- n.501 From the Sanskrit *kūṭa*. The Tibetan translates as *tshogs* ("accumulation"). The Chinese translates the name of the cloud as 海藏 (*hai zang*, "ocean of treasure" or "treasure in the ocean").
- n.502 From the BHS *saṃmārjana*. The Tibetan translates as *bsgrub* ("accomplish"). Cleary has "cleaning" from the Classical Sanskrit meaning of the word. In Chinese, the cloud is named 法幢 (*fa chuang*, "banners of the Dharma").
- n.503 This refers to the paradise of Trāyastriṃśa, which is on the summit of Sumeru.

- n.504 According to the Sanskrit *prīti* and the Yongle and Kangxi Kangyurs, which have *dga' ba*. Other Kangyurs have the error *dge ba* ("virtue"). The Chinese has 疾莊嚴虛空界 (*ji zhuang yan xu kong jie*, "swift adornment/display in the field of space").
- n.505 According to the Sanskrit *saṃgītīnirghoṣa*. The Tibetan has *yang dag par 'gro ba*, perhaps from a manuscript that had *saṃgāta*, with *nirghoṣa* omitted. The Chinese has 金剛輪 (*jin gang lun*, "vajra wheel"). A Dharma cloud with a similar name 歡喜 (*huan xi*, "joy") is associated with the yakṣas.
- n.506 According to the Sanskrit *asurendra* and the Chinese. The Tibetan omits "lord of."
- n.507 According to the Sanskrit *saṃgītīnirghoṣa* and the Chinese. The Tibetan has *yang dag par 'gro ba*, perhaps from a manuscript that had *saṃgāta*, with *nirghoṣa* omitted. The Chinese has 無邊光明 (*wu bian guang ming*), "limitless light and radiance."
- n.508 According to the Sanskrit *viṣaya* and the Chinese. The Tibetan has *rnam par 'byed pa* ("analyze"), perhaps from a manuscript that had *pravīcaya* or, more likely, just *vicaya*. The Chinese has 無樂著 (*wu le zhuo*, "free from indulgence and attachment"), attributed to "lords of humans."
- n.509 This is a euphemism for the world of the pretas.
- n.510 According to the Sanskrit *bala*. The Tibetan has *kha dog* ("color"), perhaps translating from a manuscript that had *varṇa*. The Chinese has 色相 (*se xiang*, "colors and forms").
- n.511 From the Sanskrit *kalpa*. Narthang and Lhasa have *tshul*. Other Kangyurs have *tshul khrims*, which is already in the list.
- n.512 According to the Sanskrit *uttamāṅga*, translated literally into Tibetan as *yan lag gi dam pa* ("best of limbs"). The Chinese has rearranged the list to "harms done to their heads, eyes, hands, and feet" and "their limbs cut off."
- n.513 According to the Sanskrit *bhedana* and the Chinese. Stok Palace has *gshags sam*. Lithang, Kangxi, and Choné have *bshags pa dang*. Other Kangyurs have *gshegs sam* ("go and").
- n.514 According to the Sanskrit *saṃkṣobhana*, Degé, and most Kangyurs. Narthang has *bskem* and Lhasa has *skem*, both meaning "dry up." Stok Palace has *bskyabs* ("protect"). The Chinese has one verb 震動 (*zhen dong*, "shaking") for worlds and oceans together.

- n.515 According to the Sanskrit *saṃtrāsana* and the Chinese negative expression. The Tibetan translates as *yongs su tshar gcad* (“completely destroy”). The Chinese has “none of the hordes of māras is not destroyed into pieces.”
- n.516 According to the Sanskrit *acintya* and the Chinese 不思議 (*bu si yi*). Omitted in the Tibetan.
- n.517 According to the Sanskrit *acintya* and the Chinese 不思議 (*bu si yi*). Omitted in the Tibetan.
- n.518 According to the Sanskrit *adhimucyamāna*. The Tibetan translates as *khong du chud* (“comprehend”). The Chinese uses the verb 思惟 (*si wei*, “to contemplate”) throughout this paragraph.
- n.519 According to the Sanskrit *acintya* and the Chinese 不思議 (*bu si yi*). Omitted in the Tibetan.
- n.520 According to the Sanskrit *cetana* and the Yongle, Lithang, Kangxi, and Choné *sems*. Degé and other Kangyurs (including Stok Palace) have *sems can* (“being”). Absent in the Chinese here, but appears in the next phrase.
- n.521 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.522 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.523 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.524 In Sanskrit this is followed by *anusmātayan* (“causing him to be remembered”).
- n.525 From the BHS *upanibadhna*. The Tibetan uses *rjes su’brang*, which was already used above for *anugamayan*.
- n.526 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.527 According to the Sanskrit *ācāryāṇi* and the Chinese. “Masters” or “teachers” is omitted in the Tibetan.
- n.528 According to the Sanskrit dictionaries, *pañkti* can mean fivefold rows. However, it is evident that the number is not to be taken literally, as later in the sūtra there are mentions of “seven *pañkti*.” The Tibetan and the Chinese do not specify the number of rows.
- n.529 According to the Sanskrit dictionaries, *pañkti* can mean fivefold rows. However, it is evident that the number is not to be taken literally, as later in

the sūtra there are mentions of “seven paṅkti.” The Tibetan and the Chinese do not specify the number of rows.

- n.530 According to the Tibetan. “Clouds” and “spread across the ground” are not present in the Sanskrit or the Chinese.
- n.531 According to the Sanskrit dictionaries, *paṅkti* can mean fivefold rows. However, it is evident that the number is not to be taken literally, as later in the sūtra there are mentions of “seven paṅkti.” The Tibetan and the Chinese do not specify the number of rows.
- n.532 According to the Tibetan *ba gam*. *Niryūha* literally means “a projection” and is also used to mean “the vestibules that extend from the entrance door.” Absent from the Chinese.
- n.533 According to the Sanskrit *garbha*. The Tibetan has *ka gdung* (“pillars and beams”). Absent from the Chinese.
- n.534 Literally “ten times a hundred thousand.” The Chinese has “ten thousand.”
- n.535 The Sanskrit (*saptaratna*) and the Chinese have “seven jewels.”
- n.536 *nor bu rin po che chu 'dang*. The Sanskrit has *daśaprāsādanaka* (literally, “ten pellucid gold”), where *daśa* is evidently a scribal error, presumably for *daka* (“water”). The jewel is also called *udakaprāsāda*, and in Buddhist literature is described as a jewel that clarifies muddy water. Cleary translates as “ten layers.” Carré (p. 174), translating from Śikṣānanda’s Chinese, has “piqués de perles hyalines” (“inset with transparent pearls”). The Chinese has “clear water.”
- n.537 From the Sanskrit *vaidūrya* and the Chinese. Omitted in the Tibetan.
- n.538 According to the Tibetan. The Chinese and the Sanskrit descriptions yield different interpretations of this passage describing the “kings of jewels.”
- n.539 According to the Sanskrit *rocana* and the Chinese. The Tibetan has *yid du 'ong* (“attractive,” “beautiful”).
- n.540 From the Sanskrit *samantamukha* and the Chinese 普門 (*pu men*). The Tibetan translates as *sgo kun nas brgyan pa* (“completely adorned gateway” or “door”).
- n.541 According to the Sanskrit *airāvataṇḍa* and the Chinese 象王 (*xiang wang*). In the Tibetan translation only “elephant” survives.
- n.542 According to the BHS *abhilagna* and in accord with the Chinese. The Tibetan translates here as *mngon par dga' ba* (“delighted by Śakra”) in contradiction to

the *Mahāvvyutpatti*.

- n.543 From the Sanskrit *bimba* and corresponding to the Chinese 寶身 (*bao shen*). The Tibetan translates as 'bru ("syllable" or "grain").
- n.544 According to the Sanskrit *citta* and Degé, Yongle, Kangxi, Narthang, and Lhasa *sems*. Other Kangyurs have *sems can* ("being"). Absent from the Chinese.
- n.545 Sanskrit: *eka*; Tibetan: *gcig*.
- n.546 Sanskrit: *śata*; Tibetan: *brgya*.
- n.547 Sanskrit: *sahasra*; Tibetan: *stong*.
- n.548 Sanskrit: *śatasahasra*; Tibetan: *brgya phrag stong*.
- n.549 Sanskrit: *koṭi*; Tibetan: *bye ba*.
- n.550 Sanskrit: *koṭīśata*; Tibetan: *bye ba brgya*.
- n.551 Sanskrit: *koṭīśahasra*; Tibetan: *bye ba stong*.
- n.552 According to the Tibetan *bye ba brgya phrag stong* ("a hundred thousand ten millions"). The Sanskrit *koṭīśatasahasra* is missing in the available edition.
- n.553 Sanskrit: *koṭīniyutaśatasahasra*; Tibetan: *bye ba khrag khrig brgya phrag stong*. According to the *Mahāvvyutpatti*, *niyuta* can mean either *sa ya* ("a million"), which is its value in Classical Sanskrit, or *khrag khrig* ("a hundred thousand million"). The Tibetan translates here as *khrag khrig*, resulting in the entire number having the value of a hundred sextillion. One expects the numbers to be successively greater, but either value of *niyuta* would result in a greater value than the next number, which is *kaṅkara*. However, this passage appears to conform to the value of the bodhisattva numbers as given in chapter 15, from this point on. There is much scribal variation in the lists in various Sanskrit and Tibetan versions of both chapters, but in this translation there has been an attempt to make the list consistent in both chapters 10 and 15, where *niyuta* is translated as *tha dgu* and has the value of ten thousand trillion trillion.
- n.554 The Sanskrit is *kaṅkara* in Vaidya and *kaṅkala* in Suzuki. The Tibetan is *thams thams*, its general value being a hundred *niyuta* in BHS (in the *Abhidharmakośa* it is a thousand *niyuta*). However, in the *Avataṃsaka* it has a different value. The Sanskrit for chapter 10 has *kaṅkara* in Vaidya and *kaṅkala* in Suzuki. In chapter 15 it is *kaṅkara*. The *Mahāvvyutpatti* dictionary has both *kaṅkara* and

kaṃkāra, and both are translated as *gtams*. The Chinese has 矜羯羅 (*jin jie luo*). The usual value for *kaṃkāra* is a hundred *bimbara*, but in this sūtra in chapter 15 it is the value of *bimbara* squared. In this chapter the order and the value of *bimbara* and *kaṃkāra* are reversed so that the value of the number is 1 followed by 28 zeros.

- n.555 In chapter 10 the value of *bimbara* and *kaṃkāra* are reversed compared to chapter 15, so that its value here is ten sextrigintillion (1 followed by 112 zeros). The more established translation of *bimbara* into Tibetan is *dkrigs*. Chapter 15 has *khriḡ khriḡ*. The Tibetan here is, confusingly, *khraḡ khriḡ*, which is usually the translation for *nayuta*. The Chinese has 頻婆羅 (*pin po luo*).
- n.556 According to the series of numbers in chapter 15. This number appears to have been omitted in this chapter. It is not present in chapter 10 in either Sanskrit or Tibetan. The Tibetan is *myad myid*. Suzuki has *magara* in chapter 15. The *Mahāvvyutpatti* dictionary has both *agāra* and *āgāra*, and both are translated as *yid yal*. The Chinese is 阿伽羅 (*a qie luo*). The value of the number here would be 1 followed by 224 zeros (a hundred treseptuagintillion).
- n.557 The Tibetan has *gang ya* (though the Kangxi has *gang yang*). The *Mahāvvyutpatti* dictionary translated *pravara* as both *mchog yal* and *mchog yas*. Its value here would be 1 followed by 448 zeros (ten cenoctoquadragintillion).
- n.558 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan has *ban bun*. In chapter 10 the Sanskrit is *parama*. In chapter 15 the Sanskrit is *mapara*. The *Mahāvvyutpatti* dictionary has *mavara*, *mapara*, and *savara*, all translated as *ban bun*. Its value here would be 1 followed by 896 zeros (a hundred duocenseptennonagintillion).
- n.559 The Tibetan is *phyar phyur*. The Sanskrit is missing in chapter 15 in the available editions. The *Mahāvvyutpatti* dictionary has *avara* as *phyur phyur* and does not appear to record how it was translated in chapter 15. Therefore, it appears that *avara* was missing from that chapter in the ninth-century Sanskrit manuscript. Its value would be 1 followed by 1,792 zeros (ten quingensexnonagintillion).
- n.560 According to chapter 15. The Tibetan is *lcag lcig*. Neither the Sanskrit nor the Tibetan are present in chapter 10. The *Mahāvvyutpatti* dictionary has *tavara* translated as *phyad phyod*. Its value would be 1 followed by 3,584 zeros (one hundred milliacentrenonagintillion).

- n.561 According to chapter 15. The Tibetan is *byang bying*. The Sanskrit in chapter 10 is *āsīna*. The *Mahāvyutpatti* dictionary has *sīma* for both chapters, recording translations as '*tshams yas, mtshams yas, mtshams yangs, and 'chams yam*. Its value would be 1 followed by 7,168 zeros (ten duomilliatrecenoctooctogintillion).
- n.562 Chapter 10 has the Sanskrit *anaupama* and the Tibetan *nyer 'jal*. Chapter 15 has *yāma* and the Tibetan *chem chem*. The *Mahāvyutpatti* dictionary appears to record the Sanskrit *hūma, duma, and hama* for chapter 10 and *poma* for chapter 15, with *zam zim* as Tibetan for both. Its value would be 1 followed by 14,336 zeros.
- n.563 The Tibetan is *phyal phyol*. The *Mahāvyutpatti* dictionary and chapter 15 are in agreement with chapter 10. Its value would be 1 followed by 28,672 zeros.
- n.564 According to chapter 15 and the *Mahāvyutpatti*. In chapter 10 the Sanskrit is *vipāsa* and the Tibetan *yal yol*. In chapter 15 the Sanskrit is *avaga* and the Tibetan is *khyud khyud* (Stok: *khyung khyung*). The *Mahāvyutpatti* dictionary has *avaga* and *ārāva* with the Tibetan as *rigs dom* or *rigs sdom*. Its value would be 1 followed by 57,344 zeros.
- n.565 Chapter 10 translates as *ljad ljod*. Chapter 15 translates as *zar zer*. The *Mahāvyutpatti* dictionary has *mīgava, mīvaga, and mrgava* with the Tibetan as *zar zer*. Its value would be 1 followed by 114,688 zeros.
- n.566 The Tibetan is *phyod zim*. The Tibetan and the Sanskrit are missing in chapter 15. The *Mahāvyutpatti* dictionary does not appear to list this number. Its value would be 1 followed by 229,376 zeros.
- n.567 The Tibetan is *phyad phyod*. Chapter 15 has *viraga* and the Tibetan *khrib khrib*. The *Mahāvyutpatti* dictionary has *vināka* and *viraga* with the Tibetan as *khrib khrib* and *khrib khrib*. Its value would be 1 followed by 458,752 zeros.
- n.568 The Tibetan is *dam ldem* (Stok Palace: *ltam ltem*). Not present in chapter 15 or the *Mahāvyutpatti*. Its value would be 1 followed by 917,504 zeros.
- n.569 According to the *Mahāvyutpatti*. The Tibetan is *ya gangs*. Both chapters in the present Sanskrit have *vivaga*. The *Mahāvyutpatti* dictionary has *vigava* and the Tibetan *bsgyur yas* for both chapters. Its value would be 1 followed by 1,835,008 zeros.
- n.570 The Tibetan is *cho ma*. The *Mahāvyutpatti* dictionary has *saṃkrāma* for chapter 10 and *saṃgrāma* for chapter 15 with *sbar yas* as Tibetan for both. Its value would be 1 followed by 3,670,016 zeros.

- n.571 The Tibetan is *khram khrim*. The *Mahāvvyutpatti* dictionary has *visara*, but the Tibetan is given as *'phro yas*. Suzuki chapter 15 has *viśrata*. Its value would be 1 followed by 7,340,032 zeros.
- n.572 The Tibetan is *nab nub*. The Sanskrit is missing in chapter 10. Chapter 15 has *vibhaja*. The *Mahāvvyutpatti* dictionary has *vijambha* for chapter 10 and *vibhaja* for chapter 15 with the Tibetan for both as *nab nub*. Its value would be 1 followed by 14,680,064 zeros.
- n.573 The Tibetan is missing in chapter 10. The Sanskrit in chapter 15 is *vijaṅgha* and the Tibetan is *sang sang*. The *Mahāvvyutpatti* dictionary has *vijāgha*, *vijagha*, and *vijaga* with the Tibetan as *thab thib*. Its value would be 1 followed by 29,360,128 zeros.
- n.574 According to the *Mahāvvyutpatti*. The Tibetan has *brgyud yas*. The Sanskrit in chapter 10 is *visrota*. Chapter 15 has *viśodha*. The *Mahāvvyutpatti* dictionary has *visota* and *visoda*. Its value would be 1 followed by 58,720,256 zeros.
- n.575 The Tibetan is *btang yas*. The *Mahāvvyutpatti* dictionary has the Tibetan as *khyad gyin* or *khyad phyin*. Its value would be 1 followed by 117,440,512 zeros.
- n.576 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan is *bkra yar*. The Sanskrit in chapter 10 is *vibhakti* and in chapter 15 is *vibhakta*. The *Mahāvvyutpatti* dictionary has *vibhakti* for chapter 10 and *vibhakta* for chapter 15. Its value would be 1 followed by 234,881,024 zeros.
- n.577 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan has *gsal yas* (Stok Palace: *bsta yas*). The Sanskrit in chapter 10 is *vigdhanta*, in chapter 15 the Sanskrit is *vikhata*, and the Tibetan is *gsa' yas*. The *Mahāvvyutpatti* dictionary has *vikhyāta* for chapter 10 and *vikhata* for chapter 15, and the Tibetan is *grags yas* and *brags yas*. Its value would be 1 followed by 469,762,048 zeros.
- n.578 According to the *Mahāvvyutpatti* and the Vaidya Sanskrit of chapter 10. The Sanskrit in chapter 10 in Suzuki is *tula* and in chapter 15 is *ulana*. The Tibetan in chapter 10 is *gzhal brtag*. The Vaidya Sanskrit in chapter 10 is *tulana* and in chapter 15 is *ḍalana*, mistaking the Devanāgarī *u* for the similar *da*. The Tibetan is missing in chapter 15. The *Mahāvvyutpatti* dictionary has *tulana* for both chapters, and the Tibetan is *gzhal bgrang* or *zhal bgrang*. Its value would be 1 followed by 939,524,096 zeros.
- n.579 The Tibetan is *mtshungs med*. Not present in the *Mahāvvyutpatti*. Its value would be 1 followed by 1,879,048,192 zeros.

- n.580 The Tibetan is *lam lum*. The *Mahāvvyutpatti* dictionary has *dharaṇa* for chapter 10 and *varaṇa* for chapter 15 and for the Tibetan has *gzhal dpag*. Its value would be 1 followed by 3,758,096,384 zeros.
- n.581 The Tibetan is *rab rib*. In chapter 15 the Tibetan is *yal yol*. The *Mahāvvyutpatti* dictionary has *vipatha* for chapter 10 and *vivara* for chapter 15, and for both chapters the Tibetan is *yal yol*. Its value would be 1 followed by 7,516,192,768 zeros.
- n.582 The Tibetan is *thab thib*. The Tibetan in chapter 15 is *khral khrul*. In chapter 10 the Sanskrit is *vana* in Vaidya and *vivana* in Suzuki. The *Mahāvvyutpatti* dictionary has no entry for chapter 10 and *avana* for chapter 15. The Tibetan it records is *gsab bas* and *gsal yas*. Its value would be 1 followed by 15,032,385,536 zeros.
- n.583 The Tibetan is 'grigs *yol* in Degé; 'grag *yol* in Yongle; 'grags in Lithang and Choné; 'grag *yul* in Kangxi; and 'grib *yol* in Narthang and Stok Palace. Chapter 15 has *thud thud* (Stok: *thung thung*). The Sanskrit is *thavana* in chapter 15. In Vaidya chapter 10 the Sanskrit is missing, and in Suzuki it is *tūrṇa*. The *Mahāvvyutpatti* dictionary has no entry for chapter 10 and *thavana* for chapter 15 with the Tibetan as *rgod yas* and *dgod yas*. Its value would be 1 followed by 30,064,771,072 zeros.
- n.584 According to the *Mahāvvyutpatti* and chapter 15. Sanskrit chapter 10 has *vivaraṇa*, and the Tibetan is *then phyo* (Yongle, Kangxi, and Stok Palace have *then 'phyo*). In chapter 15 the Sanskrit is *viparya* and the Tibetan is *khral khrul*. The *Mahāvvyutpatti* dictionary has *viparya* for chapter 10 and *vivarya* for chapter 15. The Tibetan it records for both chapters is 'khrul *yas* or *khrul yas*. Its value would be 1 followed by 60,129,542,144 zeros.
- n.585 According to the *Mahāvvyutpatti*. The Tibetan has *bsam phyod* (Yongle: *bsam phyad*; Stok: *bsam phyong*). In chapter 10 the Sanskrit is *sāmya* in Vaidya and *sāmpa* in Suzuki. Chapter 15 has *samaya*. The *Mahāvvyutpatti* dictionary has *samarya* for both chapters, with the Tibetan as 'phags *yas* or *thal yas*. Its value would be 1 followed by 120,259,084,288 zeros.
- n.586 According to the *Mahāvvyutpatti* dictionary and chapter 15. The Tibetan has 'dra *mnyam*. The Tibetan appears to be missing in chapter 15, and the Sanskrit there is *viturṇa*. In chapter 10 the Sanskrit is *varaṇa* (Suzuki has *ṇavaraṇa*). The *Mahāvvyutpatti* dictionary has *viturṇa* for both chapters and *rnam dpyod* or *rnam phyod* for chapter 10 and *rnam phyod* or *rnam phyog* for chapter 15. Its value would be 1 followed by 240,518,168,576 zeros.

- n.587 According to the Suzuki edition and chapter 15. The Tibetan has *brang breng*. In the online Vaidya edition, the Sanskrit *hetura* was omitted in the list of numbers in chapter 10. In chapter 15 the Tibetan is *brang bring*. The *Mahāvvyutpatti* dictionary has *hevara* for chapter 10 and *gevara* for chapter 15, and the Tibetan is *rgyad yas* or *rgyas yas* for chapter 10 and *rgyas yas* for chapter 15. Its value would be 1 followed by 481,036,337,152 zeros.
- n.588 The Tibetan in chapter 10 is *bgrong yas*. In chapter 15 it is *bgrod yas*. The *Mahāvvyutpatti* dictionary has *bgod yas* or *brgod yas* for chapter 10 and *bgrod yas* for chapter 15. Its value would be 1 followed by 962,072,674,304 zeros.
- n.589 The Tibetan is *rgyas 'dal* (Stok Palace: *rgyal 'dal*). In Vaidya chapter 10 the Sanskrit is *visāra*, and in Suzuki it is *viśāra*. It is not present in Tibetan or Sanskrit chapter 15. The *Mahāvvyutpatti* does not have the number of either chapter. Its value would be 1 followed by 1,924,145,348,608 zeros.
- n.590 The Tibetan is *bsngo yas*. The *Mahāvvyutpatti* has *bsdo yas* or *bsko yas yas* for chapter 10 and *bsgo yas* or *bsko yas* for chapter 15. Its value would be 1 followed by 3,848,290,697,216 zeros.
- n.591 The Tibetan is *zang yag*. The *Mahāvvyutpatti* has *atyudgata*. Its value would be 1 followed by 7,696,581,394,432 zeros.
- n.592 According to the *Mahāvvyutpatti* and chapter 15. The Tibetan has *'phro bkye*. Chapter 10 has *visr̥ṣṭa*. The *Mahāvvyutpatti* has *viśiṣṭa*, with *brtan yas* or *bstan yas* as the Tibetan. Its value would be 1 followed by 15,393,162,788,864 zeros.
- n.593 The Sanskrit according to the *Mahāvvyutpatti* for chapter 15. For chapter 10 it has *nevala*. The present Sanskrit for chapter 15 is *nilamba* and for chapter 10 is *devala*. The Tibetan has *rtse 'phyo*. In the *Mahāvvyutpatti* it is *stobs yas*. Its value would be 1 followed by 30,786,325,577,728 zeros.
- n.594 According to the *Mahāvvyutpatti*. The Tibetan has *yong tan* (Stok Palace: *yong than*). Chapter 10 has *paribheda*, and Chapter 15 has *harita*. The *Mahāvvyutpatti* has *haribha* for chapter 15, *hariva* for chapter 10, and *'phrog yas* as the Tibetan. Its value would be 1 followed by 61,572,651,155,456 zeros.
- n.595 The Tibetan is *'brug g.yos* (Stok Palace: *brug g.yos*). The *Mahāvvyutpatti* has *'brug yas*, *'bryug yos*, *brug yas*, or *brug yos*. Chapter 25 has *brug g.yos*. Its value would be 1 followed by 123,145,302,310,912 zeros.
- n.596 According to the *Mahāvvyutpatti* for chapter 15, which also lists the variant *galibha*. Suzuki chapter 10 has *palimbha*, and Vaidya has *paliguñja*. The Tibetan in both chapters is *sang yal*. The present Sanskrit for chapter 15 has *halita*. The

Mahāvvyutpatti Sanskrit for chapter 10 is *halibhu*. The *Mahāvvyutpatti* has *rmo yas* or *rmong yas*. Its value would be 1 followed by 246,290,604,621,824 zeros.

- n.597 According to the *Mahāvvyutpatti*. The Tibetan has 'thing yug. Chapter 10 has *thing yug*; Stok Palace has *thing yig*; and chapter 10 has *harita*. The *Mahāvvyutpatti* for chapter 10 is *harisa* or *hārisa*. Chapter 15 has *hari*. Its value would be 1 followed by 492,581,209,243,648 zeros.
- n.598 According to the *Mahāvvyutpatti* for chapter 15. The Tibetan has *snang yal* or *nan pa* for chapter 10 (*nan pa* has no direct equivalent in any Sanskrit list but may be out of order). The Tibetan and Sanskrit are missing from chapter 15. Suzuki has the error *loka* for chapter 10, and Vaidya has *āloka*. The *Mahāvvyutpatti* has *aloka* for chapter 15 and *heluga* for chapter 10, with *shugs* 'phyo or *shugs sbyong* for the Tibetan. Its value would be 1 followed by 985,162,418,487,296 zeros.
- n.599 *Dr̥ṣṭānta* is according to the *Mahāvvyutpatti* for chapter 15 with the Tibetan as *yid* 'phyo, corresponding to the Kangyur chapters 10 and 15. Chapter 15 of the present Sanskrit has *dr̥ṣṭvānta*. Chapter 10 the Sanskrit is *indriya* while the *Mahāvvyutpatti* has *drabuddha* and the Tibetan 'thab yas or mtha' yas. Its value would be 1 followed by 1,970,324,836,974,592 zeros.
- n.600 According to the *Mahāvvyutpatti* and chapter 15. In chapter 10 the Sanskrit is *heluka*. The Tibetan in all instances is *nab neb*. Its value would be 1 followed by 3,940,649,673,949,184 zeros.
- n.601 According to the Sanskrit of chapter 10. The Tibetan is absent, although the earlier unassigned *nan pa* may be out of order. It is not present in chapter 15 or the *Mahāvvyutpatti* (though the latter has *drabuddha* earlier in the list as an alternate to *dr̥ṣṭānta* in chapter 15). Its value would be 1 followed by 7,881,299,347,898,368 zeros.
- n.602 According to the Sanskrit of chapter 10. There appears to be no Tibetan. The *Mahāvvyutpatti* has *haruṇa* (and Tibetan *phyin chod* or *phyin phyod*) in chapter 10 and *haduna* or *hanuna* (*phyin sbyod* or *phyin phyod*) in chapter 15. Its value would be 1 followed by 15,762,598,695,796,736 zeros.
- n.603 The Tibetan is *khriḡs thams*. According to chapter 10 the Sanskrit is *māluta*. The *Mahāvvyutpatti* has *maluda* (and the Tibetan *thal thal*) in chapter 10 and *ela* (and the Tibetan *thal thal*) in chapter 15. Its value would be 1 followed by 31,525,197,391,593,472 zeros.
- n.604 According to chapter 15. The Tibetan is *yal yal*. In chapter 10 the Sanskrit in Vaidya is *mailuta* and in Suzuki it is *meluta*. The *Mahāvvyutpatti* has *dumela* or

dumaila (and Tibetan *yal yol*) in chapter 10 and *mailuta* (*yal yal*) in chapter 15. Its value would be 1 followed by 63,050,394,783,186,944 zeros.

- n.605 According to chapter 15. The Tibetan is *bgrang yas*. In chapter 10 the Sanskrit is *kṣaya*. The *Mahāvvyutpatti* has *kṣamuda* (Tibetan: *bzod yas*) in chapter 10 and *kṣepu* (also translated as *bzod yas*) in chapter 15. Its value would be 1 followed by 126,100,789,566,373,888 zeros.
- n.606 According to the Sanskrit of chapter 10. The Tibetan for this is absent in chapter 10, and neither the Sanskrit nor the Tibetan are present in chapter 15 or the *Mahāvvyutpatti*. Its value would be 1 followed by 252,201,579,132,747,776 zeros.
- n.607 According to the *Mahāvvyutpatti*. The Tibetan is *thug yal*. In chapter 10 the Sanskrit is *elatā*. In chapter 15 the Sanskrit is *eluda*. The *Mahāvvyutpatti* has *elada* (Tibetan: *thal yas*) in both chapters 10 and 15. Its value would be 1 followed by 504,043,158,265,495,552 zeros.
- n.608 According to Suzuki's Sanskrit of chapter 10 and the *Mahāvvyutpatti*. The Sanskrit in chapter 15 is *bhāluda*. The Tibetan in chapter 10 is *yad yud*. In chapter 15 it is *shang shang*. The *Mahāvvyutpatti* has *maluma* (Tibetan: *tshad yas*) in chapter 10 and *māluda* or *maluda* (*thal yas*) for the preceding number in chapter 15. Its value would be 1 followed by 1,008,806,316,530,991,104 zeros.
- n.609 According to the Vaidya Sanskrit for chapter 10, in which the Tibetan appears to be the Degé *phyo ldog* (Yongle, Lithang, Kangxi, and Choné: *'phyo ldog*). Suzuki's Sanskrit has *maṇḍamā*. Not present in chapter 15 in either Tibetan or Sanskrit. Not present in either chapter in the *Mahāvvyutpatti*. Its value would be 1 followed by 2,017,612,633,061,982,208 zeros.
- n.610 According to the Sanskrit of chapter 10, for which the Tibetan may be Degé *brda yas* or *lhub be*. It is not present in the Sanskrit or Tibetan of chapter 15 or the *Mahāvvyutpatti*. Its value would be 1 followed by 4,035,225,266,123,964,416 zeros.
- n.611 According to the Sanskrit of chapters 10 and 15. In chapter 10 the Tibetan may be *brda yas* or *lhub be*. In chapter 15 the Tibetan appears to be *yag yag*. The *Mahāvvyutpatti* has *sadama* (Tibetan: *rtog yas* or *rtogs yas*) in chapter 10 and *samatā* (*rtogs yas*) in chapter 15. Its value would be 1 followed by 8,070,450,532,247,928,832 zeros.
- n.612 *Visada* is according to the Sanskrit of chapter 15, in which the Tibetan appears to be *tham thim* (Choné: *thim thim*). In chapter 10 the Sanskrit is missing and the Tibetan may be *thag thug*. The *Mahāvvyutpatti* has *vimuda* (and

Tibetan *dga' yas*) in chapter 10 and *vimada* (*dga' yas*) in chapter 15. Its value would be 1 followed by 16,140,901,064,495,857,664 zeros.

- n.613 According to the Sanskrit of chapter 10. The Tibetan appears to be *khriḡ ge*. Neither the Sanskrit nor the Tibetan appear to be present in chapter 15, unless the Tibetan is *rlom bsnyal*. The *Mahāvvyutpatti* has *vaimātra* (Tibetan: *tshad 'das*) in chapter 10 and no entry for chapter 15. Its value would be 1 followed by 32,281,802,128,991,715,328 zeros.
- n.614 *Pramātra* is according to chapter 15 and the *Mahāvvyutpatti*. In chapter 10 the Sanskrit in Vaidya is *pramartā*, and in Suzuki it is *antrā*. The Tibetan is *gzhal 'phyos*. The *Mahāvvyutpatti* has *pramātra* or *pramatra*. Chapter 15 has the Tibetan *gzhal 'phyos*. Chapter 10 appears to have *rig yas*. Its value would be 1 followed by 64,563,604,257,983,430,656 zeros.
- n.615 According to the *Mahāvvyutpatti*, with the lengthening of the vowel in conformity with the Tibetan translations. In chapter 15 the Sanskrit is *amantra* and the Tibetan is *gzhal yal*. In chapter 10 the Sanskrit is *amantrā*, and the Tibetan appears to be *snyad med*. The *Mahāvvyutpatti* has *sumātra* or *amatra* (and the Tibetan *gzhal yas*) in chapter 10 and *amantra* or *amanra* (*gzhal yas*) in chapter 15. Its value would be 1 followed by 129,127,208,515,966,861,312 zeros.
- n.616 According to the *Mahāvvyutpatti* for chapter 10. Chapter 15 has *bhramantra*, and the Tibetan is *gzhal med*. In chapter 10 the Sanskrit is *annamantrā*, and the Tibetan appears to be *mchog phreng*. The *Mahāvvyutpatti* has *bhramātra* (and the Tibetan *gzhal thib*, *gzhal thims*, or *gzhal thin*) for chapter 10 and *bhramantra* and the Tibetan *gzhal thil* or *gzhal thim* (though the latter is also used a little further on for *namantra*) in chapter 15. Its value would be 1 followed by 258,254,417,031,933,722,624 zeros.
- n.617 According to the *Mahāvvyutpatti*. Chapter 15 has *gamantra*, and the Tibetan is *gzhal 'khor*. In chapter 10 the Sanskrit is *saṅgamantrā*, and the Tibetan appears to be *nyag 'bru*. The *Mahāvvyutpatti* has *gamātra* (and the Tibetan *gzhal 'khor*) in chapter 10 and *gamantra* (*gzhal 'khor*) in chapter 15. Its value would be 1 followed by 516,508,834,063,867,445,248 zeros.
- n.618 According to the *Mahāvvyutpatti* for chapter 10. In Vaidya chapter 10 the Sanskrit is *vimantrā*, and in Suzuki it is *vinnamantrā*. The Tibetan in chapter 10 appears to be *spu 'phyes*. Chapter 15 has *namantra* and the Tibetan *gzhal thim*. The *Mahāvvyutpatti* has *namātra* (and the Tibetan *gzhal med*) in chapter 10 and *gamantra* (*gzhal med*) in chapter 15. And *gzhal med* is given two numbers previously in chapter 15 for *bhramantra*. Its value would be 1 followed by 1,033,017,668,127,734,890,496 zeros.

- n.619 According to the *Mahāvvyutpatti*. In chapter 10 the Sanskrit is *himantrā*, and the Tibetan appears to be 'bru 'brel. Chapter 15 has *nahimantra*. The Tibetan is *gzhal gar* (Stok: *gar gzhal*). The *Mahāvvyutpatti* has *hemātra* (and the Tibetan *gar gzhal*) in chapter 10 and *nahimantra* (*gar gzhal*) in chapter 15. Its value would be 1 followed by 2,066,035,336,255,469,780,992 zeros.
- n.620 Based on the *Mahāvvyutpatti* and chapter 15, which read *vimantra*. The Tibetan is *gzhal sang* (Stok: *gzhal sangs*). In chapter 10 the Tibetan appears to be *brjod 'os* (Stok: *brjod bos*). The *Mahāvvyutpatti* has *vemātra* or *dhemātra* (and the Tibetan *gzhal sangs*) in chapter 10 and *vimantra* (*gzhal sangs*) in chapter 15.
- n.621 According to the *Mahāvvyutpatti*. Chapter 15: *paramantra*. The Tibetan is *gzhal phul* (which appears to have lost its Sanskrit equivalent) or *gzhal thag*. In chapter 10 the Sanskrit is *paramantrā*, and the Tibetan appears to be *brjod phul*. The *Mahāvvyutpatti* has *paramātra* (and the Tibetan *gzhal thag*) in chapter 10 and *paramantra* (*gzhal thag*) in chapter 15.
- n.622 According to the *Mahāvvyutpatti* and the Tibetan translations. In chapter 10 the Sanskrit is *śivamantrā*, and the Tibetan appears to be *zhi snyad*. Chapter 15 has *śivamantra*. The Tibetan is *gzhal zhi*. The *Mahāvvyutpatti* has *śivamātra* (and the Tibetan *gzhal phul* or *gzhal yul*) in chapter 10 and *śivamantra*, *śimantra*, or *thimantra* (*gzhal phul*) in chapter 15.
- n.623 Chapter 15 has *delu*. The Tibetan appears to be missing. In chapter 10 the Sanskrit is *elā*, and the Tibetan appears to be *ngag thim*. The *Mahāvvyutpatti* has *ela* (and the Tibetan *ya lad* or *yal 'das*) in chapter 10 and *elu* (*ya lad* or *yal*) in chapter 15.
- n.624 Chapter 15 has *velu*. The Tibetan is apparently 'phyo 'gyur. In chapter 10 the Sanskrit is *velā*, and the Tibetan appears to be 'phyo 'gyur. The *Mahāvvyutpatti* has *vela* (and the Tibetan *dus rlabs* or *rus rlabs*) in chapter 10 and *velu* (*dus rlabs* or *tus rlabs*) in chapter 15.
- n.625 The Sanskrit in chapter 10 has *telā*. The Tibetan in chapters 10 and 15 appears to be *nyar nyer*. The *Mahāvvyutpatti* has *tela* for chapter 10. The Sanskrit is missing from chapter 15 and in the *Mahāvvyutpatti* for chapter 15.
- n.626 According to chapter 10 in Vaidya. Suzuki has *rolā*. Absent in chapter 15 and the *Mahāvvyutpatti*. Apparently absent in the Tibetan in both chapters.
- n.627 In chapter 10 the Sanskrit is *kelā*. The Tibetan is *phyag phyig*. The *Mahāvvyutpatti* has *gela* and *phyag phyig* for both chapters. Chapter 15 reads *gelu* in Sanskrit; the Tibetan is *phyag phyig*.

- n.628 According to chapter 10 in Vaidya and Suzuki. Absent in chapter 15 and the *Mahāvvyutpatti*. Apparently absent in the Tibetan.
- n.629 In chapter 10 the Sanskrit is *śvelā*. The Tibetan has *zal zul* (Choné: *zal zil*). In chapter 15 the Sanskrit is *khelu*, which appears to be a corruption. The *Mahāvvyutpatti* has *svela* in chapter 10 and *śvelu* in chapter 15.
- n.630 The Tibetan for this is missing in the Kangyurs consulted. In chapter 10 the Sanskrit is *nelā*. Chapter 15 has *nelu*. The *Mahāvvyutpatti* has *nela* (Tibetan: *gtad yas* or *gtang yas*) in chapter 10 and *nelu* (*btang yas* or *gtang yas*) in chapter 15.
- n.631 The Tibetan is *nyar nyer* (according to the *Mahāvvyutpatti*). In chapter 10 the Sanskrit is *bhelā* and in chapter 15 *bhelu*. The Tibetan is missing in both chapters. The *Mahāvvyutpatti* has no entry for chapter 10 and *bhelu* (*nyar nyer*) for chapter 15.
- n.632 The Tibetan is *sal sal*. In chapter 10 the Sanskrit is missing, and in chapter 15 it is *kelu*. The Tibetan *sal sal* is in both chapters. The *Mahāvvyutpatti* has *kela* (*sal sal*) for chapter 10 and *kelu* (*sal sal*) for chapter 15.
- n.633 In chapter 10 the Sanskrit is *selā*, and in chapter 15 it is *selu*. The Tibetan *g.yo 'deg* is the same in both chapters. The *Mahāvvyutpatti* has *sela* (*yang yod* or *yad yod*) for chapter 10 and *selu* (*yad yod*) for chapter 15.
- n.634 In chapter 10 the Sanskrit is *pelā*, and in chapter 15 it is *pelu*. The Tibetan *phan phun* is the same in both chapters. The *Mahāvvyutpatti* has *phela* (*phyol yas*) for chapter 10 and *pelu* (*phyol yas*) for chapter 15.
- n.635 The Tibetan appears to be *brnang ya*. The Sanskrit is *helā* in chapter 10. There is no corresponding Sanskrit in chapter 15 and no entry for either chapter in the *Mahāvvyutpatti*.
- n.636 In chapter 10 the Sanskrit is *melā* and in chapter 15 it is *melu*. The Tibetan in chapter 10 is *rem grol* (Degé), *rim grol* (Lithang and Choné), and *rem 'drol* (Narthang, Lhasa, and Stok Palace). In chapter 15 the Tibetan is *rem 'drol*. The *Mahāvvyutpatti* has *mela* (*phrad yas*) for chapter 10 and *melu* (*'phrad yas*) for chapter 15.
- n.637 The Tibetan is *rdzi ngad* in both chapters. The Sanskrit is *saraḍa* in both chapters. The *Mahāvvyutpatti* has *saraṭa* (*phrad yas*) for chapter 10 and *sarata* (*brjod yas*) for chapter 15.
- n.638 The Tibetan is *rdzi rdul* in both chapters, based on the Sanskrit *māruta* in chapter 10 and *mārutu* in chapter 15. There is no Sanskrit in chapter 15 and

no entry for either chapter in the *Mahāvvyutpatti*.

- n.639 The Tibetan is *phun yol* in both chapters. The Sanskrit given here is according to the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *meruta*, and in chapter 15 it is *bherudu*, apparently in error for *merudu*. The *Mahāvvyutpatti* has *meruda* or *meluda* (*rdzi phyod*) for chapter 10 and *merudu* (*rdzi phyod*) for chapter 15.
- n.640 The Tibetan is 'ol 'ol in chapter 10. The Tibetan is missing in chapter 15. The Sanskrit in chapter 10 is *kheluta*, and in chapter 15 it is *kheludu*. The *Mahāvvyutpatti* has *kheluda* (*rdzi phyod khyod*) for chapter 10 and *kheludu* (*rdzi phyod khyod* or *rji phyod phyod*) for chapter 15.
- n.641 The Tibetan is *ngad ngad* in both chapters. The Sanskrit in chapter 10 is *māluta*, and in chapter 15 it is *māludu*. The *Mahāvvyutpatti* has *mātula* or *matula* (*ma gzhal*) for chapter 10 and *māludu* (*ma gzhal*) for chapter 15.
- n.642 The Tibetan has *bgrang brtsi* in both chapters. The Sanskrit in chapter 10 is *muluta*, and in chapter 15 it is *samula*. The *Mahāvvyutpatti* has *samula* (*dpag 'byams*, *dpag 'jal*, or *dpag 'phyam*) for chapter 10 and *sambala* (*dpag 'byam* or *dpag 'byams*) for chapter 15.
- n.643 The Tibetan has *zab grangs* in both chapters. The Sanskrit in chapter 10 is *ajava*, and in chapter 15 it is *ayava* in Suzuki and *athava* in Vaidya. The *Mahāvvyutpatti* has *ayava* (*zab 'grang* or *zab bgrang*) for chapter 10 and *ayava* or *apava* (*zab 'gra* or *zab 'grang*) for chapter 15.
- n.644 The Tibetan has *dga' rkyang* in both chapters (though Stok chapter 10 has *dga' rgyang* and the *Mahāvvyutpatti* has *dga' brkyang* in both chapters). The Sanskrit is *kamala* in both chapters and in the *Mahāvvyutpatti*.
- n.645 The Sanskrit *magava* is according to the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *kamara*. The Tibetan in chapter 10 is *grangs mtha'*. In chapter 15 the Sanskrit is *agava*. The Tibetan in chapter 15 is *gzhung 'dal*. The *Mahāvvyutpatti* has *magava* (*brtag yas*) for chapters 10 and 15.
- n.646 The Sanskrit in chapter 10 is *atara*, and in chapter 15 it is *ataru*. The Tibetan has *phyod yal* in chapter 10 and *khrug phyad* in chapter 15. The *Mahāvvyutpatti* has *atara* (*bsgral yas* or *bskral yas*) for chapter 10 and *ataru* (*bsgral yas*) for chapter 15.
- n.647 Sanskrit according to the *Mahāvvyutpatti*. The Tibetan is 'ol *phyod* in both chapters, though Stok Palace has 'ol *phyed* in chapter 10. The Sanskrit is *heluva* in both chapters, though in chapter 10 Suzuki has *heluta*. The *Mahāvvyutpatti*

has *heluya* ('od *phyod*, 'ol *chod*, or 'ol *phyod*) for chapter 10 and *heluvu* ('ol *phyod*) for chapter 15.

- n.648 The Tibetan has *gdab yas* in both chapters. The Sanskrit is missing from chapter 15 and is *veluva* in chapter 10. The *Mahāvvyutpatti* has *veluva* (*gdab pas*) for chapter 10 and no entry for chapter 15.
- n.649 According to the Sanskrit from the Suzuki for chapter 10. Vaidya has *jāvaka*. The Sanskrit is absent in chapter 15. The Tibetan has *gcal yas* in both chapters, though Stok Palace has *cal yas* in chapter 10. The *Mahāvvyutpatti* has *kalāpa* (*cha tshogs*) for chapter 10 and *kaṣaca* or *kaṣava* (*cha tshogs*) for chapter 15.
- n.650 The Sanskrit here is from the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *hava*. The Sanskrit is absent in chapter 15. The Tibetan has *brang yas* in both chapters, though Stok Palace has *bgrangs yas* in chapter 10. The *Mahāvvyutpatti* has *havava* or *havaca* (*brang yal*) for chapter 10 and *havava* (*brang yal* or *bgrang yas*) for chapter 15.
- n.651 The Sanskrit here is from *havala* in chapter 10 and in the *Mahāvvyutpatti*'s entry for chapter 15. It is absent in chapter 15, and there is no entry in the *Mahāvvyutpatti* for chapter 10. The Tibetan has *byim 'phyo* in both chapters, though Stok Palace has *byim 'phyi* in chapter 10. The *Mahāvvyutpatti* has *havala* (*ljab ljib*) for chapter 15 and no entry for 10.
- n.652 The Sanskrit here is from the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *bimbara* (*bimba* in Suzuki) and absent in chapter 15. The Tibetan is *yam me* in both chapters. The *Mahāvvyutpatti* has *vivara* (*bsnyad yas*) for both chapters 10 and 15.
- n.653 The Sanskrit here is from the *Mahāvvyutpatti*. Suzuki in chapter 10 has *bimbahu*, and Vaidya has *bimbahura*. The Sanskrit in chapter 15 is *mirahu*. The Tibetan is *bsnyal yas* in both chapters, though Stok Palace has *snyal yas*. The *Mahāvvyutpatti* has no entry for chapter 10 and *bimba* (*gzugs yas*) for chapter 15.
- n.654 Chapter 10 has *ldab ldob*, but *ldab ldeb* in Stok Palace. Chapter 15 has *ldab ldeb*. Both chapters have *caraṇa*. The *Mahāvvyutpatti* has *navara* (*rab yangs*) for chapter 10 and *caraṇa* (*gdab yas*) for chapter 15.
- n.655 The Sanskrit according to chapter 10 and the *Mahāvvyutpatti*. The Tibetan has 'phan *chad* in both chapters, though Stok Palace has 'ban *chad* in chapter 10. Sanskrit chapter 10 has *carama*. The *Mahāvvyutpatti* has *camara* (*rgod yas*) for chapter 10 and *carama* (*mtha' byam*) for chapter 15.

- n.656 The Sanskrit here is according to chapter 10. The Sanskrit is absent in chapter 15. The Tibetan has *phang phung* in both chapters (though Narthang and Lhasa have *phan phung* for chapter 10). There is no entry in *Mahāvvyutpatti*.
- n.657 The Sanskrit according to chapter 10 and the *Mahāvvyutpatti*. The Sanskrit is absent in chapter 15. The Tibetan has *mtha' rdul* in chapter 10 and is apparently absent in chapter 15. The *Mahāvvyutpatti* has no entry for chapter 10 and *dhavara (lang ling)* for chapter 15.
- n.658 The Sanskrit here is from chapter 15 and Suzuki for chapter 10 (it is missing in Vaidya). The Tibetan is *rgyu lding* (Degé) and *rgyud lding* (Narthang and Lhasa) in chapter 10 and possibly *khe'u tshang* in chapter 15. The *Mahāvvyutpatti* has *dhamara ('dzin yas)* for chapter 10 and *dhamana ('dzin yas)* for chapter 15.
- n.659 The Tibetan is *yun 'gyangs* in chapter 10 and possibly *zhung zung* in chapter 15. The Sanskrit is *pramada* in both chapters. The *Mahāvvyutpatti* has *pramāda (dga' 'byam)* for both chapters.
- n.660 The Tibetan is *mkha' yal* in chapter 10 and *mchog yal* in chapter 15. The Sanskrit in chapter 10 is *vigama*. The Sanskrit in chapter 15 is *nigama*. The *Mahāvvyutpatti* has *vigama (dpal bral)* for chapter 10 and *nigama (dpag bral)* for chapter 15.
- n.661 The Sanskrit here is according to the *Mahāvvyutpatti*. The Tibetan is apparently absent in chapter 10 and is *mtha' rtul* (Stok Palace: *mtha' rdul*) in chapter 15. The Sanskrit in chapter 10 is *udvartana*, and in chapter 15 it is *uparvata*. The *Mahāvvyutpatti* has *upavarta (mtha' rtul)* for chapter 10 and *upavarta (mtha' rtul or mthal rtul)* for chapter 15.
- n.662 Tibetan is apparently absent in chapter 10 and is *yun 'gyangs* in chapter 15. The Sanskrit is *nirdeśa* in both chapters, though the Stok Palace has *nirdaśa* in chapter 10. The *Mahāvvyutpatti* has *nirdeśa (nges brtan or nges bstan)* for chapter 10 and *nirdeśa (nges bstan)* for chapter 15.
- n.663 The Tibetan is apparently *bun lob* in both chapters. The Sanskrit is *akṣaya* in both chapters. The *Mahāvvyutpatti* has *akṣaya* or *akṣeya (mi zad pa)* for chapter 10 and *akṣaya (mi zad pa)* for chapter 15.
- n.664 The Tibetan is *lam lom* in both chapters. The Sanskrit is *saṃbhūta* in both chapters and in the *Mahāvvyutpatti*, which has *legs 'byung* for the Tibetan in both chapters.

- n.665 The Tibetan is *bsnyad yas* in both chapters. The Sanskrit is *mama* in chapter 10. The Sanskrit is *mamama* in chapter 15. The *Mahāvvyutpatti* has *amama* (*nga med*) for both chapters.
- n.666 The Tibetan is *lang ling* in both chapters. The Sanskrit is *vada* in chapter 10 and *avada* in chapter 15. The *Mahāvvyutpatti* has *avānta* (*bsal yas* or *bsam yas*) for chapter 10 and *avada* (*bsal yas* or *gsal yas*) for chapter 15. Chapter 10 in the Kangyur has *ljab ljib* as the next number, which appears to have no correlation in Sanskrit.
- n.667 The Tibetan is *mi brtsal* in both chapters. The Sanskrit is *utpala* in in both chapters and in the *Mahāvvyutpatti*, which has *brlabs yas* for the Tibetan in both chapters.
- n.668 The Tibetan is *'byams yas* in both chapters. The Sanskrit is *padma* in both chapters and in the *Mahāvvyutpatti*, which has *mchog yas* for the Tibetan in both chapters.
- n.669 The Tibetan is *nga 'grang* in both chapters. The Sanskrit is *saṃkhyā* in both chapters. The *Mahāvvyutpatti* has *saṃkhyā* (*grangs 'byam*) for chapter 10 and *saṃkhyā* (*grangs 'byam*) for chapter 15.
- n.670 The Tibetan is *bkra chal* in both chapters. The Sanskrit is *gati* in both chapters. The *Mahāvvyutpatti* has *gati* (*rtogs 'gro*) for both chapters. In chapter 10 this number follows the next in both Sanskrit and Tibetan.
- n.671 The Tibetan is *smos yal* in both chapters. The Sanskrit is *upāgama* in chapter 10 and *upagama* (Suzuki) and *upaga* (Vaidya) in chapter 15. The *Mahāvvyutpatti* has *upagama* (*rmos yal*) for chapter 10 and apparently no entry for chapter 15.
- n.672 According to chapter 15. The Sanskrit is not present in chapter 10. At this point in chapter 10 in the Tibetan there are the following four numbers: *lo rgyas*, *'bum rdib*, *la lo*, and *phyam phyam*. In chapter 15 in the Tibetan there are these four numbers: *lo rgyas*, *'bum rdib*, *gam gum*, and *la lo*. It appears their Sanskrit equivalents have been lost. The *Mahāvvyutpatti* appears to have no equivalent entry for any of these in chapter 10, but for chapter 15 has *upamya* and *urumaparivartta*, with the Tibetan equivalent for both being *dpe yas*, even though they appear to be two different numbers. One would expect there to have been an *uruma* followed by *urumaparivartta* in the Tibetan, which would have concluded in *la bsgres*, as in the following sets of numbers.
- n.673 The Tibetan is *bgrang 'phyos*. In the *Mahāvvyutpatti*, for chapter 10 (7802) and 15 (7932) it is *bgrang du med pa*.

- n.674 The Tibetan is *bgrang 'phyos la bsgres*. In the *Mahāvvyutpatti*, for chapter 10 (7803) the translation is *bgrang du med pa la bsgres pa*. For chapter 15 (7933) it is *bgrang du med pa la 'gres pa* and *bgrang du med pa las bsgres pa*.
- n.675 The Tibetan is *dpag yas*. In the *Mahāvvyutpatti*, for chapter 10 (7804) it is *dpag yas* and for chapter 15 (7936) the translation is both *dpag yas* and *dgag tu med pa*.
- n.676 The Tibetan is *dpag yas la bsgres*. In the *Mahāvvyutpatti* for chapter 10 (7805) the translation is *dpag yas la bsgres pa*, and for chapter 15 (7937) it is both *dpag tu med pa las bsgres pa* and *dpag yas la bsgres pa*.
- n.677 The Tibetan is *yal phyod* (Degé has the error *phyong*). In the *Mahāvvyutpatti* for chapter 10 (7806) it is *mu med* and for chapter 15 (7938) the translation is *mu med pa*.
- n.678 The Tibetan is *yal phyod la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7807 and 7939) the translation is *mu med pa la bsgres pa*.
- n.679 The Tibetan is *mu yal*. In the *Mahāvvyutpatti*, for both chapters (7808 and 7940) the translation is *thug med*.
- n.680 The Tibetan is *mu yal la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7809 and 7941) the translation is *thug med la bsgres pa*.
- n.681 The Tibetan is *bgrang yol*. In chapter 10 the Sanskrit is *agaṇeya*; in chapter 15 it is *agaṇanīya*. In the *Mahāvvyutpatti*, for both chapters (7810 and 7942) the Sanskrit is *agaṇeya*. The Tibetan translation in chapter 10 is *brtsi yas* and in chapter 15 it is *brtsis yas*.
- n.682 The Tibetan is *bgrang yol la bsgres*. In chapter 10 the Sanskrit is *agaṇeyaparivarta*; in chapter 15 it is *agaṇanīyaparivarta*. In the *Mahāvvyutpatti*, for both chapters (7811 and 7943) the Sanskrit is *agaṇeyaparivarta*. The Tibetan in chapter 10 (7811) is *brtsi yas la bsgres pa*, *brtsis yas las bsgres pa*, and *brtsis yas la bsgres pa*. The Tibetan in chapter 15 is *brtsis yas las bsgres pa* and *brtsis yas la bsgres pa*.
- n.683 The Tibetan is *myi mjal*. In chapters 10 and 15 the Sanskrit is *atulya*. In the *Mahāvvyutpatti*, for both chapters (7812 and 7944) the Sanskrit is also *atulya* and the Tibetan for both is *gzhal du med pa*.
- n.684 The Tibetan is *myi mjal la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7813 and 7945) the Sanskrit is *atulyaparivarta* and the Tibetan in chapter 10 (7813) is *gzhal du med pa la bsgres pa* and *gzhal du med pa las bsgres pa*. The Tibetan in

chapter 15 (7945) is also *gzhal du med pa la bsgres pa* and *gzhal du med pa las bsgres pa*.

- n.685 The Tibetan is *bsam phyod*. In chapters 10 and 15 the Sanskrit is *acintya*. In the *Mahāvvyutpatti*, for both chapters (7814 and 7946) the Sanskrit is also *acintya* and the Tibetan for both is *bsam gyis mi khyab pa*.
- n.686 The Tibetan is *bsam phyod la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7815 and 7947) the Sanskrit is *acintyaparivarta* and the Tibetan in both chapters is *bsam gyis mi khyab pa la bsgres pa* and *bsam gyis mi khyab pa las bsgres pa*.
- n.687 The Tibetan in both chapters is *mtha' 'byam*. The Sanskrit is absent from chapter 15. The Sanskrit and Tibetan are absent from the *Mahāvvyutpatti* for both chapters.
- n.688 The Tibetan is *mtha' 'byam la bsgres*. The Tibetan and the Sanskrit are absent from chapter 15 and in the *Mahāvvyutpatti* for both chapters.
- n.689 The Tibetan is *dpag thag*. In both chapters the Sanskrit is *amāpya*. In the *Mahāvvyutpatti*, for chapter 10 (7816) the Sanskrit is *ameya* and the Tibetan is *bgrang yol*. In chapter 15 (7948) the Sanskrit is *amāpya* and the Tibetan is *gzhal gyis mi lang ba*.
- n.690 *dpag thag la bsgres*. In both chapters the Sanskrit is *amāpyaparivarta*. In the *Mahāvvyutpatti*, for chapter 10 (7817) the Sanskrit is *ameyaparivarta* and the Tibetan is *bgrang yol la bsgres pa* and *bgrang yol las bsgres pa*. In chapter 15 (7949) the Sanskrit is *amāpyaparivarta* and the Tibetan is *gzhal gyis mi lang ba la bsgres pa* and *gzhal gyis mi lang ba las bsgres pa*.
- n.691 *brjod du med pa*. In both chapters the Sanskrit is *anabhilāpya*. The *Mahāvvyutpatti* for both chapters (7818 and 7950) is identical.
- n.692 *brjod du med pa la bsgres*. In both chapters the Sanskrit is *anabhilāpyaparivarta*. In the *Mahāvvyutpatti*, in the entries for both chapters (7819 and 7951) the Sanskrit is *anabhilāpyaparivarta* and the Tibetan is *brjod du med pa la bsgres pa* and *brjod du med pa las bsgres pa*.
- n.693 *brjod du med pa'i yang brjod du med pa*. In both chapters the Sanskrit is *anabhilāpyānabhilāpya* and *anabhilāpyānabhilāpya*. The *Mahāvvyutpatti* is identical but appears to only refer to chapter 15 (7952).
- n.694 *brjod du med pa'i yang brjod du med pa la bsgres*. The *Mahāvvyutpatti* is identical but appears to only refer to chapter 15 (7953).

- n.695 According to the Sanskrit and the Chinese. The Tibetan omits the second half of the sentence beginning with “and so on.”
- n.696 Neither the Sanskrit, the Chinese, nor the Tibetan has the expected description of the aspiration to hold the Dharma wheels of all buddhas, which is what came next in the earlier list.
- n.697 According to the Sanskrit *kāmadhātu*. The Tibetan has *nam mkha'i dbyings* (“realm of space”). The Chinese has “world realms.”
- n.698 According to the Sanskrit *aśoka* and the Chinese. The Tibetan has “without kleśas,” perhaps from a corrupted manuscript.
- n.699 The Vaidya Sanskrit here has *Samudravetalā*. Cleary uses this name. The Tibetan *rnam par rlob pa* is the same as earlier, suggesting that it is not another place with a new name. The Chinese translates as 海潮處 (*hai chao chu*, “a place by the ocean”), probably from *Samudra-vetādin*.
- n.700 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.701 According to the Sanskrit *mitra* and the Yongle and Narthang Kangyurs *bshes gnyen*. Other Kangyurs have *dge ba'i bshes gnyen* (*kalyāṇamitra*). The Chinese has 同行善知識 (*tong xing shan zhi shi*), which is a combination of *mitra* and *kalyāṇamitra*.
- n.702 According to the Tibetan. The Sanskrit *kalyāṇatā* and the Chinese 善 (*shan*) mean “goodness.”
- n.703 According to the Sanskrit *aśaya* and the Chinese 意 (*yi*). Omitted in the Tibetan.
- n.704 The Tibetan appears to have translated this as an adjective (“very powerful”) for the vajra rather than the vajra’s owner. *Nārāyaṇa* here is ostensibly used as an alternative name for Indra. The Chinese omits “unbreakable” and “vajra” and translates the phrase as 寶莊嚴 (*bao zhuang yan*), a compound of the adjectives “precious” and “majestic” or of the nouns “jewel” and “ornament.”
- n.705 From the Sanskrit *suviḥkṛta*. The Chinese has 處處行列 (*chu chu hang lie*, “rows [of sandalwood trees] everywhere”).
- n.706 According to the Sanskrit. These two sentences are joined into one in the Tibetan as a result of an omission: “From all four directions there is the adornment of the beautifully grown bignonia trees.” The Chinese is similar to the Tibetan but without the description “beautifully grown.”

- n.707 According to the Sanskrit *kumuda*. Omitted in the Tibetan.
- n.708 According to the Sanskrit *setu*, the context, and the Chinese 橋 (*qiao*). The Tibetan translates according to another meaning of *setu* as *stegs bu* ("platform").
- n.709 According to the Tibetan. "Brahmin" is not present in the Sanskrit and the Chinese. The Chinese omits the number and has "disciples."
- n.710 From the Sanskrit. The Tibetan translates *kūṭa* ("summit") as *brtsegs pa* ("heap").
- n.711 According to the Sanskrit *mārga*. The Tibetan has *snying po* ("essence"), which appears to be a translation from a text that had *garbha* in error for *mārga*. The Chinese translation appears to be based on *garbha* as well.
- n.712 In the Sanskrit and the Chinese this paragraph follows the next paragraph.
- n.713 According to the Sanskrit. Omitted in the Tibetan. The Chinese has 億年 (*yi nian*), which can mean a hundred thousand years or sometimes a far higher number of years according to context.
- n.714 From the Sanskrit *sarvakālacakravaśavartinām*. The Tibetan omits "power" and has "in time." The Chinese is similar to the Sanskrit but omits "wheel."
- n.715 From the Sanskrit *lakṣaṇajñānābhinihāra*. The Tibetan interprets the compound as "signs and knowledge." The Chinese has 諸佛無量智慧 (*zhu fo wu liang zhi hui*, "immeasurable wisdom of the buddhas").
- n.716 According to the Sanskrit *lakṣaṇa*. The Tibetan and the Chinese have *skad cig gcig* ("one instant"), apparently translating from a manuscript that had *kṣana* instead of *lakṣaṇa*.
- n.717 According to the Sanskrit *śarīra*. The Tibetan translates as *rang bzhin* ("nature").
- n.718 According to the Sanskrit *tryadhva*. The Tibetan and the Chinese omit "the three times."
- n.719 According to the Sanskrit *prasarita*, the Chinese, and the Degé, Lhasa, and Narthang 'dal ba. Yongle, Lithang, Kangxi, and Choné have the error 'dul ba.
- n.720 According to the Tibetan. The present Sanskrit has *sattvaśraddha* ("beings-faith"). The Tibetan has *mnyam pa thams cad* ("all equality"), apparently a scribal error, while Yongle, Lithang, Kangxi, Narthang, Choné, and Stok

Palace have *mnyan pa thams cad* (“all that is heard”), perhaps translating from a Sanskrit manuscript that had *sarvaśrava* or *sarvaśruta*. The Chinese has 凡所聞法皆能忍受, 清淨信解 (*fan suo wen fa jie neng ren shou, qing jing xin jie*, “He could retain all the Dharmas he had heard and understand with pure faith”), which appears to indicate a text that included both *śraddha* (retained in the Sanskrit manuscript) and *śruta* or *śvara*.

- n.721 According to the Tibetan and the Chinese. The Sanskrit has “the light of definitive wisdom.”
- n.722 According to the Tibetan and the Chinese. The Sanskrit has *sarvatra*, “all-pervading higher cognition.”
- n.723 According to the Tibetan and the Chinese. The Sanskrit also has *vidyut*, “the lightning of the knowledge of the ten strengths.”
- n.724 According to the Sanskrit *pariśodhana*, the Chinese, and the Yongle, Lithang, Kangxi, and Choné *sbyangs*. Degé has the error *spyad*. Stok Palace has *sbyar*.
- n.725 According to the Sanskrit *mahā* and the Chinese. The Tibetan omits “great.”
- n.726 From the Sanskrit “unceasing,” which could be taken as an adjective of “knowledge.” “Without limit or center” could be describing the network of world realms.
- n.727 From the Sanskrit *saṃjñāgata* and in accord with the Chinese (“perceptions of limitless beings”). The Tibetan translates as *mying* (archaic spelling for “name”).
- n.728 From the Sanskrit *kṣuradhārā*. The Tibetan Kangyurs have *spu gri’i sos gshib pas ’khod pa* (“arranged with rows of razor blades”). Yongle, Lithang, Kangxi, and Narthang have *spu gri’i sos gshibs pas ’khor ba* (“encircled by rows of razor blades”). The Choné differs slightly from these, reading *spu gri’i sos bshibs pas ’khor ba*. The Chinese has 刀山 (*dao shan*), a compound of “blade/sword” and “mountain,” without the term “path” or “rows.” In his commentary, 澄觀 (Cheng Guan) explains that 刀山 is a metaphor for 無分別智 (*wu fen bien zhi*; Skt. *nirvikalpa-jñāna*, *niṣkalpanā-jñāna*, *avikalpa-jñāna*, “nonconceptual wisdom”). See Cheng Guan 澄觀. *Da fangguang fohuayan jingshu* 大方廣佛華嚴經疏. Taishō 1735, 57: 932a3–4. The Chinese has an additional phrase 登彼山上投身入火 (*deng bi shan shang tou shen ru huo*), “he climbed up that mountain and threw his body into the fires,” which, according to Cheng Guan, means that he had cut off all obscurations and attained realization. See Cheng Guan 澄觀. *Da fangguang fohuayan jingshu* 大方廣佛華嚴經疏. Taishō 1735, 57: 932a8–12.

- n.729 According to the Sanskrit and the Chinese. The Tibetan appears to have lost “It is rare,” so that “becoming human” becomes conjoined with “pure good fortune.”
- n.730 From the Sanskrit *khaṇḍaka*. The Tibetan translates as *myi gcags/chags*.
- n.731 According to the Sanskrit *kakṣa*, which can also mean “a forest of dead trees” or “dry wood.” The Tibetan translates as *lcag lcig* (“dirt,” “impurity”). The Chinese translates as 薪 (*xin*, “firewood”).
- n.732 According to the Tibetan and the Chinese. The Sanskrit has “kleśas and karma.”
- n.733 Tibetan has *mi shes* (“ignorance”). The Sanskrit has *akṣana-jñāna* (“inopportune or inappropriate knowledge”). The Chinese translates as 一切惑稠林 (*yi qie huo chou lin*, “the dense forest of all confusions”).
- n.734 Tibetan interprets the Sanskrit compound as meaning “chasm and terror.” The Chinese omits “chasm.”
- n.735 The Sanskrit *pañcatapas*, in accord with the Chinese 五熱 (*wu re*), could also mean “five fires” or “five asceticisms.” In this traditional Indian ascetic practice the heat being endured is from four encircling fires and the sun, which is the fifth “fire.” The Tibetan translates as “five ascetic practices” (*dka’ thub lnga*).
- n.736 According to the Tibetan and the Chinese. The Sanskrit adds *asama* (“unequaled asceticism”).
- n.737 According to the Sanskrit *anubhava*, the Chinese 力 (*li*), and Narthang, Lhasa, and Stok Palace *byin*. Degé has *sbyin* (“generosity”).
- n.738 According to the Tibetan *shin tu dag*. The Sanskrit has *kalyāṇa* (“good”). The Chinese has 純善 (*chun shan*, “pure and good”).
- n.739 According to the Sanskrit, the Chinese, Yongle, Lithang, Kangxi, and Choné. Degé has a genitive that assigns the number “ten thousand” to the entourage.
- n.740 According to the Tibetan, apparently translating from a text that had *śarīra*. The Sanskrit has *āśaya* (“thoughts,” “disposition of mind,” “aspiration”). The Chinese is similar to the Tibetan.
- n.741 From the Sanskrit *prasādayanti*. The Tibetan translates as *mos par byed* (“to cause to have aspiration”). The Chinese has 無垢濁 (*wu gou zhuo*, “free of

stains”).

- n.742 According to the Tibetan. “Brahmin” is not present in the Sanskrit (which has *udāra*, meaning “illustrious,” “noble,” and so on) or the Chinese.
- n.743 According to the Sanskrit *bodhi* and the Chinese. The Tibetan omits “for enlightenment.”
- n.744 According to the Sanskrit *tīkṣṇa* and the Chinese. The Tibetan translates as *gsal ba* (“clear”).
- n.745 According to the Sanskrit *vrkṣa* and the Chinese. The Tibetan omits “trees.”
- n.746 According to the Sanskrit *vāyusamīritebhyo* and the Chinese. This is omitted at this point in the Tibetan but is present when the list is repeated.
- n.747 According to the Sanskrit *yāvat* and the Chinese 乃至 (*nai zhi*). Omitted in the Tibetan.
- n.748 According to the Tibetan *chu klung*. Not present in the Sanskrit and the Chinese.
- n.749 According to the Tibetan and the Chinese. The online Vaidya omits *dharma*.
- n.750 From the Sanskrit *varṇa*. The Tibetan translates as *kha mdog* (“color”). Omitted in the Chinese.
- n.751 According to the Tibetan.
- n.752 This line is according to the Tibetan. The Chinese has 一切無疑懼, 安住心不動 (*yi qie wu yi ju, an zhu xin bu dong*, “whoever has no doubts has a calm, unwavering mind”).
- n.753 According to the Tibetan *ru mtshon*. The Sanskrit *ketu* can have a number of other meanings, so that the sentence could refer to an irreversible comet, shooting star, brightness, torch, leader, banner, and so on. The Chinese translates as 必不退轉 (*bi bu tui zhuan*, “who will definitely not regress”).
- n.754 According to the Tibetan and the Chinese. Vaidya has *gocaraniryāta* (“setting forth into the inconceivable range of the kalyāṇamitras”).
- n.755 From the Tibetan as *rgya che* (“vast”) in accord with the Chinese 廣大 (*guang da*). The Sanskrit *udāra* can mean “great,” “excellent,” etc.
- n.756 According to the Tibetan.

- n.757 According to the Sanskrit *karma*. The Tibetan appears to have translated from a manuscript that had *dharma*. The Chinese translation is based on *kalpa*, 一切劫無失壞際 (*yi qie jie wu shi huai ji*), literally “all kalpas are without destruction or dissolution,” which can mean “harmony in the apogee of kalpas.”
- n.758 According to the Tibetan and the Chinese. Vaidya appears to have an omission so that the two sentences become one: “dwelling in the nonconceptuality that is the apogee of the tathāgatas.”
- n.759 According to the Chinese. The Sanskrit *vākpatha* means “the range of speech,” translated literally into Tibetan as *tshig gi lam* (“path of words”). The Chinese has 響 (*xiang*), “echo.” Cleary and Carré translate it as “echo.”
- n.760 According to the Sanskrit and the Chinese. The Tibetan appears to have “was encircled by countless fences of jewels.”
- n.761 According to the Sanskrit *abhinīlaneta*. The Tibetan translates as *mig dkar nag 'byes pa* (“distinct white and black eyes”). Note that Sanskrit regularly uses the word that literally means “blue” for “black.” The Chinese reads 紺紫色 (*gan zi se*, “violet”).
- n.762 From the Sanskrit *parivāta* (which also means “turning,” “revolving,” and “chapter”). The Tibetan translates as *rgyud* (“continuum”). The Chinese translation uses the common term for Dharma 法 (*fa*).
- n.763 From the Sanskrit *ākārayantyā*. The Tibetan translates as *dran par bya ba* (“remember”). Cleary translates as “making it familiar.” The Chinese has 憶持 (*yi chi*, “remember”), and some terms in this phrase are omitted.
- n.764 According to the Tibetan.
- n.765 According to the Sanskrit *virocana*. The Tibetan has *mi 'gal* (“not contradicting”). Cleary has “harmony,” which appears to agree with the Tibetan. The Chinese has 不失壞 (*bu shi huai*), literally “no destruction or dissolution,” although it can mean “harmony.”
- n.766 According to the Sanskrit *karmaviśaya* and the Chinese. Omitted in the Tibetan.
- n.767 According to the Tibetan and the Chinese. Not present in the Vaidya online transcription.
- n.768 According to the Sanskrit and the Chinese. “The Dharma of” is omitted in the Tibetan.

- n.769 According to the Chinese and the Tibetan. The Tibetan has *phrin las* (“actions”), which appears to have been translated from a manuscript that had *karma*. The present Sanskrit has *kāya* (“bodies”).
- n.770 According to the Sanskrit *pada*. The Tibetan and the Chinese omit “words.”
- n.771 According to the Tibetan. Not present in the Sanskrit or the Chinese, which have simply “who are not overpowered by the world.”
- n.772 According to the Sanskrit *sarva*. “All” is not present in the Tibetan or the Chinese.
- n.773 According to the Sanskrit *sarva*. The Tibetan appears to have translated from a manuscript that had *satva* instead of *sarva*, resulting in “the profound subtle wisdom of beings.” The Chinese is the same as the Tibetan.
- n.774 Here and in the rest of the paragraph, “ground” is according to the Sanskrit *tala* and the Chinese. The Tibetan translates as *dbyings* (“realm”). The Chinese interprets as 眾生所作行 (*zhong sheng suo zuo xing*, “conduct of beings”).
- n.775 According to the Sanskrit *satya*, the Chinese, and the Narthang and Lhasa *bden*. Degé has *dben* (“isolation”). The Chinese appears to have combined this and the preceding phrase into one: 眾生如光影 (*zhong sheng ru guang ying*, “beings are like light and shadow”).
- n.776 From the BHS *vyavahāra* and in accord with the Chinese. The Tibetan translates as *rnam par dpyod pa* (“analysis”).
- n.777 According to the Sanskrit *unnata* and *tuṅga*. The Tibetan translates more vaguely as *dbyibs legs* (“good shape”) and *ran pa* (“appropriate”). Absent from the Chinese.
- n.778 Meaning that his height was equal to the length of his outstretched arms.
- n.779 According to the Sanskrit *jñāna*. Omitted in the Tibetan. The Chinese has 平等 (*ping deng*, “equanimity”).
- n.780 According to the Sanskrit *vipula*. Omitted in the Tibetan and the Chinese.
- n.781 According to the Sanskrit *nibhṛtaṃ suvyavasthitaṃ* and the Chinese. The Tibetan translates as *pad ral med*, the meaning of which is obscure, and *shin tu mdzes pa* (“beautifully”). The Chinese has 審諦 (*shen di*, “investigate carefully,” “observe carefully”).

- n.782 According to the Sanskrit *āvartayanti* and the Chinese. The Tibetan translates as *bsgrub par byed* (“accomplished”).
- n.783 According to the Tibetan. The Sanskrit *āsantīrātri* and the Chinese have “spring nights.”
- n.784 According to the Sanskrit *paricumbya*. The Tibetan translates as *bzhin sbyar* (“pressed the face against”). Not present in the Chinese.
- n.785 According to the Sanskrit *parilikhya* and Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa *phyis*. Degé has the error *phyin* (“gone”). Not present in the Chinese.
- n.786 According to the Sanskrit *vāluka*. The Tibetan omits “grains of sand.”
- n.787 According to the Sanskrit and the Chinese. The Tibetan breaks this into two sentences. The Chinese breaks it into two short phrases in reverse order.
- n.788 According to the Sanskrit *buddhakṣetra* and the Chinese. The Tibetan has just “buddhas” and omits “realms.”
- n.789 From the Sanskrit. The Tibetan interprets the compound as meaning “prayers and mental retention.”
- n.790 According to the Sanskrit. The Tibetan interprets the compound to mean “in order to realize and comprehend countless ways of the Dharma.” The Chinese interprets it as “receiving Dharma teachings of countless tathāgatas and accomplishing countless ways of the Dharma” as the result of “retention of holding the Dharma wheels.”
- n.791 According to the Tibetan *myig 'phrul*, which appears to be translating *indrajala*. The online Vaidya transcription has *indrabala*. The Chinese has 因陀螺網 (*yin tuo luo wang*, “the net of Indra”), a literal translation of the Sanskrit *indrajala*.
- n.792 According to the Sanskrit and the Chinese. The Tibetan omits “three.”
- n.793 According to the Tibetan. “In a single time” is not present in the Sanskrit or the Chinese.
- n.794 According to the Sanskrit. The Tibetan omits “of wisdom.” The Chinese has 隨順燈 (*sui shun deng*), a compound that consists of 隨順 (*sui shun*, “fit,” “compliant,” “appropriate”), which corresponds to the Sanskrit *anuloma*, and 燈 (*deng*, “lamp”).

- n.795 According to the Sanskrit *amṛdya*, the Chinese 無能壞 (*wu neng huai*), and Narthang, Lhasa, and Stok Palace *thub pa med*. Degé has *thug pa med* (“untouchable”).
- n.796 From the Sanskrit *āśraya*. The Tibetan translates as *gzhi* (“basis,” “foundation”). Cleary has “body.” An equivalent is not present in the Chinese.
- n.797 According to the Narthang, Lhasa, and Stok Palace *kyis*. Degé has *kyi*.
- n.798 From the Narthang and Stok Palace *zlos*. Degé has *slos*. The Sanskrit *anumantrayan* could mean “authorize.” Cleary has “apply.” The Chinese has “recalled and recited.”
- n.799 According to the Sanskrit *anuprayacchan*. The Tibetan translates as *bsdud pa* (“collected,” “compiled”). Not present in the Chinese.
- n.800 According to the Tibetan *shod thabs she pa*. The Sanskrit *nikṣepa* could mean “to set down in writing,” as in the *Lalitavistarasūtra*’s list of skills (<https://read.84000.co/translation/toh95.html#UT22084-046-001-670>), which has *nikṣepaliphi*.
- n.801 According to the Sanskrit *paṭṭana* and the Chinese 𠬞 (*yi*). Omitted in the Tibetan.
- n.802 “Ten million” is according to the Sanskrit *koṭi*, the Tibetan *bye ba*, and the Chinese 俱胝 (*ju zhi*).
- n.803 The Tibetan reads *khod khod* or a hundred trillion. The usual value for *ayuta* is a thousand million, i.e., a billion, and the *Mahāvvyutpatti* dictionary translates *ayuta* as *ther ’bum*, which has that value. However, in this context the number has a much greater value than a hundred trillion. This number is not present in the list in chapter 10 in either the Tibetan or the Sanskrit. The Chinese reads 阿由他 (*a yu ta*), which is simply a transliteration of the Sanskrit *ayuta*.
- n.804 The Tibetan here is *tha dgu* or ten octillion (1 followed by 28 zeros). The usual value for *niyuta* is a hundred billion. The Chinese reads 那由他 (*na yu ta*), which again is just a transliteration of the Sanskrit, and is one *ayuta* times one *ayuta*.
- n.805 The Tibetan is *khrig khrig*. Chapter 10 has *khrag khrig*. The *Mahāvvyutpatti* dictionary translates *niyuta* as *khrag khrig*. The usual value for a *bimbara* is a hundred *niyuta*, or sometimes the values of *bimbara* and *kiṃkara* are reversed

as in chapter 10 of this sūtra. Here the value is a hundred septendecillion (1 followed by 56 zeros). The Chinese repeats the term 那由他 (*na yu ta*).

- n.806 The Tibetan is *thams thams*. The Sanskrit for chapter 10 has *kaṅkara* in Vaidya and *kaṅkala* in Suzuki. The *Mahāvvyutpatti* dictionary has both *kaṅkara* and *kaṅkāra*, and both are translated as *gtams*. The usual value for *kaṅkara* is a hundred *bimbara*, or sometimes the values of *bimbara* and *kaṅkara* are reversed as in chapter 10 of this sūtra. Here the value of the number is ten sextrigintillion (1 followed by 112 zeros). The Chinese is 矜羯羅 (*jin jie luo*), one *bimbara* times one *bimbara*.
- n.807 The Tibetan is *myad myid*. Not present in chapter 10 in either the Sanskrit or the Tibetan. Suzuki has *magara* in chapter 15. The *Mahāvvyutpatti* dictionary has both *agāra* and *āgāra*, and both are translated as *yid yal*. The value of the number here would be 1 followed by 224 zeros (a hundred treseptuagintillion). From this point on, the Chinese uses twenty-four more numeric terms, three of which are transliterations from Sanskrit while the rest are abstract descriptions such as “innumerable times innumerable,” “immeasurable times immeasurable,” and so on.
- n.808 The Tibetan is *gang ya* (Kangxi has *gang yang*). The *Mahāvvyutpatti* dictionary translated *pravara* as both *mchog yal* and *mchog yas*. Its value here would be 1 followed by 448 zeros (ten cenotoquadragintillion).
- n.809 The Tibetan is *ban bun*. In chapter 10 the Sanskrit is *parama*. The *Mahāvvyutpatti* dictionary has *mavara*, *mapara*, and *savara*, all translated as *ban bun*. Its value here would be 1 followed by 896 zeros (a hundred duocenseptennonagintillion).
- n.810 The Tibetan is *phyar phyur*. The Sanskrit is missing in chapter 15 in the available editions. The *Mahāvvyutpatti* dictionary has *avara* as *phyur phyur* and does not appear to record how it was translated in chapter 15, and therefore it appears that *avara* was missing in the ninth-century Sanskrit manuscript. Its value would be 1 followed by 1,792 zeros (ten quingensexnonagintillion).
- n.811 The Tibetan is *lcag lcig*. Neither the Sanskrit nor the Tibetan are present in chapter 10. The *Mahāvvyutpatti* dictionary has *tavara* translated as *phyad phyod*. Its value would be 1 followed by 3,584 zeros (one hundred milliacentrenonagintillion).
- n.812 The Tibetan is *byang bying*. The Sanskrit in chapter 10 is *āsīna*. The *Mahāvvyutpatti* dictionary has *sīma* for both chapters, recording translations as

'tshams yas, mtshams yas, mtshams yangs, and 'chams yam. Its value would be 1 followed by 7,168 zeros (ten duomilliatrecenoctooctogintillion).

- n.813 The Tibetan is *chem chem*. Chapter 10 has the Sanskrit *anaupama* and the Tibetan *nyer 'jal*. The *Mahāvyutpatti* dictionary appears to record the Sanskrit *hūma, duma, and hama* for chapter 10 and *poma* for chapter 15, with *zam zim* as the Tibetan for both. Its value would be 1 followed by 14,336 zeros.
- n.814 The Tibetan is *phyal phyol*. The *Mahāvyutpatti* dictionary is in agreement. Its value would be 1 followed by 28,672 zeros.
- n.815 The Tibetan is *khyud khyud* (Stok: *khyung khyung*). In chapter 10 the Sanskrit is *vipāsa* and the Tibetan *yal yol*. The *Mahāvyutpatti* dictionary has *avaga* and *ārāva* with the Tibetan as *rigs dom* or *rigs sdom*. Its value would be 1 followed by 57,344 zeros.
- n.816 The Tibetan is *zar zer*. Chapter 10 translates as *ljad ljod*. The *Mahāvyutpatti* dictionary has *mīgava, mīvaga, and mṛgava*, with the Tibetan as *zar zer*. Its value would be 1 followed by 114,688 zeros.
- n.817 From chapter 10, with the Tibetan as *phyod zim*. The Tibetan and the Sanskrit are missing in chapter 15. The *Mahāvyutpatti* dictionary does not appear to list this number. Its value would be 1 followed by 229,376 zeros.
- n.818 The Tibetan is *khrib khrib*. Chapter 10 has the Sanskrit *viraga* and the Tibetan *phyad phyod*. The *Mahāvyutpatti* dictionary has *vināka* and *viraga* with the Tibetan as *khrib khrib* and *khrib khrib*. Chapter 15 has the Sanskrit *virāga*. Its value would be 1 followed by 458,752 zeros.
- n.819 From chapter 10 with the Tibetan as *dam ldem* (Stok Palace: *ltam ltem*). Not present in chapter 15 or the *Mahāvyutpatti*. Its value would be 1 followed by 917,504 zeros.
- n.820 According to the *Mahāvyutpatti*. The Tibetan is *ya gangs*. Both chapters in the present Sanskrit have *vivaga*. The *Mahāvyutpatti* dictionary has *vigava* and Tibetan *bsgyur yas* for both chapters. Its value would be 1 followed by 1,835,008 zeros.
- n.821 The Tibetan is *cho ma*. The *Mahāvyutpatti* dictionary has *saṅkrama* and *saṅgrama*, with *sbar yas* as Tibetan for both. Its value would be 1 followed by 3,670,016 zeros.
- n.822 The Tibetan is *khram khrim*. The *Mahāvyutpatti* dictionary has *visara*, but the Tibetan is given as *'phro yas*. Suzuki chapter 15 has *viśrata*. Its value would be

1 followed by 7,340,032 zeros.

- n.823 The Tibetan is *nab nub*. The Sanskrit is missing in chapter 10. The *Mahāvvyutpatti* dictionary has *vijambha* and *vibhaja* with the Tibetan as *nab nub*. Its value would be 1 followed by 14,680,064 zeros.
- n.824 The Tibetan is *sang sang*. The Tibetan is missing in chapter 10. The Sanskrit in chapter 10 is *vijaṅga*. The *Mahāvvyutpatti* dictionary has *vijāgha*, *vijagha*, and *vijaga* with the Tibetan as *thab thib*. Its value would be 1 followed by 29,360,128 zeros.
- n.825 According to *Mahāvvyutpatti*. The Tibetan is *brgyud yas*. The Sanskrit in chapter 10 is *visrota*. Chapter 15 is *viśodha*. The *Mahāvvyutpatti* dictionary has *visota* and *visoda*. Its value would be 1 followed by 58,720,256 zeros.
- n.826 The Tibetan is *btang yas*. The *Mahāvvyutpatti* dictionary has the Tibetan as *khyad gyin* or *khyad phyin*. Its value would be 1 followed by 117,440,512 zeros.
- n.827 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan is *bkra yar*. The Sanskrit in chapter 10 is *vibhakti* and in chapter 15 is *vibhakta*. The *Mahāvvyutpatti* dictionary has *vibhakti* for chapter 10 and *vibhakta* for chapter 15. Its value would be 1 followed by 234,881,024 zeros.
- n.828 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan is *gsal yas* (Stok Palace: *bsta yas*). The Sanskrit in chapter 10 is *vigdhanta*, and in chapter 15 the Sanskrit is *vikhata* and the Tibetan is *gsa' yas*. The *Mahāvvyutpatti* dictionary has *vikhyāta* for chapter 10 and *vikhata* for chapter 15, and the Tibetan is *grags yas* and *brags yas*. Its value would be 1 followed by 469,762,048 zeros.
- n.829 According to the *Mahāvvyutpatti* and the Vaidya Sanskrit of chapter 10. The Sanskrit in chapter 10 in Suzuki is *tula* and in chapter 15 is *ulana*. The Tibetan in chapter 10 is *gzhal brtag*. The Vaidya Sanskrit in chapter 10 is *tulana* and in chapter 15 is *ḍalana*, mistaking the Devanāgarī *u* for the similar *da*. The Tibetan is missing in chapter 15. The *Mahāvvyutpatti* dictionary has *tulana* for both chapters, and the Tibetan is *gzhal bgrang* or *zhal bgrang*. Its value would be 1 followed by 939,524,096 zeros.
- n.830 The Tibetan is *mtshungs med*. Not present in *Mahāvvyutpatti*. Its value would be 1 followed by 1,879,048,192 zeros.
- n.831 The Tibetan is *lam lum*. The *Mahāvvyutpatti* dictionary has *dharaṇa* for chapter 10 and *varaṇa* for chapter 15, and for the Tibetan has *gzhal dpag*. Its value would be 1 followed by 3,758,096,384 zeros.

- n.832 The Tibetan is *yal yol*. In chapter 10 the Tibetan is *rab rib*. The *Mahāvvyutpatti* dictionary has *vipatha* for chapter 10 and *vivara* for chapter 15, and for both chapters the Tibetan is *yal yol*. Its value would be 1 followed by 7,516,192,768 zeros.
- n.833 The Tibetan in chapter 15 is *khral khrul*. In chapter 10 the Sanskrit is *vana* in Vaidya and *vivana* in Suzuki, and the Tibetan is *thab thib*. The *Mahāvvyutpatti* dictionary has no entry for chapter 10 and *avana* for chapter 15. The Tibetan it records is *gsab bas* and *gsal yas*. Its value would be 1 followed by 15,032,385,536 zeros.
- n.834 The Tibetan is *'grigs yol* in Degé; *'grag yol* in Yongle; *'grags* in Lithang and Choné; *'grag yul* in Kangxi; and *'grib yol* in Narthang and Stok Palace. Chapter 15 has *thud thud* (Stok: *thung thung*). The Sanskrit is *thavana* in chapter 15. In Vaidya chapter 10, the Sanskrit is missing, and in Suzuki it is *tūrṇa*. The *Mahāvvyutpatti* dictionary has no entry for chapter 10 and *thavana* for chapter 15, with the Tibetan as *rgod yas* and *dgod yas*. Its value would be 1 followed by 30,064,771,072 zeros.
- n.835 According to the *Mahāvvyutpatti* and chapter 15. The Sanskrit for chapter 10 has *vivarṇa* and the Tibetan is *then phyo* (Yongle, Kangxi, and Stok Palace have *then 'phyo*). In chapter 15 the Sanskrit is *viparya* and the Tibetan is *khral khrul*. The *Mahāvvyutpatti* dictionary has *viparya* for chapter 10 and *vivarya* for chapter 15. The Tibetan it records for both chapters is *'khrul yas* or *khrul yas*. Its value would be 1 followed by 60,129,542,144 zeros.
- n.836 According to the *Mahāvvyutpatti*. The Tibetan is *bsam phyod* (Yongle: *bsam phyad*; Stok: *bsam phyong*). In chapter 10 the Sanskrit is *sāmya* in Vaidya and *sāmpa* in Suzuki. Chapter 15 has *samaya*. The *Mahāvvyutpatti* dictionary has *samarya* for both chapters with the Tibetan as *'phags yas* or *thal yas*. Its value would be 1 followed by 120,259,084,288 zeros.
- n.837 According to the *Mahāvvyutpatti* dictionary and chapter 15. The Tibetan is *'dra mnyam*. The Tibetan appears to be missing in chapter 15, and the Sanskrit there is *viturṇa*. In chapter 10 the Sanskrit is *varaṇa* (Suzuki has *ṇavarāṇa*). The *Mahāvvyutpatti* dictionary has *viturṇa* for both chapters and *rnam dpyod* or *rnam phyod* for chapter 10 and *rnam phyod* or *rnam phyog* for chapter 15. Its value would be 1 followed by 240,518,168,576 zeros.
- n.838 According to the Suzuki edition and chapter 15. The Tibetan is *brang breng*. In the online Vaidya edition, the Sanskrit *hetura* was omitted in the list of numbers in chapter 10. In chapter 15 the Tibetan is *brang bring*. The *Mahāvvyutpatti* dictionary has *hevara* for chapter 10 and *gevara* for chapter 15,

and the Tibetan is *rgyad yas* or *rgyas yas* for chapter 10 and *rgyas yas* for chapter 15. Its value would be 1 followed by 481,036,337,152 zeros.

- n.839 The Tibetan in chapter 10 is *bgrong yas*. In chapter 15 it is *bgrod yas*. The *Mahāvvyutpatti* dictionary has *bgod yas* or *brgod yas* for chapter 10 and *bgrod yas* for chapter 15. Its value would be 1 followed by 962,072,674,304 zeros.
- n.840 The Tibetan in chapter 10 is *rgyas 'dal* (Stok Palace: *rgyal 'dal*). In chapter 10 of Vaidya the Sanskrit is *visāra*, and in Suzuki it is *viśāra*. It is not present in the Tibetan or the Sanskrit in chapter 15. The *Mahāvvyutpatti* does not have the number of either chapter. Its value would be 1 followed by 1,924,145,348,608 zeros.
- n.841 The Tibetan is *bsngo yas*. The *Mahāvvyutpatti* has *bsdo yas* or *bsko yas* for chapter 10 and *bsgo yas* or *bsko yas* for chapter 15. Its value would be 1 followed by 3,848,290,697,216 zeros.
- n.842 The Tibetan is *zang yag*. The *Mahāvvyutpatti* has *atyudgata*. Its value would be 1 followed by 7,696,581,394,432 zeros.
- n.843 According to the *Mahāvvyutpatti* and chapter 15. The Tibetan is *'phro bkya*. Chapter 10 has *visṛṣṭa*. The *Mahāvvyutpatti* has *viśiṣṭa*, with *brtan yas* or *bstan yas* as the Tibetan. Its value would be 1 followed by 15,393,162,788,864 zeros.
- n.844 This is the Sanskrit according to the *Mahāvvyutpatti* for chapter 15. For chapter 10 it has *nevala*. The present Sanskrit for chapter 15 is *nilamba* and for chapter 10 is *devala*. The Tibetan is *rtse 'phyo*. In the *Mahāvvyutpatti* it is *stobs yas*. Its value would be 1 followed by 30,786,325,577,728 zeros.
- n.845 According to the *Mahāvvyutpatti*. The Tibetan is *yong tan* (Stok Palace: *yong than*). The Sanskrit for chapter 10 has *paribheda*. Chapter 15 has the Sanskrit *harita*. The *Mahāvvyutpatti* has *haribha* for chapter 15, *hariva* for chapter 10, and *'phrog yas* as the Tibetan. Its value would be 1 followed by 61,572,651,155,456 zeros.
- n.846 The Tibetan is *'brug g.yos* (Stok Palace: *brug g.yos*). The *Mahāvvyutpatti* has *'brug yas*, *'bryug yos*, *brug yas*, or *brug yos*. Its value would be 1 followed by 123,145,302,310,912 zeros.
- n.847 According to the *Mahāvvyutpatti* for chapter 15, which also lists the variant *galibha*. The present Sanskrit has *halita*. The *Mahāvvyutpatti* Sanskrit for chapter 10 is *halibhu*. Suzuki chapter 10 has *palimbha*, and Vaidya has *paliguñja*. The Tibetan is *sang yal*. The *Mahāvvyutpatti* has *rmo yas* or *rmong yas*. Its value would be 1 followed by 246,290,604,621,824 zeros.

- n.848 According to the *Mahāvvyutpatti*. The Tibetan is 'thing yug. The Tibetan in chapter 10 is *thing yug*. The Stok Palace reads *thing yig*. The Sanskrit of chapter 10 has *harita*. The *Mahāvvyutpatti* for chapter 10 has *harisa* or *hārisa*. Chapter 15 has *hari*. Its value would be 1 followed by 492,581,209,243,648 zeros.
- n.849 According to the *Mahāvvyutpatti* for chapter 15. The Tibetan is *snang yal* or *nan pa* in chapter 10. The Tibetan and the Sanskrit are missing from chapter 15. Suzuki has the error *loka* in chapter 10, and Vaidya has *āloka*. The *Mahāvvyutpatti* has *aloka* for chapter 15 and *heluga* for chapter 10, with *shugs 'phyo* or *shugs sbyong* for the Tibetan. Its value would be 1 followed by 985,162,418,487,296 zeros.
- n.850 According to the *Mahāvvyutpatti* for chapter 15. The Tibetan is *yid 'phyo*. In chapter 10 the Sanskrit is *indriya*. In chapter 15 the Sanskrit is *dr̥ṣṭvānta*. The *Mahāvvyutpatti* has the Sanskrit *drabuddha* and the Tibetan 'thab yas or mtha' yas in chapter 10, and it has the Sanskrit *dr̥ṣṭānta* and the Tibetan *yid 'phyo* in chapter 15. Its value would be 1 followed by 1,970,324,836,974,592 zeros.
- n.851 According to the *Mahāvvyutpatti* and chapter 15. In chapter 10 the Sanskrit is *heluka*. The Tibetan in all instances is *nab neb*. Its value would be 1 followed by 3,940,649,673,949,184 zeros.
- n.852 According to the Sanskrit of chapter 10. The Tibetan is absent. It is not present in chapter 15 or in the *Mahāvvyutpatti*. Its value would be 1 followed by 7,881,299,347,898,368 zeros.
- n.853 According to the Sanskrit of chapter 10. The *Mahāvvyutpatti* has *haruṇa* and the Tibetan *phyin chod* or *phyin phyod* in chapter 10. It has the Sanskrit *haduna* or *hanuna* and the Tibetan *phyin sbyod* or *phyin phyod* in chapter 15. Its value would be 1 followed by 15,762,598,695,796,736 zeros.
- n.854 The Tibetan is *khriḡs thams*. According to chapter 10 the Sanskrit is *māluta*. The *Mahāvvyutpatti* has *maluda* (and Tibetan *thal thal*) in chapter 10 and *ela* (*thal thal*) in chapter 15. Its value would be 1 followed by 31,525,197,391,593,472 zeros.
- n.855 According to chapter 15. The Tibetan is *yal yal*. In chapter 10 the Sanskrit in Vaidya is *mailuta*, and in Suzuki it is *meluta*. The *Mahāvvyutpatti* for chapter 10 has the Sanskrit *dumela* or *dumaila* and the Tibetan *yal yol*, and for chapter 15 it has the Sanskrit *mailuta* and the Tibetan *yal yal*. Its value would be 1 followed by 63,050,394,783,186,944 zeros.

- n.856 According to chapter 15. The Tibetan is *bgrang yas*. In chapter 10 the Sanskrit is *kṣaya*. The *Mahāvvyutpatti* has the Sanskrit *kṣamuda* and the Tibetan *bzod yas* in chapter 10, and it has the Sanskrit *kṣepu* and the Tibetan *bzod yas* in chapter 15. Its value would be 1 followed by 126,100,789,566,373,888 zeros.
- n.857 According to the Sanskrit of chapter 10. The Tibetan is absent in chapter 10 and neither the Sanskrit nor the Tibetan are present in chapter 15 of the *Mahāvvyutpatti*. Its value would be 1 followed by 252,201,579,132,747,776 zeros.
- n.858 According to the *Mahāvvyutpatti*. The Tibetan has *thug yal*. In chapter 10 the Sanskrit is *elatā*. In chapter 15 the Sanskrit is *eluda*. The *Mahāvvyutpatti* has *elada* (Tibetan: *thal yas*) in both chapters 10 and 15. Its value would be 1 followed by 504,043,158,265,495,552 zeros.
- n.859 According to the Suzuki Sanskrit of chapter 10 and the *Mahāvvyutpatti*. The Sanskrit in chapter 15 is *bhāluda*. The Tibetan in chapter 10 is *yad yud*. In chapter 15 it is *shang shang*. The *Mahāvvyutpatti* has the Sanskrit *maluma* and the Tibetan *tshad yas* in chapter 10, and it has the Sanskrit *māluda* or *maluda* and the Tibetan *thal yas* (as for the preceding number) in chapter 15. Its value would be 1 followed by 1,008,806,316,530,991,104 zeros.
- n.860 According to the Vaidya Sanskrit for chapter 10. The Tibetan appears to be the Degé *phyo ldog*. Yongle, Lithang, Kangxi, and Choné have '*phyo ldog*'. The Suzuki Sanskrit has *maṇḍamā*. Not present in chapter 15 in the Tibetan or the Sanskrit. Not present in either chapter in the *Mahāvvyutpatti*. Its value would be 1 followed by 2,017,612,633,061,982,208 zeros.
- n.861 According to the Sanskrit of chapter 10. The Tibetan may be the Degé *brda yas*. *Viṣamatā* is not present in the Sanskrit of chapter 15 or the *Mahāvvyutpatti*. Its value would be 1 followed by 4,035,225,266,123,964,416 zeros.
- n.862 According to the Sanskrit of chapters 10 and 15. In chapter 10 the Tibetan may be *brda yas* or *lhub be*. In chapter 15 the Tibetan appears to be *yag yag*. The *Mahāvvyutpatti* has the Sanskrit *sadama* and the Tibetan *rtog yas* or *rtogs yas* in chapter 10, and it has the Sanskrit *samatā* and the Tibetan *rtogs yas* in chapter 15. Its value would be 1 followed by 8,070,450,532,247,928,832 zeros.
- n.863 *Visada* is according to the Sanskrit of chapter 15, in which the Tibetan appears to be *tham thim* (Choné has *thim thim*). In chapter 10 the Sanskrit is missing and the Tibetan may be *thag thug*. The *Mahāvvyutpatti* has the Sanskrit *vimuda* and the Tibetan *dga' yas* in chapter 10, and it has the Sanskrit *vimada* and the Tibetan *dga' yas* in chapter 15. Its value would be 1 followed by 16,140,901,064,495,857,664 zeros.

- n.864 According to the Sanskrit of chapter 10. The Tibetan appears to be *lhub be*. Neither the Sanskrit nor the Tibetan appears to be present in chapter 15. The *Mahāvvyutpatti* has the Sanskrit *vaimātra* and the Tibetan *tshad 'das* in chapter 10, and it has no entry for chapter 15. Its value would be 1 followed by 32,281,802,128,991,715,328 zeros.
- n.865 *Pramātra* is according to chapter 15 and the *Mahāvvyutpatti*. In chapter 10 the Sanskrit in Vaidya is *pramartā*, and in Suzuki it is *antrā*. The Tibetan reads *gzhal 'phyos*. The *Mahāvvyutpatti* has *pramātra* or *pramatra*. Chapter 15 has Tibetan *gzhal 'phyos*. Chapter 10 appears to have *rig yas*. Its value would be 1 followed by 64,563,604,257,983,430,656 zeros.
- n.866 According to the *Mahāvvyutpatti*, with the lengthening of the vowel in conformity with the Tibetan translations. In chapter 15 the Sanskrit is *amantra*, and the Tibetan is *gzhal yal*. In chapter 10 the Sanskrit is *amantrā*, and the Tibetan appears to be *snyad med*. The *Mahāvvyutpatti* has the Sanskrit *sumātra* or *amatra* and the Tibetan *gzhal yas* in chapter 10, and it has the Sanskrit *amantra* or *amanra* and the Tibetan *gzhal yas* in chapter 15. Its value would be 1 followed by 129,127,208,515,966,861,312 zeros.
- n.867 According to the *Mahāvvyutpatti* for chapter 10. Chapter 15 has *bhramantra* and the Tibetan is *gzhal med*. In chapter 10 the Sanskrit is *annamantrā*, and the Tibetan appears to be *mchog phreng*. The *Mahāvvyutpatti* has the Sanskrit *bhramātra* and the Tibetan *gzhal thib*, *gzhal thims*, or *gzhal thin* for chapter 10, and it has the Sanskrit *bhramantra* and the Tibetan *gzhal thil* or *gzhal thim* (though the latter is also used a little further on for *namantra*) in chapter 15. Its value would be 1 followed by 258,254,417,031,933,722,624 zeros.
- n.868 According to the *Mahāvvyutpatti*. Chapter 15 has *gamantra* and the Tibetan is *gzhal 'khor*. In chapter 10 the Sanskrit is *saṅgamantrā*, and the Tibetan appears to be *nyag 'bru*. The *Mahāvvyutpatti* has the Sanskrit *gamātra* and the Tibetan *gzhal 'khor* in chapter 10, and it has the Sanskrit *gamantra* and the Tibetan *gzhal 'khor* in chapter 15. Its value would be 1 followed by 516,508,834,063,867,445,248 zeros.
- n.869 According to the *Mahāvvyutpatti* for chapter 10. In Vaidya chapter 10 the Sanskrit is *vimantrā*, and in Suzuki it is *vinnamantrā*. The Tibetan in chapter 10 appears to be *spu 'phyes*. The Sanskrit for chapter 15 *namantra* and the Tibetan is *gzhal thim*. The *Mahāvvyutpatti* has the Sanskrit *namātra* and the Tibetan *gzhal med* for chapter 10, and it has the Sanskrit *gamantra* and the Tibetan *gzhal med* for chapter 15. Chapter 15 has *gzhal med* as the equivalent for *bhramātra*. Its value would be 1 followed by 1,033,017,668,127,734,890,496 zeros.

- n.870 According to the *Mahāvīyutpatti*. In chapter 10 the Sanskrit is *himantrā*, and the Tibetan appears to be 'bru 'brel. Chapter 15 has the Sanskrit *nahimantra* and the Tibetan *gzhal gar* (Stok: *gar gzhal*). The *Mahāvīyutpatti* has the Sanskrit *hemātra* and the Tibetan *gar gzhal* in chapter 10, and it has the Sanskrit *nahimantra* and the Tibetan *gar gzhal* in chapter 15. Its value would be 1 followed by 2,066,035,336,255,469,780,992 zeros.
- n.871 Based on the *Mahāvīyutpatti* and the Sanskrit in chapter 15, which is *vimantra*. The Tibetan has *gzhal sang* (Stok: *gzhal sangs*). In chapter 10 the Tibetan appears to be *brjod 'os* (Stok: *brjod bos*). The *Mahāvīyutpatti* has the Sanskrit *vemātra* or *dhemātra* and the Tibetan *gzhal sangs* in chapter 10, and it has the Sanskrit *vimantra* and the Tibetan *gzhal sangs* in chapter 15.
- n.872 According to the *Mahāvīyutpatti*. Chapter 15 has *paramantra*. The Tibetan has *gzhal phul* (which appears to have lost its Sanskrit equivalent) or *gzhal thag*. In chapter 10 the Sanskrit is *paramantrā*, and the Tibetan appears to be *brjod phul*. The *Mahāvīyutpatti* has the Sanskrit *paramātra* and the Tibetan *gzhal thag* in chapter 10, and it has the Sanskrit *paramantra* and the Tibetan *gzhal thag* in chapter 15.
- n.873 According to the *Mahāvīyutpatti* and the Tibetan translations. In chapter 10 the Sanskrit is *śivamantrā*, and the Tibetan appears to be *zhi snyad*. In chapter 15 the Sanskrit is *śivamantra* and the Tibetan is *gzhal zhi*. The *Mahāvīyutpatti* has *śivamātra* and the Tibetan *gzhal phul* or *gzhal yul* in chapter 10, and it has the Sanskrit *śivamantra*, *śimantra*, or *thimantra* and the Tibetan *gzhal phul* in chapter 15.
- n.874 In chapter 15 the Sanskrit is *delu*. The Tibetan appears to be missing. In chapter 10 the Sanskrit is *elā*, and the Tibetan appears to be *ngag thim*. The *Mahāvīyutpatti* has the Sanskrit *ela* and the Tibetan *ya lad* or *yal 'das* in chapter 10, and it has the Sanskrit *elu* and the Tibetan *ya lad* or *yal* in chapter 15.
- n.875 In chapter 15 the Sanskrit is *velu*. The Tibetan has, apparently, 'phyo 'gyur. In chapter 10 the Sanskrit is *velā*, and the Tibetan appears to be 'phyo 'gyur. The *Mahāvīyutpatti* has the Sanskrit *vela* and the Tibetan *dus rlabs* or *rus rlabs* in chapter 10, and it has the Sanskrit *velu* and the Tibetan *dus rlabs* or *tus rlabs* in chapter 15.
- n.876 The present Sanskrit of chapter 10 has *telā*. The Tibetan in chapters 10 and 15 appears to be *nyar nyer*. The *Mahāvīyutpatti* has *tela* for chapter 10. The Sanskrit is missing from chapter 15 and in the *Mahāvīyutpatti* for chapter 15.

- n.877 According to chapter 10 in Vaidya. Suzuki has *rolā*. Absent in chapter 15 and the *Mahāvvyutpatti*. Apparently absent in the Tibetan in both chapters.
- n.878 In chapter 10 the Sanskrit is *kelā* and the Tibetan is *phyag phyig*. The *Mahāvvyutpatti* has *gela* and *phyag phyig* for both chapters. Chapter 15 has the Sanskrit *gelu* and the Tibetan *phyag phyig*.
- n.879 According to chapter 10 in Vaidya and Suzuki. Absent in chapter 15 and the *Mahāvvyutpatti*. Apparently absent in the Tibetan.
- n.880 In chapter 10 the Sanskrit is *śvelā* and the Tibetan is *zal zul* (Choné: *zal zil*). In chapter 15 the Sanskrit is *khelu*, which appears to be a corruption. The *Mahāvvyutpatti* has *svela* in chapter 10 and *śvelu* in chapter 15. The Tibetan is the same in all versions.
- n.881 The Tibetan in the Kangyur is missing. In chapter 10 the Sanskrit is *nelā*. In chapter 15 it is *nelu*. The *Mahāvvyutpatti* has the Sanskrit *nela* and the Tibetan *gtad yas* or *gtang yas* in chapter 10, and it has the Sanskrit *nelu* and the Tibetan *btang yas* or *gtang yas* in chapter 15.
- n.882 The Tibetan is *nyar nyer* following the *Mahāvvyutpatti*. In chapter 10 the Sanskrit is *bhelā* and in chapter 15 it is *bhelu*. The Tibetan is missing in both chapters. The *Mahāvvyutpatti* has no entry for chapter 10 and has the Sanskrit *bhelu* and the Tibetan *nyar nyer* for chapter 15.
- n.883 The Tibetan is *sal sal*. In chapter 10 the Sanskrit is missing, and in chapter 15 it is *kelu*. The Tibetan *sal sal* appears in both chapters. The *Mahāvvyutpatti* has the Sanskrit *kela* and the Tibetan *sal sal* for chapter 10, and it has the Sanskrit *kelu* and the Tibetan *sal sal* for chapter 15.
- n.884 In chapter 10 the Sanskrit is *selā*, and in chapter 15 it is *selu*. The Tibetan *g.yo 'deg* is the same in both chapters. The *Mahāvvyutpatti* has the Sanskrit *sela* and the Tibetan *yang yod* or *yad yod* for chapter 10, and it has the Sanskrit *selu* and the Tibetan *yad yod* for chapter 15.
- n.885 In chapter 10 the Sanskrit is *pelā*, and in chapter 15 it is *pelu*. The Tibetan *phan phun* is the same in both chapters. The *Mahāvvyutpatti* has the Sanskrit *phela* and the Tibetan *phyol yas* for chapter 10, and it has the Sanskrit *pelu* and the Tibetan *phyol yas* for chapter 15.
- n.886 The Tibetan appears to be *brnang ya*. The Sanskrit is *helā* in chapter 10. There is no corresponding Sanskrit in chapter 15 and no entry for either chapter in the *Mahāvvyutpatti*.

- n.887 In chapter 10 the Sanskrit is *melā*, and in chapter 15 it is *melu*. The Tibetan in chapter 10 is *rim grol* in Lithang and Choné and *rem 'drol* in Degé, Narthang, Lhasa, and Stok Palace. In chapter 15 the Tibetan is *rem 'drol*. The *Mahāvvyutpatti* has the Sanskrit *mela* and the Tibetan *phrad yas* for chapter 10, and it has the Sanskrit *melu* and the Tibetan *'phrad yas* for chapter 15.
- n.888 The Tibetan is *rdzi ngad* in both chapters. The Sanskrit is *saraḍa* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *saraṭa* and the Tibetan *phrad yas* for chapter 10, and it has the Sanskrit *sarata* and the Tibetan *brjod yas* for chapter 15.
- n.889 The Tibetan is *rdzi rdul* in both chapters. Based on the Sanskrit *māruta* in chapter 10 and *mārutu* in chapter 15. There is no corresponding Sanskrit in chapter 15 and no entry for either chapter in the *Mahāvvyutpatti*.
- n.890 The Tibetan is *phun yol* in both chapters. The Sanskrit here is according to the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *meruta*, and in chapter 15 it is *bherudu*, apparently in error for *merudu*. The *Mahāvvyutpatti* has the Sanskrit *meruda* or *meluda* and the Tibetan *rdzi phyod* for chapter 10, and it has the Sanskrit *merudu* and the Tibetan *rdzi phyod* for chapter 15.
- n.891 The Tibetan is *'ol 'ol* in chapter 10. The Tibetan is missing in chapter 15. The Sanskrit in chapter 10 is *kheluta*, and in chapter 15 it is *kheludu*. The *Mahāvvyutpatti* has the Sanskrit *kheluda* and the Tibetan *rdzi phyod khyod* for chapter 10, and it has the Sanskrit *kheludu* and the Tibetan *rdzi phyod khyod* or *rji phyod phyod* for chapter 15.
- n.892 The Tibetan is *ngad ngad* in both chapters. The Sanskrit in chapter 10 is *māluta* and in chapter 15 it is *māludu*. The *Mahāvvyutpatti* has the Sanskrit *mātula* or *matula* and the Tibetan *ma gzhal* for chapter 10, and it has the Sanskrit *māludu* and the Tibetan *ma gzhal* for chapter 15.
- n.893 The Tibetan is *bgrang brtsi* in both chapters. The Sanskrit in chapter 10 is *muluta*, and in chapter 15 it is *samula*. The *Mahāvvyutpatti* has the Sanskrit *samula* and the Tibetan *dpag 'byams*, *dpag 'jal*, or *dpag 'phyam* for chapter 10, and it has the Sanskrit *sambala* and the Tibetan *dpag 'byam* or *dpag 'byams* for chapter 15.
- n.894 The Tibetan is *zab grangs* in both chapters. The Sanskrit in chapter 10 is *ajava*, and in chapter 15 it is *ayava* in Suzuki and *athava* in Vaidya. The *Mahāvvyutpatti* has the Sanskrit *ayava* and the Tibetan *zab 'grang* or *zab bgrang* for chapter 10, and it has the Sanskrit *ayava* or *apava* and the Tibetan *zab 'gra* or *zab 'grang* for chapter 15.

- n.895 The Tibetan is *dga' rkyang* in both chapters (though Stok chapter 10 has *dga' rgyang* and the *Mahāvyutpatti* has *dga' brkyang* in both chapters). The Sanskrit is *kamala* in both chapters and in the *Mahāvyutpatti*.
- n.896 The Sanskrit *magava* is according to the *Mahāvyutpatti*. The Sanskrit in chapter 10 is *kamara*. The Tibetan in chapter 10 is *grangs mtha'*. In chapter 15 the Sanskrit is *agava*. The Tibetan in chapter 15 is *gzhung 'dal*. The *Mahāvyutpatti* has the Sanskrit *magava* and the Tibetan *brtag yas* for chapters 10 and 15.
- n.897 The Sanskrit in chapter 10 is *atara*, and in chapter 15 it is *ataru*. The Tibetan is *phyod yal* in chapter 10 and *khruḡ phyad* in chapter 15. The *Mahāvyutpatti* has the Sanskrit *atara* and the Tibetan *bsgral yas* or *bskral yas* for chapter 10, and it has the Sanskrit *ataru* and the Tibetan *bsgral yas* for chapter 15.
- n.898 The Tibetan is *'ol phyod* in both chapters, though Stok Palace has *'ol phyed* in chapter 10. The Sanskrit is *heluva* in both chapters, though in chapter 10 Suzuki has *heluta*. The *Mahāvyutpatti* has the Sanskrit *heluya* and the Tibetan *'od phyod*, *'ol chod*, or *'ol phyod* for chapter 10, and it has the Sanskrit *heluvu* and the Tibetan *'ol phyod* for chapter 15.
- n.899 The Tibetan is *gdab yas* in both chapters. The Sanskrit is missing from chapter 15 and is *veluva* in chapter 10. The *Mahāvyutpatti* has the Sanskrit *veluva* and the Tibetan *gdab pas* for chapter 10, and it has no entry for chapter 15.
- n.900 Following the Sanskrit from the Suzuki for chapter 10. Vaidya has *jāvaka*. The Sanskrit is absent in chapter 15. The Tibetan is *gcal yas* in both chapters, though Stok Palace has *cal yas* in chapter 10. The *Mahāvyutpatti* has the Sanskrit *kalāpa* and the Tibetan *cha tshogs* for chapter 10, and it has the Sanskrit *kaṣaca* or *kaṣava* and the Tibetan *cha tshogs* for chapter 15.
- n.901 The Sanskrit here is from the *Mahāvyutpatti*. The Sanskrit in chapter 10 is *hava*. The Sanskrit is absent in chapter 15. The Tibetan is *brang yas* in both chapters, though Stok Palace has *bgrangs yas* in chapter 10. The *Mahāvyutpatti* has the Sanskrit *havava* or *havaca* and the Tibetan *brang yal* for chapter 10, and it has the Sanskrit *havava* and the Tibetan *brang yal* or *bgrang yas* for chapter 15.
- n.902 The Sanskrit here is from *havalā* in chapter 10 and in the *Mahāvyutpatti* entry for chapter 15. The Sanskrit is absent in chapter 15, and there is no entry in the *Mahāvyutpatti* for chapter 10. The Tibetan is *byim 'phyo* in both chapters, though Stok Palace has *byim 'phyi* in chapter 10. The *Mahāvyutpatti* has the Sanskrit *havalā* and the Tibetan *ljab ljib* for chapter 15 and no entry for chapter 10.

- n.903 The Sanskrit here is from the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *bimbara* (*bimba* in Suzuki) and absent in chapter 15. The Tibetan is *yam me* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *vivara* and the Tibetan *bsnyad yas* for chapters 10 and 15.
- n.904 The Sanskrit here is from the *Mahāvvyutpatti*. Suzuki chapter 10 has *bimbahu*, and Vaidya has *bimbahura*. The Sanskrit in chapter 15 is *mirahu*. The Tibetan is *bsnyal yas* in both chapters, though Stok Palace has *snyal yas*. The *Mahāvvyutpatti* has no entry for chapter 10, and it has the Sanskrit *bimba* and the Tibetan *gzugs yas* for chapter 15.
- n.905 Chapter 10 has *ldab ldob*, but *ldab ldeb* in Stok Palace. Chapter 15 has *ldab ldeb*. Both chapters have *carana*. The *Mahāvvyutpatti* has the Sanskrit *navara* and the Tibetan *rab yangs* for chapter 10, and it has the Sanskrit *carana* and the Tibetan *gdab yas* for chapter 15.
- n.906 The Sanskrit here is according to chapter 10 and the *Mahāvvyutpatti*. The Tibetan is *'phan chad* in both chapters, though Stok Palace has *'ban chad* in chapter 10. The Sanskrit in chapter 10 has *carama*. The *Mahāvvyutpatti* has the Sanskrit *camara* and the Tibetan *rgod yas* for chapter 10, and it has the Sanskrit *carama* and the Tibetan *mtha' byam* for chapter 15.
- n.907 The Sanskrit here is according to chapter 10. The Sanskrit is absent in chapter 15. The Tibetan is *phang phung* in both chapters, though Narthang and Lhasa have *phan phung* for chapter 10. There is no entry in the *Mahāvvyutpatti*.
- n.908 The Sanskrit here is according to chapter 10 and the *Mahāvvyutpatti*. The Sanskrit is absent in chapter 15. The Tibetan is *mtha' rdul* in chapter 10 and apparently absent in chapter 15. The *Mahāvvyutpatti* has no entry for chapter 10 and the Sanskrit *dhavara* and the Tibetan *lang ling* for chapter 15.
- n.909 The Sanskrit here is from chapter 15 and Suzuki for chapter 10 (where it is missing in Vaidya). The Tibetan is *rgyu lding* (Degé) and *rgyud lding* (Narthang and Lhasa) in chapter 10 and possibly *khe'u tshang* in chapter 15. The *Mahāvvyutpatti* has the Sanskrit *dhamara* and the Tibetan *'dzin yas* for chapter 10, and it has the Sanskrit *dhamana* and the Tibetan *'dzin yas* for chapter 15.
- n.910 The Tibetan is *yun 'gyangs* in chapter 10 and possibly *zhung zung* in chapter 15. The Sanskrit is *pramada* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *pramāda* and the Tibetan *dga' 'byam* for both chapters.

- n.911 The Tibetan is *mkha' yal* in chapter 10 and *mchog yal* in chapter 15. The Sanskrit in chapter 10 is *vigama*. The Sanskrit in chapter 15 is *nigama*. The *Mahāvvyutpatti* has the Sanskrit *vigama* and the Tibetan *dpal bral* for chapter 10, and it has the Sanskrit *nigama* and the Tibetan *dpag bral* for chapter 15.
- n.912 The Sanskrit here is according to the *Mahāvvyutpatti*. The Tibetan is apparently absent in chapter 10 and *mtha' rtul* (Stok Palace: *mtha' rdul*) in chapter 15. The Sanskrit in chapter 10 is *udvartana*, and in chapter 15 it is *uparvata*. The *Mahāvvyutpatti* has the Sanskrit *upavarta* and the Tibetan *mtha' rtul* for chapter 10, and it has the Sanskrit *upavarta* and the Tibetan *mtha' rtul* or *mthal rtul* for chapter 15.
- n.913 The Tibetan is apparently absent in chapter 10. It has *yun 'gyangs* in chapter 15. The Sanskrit is *nirdeśa* in both chapters, though Stok Palace has *nirdaśa* in chapter 10. The *Mahāvvyutpatti* has the Sanskrit *nirdeśa* and the Tibetan *nges brtan* or *nges bstan* for chapter 10, and it has the Sanskrit *nirdeśa* and the Tibetan *nges bstan* for chapter 15.
- n.914 The Tibetan is apparently *bun lob* in both chapters. The Sanskrit is *akṣaya* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *akṣaya* or *akṣeya* and the Tibetan *mi zad pa* for chapter 10, and it has the Sanskrit *akṣaya* and the Tibetan *mi zad pa* for chapter 15.
- n.915 The Tibetan has *lam lom* in both chapters. The Sanskrit is *saṃbhūta* in both chapters and in the *Mahāvvyutpatti*, which has *legs 'byung* for the Tibetan in both chapters.
- n.916 The Tibetan is *bsnyad yas* in both chapters. The Sanskrit is *mama* in chapter 10 and *mamama* in chapter 15. The *Mahāvvyutpatti* has the Sanskrit *amama* and the Tibetan *nga med* for both chapters.
- n.917 The Tibetan is *lang ling* in both chapters. The Sanskrit is *vada* in chapter 10 and *avada* in chapter 15. The *Mahāvvyutpatti* has the Sanskrit *avānta* and the Tibetan *bsal yas* or *bsam yas* for chapter 10, and it has the Sanskrit *avada* and the Tibetan *bsal yas* or *gsal yas* for chapter 15. Chapter 10 in the Kangyur has *ljab ljib* as the next number, which appears to have no correlation in Sanskrit.
- n.918 The Tibetan is *mi brtsal* in both chapters. The Sanskrit is *utpala* in both chapters and the *Mahāvvyutpatti*, which has *brlabs yas* for the Tibetan in both chapters.
- n.919 The Tibetan is *'byams yas* in both chapters. The Sanskrit is *padma* in both chapters and the *Mahāvvyutpatti*, which has *mchog yas* for the Tibetan in both

chapters.

- n.920 The Tibetan is *nga 'grang* in both chapters. The Sanskrit is *saṃkhyā* in both chapters. The *Mahāvīyutpatti* has the Sanskrit *saṃkhyā* and the Tibetan *grangs 'byam* for chapter 10, and it has the Sanskrit *saṃkhyā* and the Tibetan *grangs 'byam* for chapter 15.
- n.921 The Tibetan is *bkra chal* in both chapters. The Sanskrit is *gati* in both chapters. The *Mahāvīyutpatti* has the Sanskrit *gati* and the Tibetan *rtogs 'gro* for both chapters. In chapter 10 this number follows the next in both the Sanskrit and the Tibetan.
- n.922 The Tibetan is *smos yal* in both chapters. The Sanskrit is *upāgama* in chapter 10 and *upagama* (Suzuki) and *upaga* (Vaidya) in chapter 15. The *Mahāvīyutpatti* has the Sanskrit *upagama* and the Tibetan *rmos yal* for chapter 10 and apparently no entry for chapter 15.
- n.923 According to chapter 15. The Sanskrit is not present in chapter 10. At this point in chapter 10 in the Tibetan there are the following four numbers: *lo rgyas*, *'bum rdib*, *la lo*, and *phyam phyam*. In chapter 15 in the Tibetan there are these four numbers: *lo rgyas*, *'bum rdib*, *gam gum*, and *la lo*. It appears their Sanskrit equivalents have been lost. The *Mahāvīyutpatti* appears to have no equivalent entry for any of these in chapter 10, but for chapter 15 it has *upamya* and *urumaparivartta*, with the Tibetan equivalent for both being *dpe yas*, even though they appear to be two different numbers. One would expect there to have been an *uruma* followed by *urumaparivartta*, the Tibetan for which would have concluded in *la bsgres*, as in the following sets of numbers.
- n.924 The Tibetan is *bgrang 'phyos*. In the *Mahāvīyutpatti*, for chapters 10 (7802) and 15 (7932), it is *bgrang du med pa*.
- n.925 The Tibetan is *bgrang 'phyos la bsgres*. In the *Mahāvīyutpatti*, for chapter 10 (7803) the translation is *bgrang du med pa la bsgres pa*. For chapter 15 (7933) it is *bgrang du med pa la 'gres pa* and *bgrang du med pa las bsgres pa*.
- n.926 The Tibetan is *dpag yas*. In the *Mahāvīyutpatti*, for chapter 10 (7804) it is *dpag yas* and for chapter 15 (7936) the translation is both *dpag yas* and *dgag tu med pa*.
- n.927 The Tibetan is *dpag yas la bsgres*. In the *Mahāvīyutpatti*, for chapter 10 (7805) the translation is *dpag yas la bsgres pa* and for chapter 15 (7937) it is both *dpag tu med pa las bsgres pa* and *dpag yas la bsgres pa*.

- n.928 The Tibetan is *yal phyod* (Degé has the error *phyong*). In the *Mahāvvyutpatti*, for chapter 10 (7806) it is *mu med* and for chapter 15 (7938) it is *mu med pa*.
- n.929 *yal phyod la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7807 and 7939) the translation is *mu med pa la bsgres pa*.
- n.930 *mu yal*. In the *Mahāvvyutpatti*, for both chapters (7808 and 7940) the translation is *thug med*.
- n.931 *mu yal la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7809 and 7941) the translation is *thug med la bsgres pa*.
- n.932 *bgrang yol*. In chapter 10 the Sanskrit is *agaṇeya*; in chapter 15 it is *agaṇanīya*. In the *Mahāvvyutpatti*, for both chapters (7810 and 7942) the Sanskrit is *agaṇeya*, and the Tibetan translation in chapter 10 is *brtsi yas* and in chapter 15 it is *brtsis yas*.
- n.933 *bgrang yol la bsgres*. In chapter 10 the Sanskrit is *agaṇeyaparivarta*. In chapter 15 it is *agaṇanīyaparivarta*. In the *Mahāvvyutpatti*, for both chapters (7811 and 7943) the Sanskrit is *agaṇeyaparivarta*; the Tibetan in chapter 10 (7811) is *brtsi yas la bsgres pa*, *brtsis yas las bsgres pa* and *brtsis yas la bsgres pa*, and in chapter 15 it is *brtsis yas las bsgres pa* and *brtsis yas la bsgres pa*.
- n.934 *myi mjal*. In chapters 10 and 15 the Sanskrit is *atulya*. In the *Mahāvvyutpatti*, for both chapters (7812 and 7944) the Sanskrit is also *atulya* and the Tibetan is *gzhal du med pa*.
- n.935 *myi mjal la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7813 and 7945) the Sanskrit is *atulyaparivarta*. The Tibetan in chapter 10 (7813) is *gzhal du med pa la bsgres pa* and *gzhal du med pa las bsgres pa*. The Tibetan in chapter 15 (7945) is also *gzhal du med pa la bsgres pa* and *gzhal du med pa las bsgres pa*.
- n.936 *bsam phyod*. In chapters 10 and 15 the Sanskrit is *acintya*. In the *Mahāvvyutpatti*, for both chapters (7814 and 7946) the Sanskrit is also *acintya* and the Tibetan for both is *bsam gyis mi khyab pa*.
- n.937 *bsam phyod la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7815 and 7947) the Sanskrit is *acintyaparivarta* and the Tibetan in both chapters is *bsam gyis mi khyab pa la bsgres pa* and *bsam gyis mi khyab pa las bsgres pa*.
- n.938 *mtha' 'byam*. The Tibetan appears in both chapters. The Sanskrit is absent from chapter 15. The Sanskrit and the Tibetan are absent from the *Mahāvvyutpatti* for both chapters.

- n.939 *mtha' 'byam la bsgres*. The Tibetan and the Sanskrit are absent from chapter 15 and from the *Mahāvvyutpatti* for both chapters.
- n.940 *dpag thag*. In both chapters the Sanskrit is *amāpya*. In the *Mahāvvyutpatti*, for chapter 10 (7816) the Sanskrit is *ameya* and the Tibetan is *bgrang yol*. In chapter 15 (7948) the Sanskrit is *amāpya* and the Tibetan is *gzhal gyis mi lang ba*.
- n.941 *dpag thag la bsgres*. In both chapters the Sanskrit is *amāpyaparivarta*. In the *Mahāvvyutpatti*, for chapter 10 (7817) the Sanskrit is *ameyaparivarta* and the Tibetan is *bgrang yol la bsgres pa* and *bgrang yol las bsgres pa*; in chapter 15 (7949) the Sanskrit is *amāpyaparivarta* and the Tibetan is *gzhal gyis mi lang ba la bsgres pa* and *gzhal gyis mi lang ba las bsgres pa*.
- n.942 *brjod du med pa*. In both chapters the Sanskrit is *anabhilāpya*. The *Mahāvvyutpatti* for both chapters (7818 and 7950) is identical.
- n.943 *brjod du med pa la bsgres*. In both chapters the Sanskrit is *anabhilāpyaparivarta*. In the *Mahāvvyutpatti*, for both chapters (7819 and 7951) the Sanskrit is *anabhilāpyaparivarta* and the Tibetan is *brjod du med pa la bsgres pa* and *brjod du med pa las bsgres pa*.
- n.944 *brjod du med pa'i yang brjod du med pa*. In both chapters the Sanskrit is *anabhilāpyānabhilāpya* and *anabhilāpyānabhilāpya*. The *Mahāvvyutpatti* is identical but appears to only refer to chapter 15 (7952).
- n.945 This appears in chapter 10 but is absent from chapter 15.
- n.946 *brjod du med pa'i yang brjod du med pa la bsgres*. The *Mahāvvyutpatti* (7953) is identical but appears to only refer to chapter 15.
- n.947 From the Sanskrit *sūcayitum*.
- n.948 From the Sanskrit *paridīpayitum*.
- n.949 From the Sanskrit *viśaya*. The Tibetan appears to have translated from a manuscript that read *viśeṣa*. This sentence is not present in the Chinese.
- n.950 From the Sanskrit *sarvatrānugatavibhaktiniryāṇanidarśana*. The Tibetan has the addition of *rigs* or *rig* in the compound and appears to have been originally *rigs* to mean “different kinds.” Cleary has “emancipation” for *niryāṇa* and “various means” for *vibhakti*, which is translated into Tibetan as *rnam par phye ba* (“separating,” “differentiating,” “opening”). *Vibhakti* does not mean “open” but can mean “differentiation” or “classification.” The Chinese has

於一切趣皆隨現身 (*yu yi qie qu jie sui xian shen*, “manifest in all realms in appropriate forms”).

- n.951 According to the Sanskrit *pura* and the Chinese 城 (*cheng*). The Tibetan translates as *khyim*, which could mean “house” or “home.” *sgo* (“door” or “gate”) is interpolated in the Tibetan. “Beings” has been interpolated in English.
- n.952 According to the Sanskrit *grīṣma* and the Chinese. The Tibetan has *dpyid* (“spring”) in error for *dbyar* and is further corrupted in Lithang and Choné to *dbyings*. The Chinese translates this sentence as “The instructions of the kalyāṇamitras are like the snow mountain in the summertime; they can relieve animals from the suffering of heat and thirst.”
- n.953 From the Sanskrit *mahābhujagendra*, a synonym for *nāga*. The Tibetan translates as *klu'i dbang po chen po*. The Chinese translates as 大龍王 (*da long wang*, “great kings of nāgas”).
- n.954 From the Sanskrit *pravṛddha*. Urga, Lithang, Kangxi, and Choné have *snang*. Narthang has *bang*. Degé and Lhasa have *rnang*. The Chinese translates this sentence as “The instructions of the kalyāṇamitras are like the great kings of nāgas playing at sublime ease in the sky.”
- n.955 The Sanskrit uses the synonym *tridaśaloka* (“the world of the thirty[-three devas]”). The Chinese has “thirty-three.”
- n.956 Literally, “ten hundred thousand ten million.” The Chinese has 數十億 (*shu shi yi*), which means several ten 億 (*yi*), where *yi* can mean “ten million.”
- n.957 According to the Sanskrit *divyakalpa*. The Tibetan here has *yid bzhin* (“wish-fulfilling”) for *kalpa*.
- n.958 From the Sanskrit *āroha-pariṇāha* (“the size of their waists”). The Tibetan is literally “beautiful circumference.” Not mentioned in the Chinese.
- n.959 According to the Tibetan. The Sanskrit means “delighted, joyful, and reverent.” The Chinese simplifies this as “delighted and joyful.”
- n.960 According to the Sanskrit *sattva* and the Chinese. The Tibetan omits “beings.”
- n.961 According to the Sanskrit *yathordhvāyāṇī dīśi*. The Tibetan repeats “in the east.” This passage is not present in the Chinese.
- n.962 According to the Sanskrit *gati* and the Chinese 趣 (*qu*). The Tibetan either has a scribal error of *blo* or was translating from a manuscript that had the error

budhi instead of *gati*.

- n.963 According to the Sanskrit syntax. The Tibetan translates *vyavahāra* here according to its meaning of “conduct” rather than “speaking,” and it conjoins it with the next sentence. The Chinese is similar to the Sanskrit but includes two phrases to clarify that such a voice is utterly pure and understood according to the faculties of beings.
- n.964 From the Sanskrit *nicaya*, which could also mean “accumulations.” The Tibetan translates as *tshogs*, which is also used to translate *saṃbhāra*, the regular term for the “accumulations.” The Chinese has 藏 (*zang*, “treasury,” “store”).
- n.965 From BHS *samanvāhara*. The Tibetan translates as *’dzin*.
- n.966 From the BHS *netrī*, which, according to the *Mahāvīyutpatti*, would be translated as *lugs*. Degé has *chos* (“Dharma”). Yongle, Lithang, Kangxi, and Choné have *tshogs*.
- n.967 From the syntax of the Sanskrit. The Tibetan conjoins the present active *vyavalokayati* with the following present participle of *abhilaṣan* (“longing for”), making the object the kalyāṇamitras (plural) instead of Vidvān. The Chinese is similar to the Sanskrit.
- n.968 From the Sanskrit *anugata*. The Tibetan has *thogs med* (“unimpeded”), perhaps translating from a manuscript that had *asaṅga*. The Chinese is similar to the Sanskrit.
- n.969 The Tibetan has *drung du* (“in front”), perhaps in error for *drang du* (“upright”). The Chinese is the same as the Sanskrit.
- n.970 The word *camara* etymologically refers to a yak’s tail. The yak-tail fan, or whisk, was commonly used, particularly for keeping insects at bay, but here goose feathers are specified.
- n.971 According to the Sanskrit *pura* and the Chinese 城 (*cheng*). The Tibetan has *pho brang* (“palace”).
- n.972 The words “bodhisattva liberation called” are not present in either the Sanskrit or the Tibetan at this point but have been added to be consistent with the later mention of it in this chapter. The Chinese translation includes the word “liberation.”
- n.973 According to the Sanskrit. The clause about carriages has been omitted in the Tibetan.

- n.974 In the Tibetan this is followed by “happiness to those who wish for happiness,” which appears to be a corruption. The clause about steeds is not present in the Chinese.
- n.975 According to the Tibetan. The Sanskrit list ends with “sheep.”
- n.976 According to the Tibetan, which translates as *bla na med pa*, and the Chinese 無上 (*wu shang*), perhaps translating from *anuttara*. The present Sanskrit has *anantara* (“continuous,” “uninterrupted”).
- n.977 According to the Sanskrit *bala*. The Tibetan translates as *dpung* (“horde,” “army”) from an alternative meaning of *bala*. The Chinese has 怨行 (*yuan xing*, “malicious actions”).
- n.978 According to the Sanskrit *tṛṣṇa*. The Tibetan translation replaces “thirst” with *mos pa* (“aspiration”). This phrase is absent from the Chinese.
- n.979 According to the Sanskrit *yāna* and the Chinese 車乘 (*che cheng*), which accords with the wordplay of setting beings onto the Mahāyāna. The Tibetan translates as *bzhon pa* (“steed” or “mount”).
- n.980 Literally, “the color of crystal.” This sentence is not present in the Chinese.
- n.981 These adjectives primarily translated according to the Sanskrit.
- n.982 According to the Sanskrit *prematā* and the Chinese 愛念 (*ai nian*). The Tibetan has *dben pa*, perhaps a corruption from *dga’ ba*.
- n.983 From the Sanskrit desiderative *śuśrūṣamāṇaḥ*. The Chinese has 決定深信 (*jue ding shen xin*, “has developed firm and deep faith in”). Omitted in the Tibetan.
- n.984 According to the Tibetan *ri bo* and the Chinese 市中 (*shi zhong*). The Sanskrit has the specific *Sumeru*.
- n.985 According to the Sanskrit *antarāpaṇamadhyagatam* and the Chinese. The Tibetan has “in a market street.”
- n.986 From the Sanskrit *saṃgīti* and the Yongle, Lithang, Kangxi, Choné, and Lhasa *bgro*. Degé has ’gro (“go”). The Chinese translates as 演說 (*yan shuo*, “explaining,” “teaching”).
- n.987 According to the Tibetan *phyag rgya* and the Chinese 印 (*yin*), translating from *mudrā*. The Sanskrit has *samudra* (“ocean”).
- n.988 According to the Tibetan and the Chinese. The Sanskrit adds “of the bhūmis.”

- n.989 According to the Sanskrit *garbha* and the Chinese 藏 (*zang*). The Tibetan omits “essence.”
- n.990 According to the Sanskrit. The Tibetan has *mos par byed* (“causing to aspire”) and merges this with the name of the following gateway. The Chinese has 照眾輪 (*zhao zhong sheng lun*), which can mean “illumination of the wheels of beings” or “the wheel that illuminates beings.” The next gateway is not present in the Chinese.
- n.991 According to the Tibetan and the Chinese 海藏 (*hai zang*). The Sanskrit has “the ocean of the essence of all beings.”
- n.992 According to the Sanskrit. The Chinese has “How did you gain this pure assembly?” The Tibetan, interpreting *kutas* differently, has “You have such good fortune. In what way did you develop that good fortune? With whom did you plant the roots of merit?”
- n.993 According to the commentary, this refers to the eightfold path, with wisdom being the right view, and conduct being the other seven aspects of the path. The Chinese has coalesced all descriptions here as 十號圓滿 (*shi hao yuan man*, “who has all the qualities described by the ten synonyms of a buddha”).
- n.994 In the Sanskrit and the Chinese this is not the name but a description of the park, “the king’s (or ‘beautiful’) great park that has an array of precious banners.” The Tibetan translates *rāja* here not as “king” but by an alternate meaning, recorded in the *Mahāvīyutpatti* as *mdzed pa* (“beautified,” “pleasing”). This sentence is not present in the Chinese.
- n.995 From the Sanskrit *megha*. The Tibetan translates as *na bun* (“fog” or “mist”). This sentence is not present in the Chinese.
- n.996 From the Sanskrit *acintya* and the Chinese. The Tibetan translates as *thams cad* (“all”). This sentence is not present in the Chinese.
- n.997 According to the Sanskrit and the Chinese. The Tibetan omits “of the bodhisattvas.”
- n.998 From the Tibetan *bsgo ba*. Not present in the Sanskrit. The Chinese uses the term 香 (*xiang*) to refer to all these fragrant materials.
- n.999 According to the Sanskrit *vimāna*. The Tibetan has *khang pa brtsegs pa* (*kūṭāgāra*). The Chinese includes both *vimāna* and *kūṭāgāra*, and it lists a few additional architectural structures and other items.

- n.-
1000 From the BHS *nandī*. The Tibetan has *sems mos pa* (“aspiration”). The Chinese has fewer adjectives.
- n.-
1001 From the Tibetan *sems kyi shugs*. Not present in the Sanskrit or the Chinese.
- n.-
1002 From the Sanskrit *praśāsti* and in accord with the Chinese. The Tibetan translates as *skyong*, which could be translated as “protect.”
- n.-
1003 From the BHS *upacāra*. Translated into the Tibetan as *gam yo* (“attendant”).
- n.-
1004 According to the Sanskrit *unnata* and *tuṅga*. The Tibetan translates more vaguely as *dbyibs legs* (“good shape”) and *ran pa* (“appropriate”).
- n.-
1005 Meaning that his height was equal to the length of his outstretched arms.
- n.-
1006 The Tibetan has *drung du* (“in front”), perhaps in error for *drang du* (“upright”).
- n.-
1007 According to the Sanskrit *mahā*. Omitted in the Tibetan. In the Chinese, *mahā* describes the jewel either as a decoration or the material of the handle.
- n.-
1008 From the Sanskrit *kula*. The Tibetan chooses the meaning *grong* (“village”). It can also mean “a community.” In the Chinese the list is a combination of *kleśa* and crimes (less in number and with considerable difference).
- n.-
1009 From the Sanskrit *ṛkaśyāla*. The Tibetan interprets this as *spyang ki dang / wa* (“jackals and foxes”). This sentence is not present in the Chinese.
- n.-
1010 From the Sanskrit *kurara*. The Tibetan is *bya ku ra ra*. Monier-Williams’s Sanskrit dictionary has this as “primarily osprey and also eagle.” However, the osprey, unlike the eagle, does not eat carrion. Specifically this would be the Indian spotted eagle (*Clanga hastate*). Absent from the Chinese.
- n.-
1011 According to the Sanskrit *hanyānānām* and the Kangxi, Narthang, Lhasa, and Stok Palace *gsad pa*. Degé has the error *gsang ba* (“secret”). Absent from the Chinese.
- n.-
1012 From the Sanskrit *karāṇāḥ kāryamāṇānaṃ*. The Tibetan appears to have translated as *myi sdug ... byas pa* (“unpleasant things being done”). Absent from the Chinese.
- n.-
1013 From the Sanskrit *nigraha* and in accord with the Chinese 調伏 (*tiao fu*). The Tibetan translates as *tshar gcod* (“destroy”), which does not appear to fit the context. Cleary has “restrain.” The list in the Chinese is shorter.

- n.-
1014 According to the Sanskrit *jyotīrasa* and Yongle, Lithang, Kangxi, and Choné, which read *skar ma snang ba*. Degé and Stok Palace have *sgra snang ba*. This is absent from the Chinese.
- n.-
1015 Literally “the net of Indra”; the wordplay is lost in translation.
- n.-
1016 According to the Sanskrit *dhāraṇī*, the Chinese 陀羅尼 (*tuo luo ni*), and the Narthang *gzungs*. Degé, Stok Palace, and the other versions consulted have *gzugs* (“form”).
- n.-
1017 According to the Sanskrit. “Inconceivable” is not present in the Tibetan or the Chinese.
- n.-
1018 According to the Sanskrit *candanakardamakaluṣodakābhiḥ*. The Tibetan has just “with yellow sandalwood mud.” The Chinese does not have this description here but describes the water filling the moats as “endowed with the eight qualities.”
- n.-
1019 From the Sanskrit *mahā*. Not present in the Tibetan or the Chinese.
- n.-
1020 From the Sanskrit *jyotīraśmi* (“starlight rays”) corresponding to the Tibetan *skar ma’i ’od zer*; this is a synonym for *jyotīrasa* (*skar ma snang ba*). The Chinese has 燄光明 (*yan guang ming*), “brilliant light.”
- n.-
1021 According to the Sanskrit *aparājitadhvaṇa* and the Chinese 無能勝幢 (*wu neng sheng chuang*). The Tibetan omits “banners.”
- n.-
1022 According to the Sanskrit. The Tibetan omits “network.”
- n.-
1023 The BHS is the obscure *khoṭaka*. The Tibetan *lan kan* is equated in the *Mahāvīyutpatti* with *vedīka* (“balcony”), but *vedīka* is next in the list of features, and therefore *lan kan* here has a different meaning than that ascribed to it in the *Mahāvīyutpatti*. The *tshig mdzod chen mo* (Tibetan–Chinese dictionary) states that *lan kan* is Chinese for *pu shu*, which the *Mahāvīyutpatti* equates with *harmya*. Earlier in this translation *lan kan* was used to translate *harmya*.
- n.-
1024 From the Sanskrit *vedīka*. This is translated into Tibetan as *stegs bu* (“platform”).
- n.-
1025 According to the Tibetan. “Which rivaled that of Devendra” is not present in the Sanskrit. The Chinese names this kūṭāgāra in this city as 正法藏 (*zheng fa zang*, “Treasury of Good Dharma”), which King Mahāprabha frequents.
- n.-
1026 According to the Sanskrit and the Chinese. The Tibetan omits “of action.”

- n.-
1027 According to the Tibetan *yongs su sbyangs*. Not present in the Sanskrit or the Chinese.
- n.-
1028 According to the Sanskrit *anugaveṣitā*. Omitted in the Tibetan.
- n.-
1029 According to the Tibetan *rnam par bris*. The Sanskrit has *vicitrita*, which can mean “to decorate or paint.” Translated as 莊嚴 (*zhung yan*, “decorate,” “adorn”) in conjunction with 修習 (*xiu xi*, “study and practice”) in the Chinese. Cleary has “diversified.” Carré translates this as *ornée* (“adorned”).
- n.-
1030 According to the Sanskrit *rājyam anuśāsāmi*. The Tibetan translated *anuśāsāmi* both as *skyong* (“rule”) and according to its more usual meaning as *ston* (“teach”). The Chinese accords with the Tibetan.
- n.-
1031 From BHS *cittatā*. The Tibetan translates this as *sems* (“mind”). The Chinese translates it as 心 (*xin*, “mind”).
- n.-
1032 From the Sanskrit *dayā* and in accord with the Chinese 哀憫心 (*ai min xin*). The Tibetan translates as *snying rje*, usually translated into English as “compassion.”
- n.-
1033 From the Tibetan *yongs su bsrung*. The Sanskrit repeats *anugraha* with the addition of *sattva* at the beginning of the compound “caring for beings.”
- n.-
1034 According to the Tibetan *lus* and one BHS meaning of *āśraya*. The Chinese translates this literally as 身無諸苦 (*shen wu zhu ku*, “body free of suffering”).
- n.-
1035 According to the Sanskrit ablative case. The Tibetan has a genitive linking “attachment” to “the continuum of the mind.”
- n.-
1036 According to the Tibetan syntax. The Vaidya edition breaks the sentences differently, joining the verbs with the preceding phrases.
- n.-
1037 According to the Tibetan and the Chinese. The Sanskrit has the same object of cleansing as that of purification in the following sentence. The Chinese has “eliminate obscurations of bad karma” in the next sentence.
- n.-
1038 According to the Sanskrit *arciṣ*. The Tibetan has *myu gu* (“seedling”).
- n.-
1039 According to the Sanskrit *rājyam anuśāsāmi*. The Tibetan translates *anuśāsāmi* both as *skyong* (“rule”) and according to its more usual meaning, *ston* (“teach”). The Chinese translates as 教化 (*jiao hua*, “guide”).
- n.-
1040 From the Tibetan *rdo rje*, translating from *vajra*. Vaidya has *vastra* (“clothing”). The Chinese has “jewels” and omits “banners” and the description of

invincibility.

- n.-
1041 According to the Tibetan. "To some it appears to be made of earth" is not present in the Sanskrit. The Chinese has "to some it appears to consist of houses made of earth and wood."
- n.-
1042 The Tibetan analyzes the compound as meaning "network of beads of the round windows." The Chinese has 窗闌 (*chuang ta*), which might refer to windows with latticework or other intricate patterns. The Chinese omits the description of adornments but adds that all are perceived as "supreme and precious."
- n.-
1043 According to the Sanskrit *grama*. Omitted in the Tibetan and the Chinese.
- n.-
1044 According to the BHS (cf. Pali *bhāgama*). Vaidya has *bhāgama*. The Tibetan has *sa bon gyi tshogs*, "group of seeds," which does not quite fit the context unless "arisen from seeds" is to be understood as in the BHS. The Chinese has 山原 (*shan yuan*, "mountains and plains") and 諸草樹 (*zhu cao shu*, "various grasses and trees").
- n.-
1045 According to the BHS (cf. Pali *bhūtagama*). Vaidya has *bhūtagama*. The Tibetan has 'byung ba'i tshogs, literally "the group of that which arises."
- The Tibetan for *śasya*, which is *lo tog* ("crops"), is followed by *ldum bu* ("plant"), which has no Sanskrit equivalent in Vaidya.
- n.-
1046 According to the Sanskrit *utsa* (usually translated into Tibetan as *chu mig*)
- n.-
1047 and the Chinese 泉 (*quan*). The Tibetan has *mtsho* ("lake").
- n.-
1048 According to the Sanskrit. The Tibetan and the Chinese omit "in the four directions."
- n.-
1049 According to the Sanskrit *sūkṣma*. The Tibetan omits "delicate." The Chinese translates as 寶衣 (*bao yi*, "precious clothing").
- n.-
1050 According to the Sanskrit *pura* and the Chinese 大城 (*da cheng*). The Tibetan translates as *pho brang* ("palace").
- n.-
1051 The disk of the world is said to be based upon and held up by a circle or disk of air.
- n.-
1052 From one of the meanings of the BHS *abhinirhara*. The Tibetan translates as *bsgrubs pa* ("accomplished"). This sentence is not present in the Chinese.
- n.-
1053 According to the Sanskrit *dṛḍhīkurvāṇaḥ*, the Chinese 堅固 (*jiang gu*), and the Narthang and Stok Palace *brtan*. Degé, etc. have *bstan* ("teach").

- n.-
1054 From the Tibetan *gnas rnam pa tha dad pa*, while *gnas* could have other meanings, including “locations.” The Sanskrit has *adhimātratā* (“excessiveness”). Cleary has “measurelessness.” The Chinese has 差別相 (*cha bie xiang*), one of the common translations of *adhimātratā*. Here it can mean “different aspects.”
- n.-
1055 According to the Sanskrit and the Chinese. The Tibetan has “all Dharma clouds.”
- n.-
1056 According to the Sanskrit *aṅgkura*, the Chinese 根芽 (*gen ya*), and the Lhasa *myu gu*. Other Kangyurs have *myi gu*, *mi gu*, and *mgu ba*.
- n.-
1057 According to the Tibetan *'phags pa'i tshogs kyi dkyil 'khor*, presumably translating from a manuscript that read *sarvāryamaṇḍalagaṇa*. The Sanskrit has *sarvārthamaṇḍalagaṇa* (“the circle, or field, of all benefits, or goals”) and the Chinese concurs.
- n.-
1058 According to the Sanskrit *apaśyat* and the Chinese. Omitted in the Tibetan.
- n.-
1059 According to the Tibetan. The Sanskrit has “the banner of the power over all sensations.” In the Chinese translation, the 60-volume edition names the first two samādhis as 覺一切 (*jue yi qie*, “realizing all,” “aware of all”) and 奇特幢 (*qi te chuang*, “amazing banner”). The 80-volume edition starts with 了一切希有相 (*liao yi qie xi you xiang*, “seeing clearly all rare aspects”).
- n.-
1060 The Tibetan appears to have been translating from a manuscript that had *sarvajagaddhita* so that it has *'gro ba thams cad dang bral ba*. In the Chinese translation, the 60-volume edition has 遠離一切眾生 (*yuan li yi qie zhong sheng*, “separated from all beings”). The 80-volume edition has 遠離一切世間 (*yuan li yi qie shi jian*, “separated from all worlds”). The Sanskrit *sarvajagaddhita* means “benefit of all beings.”
- n.-
1061 This could mean power over a million devas or worlds. Mahābrahmā is in the form realm, and his paradise extends over many world systems and their desire-realm paradises, to the extent of a thousand million. Therefore, that may be what is meant here. The Tibetan does not state what the number refers to and translates as “does not engage in the kleśas of the desire realm.” Cleary has unspecified “gods” who “live in the realm of desire.” In the Chinese translation, the 80-volume edition does not specify whether it was one million devas or one million desire realms. The 60-volume edition mentions neither the number nor the objects.
- n.-
1062 From the BHS *paribhāvitā*. The Tibetan translates as *bsgom* (“meditate” or “cultivate”). The Sanskrit *paribhāvitā* is often translated in the Chinese as 深修

(*shen xiu*) or 勤習 (*qin xi*), both of which can mean “practice deeply” or “study diligently.” Here it is translated simply as 修行 (*xiu xing*, “practice”).

n.-
1063 According to the Sanskrit *indra*. The Tibetan has *rgyal po* (“king”) here, but very soon in this chapter translates as *dbang* (“lord”). To maintain consistency it has been translated as “lord” here. The Chinese interprets this line as 光明照世間 (*guang ming zhao shi jian*, “brilliant light illuminates the world”). Here “brilliant light” might refer to the clarity of her mind or the splendor of her qualities.

n.-
1064 The Sanskrit here for “mountain” is *acala* (literally, “immovable”) and is a play on words in reference to her name, *Acalā*, which is lost in translation.

n.-
1065 According to the Tibetan *gzhi* and the later repetition of this term in Sanskrit as *tala*. At this point the Sanskrit has *tattva* (“true nature”) and Cleary accords. Omitted in the Chinese. Carré translates as *tous les enseignements* (“all the teachings”).

n.-
1066 According to the Tibetan *gzhi* and the later repetition of this term in Sanskrit as *tala*, with which Cleary concurs. At this point the Sanskrit has *tattva* (“true nature”) and Cleary accords. The Tibetan translates as *gzhi* (“basis”). The Chinese repeats only the first and fifth gateways, “from ... to.”

n.-
1067 From the Tibetan *yid chas* and in accord with the Chinese. The Sanskrit has the BHS *adhimokṣa* (“dedication to”). In the Chinese, the 80-volume edition has 難知 (*nan zhi*), “difficult to know or understand,” and the 60-volume edition adds 難說 (*nan shuo*), “difficult to explain or express.”

n.-
1068 According to the Sanskrit *duhitā*, the narrative, and the Chinese. The Tibetan translates as the obscure feminine term *bu cig ma*, which appears to be another way of writing *bu mo gcig pa*, though it could be interpreted in Tibetan to be the feminine form of *bu gcig pa* “only child.”

n.-
1069 From the Tibetan *mi nyal*. The Sanskrit has *rātryāṇiprasāntāyāṇi* (“on a silent night”). Not present in the Chinese.

n.-
1070 From the Sanskrit *rājapura* (which could also mean “the king’s city,” “the king’s palace,” or “the king’s apartments”). The Tibetan has just *rgyal po’i sgo* (“the king’s door”), so that there appears to have been an omission. Not present in the Chinese.

n.-
1071 The Tibetan appears to have translated from a manuscript with a scribal corruption. It has *mi zad pa* (“unceasing,” which would be from *akṣaya*). Narthang and Lhasa have *mi bzad* (“unbearable” or “inexhaustible,” which

could, according to the *Mahāvīyūtpatti*, be from *viṣama*). The Sanskrit has *viṣaya* (“range,” “object of attention,” and so on). The Chinese translates as 能堪忍 (neng kan ren nai xin), “enduring tolerance and patience,” followed by 救惡眾生 (jiu e zhong sheng), “save beings from unfavorable conditions.”

- n.-
1072 According to the Sanskrit *abhilaṣantī* and the Chinese 求 (*qiu*). The Tibetan translates as *dad pa* (“having faith in”).
- n.-
1073 According to the Tibetan *dran pa* and the Chinese 念 (*nian*). The BHS is *abhijānāti*. Edgerton gives the meaning as “know” and “recognize” and thinks that Burnouf and Kern (who translated *The Lotus Sūtra* from Sanskrit) were wrong in interpreting the word as “remember.”
- n.-
1074 According to the Sanskrit *vismartum* and the Chinese 忘失 (*wang shi*). The Tibetan has *brjod* (“speak,” “describe”) in error for *brjed* (“forget”).
- n.-
1075 According to the Sanskrit *vismartum* and the Chinese 忘失 (*wang shi*). The Tibetan has *brjod* (“speak,” “describe”) in error for *brjed* (“forget”).
- n.-
1076 From the Sanskrit *agraha* and the Chinese 執著 (*zhi zhuo*). The Tibetan has *rab kyi 'du shes* (“highest identification”), presumably translating from a manuscript that had the error *agra*.
- n.-
1077 From the Sanskrit *hīnapraṇīta*, translated into the Chinese as 勝劣 (*sheng lie*, “inferior or superior”). The Tibetan has *bzang ngan gyi 'du shes* (“identification as good or bad”).
- n.-
1078 According to the Sanskrit and the Chinese 生死海 (*sheng si hai*, “ocean of births and deaths”). The Tibetan has *chos kyi rgya mtsho* (“ocean of Dharma”).
- n.-
1079 According to the Tibetan *lha yi dbang po*, translated from *surendra*. Vaidya assumes an elided initial *a*, which would result in “lord of the asuras,” though it does not appear to fit the context in the Tibetan where asuras are being vanquished. However, in the Chinese translation, the 80-volume edition has the lord of the asuras “who can subjugate the ocean of kleśas throughout the great cities of the three realms,” 遍撓動三有大城煩惱海 (*bian nao dong san you da cheng fan nao hai*). Carré has *roi des asuras*, and Cleary “lord of the asuras.”
- n.-
1080 From the Tibetan *brjod pa*, presumably from the Sanskrit *varṇitam*. Not present in Vaidya.
- n.-
1081 From the Tibetan *yongs su bsgom pa*, which would have been translating *paribhāvita*. Not present in Vaidya or the Chinese, where the list is shorter.

- n.-
1082 According to the Sanskrit *saṃtīkurvan* and most Kangyurs, which read *mnyam par bya ba byed pa*. Degé has the error *mnyam par bya ba myed pa*. Cleary translates as “living up to it.” Not present in the Chinese.
- n.-
1083 According to the Sanskrit *dhāraṇi*, the Narthang and Stok Palace *gzungs*, and the Chinese 陀羅尼 (*tuó luó ní*). Other Kangyurs have the error *gzugs* (“form”).
- n.-
1084 According to the Tibetan *sgo*. The Sanskrit has *naya* (“way”). The Chinese has 令其迴向一切智位 (*líng qí huí xiàng yī qiè zhī wèi*, “make them dedicate for attaining omniscient wisdom”).
- n.-
1085 According to the Tibetan. The Chinese adds two synonyms of buddhas.
- n.-
1086 The Tibetan translates this by using a double negative.
- n.-
1087 From the Sanskrit *pāṣaṇḍā*. Translated into the Tibetan as *zhags pa 'thub pa* (“noose splitting”). The Chinese has 九十六眾 (*jiú shí liù zhòng*, “ninety-six groups of individuals”).
- n.-
1088 From the Sanskrit *nigama*. Not present in the Tibetan. This sentence is not present in the Chinese.
- n.-
1089 Sanskrit *sarvagaminī*, while his name is “Sarvagamin.”
- n.-
1090 According to the Sanskrit *svabhāva* and the Chinese. The Tibetan has *rang bzhin med* (“absence of nature”), perhaps from a corruption in the Sanskrit. The Chinese has 證知諸法實性 (*zhèng zhī zhū fǎ shí xìng*, “realizing the true nature of all phenomena”), omitting the term *wisdom*.
- n.-
1091 According to the BHS Sanskrit *madapramāda*. *Mada* can also mean “pride.” Both meanings were translated into the Chinese as 憍逸 (*jiāo yì*).
- n.-
1092 The Sanskrit *nāga* is used as a synonym for “elephant,” but the phrase *nāgsaṃkṣobha* occurs a little later in this text in reference to *nāgas*. In this case, however, it may refer specifically to cobras, as *nāga* in India is the name both for the cobra and the deity, which is a “cobra deity.” What is being referred to here may be the confrontations that occurred in India between elephants and cobras. The Chinese translates the name of the perfume by “elephant” 象藏 (*xiàng zàng*) in association with “*nāgas*” (龍, *lóng*).
- n.-
1093 The Degé print has here page 594 (folio 297.b) in error for 94 (folio 47.b). The page number has been emended in the Degé reader.
- n.-
1094 This refers to infantry, chariots, cavalry, and elephants.

- n.-
1095 According to the Sanskrit *śubhonaṣṭyūha*. The Tibetan *rnam par 'byed pa* means “differentiation.” Carré, translating from the Chinese, has *Pur Ornament*, and therefore the Chinese may have been translating from a text that had *śuddhoṣṭyūha*.
- n.-
1096 According to the Sanskrit *viśamatā* and the Chinese. The Tibetan has the obscure *thag thug*. The Chinese lists four sets of opposites: upward-downward (literally, “high-low”), safe-dangerous, clean-dirty, and crooked-straight.
- n.-
1097 According to the Chinese and the Sanskrit *kṣema*, though its opposite is missing in the Vaidya edition. The Tibetan has *bde ba* and *mi bde ba* (“pleasant and unpleasant”).
- n.-
1098 According to the Tibetan and the French translation of the Chinese. Vaidya has *anugrahajñāna*, “the knowledge for benefiting.”
- n.-
1099 According to the BHS meaning of *anunaya*, which has a negative sense. It was translated into Tibetan more positively as *byams pa* (“love” or “kindness”) according to its Classical Sanskrit meaning.
- n.-
1100 From the BHS *unnāmāvanāma* translated into Tibetan as *mthon dman du gyur pa* (“become high [or] low”).
- n.-
1101 From the Sanskrit *matī*. Translated into Tibetan as *nan tan* (“diligent practice”), perhaps from a text that read *pratipatti*.
- n.-
1102 Simplified from the Sanskrit *saṃbhavaḥetu* and the corresponding Tibetan *'byung ba'i rgyu*, which would literally be “the cause of the arising of” as in the Chinese 生大智因 (*sheng da zhi yin*).
- n.-
1103 The Tibetan interpretation of the compound could be taken to mean “various gateways and continuums” (with *rgyud* translating *āvartanaya*). In Chinese, this and the preceding phrase are conjoined as one, and *āvartanaya* is translated as 旋 (*xuan*, “revolving”).
- n.-
1104 According to the Tibetan (though it translates this part of the compound as “cause of the arising of and the purity of” instead of “the pure arising of”). *Viśuddhi* is not present in the Vaidya Sanskrit in this sentence but is in the following sentences. The Chinese translation contains “pure” 清淨 (*qing jing*) in this and the following phrases.
- n.-
1105 According to the Tibetan, which appears to be a free translation of *abhi-mukham āvartayayiṣyāmi* (“to turn toward”). The Chinese translates as 見 (*jian*,

“see”).

- n.-
1106 According to the Sanskrit and the Chinese. “Noble one” is omitted in the Tibetan.
- n.-
1107 According to the Sanskrit *mūla*. The Tibetan has *gtos*, not present in the *Mahāvīyutpatti* and defined elsewhere as *che chung* (“size”). The Chinese translates as 種 (*zhong*), literally “seeds,” which can mean “sources.”
- n.-
1108 According to the Sanskrit *avarta*, the Chinese, and Narthang and Lhasa, which read *klong*. Other Kangyurs have the meaningless *glong*. The Chinese lists “the depths of whirlpools,” “the distance (far and near) of waves,” “qualities (literally ‘colors’) of water,” and other various distinctions.
- n.-
1109 From the Sanskrit *praiivarjana*. The Tibetan translates as *bkol ba* (“use,” “employ”).
- n.-
1110 Sanskrit *kṣaṇa*. An astronomical “hour” of forty-eight minutes.
- n.-
1111 The Tibetan interprets the Sanskrit compound as having the conjunction “and” instead of “of.” The Chinese omits this but adds “knowing water currents” to the ability to keep a ship traveling safely.
- n.-
1112 From the Sanskrit *parivartana*. The Tibetan translates as the obscure *brdo ba* or *rdo ba*.
- n.-
1113 From the Sanskrit *arthakārya*. The Tibetan interprets this as *don dang dgos pa* (“benefits and necessities”). The Chinese has “to benefit beings.”
- n.-
1114 From the Sanskrit *kṣemeṇa*. The Tibetan translates as *lam bde* (“happy path”). The Chinese translates as 行安隱道 (*xing an yin dao*, “travel by safe path”).
- n.-
1115 From the Sanskrit *śivena*. The Tibetan translates as *nye zhor mi ’gyur* (“without obstacle”). Not present in the Chinese but implied by 安隱道 (*an yin dao*, “safe path”).
- n.-
1116 From the Sanskrit *vipanna*. The Tibetan translates as *bub pa’am nye zhor gyur*. Translated into the Chinese as 損壞 (*sun huai*, “damage”).
- n.-
1117 The Tibetan translates the compound by associating *sarva* (“all”) with the ocean. The Chinese has “never fear the ocean of.”
- n.-
1118 From the Sanskrit *saṃsīdana*. The Tibetan translates as *nye zhor ’gyur ba* (“had an obstacle”). Omitted in the Chinese.

- n.-
1119 From the Sanskrit *mukhībhavati*. The Tibetan translates as *mngon sum du gyur pa* ("becomes manifest," "is directly perceived"). The Chinese has "they definitely can enter the ocean of omniscient wisdom."
- n.-
1120 According to the Sanskrit *amogha*. Omitted in the Tibetan.
- n.-
1121 According to the Sanskrit and the Chinese. "Banner of great compassion" is omitted in the Tibetan. The Chinese translates as 大悲幢 (*da bei chuang*) but incorporates the meaning of *amogha* (*bu kong*, "not empty") into a separate phrase: 若有見我及以聞, 與我同住, 憶念我者, 皆悉不空 (*ruo you jian wo ji yi wen, yu wo tong zhu, yi nian wo zhe, jie xi bu kong*, "All those who have seen me and heard me, have lived with me, or remember me will attain fruition").
- n.-
1122 According to the Tibetan *chags pa'i chu srin*. The Sanskrit is *saṃgrahagraha*, and the Chinese also makes no mention of makaras.
- n.-
1123 According to the Tibetan *rang bzhin dang gzhi* and the Sanskrit *svabhāva-tala*. The Chinese has 性 (*xing*, "nature") but omits "basis." Carré has *la nature vrai* ("the true nature").
- n.-
1124 According to the Tibetan *rgya mtsho*. The Sanskrit has *jāla* ("water").
- n.-
1125 According to the Tibetan *rnam par spyod pa*, presumably from the Sanskrit *vicāriṇām*. Vaidya has *viḥāriṇam* ("wandering") and Cleary has "remain." Carré has *se tenir*. The Chinese has 平等住一切時海 (*ping deng zhu yi qie shi hai*, "remain or abide impartially in the ocean of all times").
- n.-
1126 According to the Tibetan and Carré's French translation from the Chinese. Vaidya has *sāgarasaṃbhinna* ("the different oceans") and not *sāgarāsaṃbhinna*, and Cleary's translation accords with that.
- n.-
1127 According to the Sanskrit *tattvābhijñānām*. The Tibetan has *dmigs pa shes pa* or *dmigs shes pa*. The Chinese translates as 能以神通度眾生海 (*neng yi shen tong du zhong sheng hai*, "who can save the ocean of beings through their clairvoyance").
- n.-
1128 According to the Sanskrit *kāla* and the Chinese 時 (*shi*). The Tibetan has *dbres* or *bres*.
- n.-
1129 From the Sanskrit *sneha*, which can also mean "attachment" or "oiliness." The Tibetan translates it as *rlan pa* ("wetness"). The Chinese uses two water-related verbs 潤澤 (*run ze*, "to moisten," "to enrich") to indicate the aspiration to benefit all beings with great compassion as does water.

- n.-
1130 According to the BHS meaning of *nimṇa*, which can mean “aiming at” or “leading to.” Otherwise it has the meaning “downward,” and therefore this compound *nimnonnata* can mean “up and down” or “high and low.” The Tibetan appears to have tried to make sense of this by adding a negative *thur med* (“not downward”). It is possible to interpret the phrase to mean “the lower and higher part of the path to omniscience.” The Chinese translates as 心無高下 (*xin wu gao xia*, “mind is free from ‘high and low’”).
- n.-
1131 From the Sanskrit *uddhṛta*. The Tibetan translates as *zhugs pa* (“enter,” “follow,” “engage in”). The Chinese has 拔不善刺 (*ba bu shan ci*) and 滅一切障 (*mie yi qie zhang*), “pulled out thorns of harmful qualities” and “eliminated all obstacles.”
- n.-
1132 From the Sanskrit *parākrama*, which can also mean “advance,” and which the Tibetan translates as *sngon du 'dor ba* (“cast before”). The Chinese translates by the metaphor of 牆塹 (*qiang qian*), “walls and moats.”
- n.-
1133 From the BHS *samarpita*. The Tibetan translates as *rab tu byung ba* (“completely arisen”).
- n.-
1134 From the BHS *vipulaprasrabdhi*. Absent in the Tibetan. The Chinese translates by the metaphor of 園苑 (*yuan yuan*, “gardens and parks”).
- n.-
1135 According to the Sanskrit *pura* and the Chinese 城 (*cheng*). The Tibetan translates as *pho brang* (“palace”).
- n.-
1136 From the Sanskrit *akṣunna*. The Tibetan translates as *thogs pa med pa* (“unimpeded”) and as adverbial to “the act of entering.”
- n.-
1137 From the Sanskrit *pariniṣṭhāpayantaṃ*, the Narthang and Lhasa *bgro*, and the Chinese 理斷 (*li duan*). Other Kangyurs, including Stok Palace have 'gro (“go”). The Chinese makes additional mention of “numerous merchants.”
- n.-
1138 From the Sanskrit *ahaṃkāra*. Translated into Tibetan as *bdag tu bya ba*. The Chinese translates as 我慢 (*wo man*, “self-pride”) and repeats an alternative translation of the term simply as 我 (*wo*) in the next short phrase.
- n.-
1139 According to the Sanskrit *mamakārotsargāya* and the Chinese 我所 (*wo suo*). Its translation appears to be missing from the Tibetan.
- n.-
1140 The Tibetan appears to split this compound into two separate topics of ripening and guiding. The Chinese has it as a single topic.
- According to the Tibetan and the Chinese. The Sanskrit does not mention rain, only clouds. The Chinese mentions neither rain nor clouds.

- n.- 1141 According to the Sanskrit *ājānīyām*; *tshal* in the Narthang, Lhasa, and Stok Palace Kangyurs; and the Chinese. Others such as Degé have *btsal* (“seek”),
- n.- 1142 apparently a scribal error in following dictation.
- n.- 1143 The Tibetan interprets “omnipresent” as referring to the “gateway.” The Chinese translation agrees with the Sanskrit.
- n.- 1144 According to the Tibetan and the Chinese. “Miracles” is absent in the Sanskrit.
- n.- 1145 The Tibetan interprets “omnipresent” as referring to the “gateway.” The Chinese translation agrees with the Sanskrit.
- n.- 1146 According to the Tibetan *sum cu rtsa sum*. The Sanskrit has *tridaśa* (“thirty”) but in context is clearly referring to what is usually called the Trāyastriṃśa paradise. The Chinese has 三十三天 (*san shi san tian*, “Heaven of the Thirty-Three Celestials”).
- n.- 1147 According to the Sanskrit *pāṣaṇḍa* and the Chinese 外道 (*wai dao*). The Tibetan translates as *zhags pa ’thub pa* (the first half meaning “noose”), perhaps from a manuscript that had *pāṣaṇḍa*.
- n.- 1148 According to the Tibetan *mi bde ba*. The Sanskrit has *kāraṇa* (“cause”). The Chinese has this as “I describe the beings in hell” and places it before the preceding sentence.
- n.- 1149 The Tibetan interprets “omnipresent” as referring to the “gateway.” The Chinese has “pure or stainless gateway” and “the power of the noncomposite miracles.”
- n.- 1150 From the Sanskrit *vimāla*. The Tibetan may have been translating from *bala* (“power”).
- n.- 1151 According to the Tibetan and the Chinese. “Miracles” is absent in the Sanskrit.
- n.- 1152 According to the Tibetan that appears to be translating from *abhāva* as earlier. The Sanskrit has *avabhāsa* (“illumination,” “splendor”). The Chinese agrees with the Tibetan.
- n.- 1153 From the Sanskrit. The Tibetan reads “who have ears dedicated to focusing on all paths of words and sounds.” The Chinese has 音聲言說 (*yin sheng yan shuo*), referring to the entire range of sound and speech.

- n.-
1154 According to the Sanskrit *kumara*. The Tibetan has *rogs pa* (“helpers”). The Chinese simply has “countless people said to him...”
- n.-
1155 According to the Tibetan. The Chinese has 如忉利天中波利質多羅樹 (*ru dao li tian zhong bo li duo luo shu*, “like the night-flowering jasmine (Skt. *pārijātaka*) tree in the Trāyastriṃśa paradise”). The Sanskrit reads, “like the indestructible coral trees in the city of Tridaśa.”
- n.-
1156 According to the Tibetan. Not present in the Sanskrit or the Chinese.
- n.-
1157 According to the Sanskrit. The Tibetan and the Chinese do not have “peaks.”
- n.-
1158 According to the Sanskrit and the Chinese. The Tibetan omits “jewels.”
- n.-
1159 According to the Tibetan *stan*. The Sanskrit has *vastra* (“cloth”) and is in accord with the Chinese 衣 (*yi*).
- n.-
1160 According to the Sanskrit. The Tibetan repeats the adjective “various” here. The Chinese does not indicate whether it is singular or plural.
- n.-
1161 According to the Tibetan. “Adorned by many” is not present in the Sanskrit or the Chinese.
- n.-
1162 According to the Sanskrit and the Yongle, Lithang, Kangxi, and Choné Kangyurs. Other Kangyurs omit “thousand.” The last phrase is absent in the Chinese.
- n.-
1163 From the Sanskrit *simhaskandha*. Yongle, Lithang, Kangxi, and Choné have *seng ge’i bya ba’i* (“lion’s deeds”). Other Kangyurs, including Stok Palace, have the apparently meaningless *seng ge’i bya la’i*. The Chinese translates the second part of the compound word *skandha* as 聚 (*ju*, “gathering,” “aggregation”), but the meaning here is unclear.
- n.-
1164 According to the Sanskrit *raja*. The Tibetan translates as *dam pa*, perhaps in error for *’dam pa*, which means “mud.”
- n.-
1165 According to the Tibetan and the Chinese. “And soft” is not present in the Sanskrit.
- n.-
1166 According to the Sanskrit and the Chinese. This is a standard description of the ground in pure realms. The Tibetan here has “without being higher or lower.”
- n.-
1167 According to the Tibetan *sil ma*. Not present in the Sanskrit. This description is not present in the Chinese.

- n.-
1168 According to the Tibetan *ngang ngur* (Degé has *nga ngur*), while the Sanskrit *haṃsa* is less specific and could be applied to any kind of duck, goose, or swan. The Chinese has a general description of “numerous birds” without naming them.
- n.-
1169 Transliterated as *ko ki la* in Tibetan, though the Tibetan *khu byug* is supplied in the *Mahāvīyutpatti*.
- n.-
1170 According to the Sanskrit *atula* and the Chinese 無比 (*wu bi*). The Tibetan translates as *rin thang med pa* (“priceless”).
- n.-
1171 According to the Sanskrit and the Chinese. The Tibetan translates the compound as “strings and tassels of flowers of pearl jewels.”
- n.-
1172 “Variety” is from the Sanskrit *vicitra*. The expected *sna tshogs* is not present in the Tibetan.
- n.-
1173 According to the Tibetan. The Sanskrit is *ananta*. The Chinese has 無量 (*wu liang*, “infinite,” “endless”), but the description refers to the *kūṭāgāras*, not the ocean.
- n.-
1174 According to the Tibetan. The Sanskrit reads “with an inconceivable array of jewels.”
- n.-
1175 From the Sanskrit *pura*, which can mean “town” as well as “residence” or “building.” The Tibetan translates as *pho brang* (“palace”). The Chinese translation incorporates both “town” and “palace.”
- n.-
1176 According to the Sanskrit. The Tibetan has *lha* (“deva”).
- n.-
1177 The Sanskrit is literally “thirty” (*tridaśa*), but this is a short form of the name. The Tibetan translates as *sum cu rtsa gsum* (“thirty-three”). The Chinese translates as 忉利天 (*dao li tian*), “thirty-three paradise,” which is an abbreviation of 恒利耶恒利奢 (*da li ye da li she*).
- n.-
1178 The Sanskrit is *citrakūṭa*. The Tibetan has *mdzes pa’i de’u* (“beautiful small stones”), though the Yongle has *mdzes pa’i ba phu*. The Chinese describes the parasol(s) as “spreading out far and tall, like the peak(s) of Mount Sumeru.”
- n.-
1179 From the BHS *balādhāna*. This accords with the Chinese 威神力 (*wei shen li*). The Tibetan translates as *byin gyi rlabs*. The Chinese splits this into two sentences appearing after the following long sentence. The first sentence describes the incredible vastness of that great park as “eight groups of *nāgas* from a billion worlds and countless beings can fit into this park without feeling crowded.”

- n.-
1180 According to the Tibetan *mi gtsug*, perhaps translating from a manuscript that had *anelya*. The present Sanskrit has *anavalokya* ("could not be seen by") and the Chinese concurs.
- n.-
1181 According to the Sanskrit *samantād*.
- n.-
1182 The phrase "surrounded by a great assembly" is according to the Sanskrit. Not present in the Tibetan or the Chinese.
- n.-
1183 According to the Sanskrit *īryapāṭha*. The Tibetan has just *spyod lam* ("conduct") in agreement with the Chinese.
- n.-
1184 According to the Sanskrit *śantendriyām*, the Chinese, and the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa Kangyurs. Degé omits.
- n.-
1185 From the BHS *sugupta* (cf. Pali *sugutta*). The Tibetan translates as *shin tu dben pa* ("isolated," "concealed"). Not present in the Chinese.
- n.-
1186 According to the Sanskrit *amoghadarśana* and the Chinese 見者不空 (*jian zhe bu kong*). The Tibetan omits "to see."
- n.-
1187 According to the Sanskrit and the Chinese. "Dharmas" is not present in the Tibetan.
- n.-
1188 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.-
1189 According to the Tibetan. Absent from the Sanskrit and the Chinese.
- n.-
1190 According to the Sanskrit. "Wisdom" is absent from the Tibetan. The Chinese has the name "the arising of delight toward the buddhas" from the following sentence.
- n.-
1191 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.-
1192 According to the Sanskrit *garbha*, the Tibetan *snying po*, and the Chinese 藏 (*zang*). Cleary and Carré translate this as "treasure."
- n.-
1193 According to the Sanskrit *latā*. The Tibetan translates as *rgyud* ("continuum"). Cleary has "tendrils." The Chinese omits this but adds an adjective 妙 (*miao*, "sublime") to flowers. Carré has the adjective *merveilleuse* ("marvelous").
- n.-
1194 From the Sanskrit *vairocana*. Translated into Tibetan as *rnam par snang ba*. The Chinese has the phonetic transcription 毗盧遮那 (*pi lu zhe na*).
- n.-
1195 The Chinese has "superior and inferior motivations."

- n.-
1196 From the Sanskrit *ghanarasa*, translated into Tibetan as *ro rngams chen po* (“very thick taste”).
- n.-
1197 According to the Tibetan *nags tshal*. Not present in the Sanskrit or the Chinese, which has a shorter list.
- n.-
1198 According to the Sanskrit. The Tibetan has the instrumental *pas* (instead of the expected *pa la*), meaning “by the bhikṣuṇī Siṃhaviṣṇubhitā.” Not present in the Chinese.
- According to the Sanskrit and the Chinese. The number is not present in the Tibetan.
- n.-
1199 From the BHS *āyūhatyā niryūhatyāḥ*, translated into Tibetan as *sgrub pa dang*
n.-
1200 *yongs su sgrub pa*.
- n.-
1201 The Sanskrit and the Chinese have “this gateway of the light of wisdom.”
- n.-
1202 According to the Tibetan *chos thams cad rab tu 'thad pa*. The Sanskrit *sarva-dharmupapanna* could mean, “possessing all Dharmas (or all phenomena).” The Chinese translation has “all Dharmas” and “king of samādhi” 一切法三昧王 (*yi qie fa san mei wang*).
- n.-
1203 According to the Tibetan. Not present in the Sanskrit. The Chinese has 寶藏 (*bao zang*, “treasury,” “treasury of jewels”).
- n.-
1204 According to the Sanskrit *upastambhayan* and the Narthang *rton*. Other Kangyurs have *ston* (“demonstrate”). The Chinese translates as 得 (*de*, “attaining”).
- According to the Sanskrit *karma*, the Chinese 業 (*ye*), and the Narthang *las*.
n.-
1205 Other Kangyurs have the error *lam* (“path”).
- n.-
1206 From the Sanskrit *utkṣipta*. The Tibetan translates as *g.yeng ba med pa* (“without distraction”). The Chinese is similar to the Tibetan, reading 目視不瞬 (*mu shi bu shun*), which appears to be based on *utkṣipta-cakṣus*.
- n.-
1207 From the Sanskrit *abhirūpa*. The Tibetan translates as *mngon par mdzes pa* in accordance with its other meaning as “beautiful.” The Chinese translation continues to describe the mind as “profound and vast like an ocean” without mentioning other qualities.
- n.-
1208 According to the Sanskrit *aśubha*. The Tibetan has *sdug cing gtsang ba* (“unpleasant and pure”). The Chinese presents this and the following

sentence simply as opposite thoughts—淨想 (*jing xiang*, “pure”) and 欲想 (*yu xiang*, “desire”)—without further elaboration.

- n.-
1209 According to the Sanskrit *śaraṇa* and the Chinese 依怙 (*yi hu*). The Tibetan translates vaguely as *gnas* (“location,” “place”).
- n.-
1210 According to the Sanskrit *prākāra*. The Tibetan has *sil ma* (“pieces”). This and preceding descriptions are not present in the Chinese.
- n.-
1211 From the Sanskrit *udviddha*. Not present in the Tibetan. This description is not present in the Chinese.
- n.-
1212 According to the Sanskrit *prākāra* and the Chinese. The Tibetan has *’byungs gnas* (“source”), presumably from a manuscript that had *ākara*. Not present in the Chinese.
- n.-
1213 According to the Sanskrit *prakīrṇa* and the Chinese 散 (*san*). The Tibetan has *sil ma* (“pieces” or “petals”). The Chinese describes the ground as “covered with these dispersed flowers.”
- n.-
1214 From the Sanskrit *vicitra*. The Tibetan makes this an adjective describing the jewels as *sna tshogs* (“various”). This sentence is not present in the Chinese.
- n.-
1215 From the Sanskrit *nicaya*, in agreement with the Chinese. The Tibetan has the obscure *kun gyis shes pa*.
- n.-
1216 The description of the tree is in accordance with the Tibetan but not present in the Chinese.
- n.-
1217 In Sanskrit, the euphemism for black is *nila* (“blue”) and was literally translated into Tibetan as *mthon mthing* (*ting* and *’thing* in some Kangyurs) and the Chinese as 紺青 (*gan qing*).
- n.-
1218 According to the Sanskrit and the Chinese. The Tibetan omits “sounds.”
- n.-
1219 From the Sanskrit *viśaya*, the Chinese 境界 (*jing jie*), and *’jig rten* in the Yongle, Lithang, Kangxi, and Choné Kangyurs, which is absent in other Kangyurs.
- n.-
1220 According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct being the other seven aspects of the path. All terms from “an arhat” to “bhagavat” are omitted in the Chinese.
- n.-
1221 According to the Sanskrit and the Chinese. “Of the Buddha” is absent in the Tibetan.

- n.- 1222 According to the Tibetan *dril bu* ("bell"), presumably from a manuscript that had *kinḱiṇi*. The Sanskrit has *kākaṇi*. Cleary has "coin."
- n.- 1223 According to most Kangyurs. Degé has the genitive *byang chub sems dpa'i*. The Chinese has 菩薩摩訶薩 (*pu sa mo he sa*, "bodhisattva mahāsattvas").
- n.- 1224 Literally, "a hundred times ten million." The Tibetan is *bye ba phrag brgya*. The Sanskrit is *koṭīśata*.
- n.- 1225 Literally, "a thousand times ten million." The Tibetan is *bye ba phrag stong*. The Sanskrit is *koṭīśasāhara*.
- n.- 1226 In other words, "a trillion buddhas." Literally, "a hundred ten millions times a thousand." The Tibetan is *bye ba brgya phrag stong*. The Sanskrit is *koṭīśata-sahasra*.
- n.- 1227 Literally, "a billion times ten million." According to the BHS meaning of *ayuta* in *koṭī-ayuta* as "a thousand million" (a billion). The Classical Sanskrit *ayuta* usually means just "ten thousand." The usual translation in Tibetan for this is *ther 'bum*. Here *khraḡ khriḡ* is used, which usually translates the next number, *niyuta*.
- n.- 1228 The BHS is *koṭī-niyuta*. Literally, "a hundred billion times ten million." The Tibetan is *bye ba dung phyur*.
- n.- 1229 The Sanskrit is *koṭī-kaṅkara*, in which *kaṅkara* is a hundred *niyuta*. The Tibetan is *bye ba thams thams*.
- n.- 1230 The Sanskrit is *koṭī-bimbāra*. The Tibetan is *bye ba khraḡ khriḡ*. The Tibetan repeats *khraḡ khriḡ* used earlier in the list for *ayuta*.
- n.- 1231 According to the Sanskrit *vinardita*. The Tibetan has *khyu mchog gi mthu byung*, a translation of *vr̥ṣabhitā*, which occurs a little further on in this list of perceptions, and therefore it appears that a scribal error occurred in the Sanskrit manuscript from which the Tibetan was translated.
- n.- 1232 According to the BHS *gati* and the Tibetan *rig pa* in Degé and other Kangyurs. Yongle, Lithang, Kangxi, Narthang, and Choné have *rigs*.
- n.- 1233 According to the Sanskrit *bhaktyā*. The Tibetan has *blo gros*, perhaps translating from a manuscript that had *matyā*.
- n.- 1234 According to the Sanskrit *vinardita*. The Tibetan has *khyu mchog gi mthu byung*, a translation of *vr̥ṣabhitā*, which occurs a little further in this list, and therefore it appears that a scribal error occurred in the Sanskrit manuscript.

The Chinese translation has here 摧扶魔軍 (*cui fu jo jun*, “defeat and tame the army of māras”). The Chinese presents these perceptions as four-word phrases, and the list is shorter.

- n.-
1235 According to the BHS *gati* and the Tibetan *rig pa* in Degé and other Kangyurs. Yongle, Lithang, Kangxi, Narthang, and Choné have *rigs*.
- n.-
1236 According to the Sanskrit *bhaktyā*. The Tibetan has *blo gros*, perhaps translating from a manuscript that had *matyā*. Not present in the Chinese.
- n.-
1237 According to the Sanskrit *atulaṃ* and the Chinese. “Unequaled” is not present in the Tibetan.
- n.-
1238 According to the BHS *gati* and the Tibetan *rig pa* in Degé and other Kangyurs. Yongle, Lithang, Kangxi, Narthang, and Choné have *rigs*.
- n.-
1239 According to the Sanskrit *bhaktyā*. The Tibetan has *blo gros*, perhaps translating from a manuscript that had *matyā*.
- n.-
1240 According to the Sanskrit *tathāgatadivasāvakraṇṭa*. The Tibetan has *nyi ma las byung ba* (“that have arisen from the sun of the tathāgatas”). The Chinese has 如來智日 (*ru lai zhi ri*, “the sun of the wisdom of the tathāgatas”).
- n.-
1241 According to the Sanskrit *mudrā* and the Chinese. The Tibetan has *rgya mtsho* (“ocean”), presumably from a manuscript that read *samdurā*.
- n.-
1242 *Śirījalarāja* may alternatively be the name of a region.
- n.-
1243 According to the Sanskrit *dhīra* and the Narthang *brtan pa*. Other Kangyurs make it into the adverb *brtan par*.
- n.-
1244 According to the Sanskrit *nāyakānāṃ* and the Yongle and Narthang Kangyurs. Degé and other Kangyurs have an instrumental particle.
- n.-
1245 From the Sanskrit *śrotrānugamam anusmaran*. The Tibetan has *rjes su 'brang* (“follow”), connected to the names rather than the hearing. Not present in the Chinese.
- n.-
1246 According to the Sanskrit and the Chinese. The Tibetan and the Chinese omit “the Dharma.”
- n.-
1247 From the Sanskrit *vinardita* (literally, “roar”) and the Chinese. The Tibetan has “the power that arises from the supremacy.” The Chinese has “having seen the buddhas attaining complete buddhahood.”

- n.- 1248 According to the Sanskrit. The Tibetan translates as *smān ljongs* ("valley" or "land of herbs"). The Chinese has "the western side of the valley."
- n.- 1249 According to the Sanskrit *utsa-sarāḥ-prasravaṇa*.
- n.- 1250 According to the Sanskrit, the Chinese, and the Narthang and Lhasa Kangyurs. Other Kangyurs omit "wisdom." The Chinese has 無盡智炬 (*wu jin zhi ju*, "the inexhaustible torch of wisdom").
- n.- 1251 From the Sanskrit *svāgatam*. The Tibetan translates as "Your coming is excellent, excellent!" The Chinese translates as 善來 (*shan lai*), a compound of "excellent" and "coming."
- n.- 1252 From the Sanskrit *vagāviṣṭa* and the Chinese. The Tibetan translates as *byin gyis brlabs*, which could be translated similarly, though *byin gyis brlabs* usually translates *adhiṣṭhāna* and is also regularly translated into English as "blessing."
- n.- 1253 According to the Sanskrit *kamala*. "Lotus" is not present in the Tibetan or the Chinese. The Chinese has "you who arise from the ocean of the merit and wisdom of Mañjuśrī."
- n.- 1254 According to the Tibetan *gyi char*. "Rain" is not present in the Sanskrit or the Chinese.
- n.- 1255 According to the Sanskrit and the Chinese. "Pure" is not present in the Tibetan. Instead it is has *rnam par dmigs pa* ("perception") instead of *rnam par dag pa*.
- n.- 1256 The Sanskrit *saṃtrāsaka-bhaya* appears to define this as "the fear from being frightened" in contrast to the next kind of fear, which comes from being confused or bewildered.
- n.- 1257 From the Sanskrit *upakrama* and the Chinese ("harmful circumstances"). The Tibetan has *mi bde ba* ("unhappiness").
- n.- 1258 According to the BHS *aśloka* and the Chinese 惡名 (*e ming*). The Tibetan translates as *grags pa med pa* ("being without fame").
- n.- 1259 According to the Sanskrit. "Great" is not present in the Tibetan or the Chinese.
- n.- 1260 According to the Tibetan *dang mnyam par*, presumably translating from a manuscript with *samato*, while the Sanskrit has *śamatha* ("peacefulness").

- n.-
1261 According to the Sanskrit *taṭṭe*. The Tibetan translates as *sman ljongs* (“valley” or “land of herbs”).
- n.-
1262 The Sanskrit term is actually the synonym *bhujaga*.
- n.-
1263 According to the Sanskrit *śubha* and the Chinese. The Tibetan has *grags* (“fame”), which is repeated in the next line.
- n.-
1264 According to the Sanskrit *giri*. The Tibetan has *rin chen* (“jewel”) in error for *ri chen*.
- n.-
1265 Verse 19, which is present in the Sanskrit and the Chinese, is not present in the Tibetan. It states that those who make offerings of flowers, incense, and so on to him will be reborn in his buddha realm.
- n.-
1266 Verse 22, which is present in the Sanskrit and the Chinese, is not present in the Tibetan. It describes how Sudhana has tirelessly studied with kalyāṇamitras in worlds in the ten directions.
- n.-
1267 According to the Sanskrit *gāthā-labdha-citta* and the Chinese. The Tibetan appears to have translated from a corrupt manuscript with *jñāna-gāhālabdha*, which is translated as *ye shes kyi gting ma rnyed pa'i sems* (“a mind that has not found the depth of the wisdom of Avalokiteśvara”). Omitted in the Chinese.
- n.-
1268 According to the BHS *nirjavana*, which can also mean “to come out of.” The Tibetan translates as *'gro ba* (“to go”). Cleary translates from the Chinese as “speeding forth in all directions.” The Chinese reads 普門速疾行 (*pu men su ji xing*).
- n.-
1269 According to the Sanskrit *anubhāva*. The Tibetan translates as *mthu* (“power”), similar to the Chinese 神力 (*shen li*, “miraculous power”).
- n.-
1270 According to the Sanskrit *vikrīḍita* and Yongle, Lithang, Kangxi, and Choné *brtse*. Degé and others have *rtse*.
- n.-
1271 According to the Sanskrit *eṣa*, the Narthang *'dir*, and the Degé *'de re*. Yongle, Lithang, Kangxi, and Choné have *'di re*. Not present in the Chinese.
- n.-
1272 According to the Sanskrit *devāgāre*. Not present in the Tibetan.
- n.-
1273 According to the Sanskrit. Not present in the Tibetan or the Chinese.
- n.-
1274 According to the Sanskrit *karma*. Not present in the Tibetan or the Chinese.
- n.-
1275 According to the Tibetan. Not present in the Sanskrit. The Chinese has 珠網 (*zhu wang*, “net of pearls”).

- n.-
1276 According to the Sanskrit *dānena*. The Tibetan has the accusative instead of the instrumental case and thus could be rendered “teach generosity to the world.”
- n.-
1277 According to the Sanskrit *duṣkara* and the Narthang and Lhasa *gtang bar dka’ ba*. Other Kangyurs have *gtang bar dga’ ba* (“give that which you like giving”).
- n.-
1278 According to the Sanskrit *bodhisattoānām* and the Narthang and Lhasa *sems dpa’*. Other Kangyurs have *sems dpa’i*. The Chinese has 菩薩摩訶薩 (*pu sa mo he sa*, “bodhisattva mahāsattva”).
- n.-
1280 The Sanskrit uses the synonym *uraga*.
- n.-
1281 The Sanskrit *svāgatam* could be translated directly as “Welcome!” Not present in the Chinese.
- n.-
1282 According to the BHS and the Pali *āyūhantī*. The Tibetan translates as *yongs su dpyod*, though this may be a scribal error for *yongs su spyod*.
- n.-
1283 According to the BHS *niryūhantī*. The Tibetan translates as *rnam par dpyod*, though this may be a scribal error for *rnam par spyod*.
- n.-
1284 According to the Tibetan *phrin las*, presumably translating from *kārya*. The present Sanskrit has *kāya* (“body”). The Chinese also translates as “activities.”
- n.-
1285 According to the Sanskrit. The Tibetan has, literally, “separated black and white.” The Chinese describes the color of her eyes and hair as 紺青 (*gan qing*, “reddish dark color”).
- n.-
1286 The Sanskrit *rakta* can also mean “red.” The Chinese translates this as “red.”
- n.-
1287 According to the Tibetan *skad* (“speech” or “language”), which here appears to translate the Sanskrit *mantradharma*, which could here mean “qualities of speech.”
- n.-
1288 From the BHS *viḥāra*. The Tibetan translates in the same way, as *rnam par spyod pa*.
- n.-
1289 According to the Sanskrit *hinendriya*. The Tibetan translates as *dbang po zhum pa* (“weak power”). This appears to be considered as part of the preceding sentence or omitted in the Chinese.

- n.-
1290 According to the Sanskrit and the Chinese. Unintentionally omitted in the Tibetan.
- n.-
1291 According to the Sanskrit *antara* and the Chinese. The Tibetan translates it as *gzhan* (“other”).
- n.-
1292 According to the Sanskrit *saṃgrahaka* and the Yongle, Lithang, Kangxi, and Choné *sdud pa*. Degé and others have the scribal error *sbud pa*. The Chinese omits this and also the manifestations as a merchant leader, king of the *garuḍas*, and king of mahoragas, but adds 魚王 (*yu wang*, “king of fish”).
- n.-
1293 According to the Tibetan *mnyan pa*. The Sanskrit *kaivarta* can mean “fisherman.” The Chinese is the same as the Tibetan: 船師 (*chuan shi*, “ferryman,” “captain”).
- n.-
1294 According to the Sanskrit *rātrau* and the Chinese 夜 (*ye*). Omitted in the Tibetan.
- n.-
1295 According to the Sanskrit. The Tibetan translates as “impeded through being unable to give up children and wife.”
- n.-
1296 According to the Tibetan. The Sanskrit translates as “who remain in the vast variegated domain of trees.”
- n.-
1297 According to the Sanskrit *kaṇṭaka*. The Tibetan has the obscure *spong po*.
- n.-
1298 According to the Sanskrit *druma*. Not present in the Tibetan.
- n.-
1299 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.-
1300 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.-
1301 According to the Lithang and Kangxi *rgol* and the Chinese 涉 (*she*). Other Kangyurs have *rkyal* (“swim”).
- n.-
1302 According to the Tibetan. The Chinese has 河海 (*he hai*, “river and ocean”). It is not present in the Sanskrit.
- n.-
1303 From the Sanskrit *nigama*. Translated into Tibetan as *ljongs* (“land”) and the Chinese as 城邑 (*cheng yi*, “cities”).
- n.-
1304 According to the Sanskrit *mātya*. The Tibetan translates according to an alternative meaning of the word *blon po* (“minister”).
- n.-
1305 According to the BHS *poṣa*, translated into Tibetan, apparently from an incorrect etymology, as *gso ba* (“nurturing or healing”). The Chinese

mentions “self, person/individual, and beings.”

- n.-
1306 According to the Tibetan *gnod*. The Sanskrit *ghata* can also mean “kill.” The Chinese has 詈辱傷害 (*zi ru shang hai*, “insult and harm”).
- n.-
1307 According to the Sanskrit *vicchindika* and the Lithang and Choné *spyod pa*. Degé has *spong ba* (“abandon”). The Chinese translates as 斷 (*duan*, “sever,” “abandon”).
- n.-
1308 According to the Sanskrit. The Tibetan may have been translating from a corruption in a Sanskrit manuscript, as it has the apparently meaningless *snod ma skams par snying ring ba* (“who have hearts far from vessels that are not dry”). The Chinese presents these phrases in a different order; the corresponding phrases seem to be “harm or even kill those who are kind to them” and “hostile to those who have not shown kindness to them.”
- n.-
1309 According to the Sanskrit. The Tibetan has “who are not harmful.”
- n.-
1310 The Tibetan appears to have the instrumental *pas* in error for the genitive *pa'i*. The corresponding Chinese phrase might be “disrespectful to the ordained saṅgha and brahmins.”
- n.-
1311 According to the Sanskrit *eka*, the Chinese 一 (*yi*), and the Yongle, Lithang, Kangxi, and Choné *gcig*. Degé has *mchog* (“supreme”).
- n.-
1312 According to the Sanskrit *jñāna*. The Tibetan has *gnas* (“location,” “dwelling”). The Chinese has 處 (*chu*, “place,” “location”).
- n.-
1313 According to the Sanskrit *saṃkalpa* and Narthang and Stok Palace *rtog pa'i*. Degé has *lta ba'i* (“view”).
- n.-
1314 According to the Tibetan, translating from a variant of the presently available Sanskrit, which has “while not turning away from all realms of beings.” In the Chinese translation this can refer to “beings not departing from the conduct of bodhisattvas and continuously guiding all beings.”
- n.-
1315 According to the Tibetan. The Sanskrit has “I gave rise to the illumination of the Dharma.” The Chinese agrees with the Sanskrit.
- n.-
1316 According to the Tibetan, translating from a variant of the presently available Sanskrit, which has “My love is vast and completely pure.” The Chinese has “I have diligently practiced vast love.”
- n.-
1317 According to the Tibetan. The Sanskrit has “I eliminate evil and illuminate the world. / Sudhana, this supreme way is perfectly firm/wise.” The Chinese

- has 佛子應修學 (*fo zi ying xiu xue*), which can mean that the sons of buddhas should learn and practice in the same way.
- n.-
1318 According to the Tibetan. The Sanskrit has *samanta* (“always”). The Chinese has 等如如 (*deng ru ru*), which can mean “always.”
- n.-
1319 According to the Tibetan *dpag yas*. The Sanskrit has *atulaḥ* (“unequaled”), translated as 無等 (*wu deng*) in Chinese.
- n.-
1320 According to the Sanskrit *bhūmi*. The Tibetan *gyi sa* has been misinterpreted in Degé as *gyis*. The Chinese has 力 (*li*, “power,” “strength”).
- n.-
1321 According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct the other seven aspects of the path. This is absent from the Chinese.
- n.-
1322 The Sanskrit translates as “all bodhisattvas.”
- n.-
1323 According to the BHS *viśodhayi*. The Tibetan has *spyod* in error for *sbyong*. The Chinese has 度 (*du*, “to cross over,” “to save”).
- n.-
1324 According to the Tibetan *rjes su 'brang* and the Chinese 行 (*xing*), both presumably translating from *anusaraṇa*. The present Sanskrit has *anusmaraṇa* (“remembering”).
- n.-
1325 According to the Sanskrit *asatya*, the Yongle, Lithang, Kangxi, Narthang, Choné, and Stok Palace Kangyurs, and the Chinese 非實 (*fei shi*). Degé adds a negative: “Those tathāgatas are not untrue.”
- n.-
1326 The Sanskrit is *svabhāvaśuddhi*, “pure nature.” The Chinese is the same as the Tibetan, translating as “nature.”
- n.-
1327 According to the BHS *vipulī*. The Tibetan has *yongs* in error for *yangs*. The Chinese has 增長圓滿 (*zeng zhang yuan man*, “to increase and perfect”), likely from Sanskrit *vipulī-karaṇa*.
- n.-
1328 According to the Tibetan translation of the BHS *aparādhīna* and in accord with the Chinese 不自在想 (*bu zi zai xiang*). The term also means “guilt” in BHS and Pali, which may be what is intended here.
- n.-
1329 According to the Sanskrit *upsamḥharāmi*. The Tibetan has “teach” as in the preceding sentence. The Chinese has 與 (*yu*, “give,” “generate,” “create”).
- n.-
1330 The Sanskrit reads “tathāgatas.” The Chinese reads “buddhas.”

- n.-
1331 According to the Sanskrit *vilagna*, presumably originally translated as *brtan*. Yongle, Lithang, Kangxi, and Choné have *bstan* (“teach”), and Degé has *bsdad* (“dwell”).
- n.-
1332 According to the Tibetan *yun ring por gnas pa*. The BHS and Pali *vilamba* means “to tarry,” while in Classical Sanskrit it would mean “hang.” Not present in the Chinese.
- n.-
1333 According to the Tibetan *sgra sgrog*. The Sanskrit has *anucaraṇa* (“traverse”). The Chinese has 說法聲 (*shuo fa sheng*, “the sound of teaching the Dharma”).
- n.-
1334 According to the Sanskrit *duṣkara*, the Chinese 難 (*nan*), and Narthang, Lhasa, and Stok Palace *bka’*. Degé and other Kangyurs have *dga’* (“joy”).
- n.-
1335 From the Sanskrit. The Tibetan interprets this as “asceticism and discipline.” The Chinese does not repeat the word “discipline” here.
- n.-
1336 According to the Tibetan and the Chinese.
- n.-
1337 According to the Tibetan. “All beings” is absent in the Sanskrit. The Chinese interprets this phrase as “Develop neither inferiority nor superiority in all actions.”
- n.-
1338 According to the Tibetan. The Sanskrit translates as “not being elevated or pleased by honors.”
- n.-
1339 According to the Sanskrit *saṃvarṇayamānān*, which the Tibetan translates in the same way as it translated *saṃdarśayamānān*, namely, *yongs su ston pa*, which could mean “show” or “teach.” The Chinese has 讚 (*zan*, “praising”).
- n.-
1340 According to the Tibetan *’jug pa’i sgo*, translating from *mukha*. The Sanskrit has *sukha* (“bliss”), and the Chinese 樂 (*le*) is translated from *sukha*.
- n.-
1341 According to the Tibetan. Not present in the Sanskrit or the Chinese.
- n.-
1342 The Sanskrit translates as “all kalyāṇamitras.”
- n.-
1343 The Sanskrit translates as “all ācāryas, gurus, and kalyāṇamitras.”
- n.-
1344 According to the Tibetan and Suzuki’s Sanskrit. Vaidya’s Sanskrit and the Chinese have only “of all samādhis.”
- n.-
1345 According to the Tibetan. This sentence is not present in the Sanskrit.
- n.-
1346 The Sanskrit translates as “ripening beings for omniscience.” The Chinese has “cause all to be happy and accomplish omniscience.”

- n.-
1347 According to the Tibetan. The Sanskrit and the Chinese do not have “and what is not meritorious.”
- n.-
1348 According to the Tibetan *mya ngan mi bzad pa*. The Sanskrit has “the dense thicket (*kāntāragahana*) of wrong views,” which was translated into Chinese as 見稠林 (*jian chou lin*).
- n.-
1349 According to the Tibetan *sgo*, which was translated from *mukha*. The present Sanskrit has *sukhā* (“bliss”). The Chinese has 不住生死, 不住涅槃 (*bu zhu sheng si, bu zhu nie pan*, “do not abide in either life and death (*saṃsāra*) or *nirvāṇa*”).
- n.-
1350 According to the Sanskrit *avināśa* and the Chinese 不破壞 (*bu po huai*). The Tibetan has *mi 'jigs pa* (“fearless”) in error for *mi 'jig pa*.
- n.-
1351 According to the BHS *apratirabdhā*. Translated into Tibetan as *rgyun med* and into Chinese as 無間斷 (*wu jian duan*, “uninterrupted”).
- n.-
1352 According to the Sanskrit *viśodhayamānān* and the Chinese 清淨 (*qing jing*). The Tibetan has *spyod pa* in error for *sbyong ba*.
- n.-
1353 According to the BHS *adhivāsa* and the Chinese 忍受 (*ren shou*) as a verb. The Tibetan has *bag la zhi bar byed pa* (“quiescence”) in Yongle, Lithang, Kangxi, and Choné, and the scribal error *bag la zha bar byed pa* (“propensity”) in other Kangyurs.
- n.-
1354 According to the Sanskrit *durbhāṣita* and the Tibetan *ngan du smra ba*. Choné has *rang don du smra ba* (“speaking self-benefit”).
- n.-
1355 According to the Sanskrit *duścintita*. The Tibetan has *nyes par spyod pa* (“bad behavior”), perhaps a scribal error for *dpyad pa*. Yongle, Lithang, Kangxi, and Choné have *nye bar* (“closely”) in error for *nyes pa*.
- n.-
1356 From the Sanskrit *avipraṇāśa*, which particularly has the meaning of something that continues until the fruition of its result, translated into Chinese as 不失壞 (*bu shi huai*).
- n.-
1357 According to the Tibetan *chos*. The Sanskrit has *karma*.
- n.-
1358 According to the Tibetan *'du ba*, presumably translating *saṃbhāra*. The Sanskrit has *saṃbhava* (“originating,” “arising”). The Chinese translation appears to incorporate both Sanskrit terms, carrying the sense of “practiced the accumulation of wisdom so that all the requisites (資具, *zi ju*, an alternative translation of *saṃbhāra* or translating from *upakarana*), purity, the sun disk of the great wisdom, and so on, manifested.”

- n.-
1359 According to the Sanskrit *parisuddhi*. The Tibetan has *sbyor ba*, apparently a scribal error for *sbyong ba*. The Chinese translation follows the Sanskrit *parisuddhi* (清淨, *qing jing*) but expands the phrase to include other details.
- n.-
1360 According to the Tibetan. The Sanskrit has *vijñaptinaya*, which in BHS could mean “the ways of proclaiming” or “the ways of requesting the perfection of knowledge.”
- n.-
1361 The Sanskrit adds at this point, “the ways of an ocean of the perfection of knowledge.” Not present in the Tibetan.
- n.-
1362 The division of this list is according to the Sanskrit. The Tibetan appears to have *ldan pa'i* in error for *ldan pa*, thus conjoining two elements in the list.
- n.-
1363 According to the Sanskrit *dharmādharmā*. The Tibetan appears to have suffered scribal corruption and has “Dharma and Dharma” (*chos rnams dang chos*). The Chinese translates as 所知法 (*suo zhi fa*), “knowledge of Dharma” without further elaboration.
- n.-
1364 The Sanskrit translates as “three times.” The Chinese is the same as the Tibetan.
- n.-
1365 According to the Sanskrit *prasthāna*, which is translated into Chinese as 發趣 (*fa qu*). The Tibetan has *rab tu 'jug pa*, which has a number of meanings, including one that coincides with *prasthāna* as confirmed by the *Mahāvīyūtpatti*.
- n.-
1366 The Sanskrit here uses a synonym for “ocean” (*sāgara*) in the preceding clause and *samudra* here. The Tibetan attempts to reflect this by translating the first as *rgya mtsho* and the second as *gang chen mtsho*. The Chinese uses the same word 海 (*hai*).
- n.-
1367 According to the Sanskrit *parivarta*. The Tibetan translates as *rgyud*, which could mean “continuum.”
- n.-
1368 According to the Tibetan *spyod pa*. The Sanskrit has “bodhisattva Dharma.”
- n.-
1369 This sentence is absent from the Vaidya Sanskrit edition but is present in the Suzuki edition and the Chinese.
- n.-
1370 According to the Tibetan. Not present in the Sanskrit, unless the Tibetan was translating from *spatya*, the second half of *vanaspatya*. The Chinese omits forests, harvests, herbs, parks, cities, the bodhimaṇḍa, and space.

- n.-
1371 From the Sanskrit *sarasvati*, perhaps here meaning “a flow” or “pith.” The Tibetan *dbyings* usually translates *dhātu*. It is possible that the Tibetan was originally *dbyangs*. The Chinese omits this term, conjoining this phrase with the subsequent one as 得他心智知眾生心 (*de ta xin zhi zhi zhong sheng xin*, “attaining the knowledge of the minds of other beings (translating from *para-citta-jñānam*) and knowing the minds of beings”).
- n.-
1372 According to the Tibetan *nor bu rin po che*, presumably translating from *maṇiratna*. The Sanskrit has *maṇirāja* (“king of jewels”), translated into Chinese as 摩尼寶王 (*mo ni bao wang*).
- n.-
1373 According to the Tibetan. The Sanskrit has “emanated bodies,” i.e., *nirmāṇa-kāya*.
- n.-
1374 According to the Sanskrit *vimocyamāna*, the Chinese 度脫 (*du tuo*), and most Kangyurs, which read ‘grol ba. Degé has the error ‘grel ba.
- n.-
1375 According to the Sanskrit and the Chinese. “Devas” is not present in the Tibetan.
- n.-
1376 According to the Sanskrit *dhvaja*, translated into Chinese as 幢 (*chuang*) and the name of the previously mentioned samādhi and the Narthang and Lhasa *rgyal mtshan*. Yongle has *rgyal mtsho* (“ocean of jinas”), and Degé and others have *rgya mtsho* (“ocean”).
- n.-
1377 According to the Tibetan *chos* and the Chinese 法 (*fa*). The BHS verse has the unusual *dharmata* (cf. *dharmatā* “true nature”).
- n.-
1378 According to the Tibetan *sems can*, presumably translating *sattvan*. The Sanskrit has *sarvān* (“all”). The Chinese translates as “all beings.”
- n.-
1379 Literally, “ten million (*koṭi*; *bye ba*) times a hundred thousand million (*ṇayuta*; *khṛag khṛig*).” In other words, a million million million. The Chinese has “one million *ṇayuta* times one *koṭi*” (10⁴¹ according to the definition given in both Śikṣānanda’s fascicle 30 and Prajñā’s fascicle 10).
- n.-
1380 According to the Sanskrit. The Tibetan has “hundred” (*brgya*) instead of hundred thousand million (*ṇayuta*; *khṛag khṛig*), so it would be only a hundred million million. The number quintillion in Tibetan is literally “ten million (*koṭi*; *bye ba*) times a hundred thousand million (*ṇayuta*; *khṛag khṛig*),” i.e., a million million million.
- n.-
1381 According to the Sanskrit *maniprabhāsā*. The Tibetan has just ‘od (“light”), as if it is a part of the city’s name. The Chinese has just 寶 (*bao*), “jewels” or

“precious,” as part of the city’s name: 香幢寶 (*xiang chuang bao*).

- n.-
1382 From the Sanskrit *snigdhacittā hitacittā*. This is also present in the Chinese.
- n.-
1383 According to the Sanskrit. The Tibetan splits this into “mountains and Cakravāla.” The Chinese has “within the circle of Cakravāla.”
- n.-
1384 According to the Sanskrit *vara*. Not present in the Tibetan. The Chinese has 寶女 (*bao nü*), “a precious maiden,” presumably translating from *ratnabhāryā* instead of *varabhāryā*.
- n.-
1385 From the Tibetan *rin chen*. The Sanskrit *racana* can mean “prepared,” “arranged,” “dressed,” etc. Not present in the Chinese.
- n.-
1386 According to the Sanskrit *ananta*. Not present in the Tibetan or the Chinese.
- n.-
1387 According to the Sanskrit *daśa*. The Tibetan has *snyed*. The Chinese has 一萬 (*yi wan*, “one ten thousand”).
- n.-
1388 According to the Sanskrit *durlabha* and the Narthang and Lhasa *dkon* (“rare”). Yongle and Kangxi have *bkon*. Degé has *kun* (“all”). The Chinese translates the last two verses as “This is difficult to encounter in the ocean of kalpas. Those who see it will be purified.”
- n.-
1389 According to the Sanskrit *yāna* and the Degé *bzhon pa*. Yongle, Lithang, Kangxi, and Choné have *gzhon nu* (“youths”). Chinese has 騎從 (*ji cong*, “aids and servants on horseback”).
- n.-
1390 According to the Sanskrit *koṭinayuta*. The Tibetan omits *koṭi* (Tibetan *bye ba*, which means “ten million,” reducing the number of beings to “a hundred billion”). The Chinese has 千萬億 (*qian wan yi*, “ten millions times one hundred millions (10^{15})”) aids and servants on horseback and “countless” beings. According to the *Avataṃsakasūtra* one *koṭinayuta* would be 10^{35} .
- n.-
1391 The Sanskrit reads as “to the Sugata.” The Chinese has this in the previous line and describes only the contents of her offerings here.
- n.-
1392 According to Tibetan. The BHS verses have the singular “that night goddess” for the entire verse.
- n.-
1393 According to the BHS *hitārtha*, the Chinese 利益 (*li yi*), and the Yongle, Lithang, Kangxi, and Choné *phan gdags*. Degé and Stok Palace have *phan bstan*.

- n.-
1394 According to the BHS *bodhayī māṃ*. It is absent in the Tibetan. The Chinese omits “with compassion.”
- n.-
1395 According to the BHS *tasyāṃ mama spṛha utpanna*. “Toward them” appears to be absent in the Tibetan and the Chinese.
- n.-
1396 According to the BHS *bodhayī pramattān*, translated in Chinese as 放逸 (*fang yi*). Degé, Yongle, and Kangxi have *myos bsal*, Lithang has *mos rtsal* (“power of aspiration”), Choné has *mos gsol*, and Narthang and Lhasa have *myos gsal*.
- n.-
1397 According to the Sanskrit *daśa*. Not present in the Tibetan. The Chinese has 十億那由他 (*shi yi na yu ta*), “ten ten-million *na yuta*.”
- n.-
1398 According to the Sanskrit. The Tibetan appears to have been translating from a manuscript that had *Ratnārciparvatapradīpa*. The Chinese is the same as the Tibetan.
- n.-
1399 According to the Sanskrit *abhirata*. The Tibetan translates as *dad dga’*.
- n.-
1400 According to the Sanskrit. The Tibetan has *rgyal ba (jina)* instead of *bde bar gshegs pa*, presumably because of the verse meter. This line is absent in the Chinese.
- n.-
1401 Tibetan has literally “the last.” The name of each buddha is preceded by a sequential number, so this is “the tenth.”
- n.-
1402 According to the Sanskrit *vibuddha*, translated into Chinese as 明了 (*ming liao*, “understand clearly or thoroughly”). The Tibetan has *dag*, presumably translating from a manuscript that had *viśuddha* (“purified”).
- n.-
1403 According to the Sanskrit. The Tibetan has *de bzhin gshegs pa* (“tathāgata”). The first two lines are not present in the Chinese.
- n.-
1404 Literally, “eighty ten millions.” The Chinese has eighty *na yuta*.
- n.-
1405 Literally, “offering gateways.” The Chinese has “beautiful offerings with profound faith and respect.”
- n.-
1406 “After him” has been added for clarity. The Chinese has “first is Gandharva-rāja” and includes a sequential number with the name of each of the ten buddhas.
- n.-
1407 According to the Tibetan. These names are in a single compound in Sanskrit. The Chinese has ten individual names as in the Tibetan and adds a sequential number to each name.

- n.-
1408 There are three compounds in this verse. This compound, which in the Sanskrit is in the nominative case, has been chosen to be the name of the realm. This is because in other verses the names of realms are given in the nominative case. The other two compounds, which are in the accusative case, are translated as descriptions of “realm,” which is also in the accusative case. However, the Tibetan translation chose *Samantaprabhamegha*, “constant shining clouds,” as the name of the realm. The Chinese has, as the first three lines, “After that came a kalpa named 寂靜慧 (*ji jing hui*, “Peaceful/Tranquil Wisdom”), and the pure realm named 金剛寶 (*jin gang bao*, “Precious Vajra”).”
- n.-
1409 From the Sanskrit *vibuddhi*. The Tibetan has *dag*, presumably translating from a manuscript that read *viśuddhi*. The Chinese here gives names for the kalpa and the realm.
- n.-
1410 The Sanskrit has *daśakalpa*, which would be “ten kalpas.” The Chinese here gives names for the kalpa and the realm.
- n.-
1411 According to the Tibetan *chags med*. Not present in the Sanskrit. The Chinese has 無礙 (*wu ai*), “free of obstacles.”
- n.-
1412 According to the Tibetan, which has *dpal gyi bdag*, presumably translated from a manuscript that had *śirirāja* (a BHS form of *śrīrāja*). The Chinese has 功德王 (*gong de wang*), presumably translating from *śirirāja* as well; and very likely, to distinguish from it, Guṇarāja is translated as 佛功德王 (*fo gong de wang*), adding 佛 (*fo*, “Buddha”) at the beginning of the name. The Sanskrit has Girirāja (“Mountain King”).
- n.-
1413 The Tibetan (including Stok 644) *mtshan gyi* appears to be a scribal error for *mtshan ri*.
- n.-
1414 According to the Sanskrit, the Lhasa and Stok Palace *chos dbang rgyal po*, and the Chinese 法自在 (*fā zi zai*). Degé and others have *chos dbyangs rgyal po* (*Dharmaghoṣarāja*).
- n.-
1415 According to the Tibetan. The Sanskrit has *narendra* (“lords of humans”). The Chinese has 佛 (*fo*, “buddhas”).
- n.-
1416 The Tibetan has *zhing* (“realm”) in error for *zhi* (“peace”), which would be the translation for *śanta*. The Chinese has 寂靜音 (*ji jing yin*, “Peaceful Voice”).
- n.-
1417 The Sanskrit is *sura*, which is a synonym of *deva*. “Lords of devas and humans” is absent from the Chinese.

- n.-
1418 According to the Tibetan. The Tibetan *dpal* appears to be translated from *Śiripradīpa* (BHS equivalent to *Śrīpradīpa*). The present Sanskrit has *giri* and divides the compound into two names. The Chinese has 功德海 (*gong de hai*, “Ocean of Merit”), which is the same as *Sāgaraśrī* in verse 69.
- n.-
1419 According to the Tibetan *rgyal ba*, translated into the Chinese as 佛 (*fo*, “buddha”). The Sanskrit has *narendra* (“lord of humans”).
- n.-
1420 According to the BHS *nigarjasu*. The Tibetan translates as *bshad pa*. The Chinese has 說 (*shuo*, “explained,” “taught”).
- n.-
1421 According to the Sanskrit. The Tibetan has “the adornment of compassion” instead of “the essence of compassion,” and this occurs in the third line instead of the first. The Chinese has the last two lines as “the increase of the aspiration to enlightenment and the accomplishment of the strengths of tathāgatas.”
- n.-
1422 According to the Tibetan and also the Chinese (with “self” and “purity” reversed in order).
- n.-
1423 According to Lhasa *ldongs*. The Degé reads *mdongs* (“face,” “appearance”). The Chinese has 覆 (*fu*, “covered by”).
- n.-
1424 According to the Tibetan. The Chinese has 往來貪欲海 (*wang lai tan yu hai*, “going back and forth in the ocean of desires”).
- n.-
1425 According to the Tibetan *bris* from one of the meanings of *vicitrita*. The Chinese has, as the last two lines, “Gathering numerous forms of karma / For the lower realms.”
- n.-
1426 According to the Tibetan. The Sanskrit has *sugataputra*. The Chinese has 得入普賢道 (*de ru pu xian dao*, “entered the path of Samantabhadra”).
- n.-
1427 Degé has *sgrol* in error for *sgron*.
- n.-
1428 According to the Sanskrit and the preceding and following version in Tibetan. Here the Tibetan has *yon tan* (“qualities”) instead of *shugs* (“power”), which would be the correct translation for *vega*. The Chinese has “power.”
- n.-
1429 According to the Sanskrit and the earlier and following version in Tibetan. Here the Tibetan has *yon tan* (“qualities”) instead of *shugs* (“power”), which would be the correct translation for *vega*. The Chinese has “power.”

- n.-
1430 According to the Tibetan *yangs*, presumably translating from a manuscript that had *vipula*. The present Sanskrit has *vimala* (“stainless”). The Chinese has “all wheels of Dharma.”
- n.-
1431 According to the Sanskrit, and the earlier and following version in Tibetan. Here, the Tibetan has *yon tan* (“qualities”) instead of *shugs* (“power”), which would be the correct translation for *vega*. The Chinese omits “power” here.
- n.-
1432 This list according to the Tibetan. The Sanskrit has a variant list, as does the Chinese.
- n.-
1433 According to the Tibetan *rjes su sems pa*, which appears to have translated *anucintena*. The present Sanskrit has *anugatena* (“following”). Based on the Chinese syntax, the search for Samantasattvatrāṇojaḥśrī starts with the phrase 一心願得見善知識 (*yi xin yuan de jian shan zhi shi*, “wished with single-minded resolution to see the kalyāṇamitra”).
- n.-
1434 According to the Sanskrit. The Tibetan appears to have “the domain of the faculty of contemplating seeing a kalyāṇamitra.” In the Chinese, the phrases “without forgetting it even for one moment” and “with all faculties undistracted” belong to the description of how Sudhana was remembering and honoring the teaching received from Pramuditānayanajagadvirocana.
- n.-
1435 According to the Sanskrit *samudācāreṇa*. Not present in the Tibetan or the Chinese.
- n.-
1436 According to the Degé *mtshu*, translating the Sanskrit *vikrama*. Yongle, Lithang, Kangxi, and Choné do not have *mtshu* (“power”). With the omission of a *shad* marker, the Tibetan appears to conjoin this with the following quality, although there is no genitive particle to do so. This and the preceding phrase are absent in the Chinese.
- n.-
1437 From the BHS *ekotībhāvagata*. The Tibetan translates as *rgyud kyi tshul gcig tu gyur pa*, which could be translated as “being of one mind with.” In the Chinese this appears to be part of the first phrase describing the search for Samantasattvatrāṇojaḥśrī.
- n.-
1438 According to the Sanskrit. The Tibetan omits the word “all,” resulting in “the roots of merit of being of one mind with.” Not present in the Chinese.
- n.-
1439 According to the Sanskrit. The Tibetan appears to have an error, reading “the area called the *samādhi* that is completely free of dust.” The Chinese has 究竟清淨輪 (*jiu jing qing jing lun*, “the *cakra* of ultimate purity”).

- n.-
1440 According to the Tibetan. The Sanskrit states that there are beings in those realms. Here the Chinese describes how Sudhana saw all the worlds, dwelling on five “earth wheels” 地輪 (*di lun*).
- n.-
1441 According to the Tibetan. The Sanskrit does not have “and nonhumans.” The Chinese appears to have split this phrase into two: 諸趣輪轉 (*zhu qu lun zhuan*, “rotation of the wheel of realms”) and 生死往來 (*sheng si wang lai*, “migration between life and death”).
- n.-
1442 According to the Tibetan and the Chinese. There appears to be an omission in the Sanskrit.
- n.-
1443 The Sanskrit at this point also has “focused on the creation of all good actions.” The Chinese and Tibetan do not have this phrase.
- n.-
1444 The Sanskrit has “gazed upon her face.” The Chinese has 一心瞻仰 (*yi xin zhan yang*, “[gazed upon her] respectfully and one-pointedly”).
- n.-
1445 According to the Sanskrit *vipula* and the Yongle, Lithang, Kangxi, Narthang, Lhasa, and Stok Palace *yangs*. Degé has *yang*. The Chinese has 尊妙 (*zun miao*, “excellent and beautiful”), migrating adjectives from the second line.
- n.-
1446 According to the Tibetan. The Sanskrit translates as “adorned with the jewels of the excellent signs.” The Tibetan has *bris pa* (“painted”), which might be a scribal error for *spras pa* as a translation of *ābharāṇa*, or perhaps a translation of *citravicitra*. The Chinese has “adorned with various signs,” omitting adjectives.
- n.-
1447 According to the Sanskrit *anupama*. The Tibetan, as it does not have the negative, has “in the manner of examples.” The Chinese has 微妙 (*wei miao*, “excellent,” “marvelous”).
- n.-
1448 According to the Tibetan. BHS *ābhakūṭu*, i.e., *abhakūṭa*, would mean “a mass of light,” as in Cleary, “multitude of lights.” Carré, translating from the Chinese, has *entre-sourcils* (“between the eyebrows”). The Tibetan has *phrag pa'i lhun po* (“mass of the shoulders”). The Chinese has 兩眉 (*liang mei*, “two eyebrows”), which can be understood as a reference to “between the eyebrows,” as in verse 10.
- n.-
1449 According to the Sanskrit. The Tibetan interprets the compound as “clouds of mists and vast suns.”
- n.-
1450 According to the Tibetan, presumably translating from *vimalāt*. The Sanskrit has *vimalāḥ*, making “stainless” an adjective for “the clouds of suns,” as in

Carré and Cleary translating from the Chinese. The Chinese has “stainless light emitted from her mouth, as immeasurable as the sun(light).”

n.-
1451 The Sanskrit has *paripācayanti* (“ripen”). The Chinese has 度脫三有海 (*du tuo san you hai*, “liberate [beings from] the ocean of the three states of existence”).

n.-
1452 The Sanskrit is *pratyekajina*. The Chinese has 三乘 (*san sheng*, “three yānas”).

n.-
1453 From the Sanskrit *śarīra*. Translated into Tibetan as *lhun dang lus* (“mass and body”). The Chinese translates as 體 (*ti*, “body”) but can also mean “mass.”

According to the Sanskrit *miśra*, the Chinese 雜 (*za*), and the Choné *’dres*.
n.-
1454 Other Kangyurs (including Stok) have *’dren* (“led”).

n.-
1455 From the Tibetan *’bru*, translating *kośa*. The Chinese has 奇寶 (*qi bao*, “rare jewels”).

n.-
1456 According to the Sanskrit *subhikṣa*. The Tibetan translates as *rtag tu lo legs* (“always good harvests”), which could seem to contradict the earlier description of spontaneous harvests. The Chinese has 豐 (*feng*, “abundance,” “good harvests”).

n.-
1457 According to the Sanskrit *virāṇām*, the Chinese 勇健 (*yong jian*, “courageous and strong”), and the Yongle, Kangxi, Narthang, Choné, Lhasa, and Stok Palace *rtul phod*. Degé has *rdul phod*.

n.-
1458 According to the Sanskrit *parasainyapramardakānām*. The Tibetan translates obscurely as *gzhan gyi ’khor*.

n.-
1459 From the Tibetan and the Sanskrit. Cleary omits this. Carré has “born at the same time as the cakravartin.” The Chinese is 與王 ... 同時誕生 (*yu wang ... tong shi dan sheng*).

n.-
1460 According to the Sanskrit *pariṇāyaka*. The Tibetan has just *blon po* (“minister”). The Chinese has 良臣 (*liang chen*, “good ministers,” “virtuous ministers”).

n.-
1461 According to the Sanskrit *abhinīlanetra*. The Tibetan translates as “black and white.” The Chinese has 目髮紺青 (*mu fa gan qing*, “eyes and hair in reddish black”), which is the same as the color of the Buddha’s eyes and hair.

n.-
1462 According to the Tibetan and the later mention of her name in Sanskrit. The Sanskrit manuscript may have had a scribal error resulting in the name concluding with *śrīr nāma cakravartin* instead of *śrīcandra*. The Tibetan omits the reference to her being a cakravartin’s daughter.

- n.-
1463 According to the Tibetan. The Sanskrit states, "There was no definite lifespan. There was no death during it." Carré's translation agrees with the Tibetan. Cleary's translation agrees with the Sanskrit. The Chinese has 或有不定而早夭者 (*huo you bu ding er zhong yao zhe*, "Some had unstable conditions or uncertain lifespan and met an early death").
- n.-
1464 According to the Tibetan. The Sanskrit has "made of the kings of jewels." The Chinese has 大蓮華 (*da lian hua*, "great lotus").
- n.-
1465 According to the Tibetan and the later appearance of the name. At this point in the sūtra, the present Sanskrit has Samantajñānārciśrīguṇaketudhvaja.
- n.-
1466 According to the Sanskrit *prathamakalpika*. The Tibetan has translated it as "the first kalpa" (*bskal pa'i thog ma*). The Chinese has "the first buddha among them."
- n.-
1467 According to the Sanskrit *maṇi*, transcribed as 摩尼 (*mo ni*) in the Chinese. The Tibetan *rin po che* here is the noun "jewel" and not the adjective "precious."
- n.-
1468 The Sanskrit has here the sentence on the Buddha's turning of the Dharma wheel that follows the list of benefits for beings in the Tibetan. Not present in the Chinese.
- n.-
1469 According to the Sanskrit. The Tibetan has the plural. The Chinese has 一切 (*yi qie*, "all," "everything," "everywhere").
- n.-
1470 From the Sanskrit *maṣi*. The Tibetan translates according to its alternative meaning as "ink," though it is not liquid that is meant here. It could mean a block of ink. The "lampblack powder" (also called "powder black") was commonly used in India for eye makeup. The Chinese also translates according to the meaning of "ink," as 聚墨 (*ju mo*, "piled ink," "a pile of ink").
- n.-
1471 There is a slight, but not identical, variation in the name in both the Tibetan and the Sanskrit. See [g.1030](#).
- n.-
1472 According to the Tibetan. The Sanskrit has "heard light, miracle, decoration, and voice." The Chinese has "saw the miraculous light radiating from the bodhisattva Samantabhadra's body and heard the marvelous sounds emitting from all the ornaments on his body."
- n.-
1473 According to the Sanskrit *prāmodya*. The Tibetan translates as *mos pa*, which could mean "aspiration."

Infantry, cavalry, elephants, and chariots.

- n.-
1474 Literally, “a hundred ten millions.” The Chinese has 無量無數劫 (*wu liang wu shu jie jie*, “limitless, innumerable kalpas”).
- n.-
1475 Degé has *ldang* in error for *snang*.
- n.-
1476 From the Sanskrit *adhitiṣṭhana* translated into Tibetan as *byin gyis brlab*, which
n.-
1477 is usually translated into English as “blessing.” The Chinese has “clouds of fragrant oceans.”
- n.-
1478 Vaidya romanized edition has the error *bodhigaṇḍa*.
- n.-
1479 According to the Sanskrit *prāmodya*. The Tibetan translates as *mos pa*, which could mean “aspiration.” The Chinese has 其心清淨, 生大歡喜 (*qi xin qing jing, sheng da huan xi*, “her mind became pure and clear, experienced great happiness and delight”).
- n.-
1480 According to the Sanskrit *divasa*. The Tibetan has “like the moment.” The Chinese omits it and adds 其心柔軟, 無有粗彊 (*qi xin rou ruan, wu you cu jiang*, “her mind was gentle and supple, without any rough edge or agitation, like the first conception, or a newborn, or the first sprout of a sal tree”).
- n.-
1481 According to the Sanskrit *divasa*. The Tibetan and the Chinese omit it.
- n.-
1482 According to the Sanskrit *sāla* and the Chinese 娑羅 (*suo luo*). The Tibetan omits or has *dam pa* translated from a manuscript that had *vara* instead of *sāla*.
- n.-
1483 According to the Sanskrit *vrkṣa*, the Chinese 樹 (*shu*), and Yongle, Kangxi, Narthang, and Stok Palace *shing*. Degé and others have *zhing* (“field”).
- n.-
1484 The sentence follows the meaning of the Sanskrit. It is similar to Cleary and absent in Carré. The Tibetan appears to state, “like the planted seed of the excellent, perfect tree, which is the cause for a sprout to come soon.”
- n.-
1485 The Tibetan translates both *anīrita* here and *anīñja* earlier in the list as *mi g.yo ba*. Not present in the Chinese.
- n.-
1486 At this point in the list in the Sanskrit there is also *abhinnacittā* (“a mind that is undivided”). The Chinese has “a mind without arrogance.”
- n.-
1487 At this point in the list in the Sanskrit there is also *anavanatacittā* (“a mind that is without interruption”), which is also not present in the Chinese.
- n.-
1488 At this point in the list in the Sanskrit there is also *sarvadharmasvabhāva-nidhyapticittā* (“a mind that understood the nature of all phenomena”), which

the Chinese translates as 思惟諸法自性心 (*si wei zhu fa zi xing xin*, “a mind that contemplates the nature of all phenomena”).

n.-
1489 According to the Sanskrit *pratilābha*. The Tibetan has *spobs pa* (“eloquence,” “confidence in speech”), presumably translating from a manuscript that had *pratibhāna*. It is also used in Tibetan to mean “confidence” in general. The Chinese has 現見 (*xian jian*, “perceive directly”), a common translation of *pratyakṣa*.

n.-
1490 From the BHS *adhyālamabanatāyai* (“acquire,” “attain,” “grasp”) in the dative case. The Tibetan translates as *lhag par dmyigs pa* (“perceive,” “focus on”; with *dmyigs* as the archaic spelling of *dmigs*) with the instrumental particle. The Chinese has the first part of this sentence as, “With her mind focused on the great aspiration of completely good (普賢, *pu xian*, could also be read as “Samantabhadra’s”) conduct, she made an ocean of prayers as numerous as the atoms in ten buddha realms like all tathāgatas.” Then, the first in the list of her prayers is “to purify all buddha realms.”

n.-
1491 At this point the world realm is given a shorter version of its name: Vairocanaśrī, and only Vairocana (*rnam par snang ba*) in Tibetan. The Chinese repeats the longer version, which this translation also does, for consistency.

n.-
1492 According to the Sanskrit and the Chinese. “Wisdom” is not present in the Tibetan.

n.-
1493 In Sanskrit the order of these two buddhas is reversed. In the Chinese, the eighth buddha is 山勝佛 (*shan sheng fo*), “the Buddha Mount Supreme,” and the ninth is 大悲華 (*da bei hua*), “the Buddha Flower of Great Compassion.” “Kāruṇika” means “Compassionate One.”

n.-
1494 According to the Tibetan. The Sanskrit and the Chinese have “Prabhaketu-rāja.”

n.-
1495 According to the Tibetan and the Chinese 金剛照 (*jin gang zhao*). The present Sanskrit has “Virajaprabha.”

n.-
1496 According to the Tibetan. The present Sanskrit appears to make *Tejavativega-prabha* a name. In the Chinese, the fifth one is 寂靜音 (*ji jing yin*), “peaceful, tranquil voice or sound,” and the sixth is 寂靜幢 (*ji jing chuang*), “peaceful banner.”

n.-
1497 According to the Sanskrit *prasaran*. The Tibetan has *mchod pa* (“making offerings to it”). In Chinese, the list is shorter and omits this.

- n.-
1498 According to the Tibetan. The Sanskrit does not have “unpleasant” and begins the list with “name and form.” Cleary does not have “unpleasant,” just “objects of sense.” Carré has *des désagréments des sens* (“the tribulations of the senses”). The Chinese has 不可意 (*bu ke yi*, “unpleasant”) and adds 法 (*fa*, “dharma”) as the sixth object in *ṣaḍsaṃvṛta*.
- n.-
1499 The Sanskrit at this point has *nigama* (“market towns”). “Villages, towns, countryside, kingdoms, realms, and capital cities” not present in the Chinese.
- n.-
1500 According to the Tibetan *kham*s. Not present in the Sanskrit and the Chinese.
- n.-
1501 According to the Tibetan, Carré, and the Chinese 妻子 (*qi zi*). The Sanskrit and Cleary have “wives and children.”
- n.-
1502 According to the Sanskrit *vyūha*, regularly translated into *rgyan* within this sūtra and most Kangyurs. The Chinese reads 莊嚴 (*zhuang yan*). Degé has the error *rgyun* (“continuity”).
- n.-
1503 According to the Tibetan *gzhal med khang*, which would have been a translation of *vimāna*. The present Sanskrit has *vinaya* (“training,” “guidance”). The Chinese has 門 (*men*, “gates”).
- n.-
1504 The Sanskrit (and Cleary) has the addition *prīvega* (“with the power of delight”). The Chinese translates as just 集 (*ji*) without the addition.
- n.-
1505 According to the Tibetan. “Colors” is not present in the Sanskrit or in the Chinese.
- n.-
1506 The Chinese has just “bodies” and “all features,” omitting “eighty.”
- n.-
1507 According to the Tibetan *gting med pa*. The Sanskrit is *atula* (“unequaled”). Carré’s French translation reads *n’a pas de fond* (“bottomless”).
- n.-
1508 According to the Tibetan. The Sanskrit is *pratiṣṭhāpanatā* (“brings to”), which would accord with a translation of “wind” instead of “air.” The Chinese has 大風 (*da feng*, “great wind”) and continues by saying 令眾生速疾趣於一切智 (*ling zhong sheng su ji qu yu yi qie zhi gu*, “because it brings beings to omniscience swiftly”).
- n.-
1509 According to the Tibetan. The Sanskrit and Carré’s translation from Chinese are very different from the Tibetan and each other. The Sanskrit is obscure and possibly corrupt, reading *vyūhanayavātamaṇḍala*. Carré’s French translates as “It is similar to the suburbs of a great city because it is surrounded by extraordinary teachings.” Not present in Cleary. The Chinese

- has 大城郭 (*da cheng guo*), with the whole line translating as “It is like a great walled city because it is a grand display of all excellent Dharma.”
- n.-
1510 Not present in the Tibetan according to the Sanskrit *mahābhāga*, which was probably *dbye ba chen po*, and omitted in a scribal error, as it is followed by *rnam par dbye ba chen po*. The entire sentence is absent in the Chinese.
- n.-
1511 According to the Tibetan. Carré’s French translation reads, *où pur et impur se melent* (“where pure and impure are blended”). The Vaidya Sanskrit has *viśuddho’saṃkliṣṭaḥ* (“pure and undefiled”).
- n.-
1512 According to the Sanskrit *bhūmi* and the Chinese 地 (*di*). The Tibetan has *kyis* in error for *kyi sa*.
- n.-
1513 According to the Sanskrit and the Chinese. The passage “...clouds of the complete light of the tree. Subsequently, I venerated the Tathāgata Guṇa-sumeruprabhatejas at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called...” appears to have been inadvertently omitted in the scribal transmission of the Tibetan or the Sanskrit manuscript it was translated from. Present in the Chinese.
- n.-
1514 According to the Sanskrit. The Tibetan omits *siṃha* at the end of the name, which would have been *seng ge* in Tibetan. In the Chinese, 師子 (*shi zi*, “Siṃha”) appears at the very beginning of the name.
- n.-
1515 According to the Sanskrit, which has “clouds of Dharma,” and the Yongle, Lithang, Kangxi, and Choné *chos*. Degé has *tshul* (“ways”). The Chinese has 一一法門中, 悟解一切修多羅雲 (*yi yi fa men zhong, wu jie yi qie xiu duo luo*, “Within each of these ways of the Dharma, I realized/understood clouds of all sūtras”). The noun-verb 悟解 (*wu jie*), meaning “realization/realize” or “understanding/understand,” is used in the preceding and five subsequent phrases as well.
- n.-
1516 According to the Sanskrit and the Chinese. The Tibetan has *las* (“actions” or “from”) as a scribal error for *la sa* (“bhūmis within”).
- n.-
1517 According to the Sanskrit *bhūmi* and Yongle and Kangxi *gyi sa’i* (though it should be just *gyi sa*). Degé has the scribal error of *gyis* for *gyi sa*.
- n.-
1518 According to the Sanskrit *spharaṇa*, the Yongle and Kangxi *gang*, and Lithang, Narthang, and Choné *dgang*. Degé has the error *dga’* (“joy”).
- n.-
1519 From the Sanskrit and the Chinese. Not present in the Tibetan. In the Chinese, in this and subsequent phrases throughout this section, the

adjective “immeasurable” appears to apply to the quantity of tathāgatas.

- n.-
1520 According to the Sanskrit and the Yongle, Lithang, Kangxi, and Choné *tsho*. Degé has *mtshos*, making the ocean of knowledge the agent.
- n.-
1521 Literally, “doors of various methods,” *thabs sna tshogs kyi sgo*, translating from a manuscript that had *nānopāyamukha*. Translated in the Chinese as 方便門 (*fang bian men*). The present Sanskrit has *nānopāyasukha* (“the happiness of various methods”).
- n.-
1522 According to the Tibetan. “Attaining” is not present in the Sanskrit.
- n.-
1523 According to the Tibetan. The Sanskrit has just “immeasurable level of the tathāgatas.”
- n.-
1524 According to the Sanskrit *samudācāra*. The Tibetan translates as *rgyud*. The Chinese has just “bodies.”
- n.-
1525 According to the Sanskrit. Not present in the Tibetan. The Chinese has instead 知無量如來廣大力海 (*zhi wu liang ru lai guang da li hai*), “knowing the vast ocean of great strengths of limitless tathāgatas,” which is followed by a summary of seeing all of the above, from the initial aspiration to the cessation of Dharma, in each instant of mind.”
- n.-
1526 According to the Tibetan. BHS has *nirupamo* (“incomparable”), as in Cleary. Carré’s French translates as “very pure” (*très purs*). The Chinese has “I was able to hear pure Dharma, with great happiness and delight.”
- n.-
1527 The Sanskrit and the Chinese also have *jala* (“water”).
- n.-
1528 The Tibetan is two lines longer than the Sanskrit. The Chinese maintains five words per line, four lines per verse.
- n.-
1529 The Tibetan *rjes su sgom* is apparently a translation for *anubhava*, which is not present in the Sanskrit or the Chinese.
- n.-
1530 The Tibetan *rig pa* does not here translate *vidyā* but *gati*, which is most commonly used for states of existence, good or bad, but also for movement (hence the translation ‘gro) and for classes of beings, in addition to having many other meanings. Here it has the meaning as in *gatiṃgata*.
- n.-
1531 According to the Tibetan *de bzhin nyid*, presumably translating *tathatā*. The Sanskrit and the Chinese have “tathāgata,” so that this would mean “having the nature of the tathāgatas.”

- n.-
1532 According to the Tibetan *smān*. The Sanskrit reads *upakari* (“help,” “aid”). The Chinese has 饒益 (*rao yi*, “benefit”).
- n.-
1533 According to the Tibetan *rgya cher*, presumably translating from a manuscript that had *vipula*. The present Sanskrit has *vimala* (“stainless”). Cleary and Carré, translating from the Chinese 淨 (*jing*), accord with the Sanskrit.
- n.-
1534 According to the Sanskrit *avināśana*, the Chinese 不可壞 (*bu ke huai*), and Narthang *thub pa med pa*. Degé and other Kangyurs have *thug pa med pa* (“untouched”).
- n.-
1535 At this point in the Tibetan there is “the domain of mental retention called *the essence of the lamp of the entire ocean of buddhas*,” which appears to be a scribal corruption.
- n.-
1536 According to the Sanskrit *avartana*. Translated into Tibetan as the obscure *glong*. Absent from the Chinese.
- n.-
1537 According to the Sanskrit *viśuddhasaṃkliṣṭa* (“pure” and “defiled”), with which Cleary (“pure with some defilement”) and the Narthang and Lhasa Kangyurs concur. Others have the addition of *med pa*, meaning “pure and undefiled,” which, while unlikely, could have been a translation of *viśuddhāsaṃkliṣṭa*. Not present in Carré. Not present in the Chinese.
- n.-
1538 According to the Tibetan and the later instance in Sanskrit of the name. Here the Sanskrit has Vimalaprabha. Not present in the Chinese.
- n.-
1539 According to the Tibetan. The Sanskrit has *maṇḍalāvabhāsaprabhacūḍa*. The Chinese appears to be the same as the Tibetan.
- n.-
1540 Not present in the Sanskrit. Reconstructed from the Tibetan. The Chinese has 須彌華光明 (*xu mi hua guang ming*, “Sumeru-Flower-Light”).
- n.-
1541 According to the Sanskrit *vākpatha* and Degé. The Comparative Edition has *dag lam* in error for *ngag lam*. The Chinese has 能知一切語言自性 (*neng zhi yi qie yu yan zi xing*, “who know the nature of all languages”).
- n.-
1542 According to the Sanskrit *karma* and the Narthang, Yongle, and Stok Palace *las*. Other Kangyurs have the error *lam* (“path”). The Chinese has 業 (*ye*), which can refer to either karma or activity; but here it refers to activity.
- n.-
1543 Unlike the other instances when Sudhana is instructed to ask this question, “bodhisattvas” is in the plural form in both Sanskrit and Tibetan.

- n.- According to the Tibetan *shes byed*. Sanskrit has *ākāśa* (“space”), and Carré and Cleary both concur.
- 1544 n.- According to the Sanskrit *pratilābha*, Chinese 證入 (*zheng ru*), and Narthang, Lhasa, and Stok Palace *thob*. Degé has the scribal error *thos* (“hear”).
- 1545 n.- According to the BHS verse, *śiri* (the BHS form of *śrī*) is evidently adjectival to “realm” and not part of the name.
- 1546 n.- According to the Tibetan *yangs*, perhaps translating from *vipula*. The present Sanskrit has *vimala* (“stainless”). Cleary concurs, though neither is present in Carré. In the Chinese, the adjective *vast* applies to “aspiration,” and “stainless” is not present.
- 1547 n.- According to the Tibetan *so so yang dag par rig pa*, which would have been from a manuscript that had *pratibhāna*. The Sanskrit has *prīti* (“joy,” “delight”) as in the next quality. Cleary concurs. Carré has “eloquence” (an alternative translation for *pratibhāna*). The Chinese reads 大辯才 (*da bian cai*), “great eloquence.”
- 1548 n.- According to the Tibetan *yangs*. The Sanskrit has *gabhira* (“deep,” “profound”). This appears to be an adverb modifying “enter” in the Chinese.
- 1549 n.- According to the Sanskrit *sārathi*, which can also mean “charioteer.” The Chinese concurs with 調御師 (*tiao yu shi*). The Tibetan appears to have translated from a corruption and has *rgya mtsho* (“ocean”), so that the line appears to read, “you have been born from the supreme ocean of beings.”
- 1550 n.- According to the Sanskrit *vipula* and Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *yangs*. Degé has *yang*. The Chinese has 已受菩提廣大教 (*yi shou pu ti guang da jiao*), “you have received vast teachings on enlightenment.”
- 1551 n.- According to the Sanskrit *bala*, the Chinese 力 (*li*), and the Yongle, Lithang, Kangxi, Narthang, Lhasa, Choné, and Stok Palace *stobs*. Degé has *stabs* (“method”).
- 1552 n.- According to the Sanskrit *jala* and the Narthang, Lhasa, and Stok Palace *dra ba*. Other Kangyurs have *dri ba* and Degé has *’dri ba*, both meaning “question.”
- 1553 n.- According to the Tibetan *yid ches par bya ba*. The Sanskrit has *saṃbhāva* (“produce,” “generate”). Not present in the Chinese.
- 1554 n.- According to the Tibetan *’dzum* and Carré’s translation from the Chinese. The Sanskrit has *sugandhībhavanti* (“become fragrant”), with which Cleary
- 1555

- concurr. The Chinese has 覆合 (*fu he*), “closed up.”
- n.-
1556 From the Tibetan *dmigs pa*, presumably translating from a manuscript that had *ālambana*. The Sanskrit has *āvaraṇa* (“obstacles”). Cleary and Carré concur with the Sanskrit. The Chinese has 多留礙 (*duo liu ai*, “have many hindrances or obstacles”), and the three situations of beings are reversed in order.
- n.-
1557 According to the Tibetan. The Sanskrit has “the path of the wisdom of the tathāgatas.” The Chinese has 如來所印道 (*ru lai suo yin dao*, “the path with the seal (印, *yin*) of the tathāgatas”).
- n.-
1558 From the Tibetan *chos*. The Sanskrit has *karma* (“actions”). The Chinese has 智慧 (*zhi hui*, “wisdom”).
- n.-
1559 According to the Sanskrit *trṣṇa*. The Chinese has 貪愛 (*tan ai*), and Yongle, Kangxi, Narthang, Lhasa, and Stok Palace have *sred pa*. Degé has *srid pa* (“existence”).
- n.-
1560 According to the Tibetan, presumably translating from *hetupratyayāsaṃmūḍha*. The available Sanskrit has *hetupratyayasamūḍha*, which does not have the negative. Chinese has 無迷惑 (*wu mi huo*), “with no confusion.”
- n.-
1561 According to Degé and Stok Palace, which have *phyir mi ldog pa*. Yongle, Lithang, Kangxi, and Choné have *phyir ldog pa*. The Sanskrit has *abhivartyatā* (“victorious”). The Chinese has 恆 (*heng*, “constantly,” “continuously”). Carré translates as *éternellement* (“eternally”).
- n.-
1562 According to the Narthang and Stok Palace *’thon pa*, which matches *abhyudgata* in the Sanskrit version. Degé has *bstan* (“teach,” “manifest”).
- n.-
1563 From the Sanskrit *vamśavyavasthāna*. Translated into Tibetan as *rgyud rnam par gnas pa*.
- n.-
1564 According to the Tibetan *phrin las*, presumably translating *karma*. The present Sanskrit has *kāya* (which can mean “body” but also “multitude”). The Chinese also has *kāya* (“body”).
- n.-
1565 According to the Tibetan. This sentence is not present in the Sanskrit or the Chinese.
- n.-
1566 According to the BHS *praskandha*, translated in the Chinese as 入 (*ru*, “enter”). The Tibetan inexplicably has *mgo rlag* (“heads destroyed”).
- n.-
1567 According to the Sanskrit *vividha* and the Narthang and Lhasa *sna tshogs*. Not present in Degé. The Chinese has “immeasurable suffering of all kinds.”

- n.-
1568 According to the Sanskrit *samudāgama*, translated in the Chinese as 證入 (*zheng ru*). The Tibetan translates as *bsdu ba* ("gather").
- n.-
1569 According to the Tibetan *yid ches* and the Chinese 難信 (*nan xin*). The BHS is *durabhisambhava* ("difficult to attain").
- n.-
1570 At this point, after the qualities that are in the masculine singular instrumental in the Sanskrit, there is a series of qualities in the feminine singular instrumental case, which are all moved to the end of the list, following the qualities that in Sanskrit were in the masculine instrumental plural.
- n.-
1571 From the Sanskrit *prattipati*. The Tibetan translates as *nan tan*. The Chinese translates as 能修 (*neng xiu*, "can practice and attain").
- n.-
1572 According to the Tibetan. The present Sanskrit has *sarva* ("all") instead of *dharma*. Cleary has "omniscience," which would be from *sarvajñā*. Carré has *la cité des enseignements insurpassables* ("the city of unsurpassable teachings"). The Chinese has 無上法城 (*wu shang fa cheng*, "the supreme city of the Dharma.")
- n.-
1573 According to the Tibetan *bsam pa thag pa*. The Sanskrit *adhyāśaya* was translated earlier in the sentence as *lhag pa'i bsam pa* ("superior motivation"). Not present in the Chinese.
- n.-
1574 The Sanskrit has *gotra* and *kula*. Both are translated as *rigs* in the Tibetan. The Chinese has "the family of buddhas."
- n.-
1575 According to the Sanskrit *avinīta*. Apparently not present in the Tibetan. The first two lines in the Chinese are "With stainless mind, free of defilements; completely free of regrets."
- n.-
1576 According to the Sanskrit *akhinna*, the Chinese 不退 (*bu tui*), and Yongle, Lithang, Kangxi, Lhasa, Choné, and Narthang *mi skyo*. Degé has *mi skye* ("unborn").
- n.-
1577 According to the Tibetan. The Sanskrit has *muni*. The Chinese has just "blessing of the buddhas," but describes the vast field of Vairocana as 無量無邊不可思 (*wu liang wu bian bu ke si*, "immeasurable, limitless, and inconceivable").
- n.-
1578 According to the Sanskrit. There is a piece of text missing between two identical phrases, suggesting a scribal corruption caused by an unintentional omission during copying. The phrase "had purified the ocean

of world realms called Maṇikanakaparvataśikharavairocana” is missing in the Tibetan, resulting in an unintelligible sentence. The Chinese refers to it as “that ocean of world realms.”

- n.-
1579 According to the Sanskrit. The end of the previous sentence and the beginning of this sentence are missing in the Tibetan, which has suffered a scribal corruption, due to repetition of similar sentences in the original translation or possibly a corrupt Sanskrit manuscript. There may also be a missing sentence that says, “in each group of world realms there were numerous world realms.” The description of kalpas is not present in the Chinese.
- n.-
1580 According to the Sanskrit. The Tibetan is ambiguous in its phrasing and punctuation. In the Chinese, this and subsequent sentences with an additional description 淨穢相雜 (*jing hui xiang za*, “mixture of pure and impure features”) constitute the lower part of the world.
- n.-
1581 According to Lithang, Kangxi, and Choné, which have *gyel*. Degé has *gyed*. Narthang and Stok Palace have *gyen*. Sanskrit has *abhyudgatāṅga* (“stretched-out limbs”). Not present in Cleary. Carré has “beating their chests.”
- n.-
1582 From the Sanskrit *saṃjñā*. Translated into Tibetan as *’du shes*, which could be “perception,” “identification,” or “impression.” The entire sentence is not present in the Chinese.
- n.-
1583 According to the Tibetan. The Sanskrit has “obtaining possession of what is delighted in.” The Chinese is the same as the Sanskrit.
- n.-
1584 The Sanskrit includes at this point, “perceived as someone who practices the great path, perceived as someone who is the vessel (*patra*) of the Mahāyāna, perceived as someone who is a jewel island of great wisdom.” The Chinese has “jewels or treasures” instead.
- n.-
1585 According to the Tibetan *gzi brjid*, which may have been translating *tejas*. The present Sanskrit has *dhvaja* (“banner”). The Chinese has “great brilliant banner made of kings of jewels,” which brings comfort to those touched by its light.
- n.-
1586 From the Sanskrit *ājāneyāśva*. The Tibetan separates the compound into two, “horses” and “thoroughbreds,” but perhaps with thoroughbred as an adjective for all three animals. Not present in the Chinese.
- n.-
1587 According to the Sanskrit *gaja*. The Tibetan translation *ba lang*, used in earlier times for “elephant,” would now be considered to mean “oxen.” Not present

in the Chinese.

- n.-
1588 According to the Sanskrit *pralambita* and the Narthang *dpyangs*. Degé and other Kangyurs have *sbyangs* (“purified”).
- n.-
1589 According to the Tibetan. Not present in the Sanskrit.
- n.-
1590 According to the Sanskrit where this clause ends. The Tibetan has a genitive particle connecting the verb with the next clause.
- n.-
1591 According to the Tibetan. “Nets of jewels” is not present in Sanskrit.
- n.-
1592 According to the Sanskrit *saṁsthāna* and Degé *dbyibs*. Most Kangyurs have *dbyings* (“realm” and so on, which would have been from *dhātu*.)
- n.-
1593 From the Tibetan *gam yo*. The Sanskrit has *sarva* (“all”).
- n.-
1594 The previous two sentences are according to the Tibetan interpretation of the Sanskrit compounds.
- n.-
1595 From the BHS *nirdeśa*. Translated into Tibetan as *brjod du yod pa* (“describable”). The Chinese has in place of this passage a short description stating that his commands were followed by all.
- n.-
1596 From the Sanskrit *śalāka*. Translated into Tibetan as *shar bu* (which can mean “waterspouts”). Not present in the Chinese.
- n.-
1597 From the Sanskrit *prasāda*, translated into Tibetan as *spro ba* (“attraction”). Chinese has “compassion, delight, respect.”
- n.-
1598 From the Sanskrit *ekānta*. Not present in the Tibetan. The Chinese uses four adjectives: “loving, kind, filial, and social.”
- n.-
1599 According to the Sanskrit *mātya*. The Tibetan translates according to an alternative meaning of the word: *blon po* (“minister”). Not present in the Chinese.
- n.-
1600 According to the Sanskrit *avakranta*. The Tibetan appears to have translated from *avakranda* (“roar”), resulting in *nga ro* in Lithang, Choné, and Stok Palace, which was “corrected” to *ro* (“taste”) in other Kangyurs.
- n.-
1601 According to the Tibetan. The Sanskrit could mean that he has “become gentle with the faculties and thoughts of a kalyāṇamitra.”
- n.-
1602 The order of this and the following line is reversed in the Sanskrit.

- n.-
1603 According to Yongle, Lithang, Kangxi, and Choné *las* (“from”). Degé has *la* (“to”) from the Sanskrit *yathāgata*.
- n.-
1604 According to the Tibetan. The Sanskrit *yathāsaṃprāpta* could be “whenever they arrived.” The Chinese has “whatever their family, whatever their physical appearance, whenever they arrived.”
- n.-
1605 From the Sanskrit *cīvara*. The Tibetan translates this as *gos*, as it does for *vastra* (“clothes”). Not present in the Chinese.
- n.-
1606 According to the BHS *abhicchādayāmāsa*. The Tibetan translates as *mngon par sdud* (“gathered”). Not present in the Chinese.
- n.-
1607 From the BHS *nirābhiramya*. The Tibetan translates as *mdangs dkar* (“white glow”). The Chinese translates as 不可樂 (*bu ke le*) in accordance with the BHS but omits “no magnificence.”
- n.-
1608 From the Sanskrit *vinaṣṭa* (“destroyed”). The Tibetan translates as *chab 'tshal* (“sought water”). Not present in the Chinese.
- n.-
1609 According to the Sanskrit *vadhyate*. The Tibetan translates as *gzungs*, which could be translated as “seized” or “arrested.” The Chinese translates as 刑獄 (*xing yu*, “punishments and incarceration”).
- n.-
1610 From the Sanskrit. The Tibetan has “remaining on a wrong path, accumulating and venerating” (*sri zhu*), which appears to be a scribal corruption. Not present in Cleary. Carré has “meager profits” and “looting in chaos.”
- n.-
1611 According to the Sanskrit *viśama* and the Narthang and Lhasa *mi bzad*. Degé has *mi zad* (“inexhaustible,” “unending”). The Chinese has “engaged in wrong conduct.”
- n.-
1612 Following the Tibetan. The Sanskrit specifies *candana* (“sandalwood”). Not present in the Chinese.
- n.-
1613 According to the Sanskrit *tuṣṭāḥ*. The Tibetan has *rgyan gyis 'tshal* or, as most Kangyurs including Stok Palace have, *rkyen gyis 'tshal*. The Chinese interprets this verse as “Today, when they see the wives of others, endowed with beautiful features and beautifully adorned, their minds are not defiled by desires, just like those in the Paradise of Contentment” (an alternative translation of *Tuṣita*).
- n.-
1614 According to the Tibetan. The Sanskrit has *jvalita* (“shining”). The Chinese has “complete with all kinds of adornments.”

- n.-
1615 According to the Sanskrit *avabhāso 'rkasamo* (*avabhāsa arkasama*, "light as bright as the sun"). The Chinese concurs. The Tibetan has *gdugs*, which is normally "parasol" but can also mean "sun."
- n.-
1616 According to the Sanskrit, and in accord with the pond architecture of India and what subsequently occurs. The Tibetan translates as "on top of the palace of the good Dharma in the middle of that central pond." "Middle" was added, presumably to fit in with the king's reaching out for the lotus.
- n.-
1617 According to the Tibetan *byung ba*. The Sanskrit *samucchraya* could mean "sitting upright," as in the Chinese 端身 (*duan shen*).
- n.-
1618 According to the Sanskrit *prāsādapṛṣṭha*. The Tibetan translates as *pho brang* ("palace"). The Chinese has "he got into the pond."
- n.-
1619 According to the Yongle, Lithang, Kangxi, and Choné *mchog*, used in *btsun mo'i mchog* to translate the honorific *devā*. Degé and others, including Stok Palace, have *mgo*, which could be a scribal error resulting in "the queen's head" or is meant to be "the head of the queens." The Chinese has 夫人 (*fu ren*), an honorific meaning "wife."
- n.-
1620 According to the Tibetan *bdag*. The Sanskrit has *naḥ* ("we"), and the Chinese concurs.
- n.-
1621 From the Sanskrit *utsaṅge*. The Tibetan has the obscure *thu bo*. The Chinese omits this detail.
- n.-
1622 The online romanized Vaidya has *samudrāgama* in error for *samudāgama* (Suzuki, p. 339). The online Devanāgarī Vaidya does not have the error.
- n.-
1623 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.-
1624 According to the Tibetan, presumably translating from a manuscript that read *lakṣaṇa*. The present Sanskrit has *cittakṣaṇād* ("in an instant of mind"), and the Chinese concurs with that.
- n.-
1625 According to the Tibetan *mos pa*. Earlier *tuṣṭi* was translated as *dga' ba* ("joy"). Chinese has as the third line: "now that I have taught it to you."
- n.-
1626 According to the Sanskrit and the Narthang, Lhasa, and Stok Palace *chos*. Degé and others have *zhing* ("realm"). Carré has "qualities," an alternative translation of *dharma*. Cleary has "teachings."
- n.-
1627 Not present in the Tibetan. The Chinese appears to agree with the Sanskrit.

- n.-
1628 According to the Sanskrit *suciraṃ* and the Chinese 良久 (*liang jiu*). Not present in the Tibetan unless it is translated as *rgyangs bcad pa*.
- n.-
1629 According to the Tibetan. The Sanskrit compound could be translated as “commonality of the kalyāṇamitras.” The following long section on “commonality” is interpreted quite differently in Cleary and in Carré via the Chinese. The Tibetan *phyir* could be translated as either “because” or “in order to,” but the Sanskrit is clearly in the dative case and therefore has the latter meaning. However, Carré translates as *puisque’il* (“because”). The Chinese has 於善知識生十種心 (*yu shan zhi shi qi shi zhong xin*), which can mean “he developed ten aspirations in the presence of the kalyāṇamitra,” i.e., the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā. Here 心 (*xin*, “mind”) can be understood as “aspiration.”
- n.-
1630 According to the Tibetan, presumably translating from *samantabhadracārya*. The Sanskrit and the Chinese have *samantabhadrayāna* (“completely good vehicle”). The Chinese has 普賢菩薩所有行 (*pu xian pu sa suo you xing*, “all the conduct of the bodhisattva Samantabhadra”).
- n.-
1631 According to the Tibetan. The Sanskrit has *suparipūrṇa* (“well completed”). The Chinese has 增長 (*zeng zhang*, “increase and enhance”).
- n.-
1632 According to the Tibetan *chos*, translating *dharma*. The Chinese has 法 (*fa*, “dharma”). The Sanskrit has *karma* (“action,” “activity”).
- n.-
1633 According to the Sanskrit *asaṃbheda*, which means “separate,” “distinct.” The Tibetan translates as *tha mi dad pa* (“not different,” “undifferentiated”), which does not appear to be the intended meaning here. Translated in the Chinese as 差別 (*cha bie*).
- n.-
1634 According to the Sanskrit. The Tibetan appears to have suffered a corruption here, with “fearlessness,” which comes later in the list, being added here too, and the absence of a verb for “the ways of the Dharma.” The Tibetan has, “The commonality of Dharma practice for the ocean of all the ways of the Dharma; the commonality of fearlessness for the destruction of the mountain of all obscurations.” The Chinese has “the commonality of ‘vigour, prowess’ 同勇猛 (*tong yong meng*), which can destroy the mountain of all obstacles.”
- n.-
1635 According to the Sanskrit *vacana*. “Speech” is not present in the Tibetan. The Chinese has 愛語 (*ai yu*, “loving words”), which means kind speech that brings joy to all beings.
- n.-
1636 According to the Sanskrit *anugama* and the Chinese 往詣 (*wang yi*). The Tibetan translates as *khong du chud pa* (“comprehend”).

- n.-
1637 According to the Sanskrit locative plural case. The Tibetan translates as instrumental. The Chinese appears to have rearranged the order of key words and translates as 隨樂 (*sui le*, “the commonality of”), “following the wishes [of beings] in manifesting objects according to the perception of beings.”
- n.-
1638 According to the Sanskrit, though *adhiṣṭhāna* can mean “residence” or “abode,” which appears to be the intended meaning here rather than “empowerment” or “blessing.” The Tibetan has an omission of the middle of the clause, probably missing from the Sanskrit manuscript, resulting in simply “The commonality of the empowerment of all the tathāgatas.” The Chinese translates as 護念 (*hu nian*, “blessed,” “protected”).
- n.-
1639 According to the Sanskrit and the Chinese. The Tibetan has *las* in error for *la sa*.
- n.-
1640 According to the Sanskrit and the Chinese. The Tibetan has *kyis* in error for *kyi sa*.
- n.-
1641 According to the Tibetan *mi mnyam*. The Sanskrit has *dyuitmāna* (“shining,” “majestic”). The Chinese translates as “I have attained ‘the fruit of enlightenment.’ ”
- n.-
1642 According to the Sanskrit *akṣaya* and the Chinese 無盡 (*wu jin*). The Tibetan has the meaningless *mi bas*, presumably in error for *mi zad*.
- n.-
1643 According to the Sanskrit *hitāya* and the Chinese 饒益 (*rao yi*). The Tibetan has *sman* (“medicine”) in error for *phan* (“benefit”).
- n.-
1644 According to the Sanskrit *mārga* and the Chinese 道 (*dao*). Not present in the Tibetan.
- n.-
1645 According to the Tibetan. The Sanskrit has *tvadantike* and *adya* (“I have today, in your presence”). This verse is not present in the Chinese.
- n.-
1646 According to the Tibetan. The Chinese has 白淨法 (*bai jing fa*, “pure dharmas”).
- n.-
1647 In Sanskrit, the section from “no dissimilarities” is included in the following description of the various bodies the goddess manifests.
- n.-
1648 According to the Tibetan. Not present in the Sanskrit.
- n.-
1649 According to the Tibetan, presumably translating from two compounds: “*pariśuddhivarṇā varapravarottama*.” In the present Sanskrit there is one

- compound: “*pariśuddhivarapravarottama*.” This presumably inadvertently omits *varṇā*. The Chinese has 最勝廣大 (*zui sheng guang da*, “supreme and vast”).
- n.-
1650 From the Tibetan ‘*jigs*, presumably translating *bhaya*. The Sanskrit has *naya* (“way”). The Chinese has 一切眾生見不虛色身 (*yi qie zhong sheng jian bu xu se shen*), the meaning of which is unclear.
- n.-
1651 According to *dbyings* in Yongle, Lithang, Kangxi, and Choné. Degé and others have *dbyangs* (“voice”). Not present in the Sanskrit. The Chinese has 妙身雲普現世間皆蒙益色身 (*miao shen yun pu xian shi jian jie meng yi se shen*, “form bodies that appear everywhere as clouds of excellent bodies and benefit the world”).
- n.-
1652 According to the Tibetan *sprin* and the Chinese 雲 (*yun*), presumably translating *megha*. The Sanskrit has *amogha* (“meaningful,” “efficacious”).
- n.-
1653 According to the Tibetan. The Sanskrit has no negative and can mean “intent upon.” The Chinese has 無決定無究竟 (*wu jue ding wu jiu jing*, “not stable/unchanging, not ultimate”).
- n.-
1654 The Degé reprint has an incorrect page for folio 187.b. The page order has been emended in the Degé reader.
- n.-
1655 According to the Sanskrit *dharmatā* and the Chinese 法性 (*fa xing*). The Tibetan has just *chos* (“phenomena”) instead of *chos nyid*.
- n.-
1656 According to the Sanskrit plural accusative. The Tibetan has “through roots of merit” or in Yongle “of roots of merit.”
- n.-
1657 According to the Sanskrit, the Chinese, and the Narthang *med pa*, which is absent in the Degé but occurs when this topic is soon repeated. The BHS *kalpa*, *vikalpa*, and *parikalpa* were translated into Tibetan as *rtog pa*, *rnam par rtog pa*, and *yongs su rtogs pa*. However, the third of these is missing at this point in the text but occurs when this subject is repeated. The Chinese has 遠離一切分別境界 (*yuan li yi qie fen bie jing jie*, “free from all states of differentiation”).
- n.-
1658 According to the Sanskrit and the Narthang and Lhasa *med*, which is absent in Degé in this sentence but is preserved in the following sentence.
- n.-
1659 From the Sanskrit *vimatratā*. Translated into Tibetan as *tha dad par bya ba*. The Chinese conjoins these three as 諸劫分別 (*zhu jie fen bie*, “distinct various kalpas”).

- n.- 1660 According to the Tibetan *nub*. The Sanskrit has *rātri* ("night"), as does the Chinese 夜 (*ye*).
- n.- 1661 According to the Sanskrit, where they form a single compound. In the Chinese, "birth" and "death" are counted as the ninth and tenth qualities.
- n.- 1662 According to the Sanskrit. *Samśāra* is not present in the Tibetan or the Chinese.
- n.- 1663 According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct the other seven aspects of the path.
- n.- 1664 According to the Sanskrit and the Chinese. "Lotus" is not present in the Tibetan.
- n.- 1665 While the Sanskrit *gata* can mean "came," it is also used to specify location. The Tibetan translated this literally as "came" to the bodhimaṇḍa, even though he is already there. The Chinese translates as "had been sitting at the bodhimaṇḍa for one hundred years."
- n.- 1666 In the Sanskrit it is stated that he taught "for a thousand years." The Chinese is "for one hundred years."
- n.- 1667 The present Sanskrit (including Suzuki, p. 353) has *bhirutra*, which may be a corruption of *paritra* ("save"). The Tibetan translates as "those not frightened by fear." Cleary has "save the frightened." Not present in Carré. Absent in the Chinese.
- n.- 1668 According to the Sanskrit *anāryajñānām*. The Tibetan translates as *tshul mi shes pa* ("not knowing the [proper] way"). Absent in the Chinese.
- n.- 1669 There is at this point a page numbered simply a hundred in the Degé reprint, and the numbering recommences on the next folio. The page order has been emended in the Degé reader.
- n.- 1670 According to the Sanskrit. The Tibetan uses an obscure vocabulary here. The Chinese has "punishable by death."
- n.- 1671 The Tibetan appears to have *ces* in error for the homophone *skyes*, perhaps in making a copy through dictation.
- n.- 1672 According to the Tibetan. The Sanskrit has "the royal treasuries." The Chinese has 王法 (*wang fa*, "laws of the kingdom").
- n.- 1673 According to the Sanskrit and the Chinese. Here the Tibetan has *yo byed* (*upakaraṇa*), thus having it twice in the list.

n.- 1674 According to the Tibetan. The Sanskrit has “all beings.” This phrase is absent in the Chinese.

n.- 1675 From the Sanskrit *gupta* and according to the Yongle, Lithang, Kangxi, Narthang, and Choné *pa*. Degé has *par*. The Chinese separates the descriptions of the senses and the mind: 寂定 (*ji ding*, “all senses are pacified”). This literally means “peaceful and still,” so the translation would read “like a tamed elephant, the mind...”

n.- 1676 In accordance with the Sanskrit and the Tibetan translation earlier in the chapter. This time the bodhisattva liberation includes the additional phrase “in accordance with their dispositions.” The Chinese has 教化眾生令生善根 (*jiao hua zhong sheng ling sheng shan ge*, “guide beings and let roots of merit develop in them”).

n.- 1677 The Sanskrit translates as “great compassion.”

n.- 1678 According to the Tibetan and the Chinese. The Sanskrit has “the path.”

n.- 1679 According to the Sanskrit *duṣkarāṇi* and the Narthang and Lhasa *dka'*. Degé and others have *dga'* (“delight”). The Chinese has “practiced ascetic practices” and presents the next sentence simply as “and attained this liberation.”

n.- 1680 According to the Tibetan *mthu*. The Sanskrit (including Suzuki, p. 358) repeats *prabhā*, presumably in error for *prabhāva*.

n.- 1681 Literally, “ten hundred thousands.” The Chinese has 阿僧祇 (*a seng qi*, “one million *asaṃkya*”).

n.- 1682 The Sanskrit has “great treasures.” The Chinese has 法藏 (*fa zang*, “Dharma treasures”).

n.- 1683 According to the Tibetan. The Sanskrit could also mean “good caste” and “bad caste.” The Chinese translates as 好色 (*hao se*, “good color”) and 惡色 (*e se*, “bad color”), which can also refer to physical appearance or caste.

n.- 1684 The Sanskrit is *mahākalpa* (“great kalpa”). The Chinese has “kalpa.”

n.- 1685 According to the Lithang and Choné *grogs po*. Degé has *grags pa* (“famous”). The Sanskrit has *prapīta* (“swollen”!). Cleary has “resolute.” Carré has “you in whom faith delights the heart.”

n.- 1686 The Sanskrit *dharmena yastānanuśāsti sattvān* could also be translated as “he punished those beings with the law.” The Chinese translation 恆以正法御群

生 (*heng yi zheng fa yu qun sheng*) could be interpreted either as “always tamed those beings with the Dharma” or “always governed those beings with the law.”

- n.-
1687 According to the Sanskrit *vāk* and the Chinese 言辭 (*yan ci*). Degé and so on, including Stok Palace, have *dag* in error for *ngag*.
- n.-
1688 According to the Tibetan *gzhol*. The Sanskrit is *anusmaranti* (“remember”). The Chinese has 入 (*ru*, “enter”).
- n.-
1689 According to the Sanskrit and Lithang and Choné *kyi*. Degé and others have *kyis* (“by”). The Chinese has 獲勝神通 (*huo sheng shen tong*, “attain excellent higher recognition”).
- n.-
1690 The Sanskrit is *mahāprasthāna*. Degé has *bsham chen po*, Lhasa has *bshams chen po*, Yongle and Kangxi have *brtsam chen po*, and Lithang and Choné have *brtsams chen po*. The Chinese has 廣大趣向心 (*guang da qu xiang xin*).
- n.-
1691 According to the Sanskrit *yathāvādītathākārī* (“to practice what one preaches”). The Tibetan may have been translating from a corrupt manuscript, as it has, literally, “to wash the body below the mouth.” The Chinese is similar to the Sanskrit: 如說行 (*ru shuo xing*).
- n.-
1692 According to the Sanskrit *avisamvādana*. The Tibetan has “not deceive the body.” The Chinese has 不誑 (*bu kuang*, “not deceive”).
- n.-
1693 According to the Tibetan. The Sanskrit uses the positive *anupālanaṭā* (“preserve,” “maintain”). The Chinese is the same as the Sanskrit: 守護 (*shou hu*).
- n.-
1694 According to the Sanskrit *aṅga*. Not present in the Tibetan or the Chinese.
- n.-
1695 According to the Tibetan. Not present in the Sanskrit. The Chinese has “great diligence, in seeking omniscience and accumulating merit, which is like the fire at the end of a kalpa that burns continuously.”
- n.-
1696 According to the Tibetan *tshogs*, presumably translating from *saṃbhara*. The present Sanskrit has *sambhava* (“origin”). The Chinese is similar to the Tibetan.
- n.-
1697 According to the Tibetan *kun tu bzang po* and the Chinese 普賢 (*pu xian*), translating from *samantabhadra*. The present Sanskrit has *anantamadhya* (“without end or middle”).

- n.-
1698 According to the Sanskrit *vimukhī*, the Chinese 背捨 (*bei she*), and Lithang, Kangxi, and Choné *phyir*. Degé has the error *phyin*.
- n.-
1699 The Sanskrit has “sharp faculties.” The Chinese has 具菩薩根 (*ju pu sa gen*, “attain the faculties of a bodhisattva”).
- n.-
1700 From the BHS *samanvāhṛta*, which is translated into Chinese as 護念 (*hu nian*, “considered/looked upon kindly [by all tathāgatas].” The Tibetan appears to interpret this as “is focused on by all the tathāgatas.”
- n.-
1701 In accordance with the Tibetan, presumably translating from *sarvajñā*. The present Sanskrit has *sarvata*, and Cleary agrees with “everywhere.” Carré’s translation from the Chinese agrees with the Tibetan. The Chinese has “with great diligence, set forth to attain omniscience, and cross over to the other shore.”
- n.-
1702 According to the Sanskrit “Dharma of the buddhas.” Missing in the Tibetan. The Chinese has 一切甚深法門 (*yi qie shen shen fa men*, “all profound Dharmas or entrances into the Dharma”).
- n.-
1703 The Sanskrit has “teaching the ways.” The Chinese has 開示法界咸令究竟 (*kai shi fa jie xian ling jiu jing*, “attains the supreme perfection of teaching the Dharma realm”).
- n.-
1704 The Sanskrit has “differentiated.” Carré has “differentiated” for both knowledge and phenomena (*dharma*). Cleary has “differentiated” for knowledge and “undifferentiated” for “objects” (*dharmas*). The Chinese has 於有差別境入無差別定, 於無差別法現有差別智 (*yu you cha bie jing ru wu cha bie ding, yu wu cha bie fa xian you cha bie zhi*, “rest in undifferentiated samādhi with differentiated objects, manifest differentiating knowledge in undifferentiated phenomena (*dharma*)”).
- n.-
1705 According to the Tibetan, perhaps translating from *anavarāṇe*. The present Sanskrit has *anārambaṇe* (“without objects of perception”), which is translated into Chinese as 無境界 (*wu jing jie*).
- n.-
1706 According to the Tibetan *thams cad* translating *sarva*. The present Sanskrit has *sattva* (“beings”). The Chinese has just “attains fearlessness.”
- n.-
1707 According to the Tibetan *sems can gyi lus* presumably translating from *satvakāya*. The present Sanskrit has *sarvakāya* (“all bodies”). In the Chinese, some phrases and contents are reordered; it has “is skilled in manifesting the bodies of all beings and buddhas” as the second phrase in this segment.

- n.-
1708 According to the Sanskrit. "Conduct" is not present in the Tibetan. The Chinese has 修行 (*xiu xing*, "practice").
- n.-
1709 In the Yongle, Lithang, Kangxi, and Choné, there is a very long passage of two or three folio sides that occurs within this sentence. It is not present in the available Sanskrit or the Chinese.
- n.-
1710 The Sanskrit has two other items in this list. The Chinese has four: "practice, increase, complete, and accomplish."
- n.-
1711 From the Sanskrit *prabhāvayanti*. Missing from the Tibetan. Here the Chinese has 住無量處通達無礙 (*zhu wu liang chu tong da wu ai*, "dwell in countless places and reach anywhere without obstruction").
- n.-
1712 In accordance with the Tibetan. In the Sanskrit this sentence is conjoined with the following sentence, with the verb "teach" therefore occurring only once. The Chinese has "They manifest buddhahood to beings."
- n.-
1713 Edgerton discusses this verse, the verb *praṇidhyeti*, and a possible error in the Sanskrit. See his *Buddhist Hybrid Sanskrit Dictionary*, p. 360. The Chinese omits numbering in all ten verses, and the third line in the first verse states "who wish to make offerings all the time in the future."
- n.-
1714 According to the Tibetan, presumably translating from *sattva*. The Sanskrit has *sarva* ("all") in reference to the realms. The Chinese has "beings and buddhas."
- n.-
1715 According to the Sanskrit *sāra*, the Chinese 堅 (*jian*), and the Yongle, Kangxi, Narthang, and Lhasa *brtan*. Degé has *bstan* ("teach," "reveal").
- n.-
1716 The Sanskrit has "the worlds in the ten directions." The Chinese has 一切 (*yi qie*, "all"), which can refer to "all directions," "all beings," or both.
- n.-
1717 According to Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa *kyi*. Degé has *kyis*.
- n.-
1718 According to the Tibetan. The Sanskrit has "this world realm of the four continents." Carré has "of our world." Not present in Cleary or the Chinese.
- n.-
1719 According to the Sanskrit and the Chinese. This sentence is not present in the Tibetan.
- n.-
1720 According to the Tibetan *lus*. The Sanskrit *kukṣi* and the Chinese 腹 (*fu*) could more specifically mean "belly," "abdomen," or "womb."

- n.-
1721 According to the Sanskrit *nadī* and the Chinese 河 (*he*). Not present in the Tibetan.
- n.-
1722 According to the Sanskrit. The last two items appear to have suffered an omission and been merged in the Tibetan to “adornment of jewels.”
- n.-
1723 According to the Sanskrit *garbha*. The Tibetan has *chu ba* (“joint” or “root”). The Chinese has 金剛為莖 (*jīn gāng wéi jīng*, “its stalk made of vajra”).
- n.-
1724 At this point there is an apparently unintelligible sentence in the Tibetan, with no parallel in the Chinese or Sanskrit, that appears to have been subject to scribal corruption. Literally it states, “It had the inner levels of an ocean of beings, kings of jewels.”
- n.-
1725 According to the Tibetan. The Sanskrit has “It had the display of light rays from the filaments made of all kings of jewels.” Perhaps the Tibetan was translated from a text that had *kesaraśikhara* (“tip”) instead of *kesararaśmi* (“rays”). The Chinese has 花鬚 (*huā xū*), presumably translating from *kesara*.
- n.-
1726 According to the Tibetan *mdzes pa*. Not present in the Chinese, which may have been translating from a text that had *cāru* instead of *rāja* (“king”).
- n.-
1727 According to the Tibetan. The Sanskrit has “wish-fulfilling kings of jewels.”
- n.-
1728 According to the Sanskrit *devendra* and the Chinese 一切天王 (*yī qiē tiān wáng*), and in conformity with the following list of lords of various deities. The Tibetan has *lha ris* (“classes of deities”).
- n.-
1729 According to the Sanskrit *pralambita* and the Chinese 垂 (*chuí*). The Tibetan has *spyangs* in error for *phyang*.
- n.-
1730 The Tibetan may have suffered an omission. The Sanskrit has “All the lords of garuḍas hung precious clouds of precious cloths that adorned the sky as an awning over the crowd of bodhisattvas.” The Chinese has 繒幡 (*zēng fān*, “silk banners,” “flags”) from *patākā* or *ketu*, without mentioning the clouds.
- n.-
1731 According to the Sanskrit *janma*, the Chinese 初生 (*chū shēng*), and its Tibetan translation elsewhere in this passage. In this sentence the Tibetan translates as *tshe* (“life”).
- n.-
1732 According to the Sanskrit *janma*, the Chinese 初生 (*chū shēng*), and its Tibetan translation elsewhere in this passage. In this sentence the Tibetan translates as *tshe* (“life”).

- According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct being the other seven aspects of the path.
- n.-
1733 The Chinese has 十號具足 (*shi hao ju zu*, “with the ten synonyms of the tathāgata”).
- n.-
1734 Literally, “goddess.” *Devī* and *deva* were honorific terms for kings and queens in India.
- n.-
1735 The Sanskrit and the Chinese translate as “buddhas.”
- n.-
1736 The name differs in the prose (*mnyam par gzhaḡ pa*) and verse (*snga phyi mnyam*) in the Tibetan. In the Sanskrit the prose has *samāpadyata*, while in the Sanskrit verse there is the phrase *kalpa ādiriva ananta nāyako* (literally, “a kalpa like the first, endless, guide,” which is ambiguous). However, the Sanskrit that the Tibetan translated from was different, with the Tibetan meaning “The name of the kalpa was Sameness of Beginning and End.” The Tibetan appears to have translated from a manuscript that may have had *kalpa ādiriva anta nāmakō*. Clearly does not give a name but simply “age.” Carré, translating from the Chinese 悅樂 (*yue le*), has the kalpa’s name as *Plaisirs de la Joie* (“The Pleasures of Joy”). Because of this uncertainty we have repeated the name as given in the prose.
- n.-
1737 A different number is given in the prose. The Chinese has “eighty *nayuta*” in both the prose and the verse.
- n.-
1738 According to the Tibetan. The second half of the verse in Sanskrit is quite different, and the next three verses are not present in the Sanskrit. The Chinese has “leaving home and going to the bodhimaṇḍa” as the third line and “manifesting the scope of buddhahood.”
- n.-
1739 This verse is not present in the Sanskrit but is present in the Chinese.
- n.-
1740 This verse is not present in the Sanskrit. In the Chinese the fourth line is “rain down nectar of Dharma.”
- n.-
1741 According to Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa, which have *la*. Degé has *las* (“from”). The Chinese has 內 (*nei*, “within”).
- n.-
1742 This verse is not present in the Sanskrit but is present in the Chinese.
- n.-
1743 According to the Tibetan *khraḡ khriḡ*. The Sanskrit has *koṭi* (“ten million”). The number is not present in the Chinese.
- n.-
1744 The Sanskrit follows *uttāpayan* (“purifying”) with *parijayan* (“cultivating”). Not present in the Chinese.

- n.-
1745 In accordance with the Yongle, Lithang, and Choné. Degé has here the particle *la* ("in"). The Chinese has 聖智身 (*sheng zhi shen*), which can be understood to mean "the body of *āryajñāna*."
- n.-
1746 According to the Sanskrit *mantra* and Cleary. Not present in the Tibetan, Carré, or the Chinese.
- n.-
1747 From the Sanskrit *animiṣa*, which can mean "unblinking." The two variant spellings in Tibetan are *blan pa myed pa* and *glan pa myed pa*, which both mean "not covered," presumably referring to the eyes not being covered by the eyelids. The Chinese has two phrases: "mind/intentions without any momentary indolence" and "all actions are pure."
- n.-
1748 From the Tibetan *nyam nga ba*, translating presumably from *viśama*. The present Sanskrit has *viśaya* ("range," "field," "scope"). The Chinese is the same as the Tibetan.
- n.-
1749 From the Sanskrit *śītibhāva*. The Tibetan translates according to its other meaning of "coolness" (*bsil ba*), which is also a part of the metaphor of shelter from heat. The Chinese also translates this as 清涼 (*qing liang*, "coolness"). Instead of "shelters," it has 究竟 (*jiu jing*, "the ultimate," "the utmost") without reference to a physical presentation.
- n.-
1750 "Of the Dharma" is according to the Tibetan. It is not found in the present Sanskrit.
- n.-
1751 Literally, many "ten millions." The Chinese reads 無量億千 (*wu liang yi qian*, "innumerable thousands of *yi*").
- n.-
1752 According to the Tibetan *sems can thams cad*, translating from *sarvasattoṃ*. The present Sanskrit has *sarvadharmān* ("all phenomena"). The Chinese accords with the Tibetan.
- n.-
1753 According to the Sanskrit, the Chinese, and the preceding passage in Tibetan. The Tibetan omits "wisdom" here.
- n.-
1754 According to the Sanskrit *saṃkrama*. Degé has *bzem pa* ("avoid"). Yongle has *bzad pa* ("endure" or "be exhausted"). Lithang, Kangxi, and Choné have *bzod pa* ("patience").
- n.-
1755 The Sanskrit has "gathers together the bodhisattvas." The Chinese has 菩薩攝智 (*pu sa she zhi*), which can be understood to mean the same as the Sanskrit.

- n.- 1756 The Sanskrit has “that ripens the bodhisattvas.” The Chinese has “that ripens all beings.”
- n.- 1757 According to the Sanskrit *vikurvita*. The Tibetan has *rnam par rtse ba* (“play”), presumably translating from *vikrīḍita*. The Chinese has 神通 (*shen tong*), which could have been translated from either *vikurvita* or *vikrīḍita*.
- n.- 1758 According to the Yongle, Lithang, Kangxi, Lhasa, and Choné *rnam par spyod pa*. Degé has *dam par spyod pa*. The Tibetan appears to have been translating *vicāra*. The present Sanskrit has *vihāra*, usually translated into Tibetan as *gnas pa*. The Chinese appears to be a translation of *vihāra* as 所住方便 (*suo zhu fang bian*).
- n.- 1759 The Sanskrit has “in every direction.” The Chinese has “the ten directions.”
- n.- 1760 According to the Tibetan *rta babs* (Degé has *rta bgab*), normally used as a translation of *torāṇa*, which can also mean “gateway” and “portico.” However, the present Sanskrit has the obscure *khāraka*. Edgerton (p. 205) speculates that it might mean a large number, having only found the word in this very passage. Pali often shines a light on the meaning of BHS words, but in Pali, *khāraka* is an adjective meaning “sharp” or “dry.” “Rivers,” “vortexes,” “trees,” and “portals” are not present in the Chinese.
- n.- 1761 From the Sanskrit *ākramaṇa* and the Yongle, Kangxi, and Narthang *gnan*. Degé has *gnas* (“dwell”). Not present in the Chinese.
- n.- 1762 The Sanskrit also has *koṭi*, which would make the number “eight hundred and forty billion.” The Chinese translates as “It was the most important or excellent among the eighty royal cities.”
- n.- 1763 The Sanskrit has “clouds of nets” with no reference to gold. This segment describing the royal city and surrounding towns is not present in the Chinese.
- n.- 1764 According to the Sanskrit *aṣṭapada*, which apparently has the meaning of “eight sections” (vertical and horizontal), like a checkerboard or chessboard, referring to a game that originated in its earliest form in the first centuries of the first millennium in India, where board games were very popular. Therefore, this appears to be a specific reference to the eight-by-eight-square game board, and it has been translated in *The Lotus Sūtra* by Tsugunari and Akira as “like a chessboard,” or by Kern as “like a checkerboard.” Other English translations of the Chinese have interpreted this as “eight intersecting roads.” In the translation of this sūtra Cleary has “jeweled checkerboards.” This passage is absent in Carré.

- n.-
1765 According to the Tibetan *myam* and Sanskrit *sama* ("equal"). Narthang and Lhasa have *snyan* ("melodious").
- n.-
1766 According to the Tibetan *rkang pa'i bol* and the Chinese 足跌 (*zu fu*). The term *ucchaṅkhapāda* (also seen in other texts as *utsaṅgapāda*) has been variously interpreted and translated. See Edgerton (p. 118) for variant meanings in Pali, Tibetan, and Chinese.
- n.-
1767 According to the Sanskrit. "Young" is not present in the Tibetan. All such details are not present in the Chinese.
- n.-
1768 From the Sanskrit *gurusthānīya*. The Tibetan translates as *bla mar bya ba*. All such details are not present in the Chinese.
- n.-
1769 From the Tibetan *zhum pa med pa*. Not in the present Sanskrit or in the Chinese.
- n.-
1770 According to the Sanskrit and the Chinese (conjoined with the next description). The Tibetan omits "his arms."
- n.-
1771 According to Yongle, Kangxi, Narthang, Urga, and Lhasa *mnyen*. Degé has *gnyen*. Not present in the Chinese.
- n.-
1772 According to the BHS and Pali *rasaharaṇyaḥ*. Literally, "bringers of taste." The Tibetan has just *rtsa* ("channel"). Not present in the Chinese.
- n.-
1773 According to the Tibetan. Not present in the Sanskrit.
- n.-
1774 From the BHS *abhiṣyanda*, which can also mean "oozing," in reference to the pus of an abscess. The Tibetan has *thogs pa* ("obstruction," "impediment"). Narthang has *ma thogs pa* ("unimpeded").
- n.-
1775 According to the Tibetan *gseb 'gang ba*. The BHS *paryavanāha* can mean "covered over." Edgerton (p. 334) discusses the possible meanings. This is followed in the Sanskrit by *atisarjana*, which may mean the loss of a tooth. Edgerton, finding the meaning obscure (p. 10), believes it is the same as *abhiṣajjana* (p. 57), perhaps meaning the teeth get stuck together. There is no translation for this term in the Tibetan.
- n.-
1776 The Sanskrit *nīla* is literally "blue," but in Sanskrit literature it is used as a euphemism for "black." The Tibetan translates here nonliterally as *nag* ("black"). The Sanskrit has *abhinīla* ("deep black"), and the Tibetan translates this as *dkar nag* ("white and black").

- n.-
1777 According to the BHS *viprasanna*. The Tibetan translates as *rnam par gsal ba* ("clear"). This and other details are not present in the Chinese.
- n.-
1778 Sanskrit has also "stretched, unequal, and unstable." The Chinese describes the skin as "soft, smooth, and golden in color."
- n.-
1779 According to the Sanskrit *indranīla* and the Chinese 帝青 (*dī qīng*). The Tibetan appears to have omitted "sapphire."
- n.-
1780 According to the Sanskrit *nīla*. The Tibetan appears to have omitted "blue." Such additional details are not present in the Chinese.
- n.-
1781 Degé has a superfluous *gcig* not present in Yongle, Kangxi, and Choné. The Chinese has 爾時 (*er shi*), "at one time" or "at that time."
- n.-
1782 According to the Tibetan *dra ba*, presumably translating from *jāla*. The present Sanskrit has *rāja* ("king"). The Chinese accords with the Sanskrit.
- n.-
1783 According to the Tibetan *gdugs*, presumably translating from *chattra*. Not present in the Sanskrit. In this segment, the Chinese has "one billion people holding precious parasols."
- n.-
1784 According to the Sanskrit *chattra*. The Tibetan translates as *skyabs* ("shelter," "refuge"). The Chinese translates as three objects: 寶傘 (*bao san*), 寶幡 (*bao fan*), and 寶幢 (*bao chuang*), which are "precious umbrellas" and two types of "precious banners," respectively, without mentioning the types of jewels.
- n.-
1785 According to the Sanskrit *gaṇika* and the narrative itself. The Tibetan has *sbrul 'tshong ma* ("snake seller"). The Chinese has 母 (*mu*), "mother."
- n.-
1786 According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct the other seven aspects of the path. The Chinese has 十號具足 (*shi hao ju zu*, "with all the ten synonyms").
- n.-
1787 From the Sanskrit *hita* and the Chinese 利益 (*li yi*). The Tibetan appears to have *phan pa* corrupted to *sman pa* ("medicine," "healing"), which can easily occur in the *dbu med* script.
- n.-
1788 According to the Sanskrit *kumāra* and the Narthang and Lhasa *sku gzhan*. Degé has *sku gzhan* ("other body"). The Chinese has 太子 (*tai zi*), "the Crown Prince."
- n.-
1789 The Sanskrit here is *cakradhara*, literally, "wheel holder." The Chinese has the last two lines as 必當於此世界, 而作轉輪位 (*bi dang yu ci shi jie, er zuo zhuan lun wei*, "you definitely will assume the position of a cakravartin in this world").

- n.-
1790 From the Sanskrit *uddhura*. The Tibetan varies. Degé has *ye brngam*, Lhasa has *ye rngam*, Kangxi has *ye 'jam*, and Lithang and Choné have *yi dam*. The Chinese has 不作 (*bu zuo*, “are not engaged in”).
- n.-
1791 The Sanskrit is *kalyāṇasuhṛt*, a synonym for *kalyāṇamitra*. The Chinese translates from *kalyāṇamitra*.
- n.-
1792 According to the Tibetan. The Sanskrit has *kalyatāṃ* (“good”). The Chinese has “develop firm faith and utmost respect” to the *kalyāṇamitra* and/or the Dharma.
- n.-
1793 According to the Sanskrit *‘pariṇāyakeṣu*, which without the *saṃdhi* (euphonic combination) would be *aparīṇāyakeṣu*. The initial *a* is a negation, but the Tibetan omits the negation. The Chinese describes such beings as 孤獨者 (*gu du zhe*, “those who are alone,” a common translation of Skt. *anātha* and *anātha-bhūta*).
- n.-
1794 From the Sanskrit *niśākṣaya*. The Tibetan translates as *dgung sangs*. The Chinese has “on the day.”
- n.-
1795 According to the Tibetan *dga' rtse*. The Sanskrit has *cira* (“for a long time”). Neither is present in the Chinese.
- n.-
1796 According to the Sanskrit *ghana* and the Yongle and Kangxi *stug*. Degé has *sdug* (“pretty”). The Chinese has 妙華 (*miao hua*, “excellent,” “splendid,” or “beautiful”).
- n.-
1797 According to the Sanskrit *mahā*. Not present in the Tibetan or the Chinese.
- n.-
1798 From the Sanskrit *samabhāga*. Narthang and Lhasa have *rkyen du mnyam*. Yongle and Kangxi have *rkyan du mnyam*. Degé has *rgyan du mnyam* (“equal as adornments”). This line is not present in the Chinese.
- n.-
1799 The Tibetan here translates the Sanskrit *cāpodari* (“belly like a bow”) as *lto ba*, though the *Mahāvvyutpatti* translates this as *rked pa gzhu'i chang gzungs* (“a bow-handle waist”). It appears to describe the inward curve at the waist, as occurs in the design of certain bows at the midpoint where they are gripped. This line is not present in the Chinese.
- n.-
1800 According to the Sanskrit. The Tibetan *bzhong* (or *bzho*) *zhing dbab pa* is obscure.
- n.-
1801 According to the BHS *vyādhayaḥ* and the Chinese 患 (*huan*). The Tibetan has *gnas* (“place”) in error for *nad* (“illness”), which would have occurred during

copying by dictation in a time and place when *nad* and *gnas* had become near homonyms.

- n.-
1802 According to the Sanskrit *hitāni* and the Chinese 自利樂 (*zi li le*). The Tibetan has *smān* in error for *phan*, a mistake that can occur when transcribing from the *dbu med* script.
- n.-
1803 According to the Sanskrit *hita* and the Chinese 益眾生 (*yi zhong sheng*, “benefit beings”). The Tibetan has *smān* in error for *phan*, a mistake that can occur when transcribing from the *dbu med* script.
- n.-
1804 According to the Sanskrit *śuddha*. The Tibetan has *bdag* (“self”) in error for *dag*. In the Chinese, the third and fourth lines are reversed in order with variation in meaning: “Her mind is never agitated or wandering. She contemplates before she acts.” The analogy of Sumeru is omitted.
- n.-
1805 According to the Sanskrit *vaṃśa*. The Tibetan translates *vaṃśa* as *rigs* in the preceding sentence when used for buddhas, and as *rgyud* in this sentence when used for beings. The Chinese has the same term 種性 (*zhong xing*).
- n.-
1806 According to the Sanskrit *sthitatā*, the Chinese 堅固 (*jian gu*), and Yongle, Kangxi, Narthang, Urga, and Lhasa *brtan*. Degé has *bstan* (“teach”).
- n.-
1807 According to the Sanskrit *atyanta* and Yongle, Lithang, Kangxi, and Choné *ma lus*. Degé, Narthang, and Lhasa have *ma las*.
- n.-
1808 From the Sanskrit *vilaya*. The Tibetan translates as *zhu ba* according to its alternate meaning of “dissolve.” The Chinese has 焚 (*fen*, “burnt”).
- n.-
1809 According to the Sanskrit *agni* and the Chinese 火 (*huo*, “fire”). Not present in the Tibetan.
- n.-
1810 According to the BHS *paricūrnayeyuḥ*. Degé has *btags*; Narthang has *brtags*. The Chinese has 頂戴 (*ding dai*, “to wear something on one’s head”), referring to “accepting the crushing weight of the Cakravāla mountains on her head.”
- n.-
1811 According to the Sanskrit *atyanta* and Yongle, Lithang, Kangxi, and Choné *ma lus*. Degé, Narthang, and Lhasa have *ma las*. The Chinese has 常 (*chang*, “always”).
- n.-
1812 According to the Tibetan *khamṣ gsum kun tu*. The Sanskrit has *nṛloke* (“in the human world”). Not present in the Chinese.

- n.- According to the Tibetan *de bzhin gshegs pa* and the Chinese 如來 (*ru lai*). The Sanskrit has *sugata*.
- 1813
- n.- The Tibetan has *mdang sum* ("last night") as the time the goddess spoke to her. The Sanskrit has *adya* ("today") but also *niśāntare*, apparently as the "the women's quarters," the location where she was told this by the goddess.
- 1814
- Cleary and Carré do not give time or place for the prophecy, other than that "today" is when she would see the prince. The Chinese has 今 (*jin*, "today").
- n.- According to the Tibetan *rgyal ba*. The Sanskrit has *munīndra* ("lord of sages").
- 1815
- The Chinese has "tathāgata."
- n.- According to the Tibetan *dpal gyi 'od 'bar*. The present Sanskrit has *śrīgarbha-prabhā* ("glorious essence light"), translated into Chinese as 妙藏光明 (*miao zang guang ming*).
- 1816
- n.- According to the Sanskrit *dadyāmi* and Narthang *gsol*. Degé has *gsal*. The Chinese has (奉 *feng*, "give" in honorific form).
- 1817
- n.- According to the Tibetan *lus* and the Chinese 身 (*shen*). Sanskrit has *gātrāṇi* ("limbs").
- 1818
- n.- According to the Tibetan *mchog*. The Sanskrit has *garbha* ("center"). The Chinese has 端坐華臺上 (*duan zuo hua tai shang*, "sits upright with regal dignity on a lotus seat").
- 1819
- n.- According to the Tibetan *'gro ba rnam la*. The Sanskrit has *jineṣu* ("to the jinas"). The Chinese has 一切佛 (*yi qie fo*, "all the buddhas").
- 1820
- n.- From the Sanskrit *viprasanna*. The Tibetan has *gsal ba* ("clear"). The Chinese describes it as "free of all defilements like a great lake of the dragon."
- 1821
- n.- According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct being the other seven aspects of the path. This is not present in the Chinese.
- 1822
- According to the Sanskrit *parimocaka*, the Chinese 救 (*jiu*), and Urga's *grol ba*. Degé has *'grel ba*. Lithang and Choné have *'brel ba*.
- n.-
- 1823
- n.- According to the Sanskrit *naigama*. The Tibetan has *yul gyi mi* ("people of the land"). The Chinese list is shorter and does not include this.
- 1824
- n.- According to the Sanskrit and Yongle and Kangxi. Degé omits *ma* ("not").
- 1825
- The Chinese simply has "countless beings developed the aspiration for enlightenment."

- n.-
1826 According to the Tibetan *dbye ba*. The Sanskrit has *vinaya*. The Chinese has “had attained or accomplished.”
- n.-
1827 A reconstruction from the Tibetan *thams cad la dbang lus rab tu snang ba*. The present Sanskrit has *Sucandrakāyapratibhāsadhvajā*, which could have been translated as *zla ba bzang po lus rab tu snang ba'i rgyal mtshan*. The Chinese has 現一切世主身 (*xian yi qie shi zhu shen*), which can mean “appearance of the bodies of all lords of the worlds.”
- n.-
1828 According to the Sanskrit, the previous and subsequent mention of the buddha’s name in the Degé Tibetan, and the Lithang and Choné Kangyurs in this passage. The Chinese translates this as 寶華如來 (*bo hua ru lai*), “the Tathāgata Precious Flowers.” Degé omits *me tog* (*kusuma*). Kangxi has *me tak* and Yongle omits *'od*.
- n.-
1829 According to the Tibetan. The present Sanskrit states that their voices spread through all the buddha realms. The Chinese has “their names are heard/known throughout all the buddha realms.”
- n.-
1830 According to the Tibetan *rgyal po*. The Sanskrit and the Chinese appear to have omitted *rāja*.
- n.-
1831 In the Sanskrit this is preceded by a tathāgata named Raśmicandra, which appears to be a scribal corruption. Not present in the Chinese.
- n.-
1832 According to the Sanskrit *rāja*, Chinese 王 (*wang*), and Narthang and Lhasa *rgyal po*. Degé and others have *rgyan*.
- n.-
1833 *Anabhilāpya* literally means “indescribable” and in chapter 15 is said to be a specific number. The Chinese translates as 不可說 (*bu ke shuo*).
- n.-
1834 According to the Sanskrit *sattva* and the Chinese 眾生 (*zhong shen*). Degé omits “beings”: “When bodhisattvas see bodhisattva conduct.”
- n.-
1835 According to the Sanskrit and the Chinese and the subsequent mention of the number of realms. At this point the Tibetan has “a hundred thousand.”
- n.-
1836 From the Sanskrit *saṃjñā*. The Tibetan translates as *ming* (“names”). Cleary translates as “thoughts,” and Carré as *noms* (“names”). The Chinese translates as 名 (*ming*, “names”) but can carry the sense of naming as well as thoughts and concepts associated with naming.
- n.-
1837 In Sanskrit this is followed by “There appeared an ocean, without end or middle, of the ways of the great love of beings.”

- n.-
1838 According to the Sanskrit *saṃsthāna* and the Narthang and Lhasa *dbyibs*. Degé and others have *dbyings* in error for *dbyibs*. The Chinese has 現隨類身 (*xian sui lei shen*, “manifest bodies that accord with the types/classes of beings”).
- n.-
1839 From the Sanskrit *purī*. The Tibetan translates as *pho brang* (“palace”). The Chinese has 王都 (*wang du*, “royal capital”).
- n.-
1840 According to the Sanskrit and the Tibetan. The Chinese has 瓔珞 (*ying luo*, “jewelry made of precious stones”).
- n.-
1841 The Tibetan has *mdog* (literally, “color”) translating *varṇa*, which has multiple meanings, including “color,” “appearance,” “form,” and “shape.” The Chinese has 妙相莊嚴身 (*miao xiang zhuang yan shen*, “bodies adorned with excellent attributes”).
- n.-
1842 From the Sanskrit *vaśyā*. The Tibetan has the literal translation *de yi dbang gyur* (“under his power”). The Chinese has more elaborate and poetic descriptions of admiration.
- n.-
1843 According to the Sanskrit *dhātu*. The Tibetan has *dbyibs* (“shape”) in error for *dbyings*.
- n.-
1844 This line is not present in Yongle, Lithang, Kangxi, or Choné.
- n.-
1845 From the Sanskrit *vigraha*. The Tibetan translates as *lus*, which was used in the previous line to translate *śarīra* (“body,” “constituents”). For the second part of this verse, the Chinese has 種種體名號 (*zhong zhong ti ming hao*, “a variety of bodies with various names”) and 無邊種莊嚴 (*wu bian zhong zhuang yan*, “infinite kinds of display or adornment”).
- n.-
1846 This is followed in Sanskrit by *anuprāptum* (“follow”). The Chinese has “getting close to them, serving them, and making offerings to them.”
- n.-
1847 This is followed in the Sanskrit by *cāptuṃ* (“be acquainted with”).
- n.-
1848 The Sanskrit has “illusory forms and bodies” or “illusory form bodies.” The Chinese appears to translate this as two: 以如幻願而持佛身 (*yi ru huan yuan er chi fo shen*, “bodies from illusory prayers and blessings by the buddhas”) and 隨意生身 (*sui yi sheng shen*, “bodies born according to intention”).
- n.-
1849 This is followed in Sanskrit by *buddhādhiṣṭhānamanomayaśarīrāṇām* (“bodies consisting of mind that have been blessed by the buddhas”).
- n.-
1850 According to the Tibetan *mi zad pa* and the Chinese 不變壞 (*bu bian huai*), presumably translating *akṣaya*. Not present in the Sanskrit.

- n.-
1851 According to the Tibetan. The Sanskrit has *praticchādana* (“cover”). The Chinese has “to cover the city with good qualities.”
- n.-
1852 According to Degé and Stok Palace *bskyod*, perhaps translating *anukampana* as later in this sentence. The Sanskrit has *pratisyanda* (“moistening”). Lhasa has *bskyob* (“protect”). Yongle, Kangxi, Lithang, and Choné have *brgyan* (“adorn”). Cleary has “water.” Carré has “broaden.” Chinese has 寬廣 (*kuan guang*, “widen and broaden”).
- n.-
1853 According to the Sanskrit feminine instrumental case. The Tibetan has *phyir* (“in order to”). The Chinese has 悉捨所有隨應給施 (*xi she suo you sui ying ji shi*, “that is to abandon all possessions and give as the situation requires”).
- n.-
1854 From the Sanskrit *saṃprāpanatā*, the Yongle, Lithang, Kangxi, and Choné *bstabs*. and also Narthang, which has the scribal error *bltabs*. Degé and Stok have *bstan* (“reveal”).
- n.-
1855 According to the Sanskrit *para* and Yongle, Lithang, Kangxi, and Choné *phyir*. Degé and Stok Palace have *phyin*. The Chinese has “closely guard the city of the mind so that various harmful desires will not enter.”
- n.-
1856 According to the Tibetan *srog*, presumably translating from *hṛḍha*. The present Sanskrit has *drḍha* (“firm,” “strong”). The Chinese translates as 嚴肅 (*yan su*, “strict,” “stern”).
- n.-
1857 According to the Tibetan. The present Sanskrit appears to have one deity, with the other compound being a description rather than a name. Carré has two goddesses. Cleary has one goddess, while the Chinese has two.
- n.-
1858 According to the Tibetan and the Chinese. “Precious earrings” is not present in the Sanskrit.
- n.-
1859 According to the Sanskrit *prakṛti*, translated as 性 (*xing*) in the Chinese. Not present in the Tibetan.
- n.-
1860 According to the Tibetan *blo gros*, presumably translating *mati*. The present Sanskrit has *pai*, which appears to be a scribal error, as this name has already been given for a preceding eyesight. The Chinese has 普光明 (*pu guang ming*, “all-pervasive light”).
- n.-
1861 According to the Tibetan and the Chinese. The Sanskrit has two lights here, the first enabling the vision of the form bodies, the second called *complete light*, which enables the vision of the categories of the form bodies. The Chinese has 見佛平等不思議身 (*jian fo ping deng bu si yi shen*, “see the

undifferentiated, inconceivable bodies of the buddhas”), where
“inconceivable” can mean “an inconceivably large number” or “countless.”

- n.-
1862 According to the Tibetan *kha*. The Sanskrit has *sukha* (“bliss”), apparently in error for *mukha* (“mouth”). Not present in the Chinese.
- n.-
1863 The Sanskrit has “Excellent, Ārya, excellent!”
- n.-
1864 According to the Sanskrit *darśayitā*, the Chinese 教 (*jiao*), and the Yongle, Lithang, Kangxi, Narthang, and Choné *bstan*. Degé has *bsten* (“depend”). The Chinese omits “without error.”
- n.-
1865 According to the Tibetan, which has *smān yon* in error for *phan yon*.
- n.-
1866 From the Sanskrit *jagat*, translated into Tibetan as *’gro ba* (“beings”). Not present in the Chinese.
- n.-
1867 From the Sanskrit. The Tibetan appears to read “countless nets of jewels.” The Chinese could have either meaning.
- n.-
1868 According to the Sanskrit. The Tibetan omits “vajra.” The Chinese omits the adjective “shining.”
- n.-
1869 From the Sanskrit *vyūha*. The Tibetan has *rnam par phye ba* (“separated”), perhaps translating from *vivṛta*. The Chinese has 壁 (*bi*, “walls”).
- n.-
1870 According to the Sanskrit and the Chinese. The Tibetan has *’dzam bu chu rlung* (“Jambu River”), perhaps from a text that had *jāmbūnada*.
- n.-
1871 According to the Sanskrit *sarva*. “All” is not present in the Tibetan. A description of the base is not present in the Chinese.
- n.-
1872 From the Sanskrit *mukhadvāra*. The Tibetan has just *kha* (“mouth,” “opening”). The Chinese has 戶牖 (*hu you*, “doors and windows”).
- n.-
1873 From the Sanskrit *prayuktas*. Degé has *sbyangs* (“trained”), which is a possible translation of *prayukta*. Lhasa has *dpyangs* (“hung”). The Chinese accords with the Lhasa version.
- n.-
1874 According to the Tibetan *’byung ba* and the Chinese 出 (*chu*). The present Sanskrit has *prayuktaṃ*, possibly in error for *pramuktaṃ*. “Shining kings of precious jewels” is not present in the Chinese.
- n.-
1875 According to the Tibetan *’byung ba* and the Chinese 出 (*chu*). The present Sanskrit has *prayuktaṃ*, possibly in error for *pramuktaṃ*.

- n.-
1876 This assumes that *candradhvaja* is a synonym for *candrakānta*. The Chinese translates as 寶月幢 (*bao yue chuang*, “precious moon banner”).
- n.-
1877 This assumes that *śuddhagarbha* is here a synonym for *aśmagarbha*. The Chinese translates as 淨藏寶王 (*jing zang bao wang*, “pure essence king of jewels”).
- n.-
1878 This assumes that *ādityagarbha* is a synonym for *ravikānta*. The Chinese translates as 日藏摩尼 (*ri zang mo ni*, “sun essence precious jewels”).
- n.-
1879 According to the Sanskrit *yathāśaya* and the Chinese 隨心樂 (*sui xin le*). The Tibetan omits “according to their aspirations.”
- n.-
1880 According to the Sanskrit *sarvakāla* and the Narthang and Lhasa *dus thams cad*. Degé has *dus gsum thams cad* (“all three times”). The Chinese has 恆 (*heng*, “always”).
- n.-
1881 According to the Sanskrit *adhiṣṭhāna*, translated into Tibetan as *byin gyis rlob pa* (“blessed”). The Chinese translates as 無去色身 (*wu qu se shen*, “non-going form body”).
- n.-
1882 According to the Tibetan. The Sanskrit has “She had a form that engaged in all conducts within the world and was not real.” “Form body that engaged in all conducts” is not present in the Chinese.
- n.-
1883 According to the Tibetan. The Sanskrit has “She had a form that was properly obtained and was not false.” The Chinese has 非實色身, 得如實故 (*fei shi se shen, de ru shi gu*, “she had a non-real form body, because she understood reality ‘as it is’ ”).
- n.-
1884 According to the Tibetan. The Sanskrit has “She had a form that was perceived by the world and was unsurpassed.” The Chinese has 非虛色身, 隨世現故 (*fei xu se shen, sui shi xian gu*, “she had a non-false form body, because it appeared in accord with the perception of the world”).
- n.-
1885 According to the Sanskrit *sulakṣaṇa*. Omitted in the Tibetan. The Chinese has 一相色身, 無相為相故 (*yi xiang se shen, wu xiang wei xiang gu*, “she had a single-characteristic form body, because it had the characteristic of no characteristics”).
- n.-
1886 From the Sanskrit *adhiṣṭhāna* and the Chinese 現生 (*xian sheng*). The Tibetan translates according to an alternative meaning as *byin gyi rlob pa* (“empowered,” “blessed”).

According to the Sanskrit *pratīkṣaṇa*. Omitted in the Tibetan and the Chinese.

- n.-
1887 From the Sanskrit *adhiṣṭhāna*. The Tibetan translates according to an alternative meaning as *byin gyi rlabs* (“empowered,” “blessed”).
- n.-
1888 From the Sanskrit *adhiṣṭhāna*. The Tibetan translates according to an alternative meaning as *byin gyi ma brlabs* (“not empowered,” “not blessed”).
- n.-
1889
- n.-
1890 From the Tibetan *ma byung ba*. The Sanskrit has *asaṃvṛta* (“unobscured,” “unconcealed”). The Chinese has 無生 (*wu sheng*, “not born”).
- n.-
1891 According to the Sanskrit *cetana*, the Chinese 心 (*xin*), and the Narthang and Lhasa *sems*. Degé has *sems can* (“beings”).
- n.-
1892 According to the Tibetan *gcig*, presumably translating from a manuscript that had *eka*. The present Sanskrit has *aneka* (“many”). Cleary has “various names.” Carré has *les noms de tous les bodhisattvas* (“the names of all the bodhisattvas”), as in the Chinese 一切菩薩名號 (*yi qie pu sa ming hao*).
- n.-
1893 From the Sanskrit *mukha*, translated into Tibetan according to the alternative meaning of *sgo* (“door”). Not present in the Chinese.
- n.-
1894 In the present Sanskrit the order is “Aninema, Anineta.”
- n.-
1895 According to the Tibetan *shing gi rgyal po* and the Chinese 樹王佛 (*shu wang fo*). Not present in the Sanskrit.
- n.-
1896 According to the Tibetan *mchog gi dpal*. Not present in the Sanskrit.
- n.-
1897 According to the Tibetan *rdo rje blo gros*. Not present in the Sanskrit. This might be 堅固慧佛 (*jian gu hui fo*) in the Chinese.
- n.-
1898 According to the Sanskrit. Apparently omitted in the Tibetan. This might be 大自在佛 (*da zi zai fo*) in the Chinese.
- n.-
1899 According to the Sanskrit. The Tibetan has *dbang du gyur pa'i* (conjoining it with the next name) in error for *dbang du gyur pa*. This might be 自在佛 (*zi zai fo*) in the Chinese.
- n.-
1900 According to the Sanskrit. Apparently omitted in the Tibetan. This might be 師子出現佛 (*shi zi chu xian fo*) in the Chinese.
- n.-
1901 According to the Tibetan *sa'i bdag po*. The present Sanskrit has *bhūmimati*. This might be 大地王佛 (*da di wang fo*) in the Chinese.
- n.-
1902 According to the Tibetan *dpag tu med pa*. The present Sanskrit has *asita* in error for *amita*. The Chinese 無量光佛 (*wu liang guang fo*, “Amitāyus,” an alternate name for Amitābha) reappears later in the list.

- n.-
1903 According to the Tibetan *blo gros rdo rje*. The present Sanskrit has “Vajramati.” It was translated into Chinese as 金剛慧 (*jin gang hui*).
- n.-
1904 According to the Tibetan *chu lha'i spyan*. Narthang and Lhasa have *chu lha'i rgyan*. The present Sanskrit has *Karuṇāvṛkṣa*. The Chinese has 水天德佛 (*shui tian de fo*), presumably translating from *Varuṇa-guna*.
- n.-
1905 According to the Tibetan. The present Sanskrit has *Akampitasāgara*. This might be 大地王佛 (*da di wang fo*) in the Chinese.
- n.-
1906 According to the Tibetan and the Chinese 不思議功德光佛 (*bu si yi gong de guang fo*). The present Sanskrit has *Acintya-guṇa*.
- n.-
1907 According to the Tibetan *lus mi snang bar ma byas pa* (“not made the body invisible”). The Sanskrit reads *antardhitakāya* (“invisible body”). Cleary has “come invisibly.” Neither is present in Carré or the Chinese.
- n.-
1908 According to one meaning of the Sanskrit *saṃbheda* and the Lhasa *'dres*. Narthang has *'das* (“passed beyond”) and Degé has *'dren* (“bring”). The Chinese has 普照法界 (*pu zhao fa jie*, “illuminating universally the realm of phenomena”).
- n.-
1909 According to the Tibetan. The Sanskrit reads “attaining no location.” The Chinese has 無依無上 (*wu yi wu shang*), which can be a stylized expression of “without basis to fix on or to be fixed on.”
- n.-
1910 According to the Tibetan. The Sanskrit has “stainless without location.” The Chinese accords with the Sanskrit.
- n.-
1911 According to the Sanskrit, Degé, and Stok Palace. Yongle, Lithang, Kangxi, and Choné have *ṭa*.
- n.-
1912 According to the Degé, Stok Palace, and the standard Arapacana alphabet from *The Perfection of Wisdom in Twenty-Five Thousand Lines* (*Pañcaviṃśati-sāhasrikāprajñāpāramitā*). The Sanskrit has *sa*. Yongle, Lithang, Kangxi, and Choné have *śa*.
- n.-
1913 According to the Tibetan. The Sanskrit has “differentiated heap.”
- n.-
1914 According to the Degé, Stok Palace, and the standard Arapacana alphabet. Sanskrit has *sa*. Yongle, Lithang, Kangxi, and Choné have *śta*.
- n.-
1915 According to the Tibetan and the standard Arapacana alphabet. Sanskrit has *ṣa*.

- n.-
1916 According to the Tibetan and the Sanskrit. *The Perfection of Wisdom Sūtra* (see Padmakara Translation Group, 9.44) version has *stha*.
- n.-
1917 According to the Degé (*śva*) and the Sanskrit. *The Perfection of Wisdom Sūtra* (9.44) version has *śva*. Yongle, Kangxi, Narthang, and Stok Palace have *sba* as transliteration of *śva*.
- n.-
1918 According to the Sanskrit, *The Perfection of Wisdom Sūtra* (9.44), Narthang, Lhasa, and Stok Palace. Degé has *kśa*.
- n.-
1919 According to the Tibetan, presumably translating from *garbha*. The present Sanskrit has *prabha* (“light”).
- n.-
1920 According to the Tibetan and the Sanskrit. *The Perfection of Wisdom* (9.44) version is *jñā*.
- n.-
1921 According to the Tibetan. The Sanskrit has “the gateway to perceiving the origin of the world.” The Chinese has (*shi jian zhi hui men*, “gateways to the wisdom/knowledge of the world”).
- n.-
1922 According to the Tibetan. The Sanskrit has *rtha* (the online Vaidya transcription has the error *tha*). *The Perfection of Wisdom* (9.44) version is *rta* and the next letter is *ha*, which is not listed in this sūtra in Tibetan, Sanskrit, or Chinese. The Chinese has the transcription 曷多羅 (*he duo luo*), which may have integrated *ha*.
- n.-
1923 According to the Tibetan, presumably translating from *upāya*. The Sanskrit has *garbha* (“essence”). The Chinese has 方便藏 (*fang bian zang*, “treasury, or essence of, methods”).
- n.-
1924 According to Degé, Stok Palace, Sanskrit, and *The Perfection of Wisdom* (9.44). Yongle, Lithang, Kangxi, and Choné have *hā*.
- n.-
1925 According to the Tibetan. “Ocean” is not present in the Sanskrit or the Chinese.
- n.-
1926 According to the Sanskrit, the Chinese, and *The Perfection of Wisdom* (9.44). The Tibetan has *yas*.
- n.-
1927 According to Degé and Stok Palace. The Sanskrit and *The Perfection of Wisdom* (9.44) have *ṭha*. Yongle, Lithang, Kangxi, and Choné have *ta*.
- n.-
1928 According to the Sanskrit, Chinese, Narthang, Lhasa, and Stok Palace. Degé has *na*.

- n.-
1929 According to the Degé. The Sanskrit and *The Perfection of Wisdom* (9.44) have *pha*. Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa, and Stok Palace have *spa*.
- n.-
1930 According to *The Perfection of Wisdom* (9.44) and the Sanskrit (online Vaidya transcription has *sya* in error for *ysa*). The Tibetan has *yma*, which appears to be a scribal error.
- n.-
1931 According to Degé and Stok Palace. The Sanskrit and *The Perfection of Wisdom* (9.44) have *ta*. Yongle, Lithang, Kangxi, and Choné have *tha*.
- n.-
1932 According to the Sanskrit and *The Perfection of Wisdom* (9.44). The Tibetan has *dha*, which already occurred earlier in the list.
- n.-
1933 According to the Sanskrit *aśmagarbha* and the Chinese 碑磔 (*che qu*). Not present in the Tibetan.
- n.-
1934 According to the Sanskrit *rāṣṭra* and Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa, and Stok Palace, which have *kham*s. Degé has *khang pa* ("house").
- n.-
1935 From the Sanskrit *mṛgacakra*. The Tibetan translates as *ri dags dang 'khor lo* ("wild animals and wheels"). The Chinese has "astrology, geography, and the sounds of birds and beasts."
- n.-
1936 From the BHS *dhandāyitva* (*dhaṃdhāyitva* in the present Sanskrit) and the Chinese 頑鈍 (*wan dun*). The Tibetan translates obscurely as *'khor ba*.
- n.-
1937 According to the Tibetan *thogs pa myed pa*. The Sanskrit is *adhiṣṭhāna*, which has a number of meanings and is usually translated into Tibetan as *byin rlabs*, which itself is usually translated from Tibetan as "blessing." The Chinese has 無盡 (*wu jin*, "inexhaustible," "limitless," "unending").
- n.-
1938 According to the Sanskrit *vidyut*. Translated into Tibetan as *snang ba* ("radiance," "light"). The Chinese translates the last three descriptions as two: 智慧光明 (*zhi hui guang ming*, "luminosity of wisdom") and 速疾神通 (*su ji shen tong*, "instantaneous attainment of miraculous powers").
- n.-
1939 According to the Tibetan *rnam par dag pa* and the Chinese 清淨 (*qing jing*). "Pure" is not present in the Sanskrit.
- n.-
1940 According to the Tibetan *rnam par dag pa* and the Chinese 清淨 (*qing jing*). "Pure" is not present in the Sanskrit.

- n.- According to the Sanskrit and the Chinese. Either the past or present is
absent from the Tibetan.
- 1941 n.- According to the Tibetan 'gro ba. The Sanskrit has *dharma* ("phenomena").
n.- The Chinese has 世間 (*shi jian*, "worlds," "realms").
1942
- n.- According to the Sanskrit *māyā* and the Yongle and Kangxi *sgyu ma*. Degé has
1943 *rgyu* ("cause"). Neither is present in the Chinese.
- n.- According to the Tibetan *chos* and the Chinese 法 (*fa*). The Sanskrit has
1944 *trāidhātuka* ("the three realms").
- n.- According to the Sanskrit *māyā*. The Tibetan has *rgyu* ("cause") in error for
1945 *sgyu ma*. The Chinese has 我見 (*wo jian*, "perception of self") and continues
with "and various illusory conditions."
- n.- According to the Tibetan *phyin ci log gi sgyu ma*. The Sanskrit differs in this
1946 passage in terms of the causes applied to the various sights. The Chinese has
我見 (*wo jian*, "perception of self"), which refers to erroneous views more
broadly.
- n.- According to the Sanskrit *māyā*. The Tibetan has *rgyu* ("cause") in error for
1947 *sgyu ma*. Neither is present in the Chinese.
- n.- According to the Sanskrit *māyā*. The Tibetan has *rgyu* ("cause") in error for
1948 *sgyu ma*. Yongle and Kangxi have *sgyu*. The Chinese has "they arise from the
ignorance of erroneous..."
- n.- According to the Sanskrit *māyā*. The Tibetan has *rgyu* ("cause") in error for
1949 *sgyu ma*. Neither is present in the Chinese.
- n.- According to the Sanskrit *dr̥ḍhīkaraṇa*, the Chinese 堅固 (*jian gu*), and Degé
1950 *brtan par bya ba*. Lithang, Narthang, Choné, and Lhasa have the error *bstan*
("teach").
- n.- "Conduct" here translated from *carita*. This is translated in the Chinese as 修
1951 行 (*xiu xing*). Not present in the Tibetan.
- n.- Degé has the incorrect block print page on the reverse of this folio. It is a
1952 repeat of *kha* 280.b from *The Ten Bhūmi Sūtra* (*Daśabhūmika Sūtra*
<https://read.84000.co/translation/toh44-31.html#UT22084-036-002-1677>). The
page order has been emended in the Degé reader.
- n.- According to the Tibetan. The Sanskrit has just "ways." The Chinese has 巧
1953 迴向 (*qiao hui xiang*, "skillful dedication").

- n.-
1954 According to the Tibetan *dbye*. The Sanskrit has “purify,” which is translated into Chinese as 清淨 (*qing jing*).
- n.-
1955 According to the Sanskrit *bodhisattvena*. The Tibetan has *pa'i* apparently in error for *dpas*, which soon commences in the Tibetan list. In the Chinese, “bodhisattva” becomes a noun-adjective, i.e., “obtain the bodhisattva clouds of the Dharma.”
- n.-
1956 According to the Sanskrit *bodhisattvena*. The Tibetan has *pa'i* apparently in error for *dpas*, which soon commences in the Tibetan list.
- n.-
1957 According to the Sanskrit *bodhisattvena* and Degé. Lithang and Choné have *dpa'i*, Yongle has *dpa's*, and Kangxi has *dpa'is*.
- n.-
1958 Degé has the incorrect block print page on the reverse of this folio. It is from further on in the sūtra, at the beginning of the twentieth fascicle [B20] in chapter 54. The page order has been emended in the Degé reader.
- n.-
1959 According to the Tibetan and the Chinese. The Sanskrit has *bodhi*. “Pure” is not present in the Chinese.
- n.-
1960 According to the Tibetan and the Chinese. The Sanskrit has “to the ocean of.”
- n.-
1961 According to the Tibetan. The Sanskrit has “the elevated, special faith of the bodhisattvas.” The Chinese appears to interpret it as “Hearing all supreme Dharmas of the bodhisattvas.”
- n.-
1962 According to the Tibetan. The Sanskrit has “appearances of qualities.” The Chinese has “Reaching all islands of precious Dharmas of the bodhisattvas.”
- n.-
1963 According to the Tibetan *yan lag* and the Chinese 分 (*fen*). The Sanskrit (BHS) has *adhipati* (“dominance”).
- n.-
1964 According to the Sanskrit. The Tibetan has a double negative: “do not enter the faultlessness of.” The Chinese has 超越二乘地 (*chao yue er sheng di*, “transcend the level of the two yānas”).
- n.-
1965 According to the BHS *vibhajitāra*, translated into Tibetan as *rnam par 'byed pa*. The Chinese has “cause the attainment of all types of patience.”
- n.-
1966 According to the Sanskrit *nirahamkāra* and the Chinese 憍慢 (*jiao man*). The Tibetan apparently has an error *dus* (“time”).
- n.-
1967 According to the Sanskrit *antevāsi*. The Tibetan translates as the obscure *mtshan bu*. This analogy is not present in the Chinese.

- n.-
1968 According to the Sanskrit *suputra*. The Tibetan has *mdzangs*, which usually means “a wise person.” The Chinese translates as 孝子 (*xiao zi*, “filial son”).
- n.-
1969 The Sanskrit is the synonym *bhujaga* (“serpent”). The Chinese has 龍王 (*long wang*, “dragon king”).
- n.-
1970 According to the Sanskrit *viśodhayanti*. The Tibetan has *spyod* (“conduct”) in error for *sbyong*. The Chinese has “purify ... bodhisattva powers.”
- n.-
1971 From the BHS *pariṇāmana*, translated into Tibetan as *sngo ba* (“dedicated”). The Chinese also translates as “dedication” 迴向 (*hui xiang*).
- n.-
1972 From the BHS *āyadvāra*. The Tibetan has *skye mched*, presumably translating from a manuscript that had the error *āyatana*.
- n.-
1973 According to the Tibetan *yul*, presumably translating from a manuscript that had *viṣaya*. The present Sanskrit has *viṣama* (“injurious,” “bad”). The Chinese concurs with the Tibetan.
- n.-
1974 According to the Sanskrit. The Tibetan and the Chinese do not have “benefiting.”
- n.-
1975 According to the Sanskrit *praiśodhayan*. The Tibetan has *rgyas* (“increased”). The Chinese has “generated.”
- n.-
1976 The Tibetan interprets the compound as meaning “the lower realms of the five classes of beings.” The Chinese does not have “lower realms.”
- n.-
1977 According to the Sanskrit *parigraha*. The Tibetan translates as *yongs su bsdu ba* (“gathering”). The Chinese has 成就 (*cheng jiu*, “accomplishing”).
- n.-
1978 According to the Tibetan. “Wisdom” is not present in the Tibetan. The Chinese has “wisdom body.”
- n.-
1979 Literally, “teachers.” The Tibetan has *ston pa*. The Sanskrit has *śāstri*. The Chinese has 大師 (*da shi*).
- n.-
1980 According to the Tibetan. This clause and part of the preceding clause are not present in the Sanskrit. The Chinese concurs with the Tibetan.
- n.-
1981 According to the Sanskrit and the Chinese. The manuscript that the Tibetan was translated from appears to have omitted part of this sentence.
- n.-
1982 According to the Tibetan *de bzhin nyid*, presumably translating from *tathātā*. Present Sanskrit has *tathāgata*, translated as 如來 (*ru lai*) in Chinese.

- n.-
1983 According to the Sanskrit and the Chinese. The Tibetan conjoins this and the preceding birthlessness into one.
- n.-
1984 According to the Tibetan *bsngo ba* and the Chinese 迴向 (*hui xiang*). The BHS *pariṇāma* can mean literally “transformation” as well as “development” and “ripening.”
- n.-
1985 In accordance with the Sanskrit *uccheda ... vigata*, the Chinese 斷見 (*duan jian*), and the Degé and other Kangyurs’ *chad med*. Narthang, Lhasa, and Stok Palace have the error *tshad med* (“limitless”).
- n.-
1986 In accordance with the Sanskrit *śāśvata*, the Chinese 常見 (*chang jian*), and the Yongle, Lithang, Kangxi, Narthang, Choné, and Stok Palace *rtag pa*. Degé has the error *rtog pa* (“thought”).
- n.-
1987 According to the Tibetan. Both Suzuki and the online Sanskrit canon transcription (Vaidya) have the error of a double repetition of a corrupted addition: *samyak-kriyādr̥ṣṭivigatena*. The Chinese has 離無因見, 知正因故 (*li wu yin jian, zhi zheng yin gu*, “free from the view of non-causality, because of knowing the direct cause”).
- n.-
1988 According to the Tibetan. A part of this quality and the next are missing from the Sanskrit. The Chinese has 離顛倒見, 知如實理故 (*li dian dao jian, zhi ru shi li gu*, “free from erroneous views, because of knowing the true nature [of all phenomena]”).
- n.-
1989 According to the Tibetan *gzugs brnyan*, presumably translating *pratibhāsa* or *pratibimba*. The Sanskrit has *pratiṣṭhā* (“established”). Carré has *reflets*. The Chinese has 影像 (*ying xiang*, “reflected images”).
- n.-
1990 According to the Tibetan *skye ba dang 'jig pa'i lta ba dang bral ba* (*'jig pa'i lta ba dang bral ba* is missing from Yongle, Lithang, Kangxi, and Choné). The Chinese 離有無見 (*li you wu jian*, “free of the views of existence and nonexistence” or “being and nonbeing”).
- n.-
1991 According to the Lithang and Choné *kyi*. Degé and others have *kyis*, which is probably the original interpretation of the Sanskrit compound.
- n.-
1992 According to the Tibetan *gzugs brnyan*, presumably translating *pratibhāsa*, and the Chinese (Carré has *reflets*). The Sanskrit has *pratiṣṭhā* (“established”).
- n.-
1993 The Sanskrit here repeats the sentence about a reflection using other words. There is no repetition in the Chinese.

- The Sanskrit has “kleśas and conceptions.” The Chinese has just “conceptions.”
- n.- 1994 According to the Sanskrit *tṛṣṇā*, the Chinese 愛 (*ai*), and Yongle, Kangxi, Narthang, Urga, Lhasa, and Stok Palace *sred*. Degé has *srid* (“becoming,” “existence”).
- n.- 1995
- n.- 1996 According to the Sanskrit *patha* and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *lam*. Degé has *las* (“action”). The Chinese has just “the four māras.”
- n.- 1997 Given in the short form Sanskrit *maitra*, translated into Chinese as 慈氏 (*ci shi*), and in the short Tibetan form *bshes gnyen*.
- n.- 1998 The Sanskrit and the Chinese translate as “has pure realization.”
- n.- 1999 According to the Sanskrit *dama* and the Yongle, Lithang, Kangxi and Choné *dul*. The Chinese has 戒 (*jie*), from *śīla*, and lists the six perfections together in one line.
- n.- 2000 The Sanskrit has “skandhas, and thus āyatanas and beings.” The Chinese has “who are able to observe / meditate on skandhas, āyatanas, dhātus, and dependent origination without falling into peace.”
- n.- 2001 The Sanskrit has “thoughts of beings.” The Chinese has simply “beings.”
- n.- 2002 According to the Sanskrit *niketavigatā aniketacārī*. The Tibetan (including Stok Palace) appears to have inadvertently repeated *dn̄gos* from the previous sentence instead of *gn̄as*, perhaps very early in the scribal transmission. This line appears to be absent in the Chinese.
- n.- 2003 According to the Sanskrit *parimocayanti* and Urga and Lhasa ‘*grol*. Degé and others have ‘*grel* (“explain”). The Chinese has “developed vast compassion, and eradicate all of them with the medicine of wisdom.”
- n.- 2004 Sanskrit has *śoka* (“misery”), translated as 優迫 (*you po*) in the Chinese.
- n.- 2005 According to the Sanskrit *mṛtyusamudra*. The Tibetan has the apparently meaningless *tsham*. The Chinese has 有海 (*you hai*, “ocean of existences”).
- n.- 2006 According to the Sanskrit *kaivarta* and the Chinese 漁人 (*yu ren*). Carré has *pêcheurs*. Cleary has “fishers.” The Tibetan repeats *mnyan pa* (“mariner”) from the previous verse.

- n.-
2007 According to the Tibetan *mchog*. The Sanskrit has *śuddha* (“pure”). The Chinese has 菩提妙寶心 (*pu ti miao bao xin*, “supreme, precious bodhicitta”).
- n.-
2008 According to the Tibetan *chen*, presumably translating from *mahā*. The present Sanskrit has *saha* (“together with”). The Chinese has 智海人 (*zhi hai ren*, “persons with oceans of wisdom”).
- n.-
2009 According to the Sanskrit. The Tibetan has the genitive “of.” The Chinese has “making offerings to oceans of tathāgatas.”
- n.-
2010 According to the Tibetan *dran pa*, presumably translating from *smṛti*. The present Sanskrit has *mati* (“intelligence,” “understanding”) in accord with the Chinese 正知 (*zheng zhi*).
- n.-
2011 According to the Tibetan *thams cad*, presumably translating *sarva*. The present Sanskrit has *sattva* (“beings”).
- n.-
2012 According to the Sanskrit *amalīna*. The Tibetan translates as *zhum med pa* (“not disheartened”). The Chinese has 不退 (*bu tui*, “non-retrogressive”).
- n.-
2013 According to the Sanskrit *mārga* and the Chinese 正道 (*zheng dao*, “correct path”). The Tibetan translates as *phyogs* (“direction”). The third and fourth lines are reversed in order in the Chinese.
- n.-
2014 According to the Tibetan. The Sanskrit has “they are guides who give me happiness.”
- n.-
2015 According to the Sanskrit *sevate*. The Tibetan translates as *sten* (“rely on”). The Chinese translates this line as 謙下求知識 (*qian xia qiu zhi shi*, “With humility he seeks out the kalyāṇamitras”).
- n.-
2016 According to the Sanskrit *svāśrayam* and the Yongle *bdag gi*. Degé and others have *bdag gis*. The Chinese has 永離世間身 (*yong li shi jian shen*, “when his body leaves this world permanently”).
- n.-
2017 According to the Sanskrit *karṇadhāra* and the Chinese 船師 (*chuan shi*). Usually translated as *gdongs pa ’dzin pa*, here the Tibetan appears to have *skye ba ’dzin* in error for *skya ba ’dzin*.
- n.-
2018 According to the Tibetan, presumably translating from Sanskrit that contains something like *maitrānandasamādhī*. The present Sanskrit has *maitracandana-samāna* (“universal affectionate frankincense”).
- n.-
2019 According to the Sanskrit and the Narthang and Lhasa *po*. Degé has the genitive *po’i* (“stains of the pure essence”). The Chinese has “the wick of

faith and oil of compassion” and appears to omit “a pure essence.”

- n.-
2020 Degé and Stok Palace have *mar mer*. Lithang and Choné have *ma ma*. Yongle and Kangxi have *mar me*.
- n.-
2021 Degé has *sko*. Yongle, Kangxi, Lithang, and Choné have the error *sku* (“body”).
- n.-
2022 Degé has *rdol pa*. Yongle and Lhasa have *rdos*. Lithang, Kangxi, and Choné have *rdul*. Narthang and Stok Palace have *dros*. Urga has *brdos*.
- n.-
2023 Degé has *'khregs*. Yongle has *'khrags*. Lithang, Kangxi, and Choné have *'khrungs*. Narthang, Lhasa, and Stok Palace have *mkhregs*.
- n.-
2024 According to the Tibetan. The BHS is *buddhagarbhu ayu saṃpravardhate* (“develops in the womb of the buddha”). The Chinese has 長於如來藏 (*zhang yu ru lai zang*, “grow from *tathāgatarbha*”).
- n.-
2025 In the online version of the Sanskrit (Vaidya) this verse is also given the number 96, and therefore from this point on the numbers do not match. The Chinese does not number the verses.
- n.-
2026 According to the Sanskrit *tṛṣṇa* and the Chinese 愛欲 (*ai yu*). The Tibetan has *srid pa* in error for *sred pa*. Verses 101 and 102 are condensed into one with some modification in the Chinese.
- n.-
2027 The Tibetan switches to a direct address of second-person verbs from this point, but the Sanskrit continues to refer to Sudhana in the third person in this and the following verse, only then switching to second person.
- n.-
2028 According to the Tibetan *mkhas pa*. The Sanskrit has *sūrata* (“compassionate one”). The Chinese has instead 汝行極調柔 (*ru xing ji tiao rou*, “your conduct is extremely gentle and pliant”).
- n.-
2029 According to the Sanskrit *śraddha*. The Tibetan has the error *dag* for *dad*. The Chinese translates the verse as 汝心甚清淨 (*ru xin shen qing jing*, “your mind/motivation is very pure”).
- n.-
2030 Degé has *'grel* in error for *'grol*.
- n.-
2031 According to the Sanskrit *pañcagaṇḍagati gaṇḍa*, which in BHS can mean “sections,” “parts of a whole.” *Pañcagaṇḍaka* is a standard BHS term for the “five divisions of existence.” The Tibetan translates *gaṇḍa* as *shu ba* (“blister,”), which is one of the numerous diverse meanings of the Sanskrit, Pali, and therefore, presumably, also BHS. It is not present in the Chinese.

- n.-
2032 According to the Sanskrit *dvara* and the Chinese 門 (*men*). The Tibetan has *lam* ("path"), which does not seem to fit here.
- n.-
2033 According to the Sanskrit *dvara*. The Tibetan has *lam* ("paths"), which does not seem to fit here. In the Chinese the third line is split into two: "You will show the door to liberation. You will let all beings enter."
- n.-
2034 According to the Sanskrit prefix *sudur*, the Chinese 難 (*nan*), and the Yongle, Lithang, Kangxi, Narthang, Lhasa, and Stok Palace *dka'*. Degé has the error *dga'* ("joy").
- n.-
2035 According to the Sanskrit. The Tibetan has the genitive *kyi*, apparently in error for the instrumental *kyis*. The first two lines are translated in the Chinese as "All bodhisattva conducts are for the purpose of guiding beings."
- n.-
2036 According to the Tibetan. The Sanskrit has "you will be equal to the unequaled bodhisattvas."
- n.-
2037 According to the Sanskrit *priyā*, the Chinese, and the Narthang, Lhasa, Choné, and Stok Palace *dga'*. Degé has *dka'* ("difficult"). The Sanskrit *priyā* is translated alternatively as 敬慕 (*jing mu*, "admire").
- n.-
2038 According to the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace 'jigs. Urga has the error 'jig ("destroy"). Degé has the error 'jug ("enter"). The Tibetan appears to be translating from a manuscript that had *bhaya*. The present Sanskrit has *maya* ("composed of") and no negative. Carré has *ne point douter de lui* ("have no doubt in him"). Cleary has "one will be serving the Friends thereby." The Chinese has 疑惑 (*yi huo*, "doubts").
- n.-
2039 From this point on, the Chinese appears to be in prose, while the Sanskrit and the Tibetan present the same matter in eight verses before turning to prose.
- n.-
2040 According to the Tibetan 'jam *dpal*. The present Sanskrit uses his alternate name Mañjuhoṣa (normally translated into Tibetan as 'jam *dbyangs*).
- n.-
2041 According to the Tibetan. The Sanskrit omits "of all the lords of the world."
- n.-
2042 According to the Tibetan, "ocean" presumably translating from a manuscript that had *jala* ("water"). The Sanskrit has "draws in (*ākarṣita*) beings to be guided with the net (*jāla*) of methods." The verb "wash" is according to the Degé, etc., *bshad*, presumably translating *kṣālita*. Yongle, Lithang, Kangxi, and Choné have *bshad pa* ("teach," "explain"). It is uncertain what would have been instead of *ākarṣita*, perhaps *tena kṣālita* ("wash by him") instead of

tenākaraṣita. The Chinese has 布調伏一切眾生網 (*bu tiao fu yi qie zhong sheng wang*, “cast the net to guide all beings”).

- n.-
2043 According to the Tibetan and the Chinese. The Sanskrit omits “gathering.”
- n.-
2044 According to the Tibetan *bslu*. The Chinese translates as 負 (*fu*, “fail”). The Sanskrit does not have this verb and reads, “May I not be cut off from the Buddha, Dharma, and Saṅgha.” Therefore the next verb, “make empty,” is applied to both the buddhas and the bodhisattvas. The Chinese is the same as the Sanskrit in “May I not be cut off.”
- n.-
2045 According to the Tibetan. The Sanskrit and the Chinese do not have “and beings.”
- n.-
2046 According to the Tibetan. The BHS is *prāhāṇa* (“escape”). The Chinese is similar to the Sanskrit, stating that he wishes to give teachings to those imprisoned in existences so that they can escape.
- n.-
2047 According to the Sanskrit *bhavadākāraśāvaruddhānāṃ*. Degé and Stok Palace have *srid pa'i btson ras 'khor ba rnams*. Yongle, Lithang, and Narthang have *rar* instead of *ras*.
- n.-
2048 From the Sanskrit *śrama*. The Tibetan translates as *nyon mongs* (usually the equivalent of *kleśa* but can mean “distress” in general). The Chinese has 如是 (*ru shi*, “like this,” “accordingly”) for this and all other actions described in this section.
- n.-
2049 According to the Tibetan. The Sanskrit has just *sattva* (“beings”). The Chinese has 生長一切菩薩故 (*sheng zhang yi qie pu sa gu*, “because she gives birth to and nurtures all bodhisattvas”).
- n.-
2050 According to the Sanskrit *mahāmeru* and Yongle, Lithang, Kangxi, Choné, Narthang, Lhasa, and Stok Palace *ri chen po*. Degé has *rin po che* (“jewel”). The Chinese has just “Meru.”
- n.-
2051 According to the Tibetan. The Sanskrit and the Chinese have “desire.”
- n.-
2052 According to the Sanskrit *haṃsalakṣaṇa*. A kind of waterproof clothing. Degé has *dang* (“and”) in error for *ngang* (“goose”). Stok Palace has *rang* (“self”) in error for *ngang*. The Chinese has “goose-feather.”
- n.-
2053 According to the Sanskrit *viśodhanatā*. The Tibetan has *spyod* in error for *sbyong*. The Chinese has 治 (*zhi*), an abbreviated translation for “purify.”
- The Sanskrit has “qualities and wisdom.” The Chinese has just “qualities.”

- n.-
2054 According to the Sanskrit *samantapāsāḍikā*. Degé has 'khor ba'i snying (which would seem to be "heart of saṃsāra"). Stok Palace has 'khor ba'i rnyi ("snare of saṃsāra" but more likely intended to mean "encircling snare"). Cleary has n.-
2055 "all-encompassing net." Carré has *grand filet* ("great net"). The Chinese has 大網 (*da wang*, "great net").
- n.-
2056 According to the Tibetan. This sentence is not present in the Sanskrit. The Chinese has "those who dwell in the abyss of existences."
- n.-
2057 According to the Sanskrit *agada*, which can also mean an antidote. The Tibetan translates as *dug sman* ("poison medicine"). The Chinese has 阿伽陀藥 (*a qie tuo yao*), transcribing the pronunciation of *agada*.
- n.-
2058 The Sanskrit *yāmabherī* could mean the drum that signals any of the periods of the day, but the meaning is clearly that of dawn. Degé and Stok Palace have *mtho ras*, which has no apparent meaning. Lhasa has *mtho ris* ("higher existences"). Here the translation follows Narthang and Urga, which have *tho rangs*. The Chinese translates as 更漏鼓 (*gen lou gu*, "water clock drum"), with the drum being part of a traditional clock, beaten three times at dawn or when the night ends.
- n.-
2059 From the Sanskrit *jihmīkaraṇa*, translated into Chinese as 映奪 (*ying duo*). The Tibetan translates as *zil du brlag*, where *brlag* does not in this case mean "destroy."
- n.-
2060 According to the Sanskrit and the Chinese 有為善 (*you wei shan*). The Tibetan has "noncomposite and composite," which is evidently an error.
- n.-
2061 According to the Tibetan *dbyig*. The Sanskrit has *citta* ("mind," "motivation"). Cleary has "motivation." Carré has *joyau extraordinaire* ("extraordinary jewel"), which is a possible translation of *dbyig*. The Chinese has 妙寶 (*miao bao*), "excellent jewel."
- n.-
2062 According to the Tibetan *rgan pa*, perhaps from a manuscript that had *jyeṣṭha* or *śreṣṭha*. The Sanskrit has *buddhi* ("intelligence," "discernment," etc.). Cleary has "understanding." Carré has *ce qu'il y a de meilleur* ("that which is best"), perhaps from a Chinese translation of *śreṣṭha*. The Chinese has 則為尊勝 (*ze wei zun sheng*, "it is supreme").
- n.-
2063 According to the Sanskrit *nidhāna* ("treasure"). Cleary and Carré both have "treasure." Stok Palace has *gleng gzhi* ("introduction"), presumably translating from a manuscript that had *nidāna* in error for *nidhāna*. Degé appears to have introduced a further error as *gling gzhi* ("continent basis"),

and Lithang and Choné a further error as *gling bzhi* (“four continents”). The Chinese has 伏藏 (*fu zang*, “hidden or buried treasure”).

n.-
2064 According to the Sanskrit. The Tibetan has only *chu* (“water”) instead of *chu lha* or *chu’i lha* (literally, “deity of the water”).

n.-
2065 According to the Sanskrit, the Chinese, and the Lhasa and Stok Palace *rlog*. Degé has *klog* (“read”).

n.-
2066 The Sanskrit has *anirmuktā*. The Tibetan has *mi gtong ba*. The Chinese has 得解脫藥, 終無橫死 (*de jie tuo yao, zhong wu heng si*, “who possesses the potion/medicine called *liberation*, will never encounter accidental or untimely death”).

n.-
2067 According to the Sanskrit. The Tibetan has *mchu*. The Chinese reads 摩訶應伽藥 (*mo he ying qie yao*).

n.-
2068 The Sanskrit has *aparājita*. The Tibetan has *mi thub pa*. The Chinese has 無勝藥 (*wu sheng yao*).

n.-
2069 The Sanskrit has *vigama*. The Tibetan has *rnam par sel ba*. The Chinese has 毗笈摩藥 (*pi ji mo yao*), a phonetic transcription.

n.-
2070 The Sanskrit and the Chinese also have “and wrong views.”

n.-
2071 The Sanskrit has *sudarśana*. The Chinese has 善見藥 (*shan jian yao*). The Tibetan has *blta na sdug pa*.

n.-
2072 The Sanskrit is *saṃtāna*. The Chinese has 珊陀那藥 (*shan tuo na yao*), a phonetic transcription. The Tibetan has *sbyor ba*.

n.-
2073 The Sanskrit has *anirvṛttamūlā*. The Chinese has 無生根 (*wu sheng gen*). The Tibetan has *rtsa ba ma grub pa*.

n.-
2074 The Sanskrit has *ratilambhā*. The Chinese has 阿藍婆 (*e lan po*), a phonetic transcription, although it is also translated as 得喜 (*de xi*, “attainment of joy”) in some other scriptures. The Tibetan has *dga’ ba ’thob pa*.

n.-
2075 The Sanskrit has *smṛtilabdha*. The Chinese has 念力藥 (*nian li yao*). The Tibetan has *dran pa ’thob pa*.

n.-
2076 The Sanskrit has *mahāpadmā*. The Chinese has 大蓮華 (*da lian hua*). The Tibetan has *pad ma chen po*.

n.-
2077 The Sanskrit has *adrśya*. The Chinese has 翳形藥 (*yi xing yao*). The Tibetan reads *mi snang ba*.

- n.-
2078 The Sanskrit has *sarvamaṇiratnasamuccaya*. The Chinese has 普集眾寶 (*pu ji zhong bao*). The Tibetan has *rin po che thams cad yongs su sdud pa*.
- n.-
2079 The Sanskrit has *sarvaprabhāśasamuccaya*. The Chinese has 大光明 (*da guang ming*, “great brilliant light”). The Tibetan has *’od thams cad yongs su ’dus pa*.
- n.-
2080 The Sanskrit has *udakaprasāḍaka*. The Chinese has 如水清珠 (*ru shui qing zhu*, “a pearl clear like water”). The Tibetan has *chu ’dang*.
- n.-
2081 The Sanskrit has *udakasamvāsa*. The Chinese has 住水寶 (*zhu shui bao*). The Tibetan has *chu dang ’grogs pa*.
- n.-
2082 The Sanskrit has *nāgamaṇivarma*. The Chinese has 龍寶珠 (*long bao zhu*), omitting *varma*. The Tibetan has *klu’i nor bu’i go cha*.
- n.-
2083 The Sanskrit has *śakrābhilagna*. The Chinese has 摩尼冠 (*mo ni guan*), “*mani* crown.” The Tibetan has *brgya byin mngon par chags pa*.
- n.-
2084 The Sanskrit has *cintārāja*. The Chinese has 如意珠 (*ru yi zhu*). The Tibetan has *yid bzhin gyi rgyal po*.
- n.-
2085 The Sanskrit has *suryakānta*. The Chinese has 日精珠 (*ri jing zhu*), which can also mean “pearl of the sun essence.” The Tibetan has *nyi mas mdzes pa*.
- n.-
2086 The Sanskrit has *candrakānta*. The Chinese has 月精珠 (*yue jing zhu*), which can also mean “pearl of the moon essence.” The Tibetan has *zla bas mdzes pa*.
- n.-
2087 The Sanskrit has *cintārāja*. The Chinese has (*ru yi mo ni bao guan*, “wish-fulfilling *mani* crown”). The Tibetan has *yid bzhin gyi rgyal po*.
- n.-
2088 According to the Tibetan *dam pa*. The Sanskrit has *garbha* (“essence”), which is translated into Chinese as 藏 (*zang*).
- n.-
2089 The Sanskrit has *jagadvyūhagarbha*. The Tibetan has *’gro ba’i rgyan dam pa*. The Chinese has 一切世間莊嚴藏 (*yi qie shi jian zhuang yan zang*).
- n.-
2090 According to the Sanskrit *antaḥpuramadhyaṃ*. The Tibetan has *khyim gyi nang na*. (“even when inside the home”). Cleary has “lights up the palace.” Carré has *dans le sanctuaire du palais* (“within the palace sanctuary”). The Chinese reads 宮 (*gong*, “palace”).
- n.-
2091 According to the Tibetan. The Chinese has 性本淨故 (*xing ben jing gu*, “because its nature is originally pure”). This sentence is not present in the Sanskrit.

- n.- 2092 The explanation of the meaning and the description of the jewel in the next paragraph is missing from the Sanskrit, both online (Vaidya) and in Suzuki, p. 499.
- n.- 2093 The Sanskrit has *vimalaviśuddhaprabha*. The Tibetan has *dri ma med pas rnam par dag pa'i 'od*. The Chinese reads 淨光明 (*jing guang ming*, “pure bright light”).
- n.- 2094 The Sanskrit has *agneya*. The Tibetan has *me 'byung*. The Chinese has 火焰 (*huo yan*).
- n.- 2095 The Sanskrit is *vaśirāja*. The Tibetan has *dbang gi rgyal po*. The Chinese has 自在王 (*zi zai wang*).
- n.- 2096 According to the Tibetan *ji srid*. Cleary and Carré translating from the Chinese accord with the interpretation of the Sanskrit *yāvāt* as meaning “as far as.” The Chinese has 日月光明所照之處 (*ri yue guang ming suo zhao zhi chu*, “places the sun and moon shine upon”). This segment is much more concise in the Chinese.
- n.- 2097 According to the Tibetan *dam pa*. The Sanskrit has *garbha* (“essence”). The Chinese has 藏 (*zang*), which can mean either “essence” or “treasury.”
- n.- 2098 The Sanskrit has *sāgaravyūhagrābha*. The Tibetan has *rgya mtsho'i rgyan gyi dam pa*. The Chinese reads 海藏 (*hai zang*), omitting “display.”
- n.- 2099 The Sanskrit has *cintārāja*. The Tibetan has *yid bzhin gyi rgyal po*.
- n.- 2100 According to the Sanskrit and the Chinese. The Tibetan omits “fruit.”
- n.- 2101 The Sanskrit has *hāṭakaprabhāsa*. The Tibetan has *gser du snang ba*. The Chinese has 訶宅迦 (*he zhe jia*), transcribing the pronunciation of *hāṭaka*.
- n.- 2102 Although in the previous sentence the Tibetan has translated *rasa* as *ngul chu* (“mercury”), here it is inconsistently translated as *ro* (“taste”). The Chinese omits a description of quantity here.
- n.- 2103 Although above the Tibetan has translated *rasa* as *ngul chu* (“mercury”), here it is inconsistently translated as *ro* (“taste”). The Chinese is more concise and does not repeat the word here.
- n.- 2104 According to the Sanskrit and the Chinese. The Tibetan omits “lamp.”
- n.- 2105 According to the Sanskrit *vartī* and the Chinese 炷 (*zhu*). The Tibetan translates as *snying po*, which could be understood as “essence.”

- n.- 2106 According to the Tibetan *sku*, apparently translating from a manuscript that had *kāya*. The present Sanskrit has *kārya* ("activities"). Cleary and Carré, translating from the Chinese 事 (*shi*), have "activities."
- n.- 2107 According to the Sanskrit and the Stok Palace. Degé adds "horses." The Chinese describes the roar of the lion king as "increasing courage in the lion cubs."
- n.- 2108 According to the Sanskrit, Narthang, Lhasa, and Stok Palace. Degé, etc. omit "by the Dharma." The Chinese describes the roar of the lion king of bodhicitta as "enhancing the qualities/merit of bodisattvas."
- n.- 2109 According to the clearer syntax of the Sanskrit. Translated into Chinese as 絕 (*jue*).
- n.- 2110 The Sanskrit and the Chinese have "karma and kleśas."
- n.- 2111 According to the Narthang, Lhasa, and Stok Palace Kangyurs. Degé, etc. omit the negative. The Chinese simplifies this as "ordinary beings of the world and beings of the two vehicles."
- n.- 2112 According to the Sanskrit *upastabdha* and the Narthang, Lhasa, and Stok Palace *brtan*. Degé, etc. have *bstan* ("show," "reveal"). The Chinese translates this phrase as 雖於一切臣佐中未得自在 (*sui yu yi qie chen zuo zhi zhong wei de zi zai*, "even though one has not mastered the skill of ruling over all the ministers and officials").
- n.- 2113 According to the Tibetan *mi dgos pa*. The Sanskrit *aparibhūta* can have many meanings, such as "surpass" and "be superior."
- n.- 2114 According to the Sanskrit *haṃsa*. The Tibetan appears to have *dang ba* ("purity") in error for *ngang pa* ("duck," "goose"). In Chinese, this is replaced by an analogy of *amrita*.
- n.- 2115 According to the Sanskrit *praṇidhi*. This is usually translated into Tibetan as *smon lam*, but here it has just *smon pa* ("aspiration"). The Chinese has "without *bodhicitta*, all actions will dissipate."
- n.- 2116 According to the Tibetan *zhu ba*. The Sanskrit has *jarayitum* ("be worn out"). The Chinese has 消滅 (*xiao mie*, "dissolved," "destroyed").
- n.- 2117 According to the Sanskrit and the Lithang and Choné *gseng*. Degé, etc. have *gsang* ("secret"). The Chinese has "cannot leak onto the ground."

- n.-
2118 According to the Sanskrit and the Yongle, Kangxi, and Stok Palace *rton*. Degé, etc. have *ston* (“teach,” “show”). The Chinese has 修集 (*xiu ji*, “practicing and gathering”).
- n.-
2119 According to the Sanskrit *jāla* and the Chinese 網 (*wang*). The Tibetan has the superfluous *mang po* (“many”), perhaps translating from a text that had *bahu*. The Chinese has 阿僧祇 (*a seng qi*), *asaṃkhyā*, for all items listed.
- n.-
2120 According to the BHS *ghandhaghaṭika* and the Chinese 香爐 (*xiang lu*). The Tibetan translates the compound as the obscure *gam yo* and *spos kyi snod* (“incense holder”). The Chinese omits the description of aroma and incense sticks.
- n.-
2121 From the Tibetan *stegs bu*. The Sanskrit *vāmaka* is obscure. The Chinese translates as 香爐 (*xiang lu*) but omits “aroma of incense sticks.” It omits descriptions of “supporting columns, pools, dais, and ground” while including four kinds of lotuses and trees made of jewels.
- n.-
2122 According to the Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa, and Stok Palace *'khrul pa*. Degé has *'khrug pa* (“confusion,” “disturbance”). The Sanskrit has *asaṃpramoṣa* (“without loss”). The Chinese has 惑 (*huo*, “doubts,” “confusion”).
- n.-
2123 According to the Tibetan and the Chinese. The Sanskrit also has “enter the great ocean of the Dharma.”
- n.-
2124 From the Sanskrit *māyā* and the Yongle, Lithang, Kangxi, Narthang, Choné, and Stok Palace *sgyu*. Degé has *rgyu* (“cause”). The Chinese has 了法如幻 (*liao fa ru huan*, “attain the realization that all dharmas are like illusions”).
- n.-
2125 According to the Tibetan *mtha' yas*. The Sanskrit appears to have this associated with completion of the perfections. The Chinese omits “infinite” and appears to have this associated with the perfection of patience.
- n.-
2126 According to the BHS *saṃgāyamānam*, which can also mean “sing together,” and the Urga and Lhasa *bro ba*. Degé, etc. have *'gro ba* (“go”). Not present in the Chinese.
- n.-
2127 According to the BHS *saṃgāyamānam*, which can also mean “sing together,” and the Urga and Lhasa *bro ba*. Degé, etc. have *'gro ba* (“go”). Not present in the Chinese.
- n.-
2128 According to the BHS *caṃkrama*, the Chinese 經行 (*jing xing*), and the Narthang, Lhasa, and Stok Palace *'chag pa byed*. Yongle and Kangxi have

'*chag pa med*. Degé has *chags pa myed (med)* ("without attachment or impediment").

- n.-
2129 According to the Tibetan *sku tshe* or *sku'i tshe*. The Sanskrit has *kāyavyūha* ("body display"). The Chinese has 身形 (*shen xing*, "body shape," "bodily display") and 壽命 (*shou ming*, "lifespan"). The Chinese also has "their names and the benefits of their teachings of the Dharma."
- n.-
2130 According to the Sanskrit *nirmāṇa*. The Tibetan translates as '*byung ba*. Not present in the Chinese.
- n.-
2131 According to the Tibetan *rgya che ba*. These two opposing qualities could be understood through the BHS meaning of *udāra* as "subtle" and "coarse." "Narrow" and "vast" worlds are not present in the Chinese. The Chinese includes *Indra-jāla*, 因陀羅網 (*yin tuo luo wang*).
- n.-
2132 According to the Sanskrit. The Tibetan appears to have "on the walkways, on the places, and on the thrones." The Chinese conjoins this with the next phrase.
- n.-
2133 According to the Sanskrit *likhita* and Lhasa '*bri ba*. Degé, etc. have '*dri ba* ("question"). The Chinese has "composing commentaries."
- n.-
2134 According to the Sanskrit *avalambita*. The Tibetan has *sbyong* ("purified") in error for *sbyang*. In the Chinese it is maidens the color of Jambu River gold and figures made of precious jewels who are holding various precious offerings with their hands.
- n.-
2135 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.-
2136 From the Sanskrit *śalāka*, which can also mean "sticks," "pegs," etc. The Tibetan translates as *shar bu*, which can refer to water spouts as well as decorative sticks, etc., and also the decorative strings of beads. This is not listed in the Chinese.
- n.-
2137 According to one of the many meanings of the Sanskrit *kośa* and the Degé, Stok Palace, Narthang, and Lhasa *sgo ngas*. Yongle has *sgyong las*, Kangxi has *sbyong las*, and Lithang and Choné have *bskyod las*. Not present in the Chinese.
- n.-
2138 The Degé edition has the incorrect page at this point. It is the reverse side of a page in the *Ratnakūṭa Sūtra*. The page order has been emended in the Degé reader.

- n.- 2139 According to the Sanskrit, the Chinese, Narthang, and Stok Palace. Degé and others have “in some kūṭāgāras,” which makes no sense here.
- n.- 2140 According to the Sanskrit *avalambita*. Degé has *spyod* (“conduct”) and Stok Palace has *sbyong* (“purified”) in error for *sbyang* in this and the following clause. The Chinese uses the active voice.
- n.- 2141 According to the Sanskrit locative case. The Tibetan has *las* (“from”) instead of *la*.
- n.- 2142 In accordance with the Sanskrit. “Giving away his clothes” is omitted from the Tibetan. The Chinese omits “his clothes, crest jewels, and crest jewel of righteousness” from the list of gifts.
- n.- 2143 From the Sanskrit *saddharma*. The Tibetan has the obscure *thor pag*. Not present in the Chinese.
- n.- 2144 Literally, “groves for ascetics.”
- n.- 2145 According to the Sanskrit. The Tibetan omits “perfumes.” The Chinese omits all gifts from parasols to precious carriages.
- n.- 2146 According to the Sanskrit *kaṁṣya*. It is silver-like and used for ornamental objects and utensils. It is made of equal parts copper and arsenic, melted so that the arsenic evaporates, leaving a metal that is as white as silver. The Tibetan has *gzhal ba* (“measure”), with the exception of and Lithang and Choné *gzhol ba* (“enter”). There is no entry for *kaṁṣya* in the *Mahāvīyutpatti*.
- n.- 2147 According to the Sanskrit and the Yongle, Lithang, Kangxi, and Choné *srin mo’i*. Degé, Stok Palace, etc. have *srin po’i* (“rākṣasa”), the male of the species, even though the story referred to famously depicts an island with only females. The Chinese has 救護惡難 (*jiu hu e nan*, “saving beings from grave dangers”).
- n.- 2148 According to the Tibetan and the Chinese. In the Sanskrit, part of this direct speech occurs in the subsequent narrative.
- n.- 2149 Suzuki’s Sanskrit has *anekayojana* (p. 522). The online Vaidya transcription (Roman and Devanāgarī) reads *anekakayojana*. The Chinese has 百千由旬 (*bai qian you xun*, “one hundred thousand *yojanas*”).
- n.- 2150 According to the Sanskrit *muhūrta*, the Chinese 少時間 (*shao shi jian*), and the Stok Palace *yud*. Degé has the error *yid* (“mind”).

- n.-
2151 According to the Tibetan *khang bu'am 'chags sa'am*. The Sanskrit *śayane vā caṃkrame* can also mean “lying down or walking.” Cleary has “walking” and “reclining.” Carré has *qu'il marche, s'arrête* (“whether he is walking or still”). The Chinese has 若行, 若住, 若坐, 若臥 (*ruo xing, ruo zhu, ruo zuo, ruo wo*, “whether he is walking or standing still, seated or reclining”).
- n.-
2152 According to the Tibetan *las* and the Chinese 業 (*ye*). The Sanskrit has *kāma* (“desire”). Carré has “karma.” Cleary has “desire.”
- n.-
2153 According to the Sanskrit *samudrāḥ* and the Chinese 大海 (*da hai*). The Tibetan has *rgya'i* (“of a seal”), presumably translating from a manuscript that had *mudrāḥ* or perhaps the result of a scribal omission of *mtsho* from *rgya mtsho'i*.
- n.-
2154 According to the Sanskrit, for the purpose of readability. In the Sanskrit this command begins Maitreya’s speech, while in the Tibetan it is the second sentence. The Chinese concurs with the Sanskrit.
- n.-
2155 According to the Sanskrit *asau*. In the Tibetan, the liberation and its display are in the plural form. In the Chinese, the first part is singular, but the second part can be plural if “inexpressible inexpressible” is interpreted as an inexpressibly large numeral.
- n.-
2156 According to the Sanskrit and the Chinese. The Tibetan omits “great.”
- n.-
2157 According to the Tibetan *bzhin yongs su ston pa*, literally “showing the face,” and in accordance with Carré’s translation from the Chinese. The present Sanskrit has *sukha* instead of *mukha*, and Cleary translates accordingly: “manifest all that is pleasant.” The Chinese has 於一切處隨樂現故 (*yu yi qie chu sui le xian gu*, “because it manifests everywhere according to the aspirations or desires”).
- n.-
2158 According to the Sanskrit. The Tibetan literally has “For how long was the path to come?” The Chinese has 從何處來 (*cong he chu lai*) for Sudhana’s series of questions in this section, literally meaning “where did you come from?”
- n.-
2159 From the Sanskrit *janmabhūmi* and the Chinese 生處 (*sheng chu*). The Tibetan translates as *tse'i sa yul* (“land of life”).
- n.-
2160 According to the Sanskrit. The Tibetan omits “family and relatives.” The Chinese has 眷屬 (*juan shu*), which can refer to family and friends, or an entourage.

- n.-
2161 From the Sanskrit *pratipālana* and the Chinese 守護 (*shou hu*). The Tibetan translates as *bsdu ba* ("gather").
- n.-
2162 According to the Tibetan and the Chinese. *Dhātus* is not present in the Sanskrit.
- n.-
2163 According to the BHS *anupalīpta*, and Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *mi gos*. Degé has *mi dogs* ("unworried").
- n.-
2164 According to the Tibetan and the Chinese 法身 (*fa shen*), presumably translating from *dharmakāya*. The present Sanskrit has *sarvakāya* ("all bodies"). Carré has *le corps absolu* ("the absolute body"). Cleary has "the spiritual body."
- n.-
2165 According to the Tibetan *kha dog gi khyad par* and the Chinese 差別色相 (*cha bie se xiang*), presumably translating from *varṇaviśeṣaiḥ*. The present Sanskrit has *balaviśeṣaiḥ* ("particular strengths").
- n.-
2166 According to the Tibetan *mnyam pa* and the Chinese 等 (*deng*), presumably translating from *sattvasama*. The present Sanskrit has *sattvopama*.
- n.-
2167 According to the Tibetan *mnyam pa* and the Chinese 等 (*deng*), presumably translating from *jagatsama*. The present Sanskrit has *jagadopama*.
- n.-
2168 According to the Tibetan *mnyam pa* and the Chinese 等 (*deng*), presumably translating from *vinayasama* or from the present Sanskrit, which has *vinayapramāṇa*.
- n.-
2169 According to the Tibetan and the Chinese (omitting the first half). The second half of the clause appears to have been omitted in the Sanskrit.
- n.-
2170 According to the Tibetan. The middle section of this clause appears to have been omitted in the present Sanskrit.
- n.-
2171 The present Sanskrit has *prabhāva*. The Tibetan appears to have been translating from *prabhāṣa*, which can have a similar meaning, though the Tibetan is translated according to *bhāṣā* ("speech") as *brjod pa*. Not present in the Chinese.
- n.-
2172 According to the Tibetan and the Chinese 有為 (*you wei*), presumably translating from *saṃskāra*. The present Sanskrit has *saṃsāra*.
- n.-
2173 In accordance with the Sanskrit, the Degé and Stok Palace, and the Chinese 談論 (*tan lun*). Yongle, Lithang, Kangxi, and Narthang have 'gro ba ("go").

- n.-
2174 According to the BHS *paryadātavyaṃ*. Degé, etc. have *sbyang*. Urga has *sbyong*, but here the meaning is not “purify.” The Chinese has 清淨 (*qing jing*, “purify”).
- n.-
2175 According to the Tibetan, which may have omitted the beginning of this clause and the end of the previous clause, combining the two clauses in the single clause: “he will increase all your roots of merit” instead of “he is the one who has given birth to you into the family of the tathāgatas; he is the one who has increased your roots of merit.” The Chinese has “who will cause/enable you to be born into the family of the tathāgatas, to increase all your roots of merit...”
- n.-
2176 According to the Sanskrit *darśaka*. The Tibetan has *rab tu sgrub pa* (“accomplish”). The Chinese has 發起 (*fa qi*, “to begin”).
- n.-
2177 According to the BHS *samādāpakaḥ*. The Tibetan has *ston pa* (“show,” “teach”), as presumably, because of the omission of *uttāpaka* in the manuscript translated from, the verbal nouns are associated with the following nouns instead of the preceding ones. The Chinese has “to encounter true kalyāṇamitra,” grouping this and the preceding three clauses together.
- n.-
2178 This paragraph is according to the Tibetan, which diverges from the Sanskrit in terms of possible omission, changes of case, and the grouping of words.
- n.-
2179 From the Sanskrit *vihārī* and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *spyod*. Degé has *dpyod* (“analyze”). Translated as 安住 (*an zhu*), “abide.”
- n.-
2180 According to Tibetan, Chinese, and Suzuki’s Sanskrit. The online Vaidya edition (in both Devanāgarī and Roman) has *sukha* (“bliss”) instead of *mukha* (“gateway”).
- n.-
2181 According to the Tibetan. This clause is not present in the Sanskrit. The Chinese is similar to the Tibetan: “the vast qualities of all buddhas.”
- n.-
2182 According to the Tibetan. This clause is not present in the Sanskrit. The Chinese has 入一切佛決定知見 (*ru yi qie fo jue ding zhi jian*, “enter or realize the definitive views of all buddhas”).
- n.-
2183 From the Sanskrit *vihārī* and the Yongle, Kangxi, and Stok Palace *spyod*. Degé, Stok Palace, etc. have *dpyod* (“analyze”). The Chinese has 住於法界平等之地 (*zhu yu fa jie ping deng zhi di*, “dwell on the state of non-differentiation within the realm of phenomena”).
- n.-
2184 From the Sanskrit *vihārī*. The Tibetan has *dpyod* (“analyze”). In the Chinese this and the preceding clauses appear to have been conjoined as 觀察普賢解

脫境界 (*guan cha pu xian jie tuo jing jie*, “observe the scope of liberation of Samantabhadra”).

- n.-
2185 According to the Sanskrit *sarva* and the Chinese 一切 (*yi qie*). The Tibetan omits “all.”
- n.-
2186 According to the Sanskrit *mahadgatena* and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *che*. Degé has the homophone *phyé*, evidently an error from transcription through dictation. The Chinese has 無量 (*wu liang*, “immeasurable”).
- n.-
2187 According to the Tibetan. The Sanskrit has “Dharma lotuses.” The Chinese has 妙蓮華 (*miao lian hua*, “supreme, excellent lotuses”).
- n.-
2188 According to the Tibetan. The Sanskrit has “of all beings.” The Chinese has “the bodies of all beings.”
- n.-
2189 According to the Stok Palace *'don pa* (“to bring out”). Degé, etc. have the error *gdon pa* (“harmful” or “prayer”), while the Sanskrit has *nirmāṇakāryaprayoga* (“dedication to emanation activity”). Cleary has “representations of phantom bodies of all beings.” Carré has *permirent à tous les êtres de sortir du cercle* (“enable all beings to leave saṃsāra”). The Chinese has 令一切眾生皆得出離 (*ling yi qie zhong sheng jie de chu li*, “cause/enable all beings to leave”). The term “saṃsāra” is omitted but implied, and the order of the ninth and the tenth events are reversed.
- n.-
2190 According to the Tibetan *kun tu lta ba*. The Sanskrit has *samantabhadracakṣur* (“eyes of Samantabhadra”). Cleary has “eye of universal good.” Carré has *œil universel* (“universal eyes”), appearing to base his translation on 普眼 (*pu yan*, “all-seeing eyes”).
- n.-
2191 According to the Sanskrit *praṇidhāna*, usually translated as *smon lam* and here translated as *smon pa*, and as 願 (*yuan*) in the Chinese.
- n.-
2192 According to the Sanskrit *viḥarenā* and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *spyod*. Degé has *dpyod* (“examine”). The Chinese has “accomplishing the wisdom, entering the realm of tathāgatas, and dwelling on the level of Samantabhadra.”
- n.-
2193 Degé has an incorrect negative at this point.
- n.-
2194 From the Sanskrit *deha*, which can also mean “shape” but most commonly “body,” which is how it is translated into Tibetan as *lus*, which does not appear to quite fit the context. Not present in the Chinese.

- n.-
2195 The Sanskrit has “the inconceivable play.” The Chinese has “Having seen the immeasurable, inconceivable miraculous power of Bodhisattva Samantabhadra.”
- n.-
2196 According to the Sanskrit. The Tibetan and the Chinese omit “all Dharmas.”
- n.-
2197 According to the Tibetan *rgya mtsho* and the Chinese 海 (*hai*), presumably translating from manuscripts that had *samudrā*. The present Sanskrit has *mudrā* (“seal”), apparently omitting *sa*.
- n.-
2198 According to the Tibetan *yid du ’ong ba*. The Sanskrit appears to mean just “visible to all beings.” Carré translates as “bringing ecstasy to beings.” The Chinese has 令其見者靡不欣樂 (*ling qi jian zhe mi bu xin le*, “whoever sees it will be delighted and joyful”).
- n.-
2199 According to the Sanskrit *śṛṇvanti* and the Yongle, Kangxi, Narthang, Urga, Lhasa, and Stok Palace *thos*. Degé has the error *thob* (“attain”). The Chinese has 見聞 (*jian wen*, “see and hear”).
- n.-
2200 According to the Tibetan *rgyur bya ba*. The Sanskrit *upanisāma* is obscure, but the Pali *upanisā* can mean “cause,” “method,” etc. and is synonymous with *upaccaya*.” Not present in the Chinese.
- n.-
2201 According to the Tibetan. The Sanskrit has “with as many qualities as there are...” The Chinese has “many times more than.”
- n.-
2202 According to the Sanskrit and the Chinese. The Tibetan omits “buddha realms,” resulting in “as many as there are atoms in an *anabhilāpyānabhilāpya* of world realms.” The Chinese interprets as “with each step, he would pass by world realms as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms.”
- n.-
2203 From the Tibetan *lhun* (which can also mean “mass” or “aggregate”), apparently not meaning here “mountain.” The Sanskrit has *garbha* (“interior,” “essence,” “womb”). Cleary and Carré have “matrices.” Osto has “origins.” The Chinese has 藏 (*zang*, “treasuries”).
- n.-
2204 According to the Sanskrit and the Chinese. The Tibetan omits “as many” and “atoms.”
- n.-
2205 Later on, in verse 15, this same phrase is translated less obscurely as *gang rnam ji snyed pa*. A more literal translation would be “whoever many,” and thus in the first verse it was translated as *ji snyed su dag*. The Chinese has “all.”

- n.-
2206 According to the Sanskrit and the Chinese. The Tibetan repeats bowing with the synonym *phyag tshal*, presumably from a text that had *praṇāmaiḥ* in error for *pramāṇaiḥ*.
- n.-
2207 The Sanskrit *buddhasuta* literally means “children of the buddhas,” and the Tibetan *sangs rgyas sras*, “sons of the buddhas.” The Chinese has “bodhisattvas.”
- n.-
2208 According to the BHS *adhimukti*. Translated into Tibetan as *dad pa* (usually translated as “faith”). The Chinese includes related descriptions: 廣大勝解心 (*guang da sheng jie xin*, “vast, supreme understanding”), 深信 (*shen xin*, “deep faith or devotion”) in buddhas of the three times, and the power of devotion to good conduct.
- n.-
2209 The Sanskrit text uses the synonym *pratyekajina*, and the Tibetan uses the equivalent *rang rgyal*. The Tibetan appears to separate “those practicing” and “those who are accomplished” from *pratyekabuddha*.
- n.-
2210 The order is according to the Sanskrit; the Tibetan reverses it, beginning with “the jinas.” The Chinese has 二乘有學及無學 (*er sheng you xue ji wu xue*, “two yānas at learning and non-learning stages”).
- n.-
2211 According to the Tibetan. “Little” is not present in the Sanskrit or the Chinese.
- n.-
2212 According to the Sanskrit *udāra*. The Tibetan translates according to an alternative meaning as “vast.”
- n.-
2213 According to the Tibetan *des* and the Sanskrit *peśalu*. The Vaidya edition of the Sanskrit has *ye khalu*. The Chinese translates *peśalu* as “pure,” but in reference to the practice of perfection rather than the person.
- n.-
2214 According to the Tibetan *las*, which could be an error for *lam* or a translation of the Sanskrit *patha*, which can mean “path” or “way.” The Chinese has 境 (*jing*), translating from *patha*.
- n.-
2215 According to the Tibetan. The Sanskrit is *patha*. Subhūṣita’s commentary interprets this as meaning “for as long as the realms last.” The Chinese includes both meanings.
- n.-
2216 According to the Sanskrit, which is singular. The Tibetan has plural. The Chinese presents the first line as two lines and omits the fourth line of this verse.

- n.- 2217 The Tibetan translates as *smon lam*, which is usually translated into English as “prayer” or “aspiration.” The BHS *praṇidhāna* can also mean “vow” or “resolution.” The Chinese translates as 願 (*yuan*, “prayer,” “aspiration,” “vow,” “resolution”)
- n.- 2218 According to the Tibetan *rgya cher* and the Chinese 廣大 (*guang da*), translating the Sanskrit *udāra*.
- n.- 2219 According to the BHS *paridīpayamāna*, translated into Tibetan as *snang bar byed* (“illuminate”). The Chinese translates as 光顯 (*guang xian*), incorporating both meanings.
- n.- 2220 According to the BHS first-person singular optative *bhavi*. The Chinese translates as 獲 (*huo*, “attain”).
- n.- 2221 As in other verses, the verb is *otari*, meaning here “to comprehend,” while the commentary specifies “comprehend through hearing.”
- n.- 2222 According to the Tibetan, some Sanskrit versions and commentaries, and the Chinese. Some Sanskrit versions have *jina* instead of *jaga* (“beings”).
- n.- 2223 The Tibetan translates *gata* literally as “gone,” though the meaning as used in the Sanskrit can mean “present in.” The Chinese has “tathāgatas.”
- n.- 2224 The Sanskrit has *naya* in the singular, but the Tibetan has the plural *tshul rnams*. Yeshé Dé enumerates in his commentary these various ways of guiding beings.
- n.- 2225 The Tibetan translates *gata* literally as “gone,” though the meaning in Sanskrit is “present in.” The Chinese does not include the preposition “in,” but it could be understood as such.
- n.- 2226 According to the Tibetan *theg pa* (“vehicle”) and the Sanskrit *yāna*. The Vaidya edition has *jñāna*, and Cleary translates accordingly. The Chinese has 大乘 (*da sheng*, “Mahāyāna”).
- n.- 2227 According to the Tibetan. The Sanskrit and the Chinese have “be immersed in.” The Chinese has 甚深入 (*shen shen ru*, “enter deeply into”).
- n.- 2228 In the verse the name is given in the form “Samantabhadra.” The Chinese has 普賢尊 (*pu xian zun*), “Lord Samantabhadra.”
- n.- 2229 According to the Tibetan. “All” is not present in the Sanskrit, which is transcribed into Chinese as 文殊師利 (*wen shu shi li*).

- n.-
2230 According to the Sanskrit that uses *yathā* and *tathā* in this sentence. The Tibetan could be interpreted to make this refer to one's training being the same as both of them, which is anyway the meaning of the verse, but it lacks the statement that Samantabhadra is equal in wisdom to Mañjuśrī.
- n.-
2231 The name as given at this point in the Sanskrit is Samantatabhadra.
- n.-
2232 Narthang, Lhasa, and Stok Palace have "It was translated and revised by the chief editor Lotsawa Vairocanarakṣita." Ngorchon Könchok Lhundrup ascribes the translation of the sūtra to Vairocanarakṣita. Urga agrees with Degé.
- n.-
2233 This accords with the classification by Ngorchon Könchok Lhundrup in his sixteenth-century *History of Buddhism*.
- n.-
2234 Chapters 1 to 27. According to Pekar Zangpo in his sixteenth-century *Presentation of the Sūtras*, this first section is divided into two sections: *The Tathāgata Earring Sūtra* (as a translation of *Tathāgatāvataṃsaka-sūtra*), which comprises chapters 1 to 11, and *The Bodhisattvapiṭaka Sūtra* (consisting of chapters 12 to 27), so that in his classification the *Avataṃsaka Sūtra* has eight sections.
- n.-
2235 Chapters 28 to 30 according to Pekar Zangpo.
- n.-
2236 Chapter 31 according to Pekar Zangpo.
- n.-
2237 Chapters 32 to 42 according to Pekar Zangpo.
- n.-
2238 Chapter 43 according to Pekar Zangpo.
- n.-
2239 Chapter 44 according to Pekar Zangpo.
- n.-
2240 Chapter 45 according to Pekar Zangpo. Chapter 45 is the sūtra translated here.
- n.-
2241 According to the Denkarma in the Tengyur, it has the same number of fascicles and verses as quoted by Butön Rinpoché.
- n.-
2242 This edition has 112.
- n.-
2243 This refers to the Sakyapa hierarch Jetsün Drakpa Gyaltsen (*rje btsun grags pa rgyal mtshan*, 1147–1216).
- n.-
2244 Yunnan. The king was Mutseng (or Muzeng, Muktsang) Karma Mipham Sönam Raptan (*mu tseng / zeng karma mi pham bsod nams rab brtan*) (1587–1646, r.

1598–1646). He was the *tusi* or ruler in the “native chieftain system” of the Yuan, Ming, and Qing dynasties.

- n.-
2245 *bkod pa* is the usual translation of *vyūha* (“array,” “display,” etc.) as in the *Mahāvīyutpatti*. This translation at times uses *rgyan*, which is usually a translation for *alaṃkāra*, and so on, with the meaning of “adornment.”
- n.-
2246 The usual translation for *prasara* (“vast extent,” etc.), as in the *Mahāvīyutpatti*, is *rab ’byams*, while *’byam klas* does not appear in that dictionary.
- n.-
2247 These are both translations of *pratisaṃvit* (“discern,” “distinguish,” etc.).
- n.-
2248 *thugs* normally translates *citta* (“mind”), while *dgongs pa* translates *abhiprāya* (“intention,” “outlook,” “regard,” etc.).
- n.-
2249 This phrase, meaning “for a day and night,” or “for a waxing phase and a waning phase of a month,” occurs on folio 26.b within *The Inconceivable Qualities of the Buddha* (*sang rgyas chos bsam mi khyab*), which is the 39th chapter of the *Avataṃsaka Sūtra*.
- n.-
2250 *tha snyad* usually translates *vyavahāra*, which in BHS means “a term or designation,” while *rnam par dpyod pa* usually translates *vicāraṇa*, etc. (“contemplation,” “analysis,” and so on).
- n.-
2251 This is before the eighth Tai Situpa Chökyi Jungné (1700–1774) began his work on editing the Kangyur in 1729.