

and comprehend his spreading through the ocean of realms. I also know and comprehend the ocean of his ways of purifying all Buda realms. I also know and comprehend the ocean of the illumination of wisdom from all the Tathagatas. I also know and comprehend the ocean of the miraculous manifestations of reaching the enlightenment of all Budas. I also know and comprehend his ways of attaining the illumination of the wisdom of all the Tathagatas. I also know and comprehend the ocean of his ways of comprehending the realization of omniscience. I also know and comprehend the ocean of the miraculous manifestation of the attainment of complete buddhahood. [F.230.a] I also know and comprehend the ways of displaying and the power of supremacy in turning the wheel of the Dharma. I also know and comprehend the ocean of the field of samsara. I also know and comprehend the ocean of the past roots of merit of all Bodhisattvas in the field of samsara. I also know and comprehend the ocean of the ways of initial prayers. I also know and comprehend the ocean of the ways of the methods for ripening and guiding beings. I also know and comprehend the Bhagavat's ripening of an ocean of beings when he was practicing Bodhisattva conduct in the past. I also know and comprehend the ocean of the ways of methods that increase the roots of merit of those beings in each instant of their minds. I also know and comprehend the ocean of the ways of the attainment of samadhi. I also know and comprehend the ocean of the ways of the attainment of the power of mental retention. I also know and comprehend the ocean of the ways of the pure field of the wisdom of eloquence. I also know and comprehend the ocean of the ways of the miraculous manifestations of ascending all the Bodhisattva bhumis. I also know and comprehend the ocean of the ways of accomplishing the net of

conduct. I also know and comprehend the ocean of the ways of the wisdom that enters the direction of final accomplishment. I also know and comprehend the ocean of his miraculous manifestations of the powers, strengths, aspects of enlightenment, dhyanas, liberations, samadhis, and samapattis. [F.230.b]1761

43. 61 ?In the same way that I realize, know, and comprehend the ocean of the Bhagavat Vairocana?s Buda and Bodhisattva conduct throughout the entire realm of phenomena, I also realize, know, and comprehend the ocean of Buda and Bodhisattva conduct of all the Tathagatas and their entry into the infinite illusory net of wisdom, their pervasion of the infinite realm of phenomena, their teaching of infinite entrances, and their teaching through entering into remaining until the last of future kalpas, which appear distinctly within the ocean of the world realms of the ten directions, throughout the realm of phenomena up to the ends of space.

43. 62 ?Why is that? Noble one, it is because this purview is that of the Bodhisattva liberation called the range of the view of all the ways of the ocean of the samadhis of the Bodhisattvas. When I am resting in that, I know the minds and conduct of all beings.

43. 63 ?I know the accumulation of good actions of all beings. I know the defilement and the purification of all beings. I know the various kinds of karma of all beings. I know the entrances to samadhi of all Shravakas. I know the levels of samadhi of all Shravakas. I know and comprehend the miraculous manifestation through the peace of the liberations of all pratyeka Budas. I know the ways of the ocean of samadhis of all Bodhisattvas. [F.231.a] I know the ways of the ocean of the liberations of all Bodhisattvas. I know the entry into the ocean of the liberations of all the Tathagatas.?

43. 64 Then Sudhana, the head merchant's son, asked the Shakya maiden Gopa, 'Arya, how long has it been since you attained this Bodhisattva liberation called the range of the view of all the ways of the ocean of the samadhis of the Bodhisattvas?'

She answered, 'Noble one, in the past, in times gone by, beyond as many kalpas as there are atoms in a hundred Buddhas' realms, there was a world realm called Abhayamkara. In that world there was a kalpa called Gatipravara. In the center of that world realm there was a four-continent world called Kshemavati. In the center of the Jambudvīpa of that four-continent world there was the royal capital called Druma meru shri, the principal city from among eighty-four thousand cities. In the royal capital Druma meru shri and each of the eighty-four thousand towns, the ground was made of blue beryl. Walls made of the seven precious materials encircled them. And they were each encircled by seven moats that were filled with scented water and had bottoms covered in gold dust and surfaces covered with blue lotuses, red lotuses, night lotuses, and white lotuses that were the size of wagon wheels, shone with light rays of various colors, and had all-pervading lovely aromas. There were rows of seven promenades made of the seven precious materials and seven rows of palm trees. [F.231.b] They were encircled by seven successive planted forests of trees made of the seven precious materials. Above there was a canopy of a net of gold. The ground was beautifully adorned by various jewels arranged in checkerboard patterns. Groups of siddhas wandered around. From flocks of noble birds came the beautiful sound of their melodious songs. The towns were beautified by a trillion parks. They had abundant good fortune, and they were filled with crowds of hundreds of thousands of joyful men and women.

Pleasant, delightful breezes blew, and rains of many flowers continuously fell. A hundred thousand kings dwelled among them. When all the precious trees, adornments of gold, and so on in the great towns were moved by the

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wind, there came from them the many sounds of music, and harmonious voices arose saying these happy words: 'Bathe! Drink! Eat! Practice the Dharma! Develop the aspiration for enlightenment! Attain the power of the level of irreversibility! Be happy!'

43. 65 'In the royal city of Druma meru shri there was the king of the realm whose name was Dhanapati. He had a harem of eighty-four thousand queens and five hundred ministers. King Dhanapati had five hundred sons, and they were all courageous and heroic, with perfect bodies, victorious over opponents, handsome, attractive, and with a magnificent, supreme, beautiful color. [F.232.a]

43. 66 'King Dhanapati's principal queen was Padma shri garbha sambhava, who was the foremost among the eighty-four thousand wives. Her son was Tejodhipati. He had an excellent body and was handsome and attractive. He was beautified by the thirty-two physical signs of a great being in the following way:

43. 67 1. 'The soles of Prince Tejodhipati's feet were well placed. When he took steps on the great earth, he stepped evenly. When he raised a foot, it was raised evenly, and when he placed his foot down, the entire sole of the foot touched the great earth evenly.

43. 68 2. 'On the soles of his feet and the palms of his hands there was a thousand-spoked wheel, with hubs and rims, complete in all aspects,

beautiful, and attractive.

43. 69 3. ?The upper part of both his feet was very prominent: the upper surface of his feet had a clear and very beautiful color, a color better and brighter than excellent flowers.1766

43. 70 4. ?His toes and fingers were connected by a web: they were very beautiful, distinct, and with no holes or suppurations, like those of Dhritarashtra, the king of geese.

43. 71 5. His heels were wide: they were pure, bright, and shining with the lights of all jewels.

43. 72 6. His toes and fingers were long: they were rounded, with evenly spaced joints and wide, and the toes came down evenly onto the ground and lifted off evenly from the ground. [F.232.b]

43. 73 7. The soles of his feet and the palms of his hands were more pleasant to the touch than down. Whether it was a man or a woman, a boy or a girl who touched them, they were delighted and were made content and happy by perfect bliss.

43. 74 8. ?His calves were like those of the female blackbuck, gradually tapering, very beautiful and well formed. Like the female blackbuck, monarch among deer, no one could run after him and catch him, and he never became tired and fatigued when running.

43. 75 9. ?The young prince Tejodhipati had the seven prominences. These seven were his two feet, which were prominent, rounded, excellent, wide, with joints not visible, beautiful, and attractive, and similarly his two hands, his two shoulders, and the nape of his neck.

43. 76 10. ?His penis was retracted into his body: As his penis was retracted into his body, it was not visible but completely hidden and obscured, like that of

an elephant or a stallion. Therefore, it was unstained and could not be seen by a woman or a man, a boy or a girl, someone who was old, middle-aged, or young, or a guru or a guru's disciple, unless he was using it or wished to show it or was having sexual intercourse.^{1767 1768}

43. 77 11. ?The young prince Tejodhipati's torso was like that of a lion: his body gradually widened so that his torso was broad and perfect, more beautiful and excellently shaped than that of the king of the animals. [F.233.a]

43. 78 12. ?He had wide shoulders: he had a very broad body, a perfectly proportional body, a perfectly symmetrical body, a body that was not too bulky, a body that was not too thin, a body that was not feeble, a body that was not stooped, and a body that shone brighter than a polished slab of jewels.¹⁷⁶⁹

43. 79 13. ?He had large shoulders: his shoulders were muscular, and his arms beautifully filled out.¹⁷⁷⁰

43. 80 14. ?He had also attained the sign of a great being of his arms being very long: even without bending, while standing up straight, his hands could touch and rub his kneecaps.

43. 81 15. ?He had also attained the sign of a great being of his body being tall and straight. It was perfect in all its aspects and was properly formed. His body was supple. His body was very heavy. His body was very bright. His body was very pleasing to the eyes.¹⁷⁷¹

43. 82 16. ?He had also attained the sign of a great being's conch-like throat. His neck was not short. All the channels of taste in the area of the throat and the area of the mouth were balanced and complete.¹⁷⁷²

43. 83 17. ?He had also attained the sign of a great being's lion-like cheeks and jaws. His jaws were very firm. His face was very wide, his face was excellent

and pure, and his mouth was wide.

43. 84 18. ?He also possessed the sign of a great being?s forty even teeth. There were no missing teeth. When he ate food, with one chew there was no food that remained unmasticated, not even a single grain of rice.

43. 85 19. ?He had attained even, gapless rows of teeth: there were no gaps, and they remained perfectly even and constantly beautiful, whatever occurred.

The food he ate would not discolor his teeth, stick to his teeth, adhere to his teeth, [F.233.b] cause his teeth to rot, cause abscesses, or get stuck between his teeth.1773

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43. 86 20. ?He had also attained the great being?s sign of even teeth: his teeth were even and not irregular, there was no deficiency in teeth, no extra teeth, no taller teeth, no smaller teeth, and no compacted teeth; the teeth were equal in height and breadth, and there were no broken teeth.

43. 87 21. ?The youth?s eyeteeth were very white: his eyeteeth were without defects, his eyeteeth were bright, his eyeteeth were pure, and his eyeteeth were strong.

43. 88 22. ?He had also attained the great being?s sign of a wide tongue: his tongue was wide, fine, very smooth, flexible, beautiful, versatile, could cover his entire face, and spoke without impediment true and beneficial meanings, consonants, words, and definitions.

43. 89 23. ?The prince had the voice of Brahma: he had a beautiful voice that spoke with an activity of speech that had all the beautiful sounds of drumming, songs, musical instruments, speech, and conversation, which brought joy and inspired the world. He had a voice that was superior even to

Brahma's, yet it was not beyond and inaccessible to his circle of followers but harmonized with everyone's minds.

43. 90 24. ?The prince had distinctly deep black eyes: he had clear eyes, pure eyes, bright eyes, serene eyes, beautiful eyes, delightful eyes, attractive eyes, and smiling eyes.1776

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43. 91 25. ?The prince had eyelashes like a cow's eyelashes: [F.234.a] he had sensory faculties of the eyes that were like pure ruby jewels, sameness of the whites of the eyes, identical whites of the eyes, excellent whites of the eyes, wide whites of the eyes, complete whites of the eyes, and constant whites of the eyes.

43. 92 26. ?In between his eyebrows an urna hair had grown: it was soft and pliable, delicate, as pleasant to the touch as cotton wool, clear, bright, the color of snow, and like ice, and it had the shining light of a halo of white light rays.

43. 93 27. ?There was an ushnisha formed on the crown of his head: it was well formed, perfectly round, central, an adornment of the hair, resembling a precious lotus with a trillion petals, perfectly symmetrical, and cherished as a priceless crest adornment.

43. 94 28. ?The prince had very smooth skin: his body was free of dust, stains, sweat, cracks, wrinkles, flabbiness, shriveling, sagging, and looseness.1778

43. 95 29. ?The prince was golden in color: he was the color of Jambu River gold, had a halo a fathom wide, and was beautifully adorned by a halo of light that shone like gold.

43. 96 30. ?That youth had arising from each pore a darkness-dispelling brightness of aromatic light rays that arose from all his pores and adorned

his body: from each pore grew perfectly a body hair that was the color of blue beryl and curled to the right, peacefully present on the body, perfectly arranged, perfectly present, perfectly established. The youth's body hairs curled upward; [F.234.b] his body hairs did not turn downward, his body hairs were irreversible, and his body hairs were unmixed.

43. 97 31. ?The youth had attained the great being's sign of having hair the color of blue sapphire: his hair was deep blue like the color of a shining blue precious jewel. It was soft, shiny, perfectly curving, curling to the right, and with good roots; it did not stand up, never tangled, was never in disarray, and always remained with the same even appearance.1779 1780

43. 98 32. ?The young prince had attained the great being's sign of being like the overspreading width of a banyan tree: he was perfectly upright, completely good, and utterly beautiful. He was a lovely sight, and one could never have enough of gazing upon him. Whether from the back, the left, or the right; whether he was walking, sitting, standing, or lying down; whether he was talking or silent, he was a lovely sight, and one could never have enough of gazing upon him.

43. 99 ?Noble one, Prince Tejodhipati had a body completely adorned by these thirty-two signs of a great being.

43. 100 ?Noble one, he was a sight that was comforting to all beings, he was a sight that fulfilled all intentions, and he was a sight that brought delight to all beings. This was how he had been born.

43. 101 ?Noble one, at one time, Prince Tejodhipati, having obtained permission from his father, was going, accompanied by twenty thousand maidens, to the park of the royal capital of Druma meru shri, which was called Gandhankura prabha megha, in order to see that good place. He delighted a

crowd of men and women with the display of the miraculous manifestations from the splendor of his merit and his glorious good fortune.1781

43. 102 ?He mounted a chariot made of Jambu River gold. [F.235.a] It had four great wheels of precious diamonds. It had an axle that was a powerful vajra.

Its excellent shafts were made from the best sandalwood. It had well-arranged poles made of a variety of perfumed kings of jewels. It was decorated by a variety of flowers made from all jewels. It was covered by nets of strings of all jewels. In its center was a precious lion throne on which was a display of a network of sublime jewels. Five hundred maidens held its tasseled cords. Yoked to the carriage were a thousand thoroughbred stallions that could run as fast as the wind moves freely through the air. It had a succession of beautiful great parasols. It had an awning made from white beryl kings of jewels. It shone with pure immeasurable light. It was beautified by the adornment of the entire variety of inconceivable, wonderful jewels. It was adorned with every kind of beauty. It had a great precious parasol that was held aloft by a pole of blue beryls, the kings of jewels. It1782

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was encircled by many hundreds of thousands of beings. The beautiful, melodious sound of music arose from hundreds of thousands of musical instruments. A great rain of flowers fell. A divine, beautiful aroma spread from a quintillion censers. That was the way he went to the park.

43. 103 ?As he proceeded, at that time, the road became eight vehicles wide, without any unevenness, and without pebbles or gravel. The ground was made from the elements of gold, silver, and the various kinds of jewels. It was bestrewn with gold dust. It was covered with the scattered petals of

flowers made of every kind of jewel. On both sides were rows of jewel trees on bases made of all kinds of jewels. Above there was a network of strings of precious bells and jingle bells. It was covered by a variety of precious canopies. It was perfectly adorned by a beautiful display of countless hundreds of thousands of erected precious banners, flags, and hanging streamers. [F.235.b]

43. 104 ?On both sides, it was adorned by an arrangement of rows of precious platforms.

?On some platforms, a variety of precious bowls filled with a variety of jewels had been arranged for the crowds of petitioners.

43. 105 ?On some platforms, all kinds of precious adornments had been placed for those who requested adornments.

?On some platforms, wish-fulfilling jewels had been set out in order to fulfill the wishes of all beings.

43. 106 ?On some platforms, many vessels containing food and drink with flavors of various kinds had been set out so as to provide whatever was desired.

?On some platforms, divine food with the most perfect flavors, colors, aromas, tastes, and pleasant textures had been provided.

43. 107 ?On some platforms, divine fruits of every kind with a variety of flavors had been heaped up.

?On some platforms were set out trillions of divine, precious clothes for those who desired clothes to enjoy in accordance with their wishes. They were not woven on a loom, had various kinds of beauty and all kinds of excellent colors, were adorned with various designs, and were very noble, worthy, fine, and perfectly smooth.

43. 108 ?On some platforms were arranged all kinds of divine aromatic

substances, with various colors and aromas, for those who wished to perfume themselves to enjoy in accordance with their wishes.

?On some platforms, heaps of various artifacts had been arranged for beings to enjoy in accordance with their wishes.

43. 109 ?On some platforms were arranged beautiful, charming, attractive women with a variety of pleasing appearances, their bodies beautified by being dressed in a variety of beautiful clothes, [F.236.a] beautifully adorned by every kind of jewelry, perfumed by a variety of scents, and skilled in the female crafts and arts.

43. 110 ?At that time, in the royal capital Druma meru shri, there was the preeminent courtesan called Sudarshana, who was worthy to be enjoyed by the king.

She had a daughter named Socalita rati prabhasa shri, who was beautiful, with a lovely body, attractive, not too tall and not too short, not too plump and not too thin, not too white and not too dark, and with deep black hair, deep black eyes, a beautiful face, and a voice like Brahma?s; who spoke gently and pleasantly, was wise, and was skilled in all the arts; and who knew all treatises, was diligent, was not lazy, was respectful, was gracious, had a kind mind, was not aggressive, was so attractive that one never tired of gazing upon her, had little desire, anger, or ignorance, had a sense of decorum and modesty, was honest and gentle, and had no deceit or trickery.¹⁷⁸⁵

43. 111 ?She mounted a precious carriage with her mother and accompanied by many girls, and they came out from Druma meru shri. At the king?s command, they sought out the young prince Tejodhipati so as to sing before him.

43. 112 ?When Socalita rati prabhasa shri saw Prince Tejodhipati, her mind was shaken by overwhelming desire. The beauty of Prince Tejodhipati was so great she helplessly followed him.

43. 113 ?She said to her mother Sudarshana, ?Mother, know this: I will die if I am not given to this Prince Tejodhipati! [F.236.b] The suffering will bring me to death!?

Sudarshana replied, ?My daughter, don?t have such an aspiration! This youth has the signs of a cakravartin. When his father Dhanapati is no longer with us, he will rule a cakravartin?s kingdom. When he has become a cakravartin, he will have a precious queen who will come flying through the air. My daughter, we are courtesans who bring pleasure to the entire world. We do not and cannot remain throughout our lifetime serving only one being. King Dhanapati commanded us to come before the young prince Tejodhipati only to show our respect! That kind of status would be too difficult to attain.?

43. 114 ?At that time, in that world there appeared a Tathagata, an arhat, a samyak-sambuddha, one with wisdom and conduct, a sugata, one who knows the world?s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a Buda, a bhagavat, who was named Surya gatra-pravara.1786

43. 115 ?His bodhimanda, called Dharma meghodgata prabha, was near to the Gandhankura prabha megha Park. It had been seven days since the Bhagavat, the Tathagata Surya gatra pravara had attained complete buddhahood there. The girl, while in her carriage, nodded off to sleep and saw him in a dream. When she woke up, a goddess, who in past times had been a relative, declared to her, ?Girl, the Tathagata Surya gatra pravara is present in the Dharma meghodgata prabha bodhimanda, after his first seven days since attaining complete buddhahood. [F.237.a] He is encircled by an assembly of Bodhisattvas, and before him are gathered assemblies of devas,

Nagas, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, Brahmakayika deities, Abhasvara deities, and Akanishtha deities. Also gathered there to gaze upon the Tathagata Surya gatra pravara are all goddesses of the earth, goddesses of water, goddesses of fire, goddesses of the air, goddesses of the oceans, goddesses of the rivers, goddesses of the mountains, goddesses of the night, goddesses of the dawn, goddesses of the forests, goddesses of the trees, goddesses of herbs, goddesses of harvests, goddesses of towns, goddesses of footpaths, goddesses of the bodhimandas, goddesses of the body's light rays, goddesses of classes of beings, goddesses of the sky, and goddesses from all directions.?

43. 116 ?When Sucalita rati prabhasa shri had seen the Tathagata and heard of the qualities of the Tathagata, she attained a state of serenity. When the opportunity came, she recited these verses before Prince Tejodhipati:

43. 117? ?I am preeminent in this world because of my excellent body.
My qualities are renowned in all directions.

Because of the power of my wisdom, there is no one like me.

I am learned in all the arts and skills of pleasure. {1}

43. 118? ?There are many thousands of beings
Who gaze upon me with desire.

Prince, I have had no desire within me

For anyone in this world. {2}

43. 119? ?I have no attachment toward any being.

In my mind there is no anger toward anyone.

No one is my enemy, and I have no hatred.

In my mind there is only delight in benefiting beings. {3}1787

43. 120? ?When, Prince, I clearly saw [F.237.b]1788

You who have a supreme body with excellent qualities,

All my senses experienced bliss.

There arose within me a vast, great bliss. {4}

43. 121? ?Your coiled hair upon your excellent head

Is deep blue like the color of a shining jewel.

You have lovely eyebrows and a beautiful nose.

In your presence I offer you my body. {5}

43. 122? ?You have the supreme signs; you have excellent radiance.

Your body is like an excellent mountain of gold.

In your presence, compared to you I have no beauty;

I am outshone and resemble a solid lump of ink. {6}

43. 123? ?Your clear eyes are long, with contrasting white and black.

You have a wide face and the cheeks and jaws of a lion.

Your speech is free of any impediment.

I pray that you, who have the supreme speech, take me. {7}

43. 124? ?You have a wide tongue within your mouth.

It is wide and red, with the excellent light of a jewel.

You possess speech with the supreme aspects of Brahma's voice.

When you speak, you bring delight to beings. {8}

43. 125? ?You have even rows of teeth in your mouth,

Very bright and stainless, like conches.

When you show them in smiling or talking,

You, glorious man, bring joy to beings. {9}

43. 126? ?Your body is beautified by the thirty-two

Supreme signs, and it shines brightly.

As your body is adorned by those signs,

Lord of humans, you will be a cakravartin.? {10}1789

43. 127? Then Prince Tejodhipati asked Sucalita rati prabhasa shri, ?Girl, who are you?

Who is your guardian? I cannot take as my own a woman who belongs to

another.? Then at that time he recited these verses:

43. 128? ?You who are beautiful with excellent physical qualities,

Who have a pure body of merit with excellent signs,

Give your answer to these questions I ask you:

To whom do you, who have a perfect body, belong? {11}

43. 129? ?Do you have a father and mother or not?

Are you unmarried, or who has authority over you?

You who have a beautiful body, should I perceive you

As belonging to some other being or see you as mine? {12} [F.238.a]

43. 130? ?In your mind you do not delight in killing?

You do not take from others what is not given?

You do not delight in sexual misconduct?

You do not wish in your mind to speak lies? {13}

43. 131? ?You do not use your intelligence to separate friends?

You do not speak harmful words out of anger?

You do not have a mind that craves the wealth of others?

You do not intend to cause harm to others? {14}

43. 132? ?You do not enter the pathways into the wilderness of wrong views?

You are not without restraint in terms of the different kinds of karma?1790

Do you not fall under the power of deceit and trickery?

Do you not cause wicked harm in the world? {15}

43. 133? ?Are you affectionate and respectful

To father, mother, relatives, friends, and gurus?

Do you have in your mind the intention to give

To gatherings of those who have become destitute? {16}

43. 134? ?Do you have the intention to please the good friends1791

Who give you timely advice in accord with the Dharma,

Who make the body and the mind tractable

So that they may be completely purified? {17}1792

43. 135? ?Do you honor the Budas?

Do you have great delight in the Bodhisattvas?

Do you or do you not know the supreme Dharma

From which are born the sons of the sugatas? {18}

43. 136? ?Do you dwell in a supreme Dharma mind?

Do you not have a mind that acts contrary to the Dharma?

Do you have a perfect mind that respectfully delights

In the ocean of the qualities of infinite excellence? {19}

43. 137? ?Do you have a kind mind toward those beings

Who have no protector, are destitute, and have no guide?1793

Do you have compassion in your mind for those unfortunate ones

Who have entered the path that leads to the lower existences? {20}

43. 138? ?Do you have perfect rejoicing

When you see the good fortune of others?

When beings are enslaved by their kleshas,

Do you have equanimity through the power of wisdom, or not? {21}

43. 139? ?When you see many beings in the sleep of ignorance,

Do you pray that they will attain perfect enlightenment? [F.238.b]

Are you not disheartened by the supreme prayer

To practice Bodhisattva conduct for endless kalpas?? {22}

43. 140? Then Sudarshana, the preeminent courtesan, who was the mother of the girl
Sucalita rati prabhasa shri, said to the young prince Tejodhipati, ?Prince, this
daughter of mine had a miraculous birth; she was born from inside a lotus.
She has not until now been outside of her home.? Then at that time she
recited these verses:

43. 141? ?I will give you, in order, the answers
To the questions you have asked this girl.
I request you to listen, for I shall relate to you
The way in which the birth of this girl occurred. {23}

43. 142? ?At the end of the night when you were born,1794
At that same time this daughter of mine was born.
She appeared miraculously from within a stainless lotus,
Born with all her limbs complete, with lovely wide eyes. {24}

43. 143? ?During the best of seasons, the time of spring,
When herbs, harvests, and sprouts emerge,
I was wandering happily1795
In a perfect park of sal trees. {25}

43. 144? ?Variegated leaves were growing on the branches.
The masses of blossoming trees were like clouds.1796
Various birds were singing in the trees.
I was happy, joyful, and carefree in the forest. {26}

43. 145? ?I was accompanied by eight hundred girls
Who were adorned and very beautiful,
Wearing all kinds of jewels
And trained well in music and song. {27}

43. 146? ?I, together with the many women,

Proceeded joyfully to an area

Where there were white lotuses with supreme scents

And a pond with banks covered in petals. {28}

43. 147? ?In the middle of the water there appeared

A perfect, precious thousand-petaled lotus.

Its leaves were jewels and its stem was beryl,

And its pericarp was made of Jambu River gold. {29}

43. 148? ?It had filaments of aromatic supreme jewels

And radiated a great light throughout Jambudhvaja. [F.239.a]

At that time, all beings were bewildered, wondering,

?Has a sun arisen in the middle of the night?? {29}

43. 149? ?When the night came to an end, that great lotus

And the light of the great sun dawned.1797

Together with the light, it emitted melodious sounds.

And these were omens of her birth. {31}

43. 150? ?A precious girl such as this was going to appear

In this world because of pure, perfect conduct.

The karma of one?s previous actions is never lost,

And this was the result of her past excellent conduct. {32}

43. 151? ?Her hair was deep blue and her wide eyes were blue lotuses;

She had the voice of Brahma and a pure color.

She was costumed in perfect garlands and jewelry

And was born from a lotus, glorious and without stain. {33}

43. 152? ?Her body was pure, all parts in proportion.1798

Her body was perfectly shaped, her limbs fully formed.

She was like a golden statue adorned with jewels.

She was shining, illuminating all directions. {34}

43. 153? ?From her body came the aroma of sandalwood, the supreme perfume,
Which coming from her body spread in all directions.

When she spoke, there were beautiful and divine sounds.

From her mouth came the scent of the blue lotus. {35}

43. 154? ?Whenever she smiled or whenever she laughed,
There arose the melodious sound of music.

A precious female had appeared in this world

Who would never be under the power of anyone ordinary. {36}

43. 155? ?There is no one else in this world

Apart from yourself who could be her master.

You who possess a beautiful body adorned by the signs,

I pray you accept this girl who is before you. {37}

43. 156? ?She is not too tall and not too short.

She is not too plump and not too thin.

Her waist is like a bow, and her breasts are large.1799

Her limbs are faultless, and she is worthy of you. {38}

43. 157? ?She is skilled in hand gestures and treatises

And likewise in the ways of counting and writing.

She has perfected, without exception,

All the arts there are in the world. {39}

43. 158? ?She has complete knowledge of bows and arrows, [F.239.b]

And she has definitively mastered the art of archery.

She has attained supreme perfection in the ways

Of attracting enemies and calming their minds. {40}1800

43. 159? ?Her entire body is perfectly adorned

By a halo of a pure jewel's supreme light.

She is beautifully adorned through her past good actions.

She is worthy to be at your service. {41}

43. 160? ?She knows through the art of medicine how to heal

All the illnesses in the human world.1801

She eliminates them without exception

Through the correct practice of medicine. {42}

43. 161? ?She has also attained perfection in the various

Languages throughout Jambudhvaja,

Every specific definition of beings without exception,

And the application of terminologies in the world. {43}

43. 162? ?She has comprehended the ways of the categories

Of accomplishing the different aspects of the voice.

She knows the ways of all singing and dancing

Without exception that are to be found in this world. {44}

43. 163? ?She comprehends the methods of drumming and music

And of comedic and dramatic performances.

Though she knows men who are passionate and those who are not,

She herself has neither desire nor anger toward them. {45}

43. 164? ?She knows without exception all the different

Uses of the voice by women in the world.

She does not have even a single one

Of the countless faults of women. {49}

43. 165? ?She has fully mastered the skill in all the arts

Of the direct gaze, the sideways gaze,

Giving her body, and revealing her body.

She will completely fulfill your heart's desires. {47}

43. 166? ?She is not jealous; she is not greedy.

She does not indulge in desires or commit bad actions.

She is patient, honest, gentle, and tender.

She is not angry, she is not harsh, and she is very wise. {48}

43. 167? ?She is ever ready and speaks agreeably.

She is always obedient to her gurus.

Her behavior is always pleasant and very respectful.

She will appropriately be in harmony with your conduct. {49}

43. 168? ?She always has compassion for those

Who have become aged and who are ill, [F.240.a]

Who are destitute and who are suffering,

Who are blind and have no one to care for them. {50}

43. 169? ?Her mind is always dedicated to benefiting others.

She never thinks of benefits for herself.1802

She rejoices in benefiting the entire world.1803

She is adorned with vast qualities of the mind. {51}

43. 170? ?She is always attentive, mindful, and circumspect,

Whether standing, sitting, lying down, or walking,

Whether speaking or silent, smiling or laughing,

And she is always praised by the whole world. {52}

43. 171? ?She always appears to be meritorious,

She is always beloved by all people,

Who never have enough of gazing upon her,

And she has no attachment to anything in the world. {53}

43. 172? ?She is respectful to kalyanamitras,

And she is always happy to see them.

She looks far ahead, and her intentions are faultless.

Her pure mind is as stable as Sumeru. {54}1804

43. 173? ?She is always adorned by her excellent merit.

She does not see anyone as being her enemy.

There is no woman who has her kind of wisdom.

Prince, she would be a suitable match for you.? {55} [B15]

43. 174?Then Prince Tejodhipati came to Gandhankura prabha megha, and, in the

presence of Sudarshana, the preeminent courtesan, who was the mother of

Sucalita rati prabhasa shri, he said to Sucalita rati prabhasa shri, ?Girl, I have

undertaken to attain the highest, complete enlightenment. Therefore, I have

to gather an immeasurable accumulation of omniscience. Throughout kalpas

with no end or middle I must practice Bodhisattva conduct and complete all

the perfections. I must make offerings to the Tathagatas until the very last of

future kalpas. [F.240.b] I shall obtain the teachings of all the Budas. I shall

purify all Buda realms. I shall not be separated from the families of all

Tathagatas. I shall ripen all the families of beings. I shall dispel the

suffering of samsara for all beings. I shall bring beings to a bliss that is

beyond all limits. I shall purify the eyes of wisdom of all beings. I shall be

dedicated to the accomplishments of all Bodhisattvas. I shall rest in the

equanimity of all Bodhisattvas. I shall accomplish the bhumis of all

Bodhisattvas. I shall purify the realms of all beings. I shall give away all my

wealth so as to eliminate the poverty of all beings.1805

43. 175 ? ?While I am practicing the perfection of generosity until the last future

kalpa, I shall satisfy beings with the gift of food and drink, and through the

gift of all kinds of artifacts I must bring satisfaction to all assemblies of

supplicants.

43. 176 ? ?While I am in that way practicing the dedication to giving away everything, there will be nothing internal or external that I will not give away. Therefore, I will have to give away even my sons, daughters, and wives. I will have to give away my eyes, head, legs, arms, and the greater and smaller parts of my body.

43. 177 ? ?At that time, you would become an obstacle to my generosity of giving to others. You would become unhappy when I give away our beautiful sons. You would experience much physical and mental suffering. When I give away everything, you would become miserly. When I cut off the greater and smaller parts of my body and give them to supplicants, [F.241.a] you would become unhappy. There will also come a time when I would abandon you and enter homelessness within the teaching of a Tathagata. At that time you would become unhappy.?

43. 178 ?Then, at that time, Prince Tejodhipati recited these verses to the girl Socalita rati prabhasa shri:

43. 179? ?I have developed compassion for all beings.

For a long time I have been set on enlightenment.

I must complete all the limitless oceans

Of the great accumulations for true enlightenment. {56}

43. 180? ?For an ocean of kalpas that has no edge or middle,

As measureless as space, I have purified my prayers.

I must completely purify throughout endless kalpas

The bhumis on which the Tathagatas reside. {57}

43. 181? ?I will train in the path of the perfections

Of all the jinas who appear in the three times.

I must purify the supreme path to enlightenment

Through the great way of the highest wisdom. {58}

43. 182? ?I will completely purify of defilements

All the realms that are in every direction.

I must dispel all unfortunate states in worlds

And even all the lower existences. {59}

43. 183? ?I must purify every being, without exception,

Enveloped in the darkness of ignorance and obscured by kleshas.

I must purify them through various methods

And bring them into the way of the path to omniscience. {60}

43. 184? ?I shall purify all the levels of nonattachment

And make offerings to the jinas for an ocean of kalpas.

I had developed love for all beings without exception,

And I must give away everything in the world. {61}

43. 185? ?When I see supplicants gathering and coming,

I will dedicate myself to giving away everything.

At that time won't you be in disagreement with me

And become saddened and be downcast? {62} [F.241.b]

43. 186? ?When I see someone come who wants my head,

And if I then practice Bodhisattva conduct,

You will at that time be tormented by suffering.

Listen to what I tell you and be resolute. {63} 1806

43. 187? ?When you see my legs and arms cut off,

At that time you will be distressed.

And you the woman will hear dreadful, harsh things.

Listen to what I say and consider it. {64}

43. 188? ?I will have to give away the highest material things, and similarly

My children and even you, to the crowds of supplicants.

On hearing this, see if it does not sadden you.

All that you wish for depends on that.? {65}

43. 189?Then the girl Socalita rati prabhasa shri said to Prince Tejodhipati, ?Prince, may

it be just as you have said, and I will do whatever you want. I will enjoy

whatever you wish. Wherever you wish to go, I will follow you

everywhere. I will always be in your presence, I will be dedicated to your

goals, I will act in harmony with you, and I will practice sincerely; my

conduct will be engaged in practicing that which accords with you.?1807

43. 190 ?Then the girl Socalita rati prabhasa shri recited these verses to Prince

Tejodhipati:

43. 191? ?Even though my body is destroyed1808

By being incinerated in the fires of hell,1809

I will have the fortitude to assist you

In our common practice during an ocean of lifetimes. {66}

43. 192? ?Even though my body is chopped up

In each rebirth in endless lifetimes,

I will be resolute in my fortitude

To have you, virtuous one, as my husband. {67}

43. 193? ?Even though, for endless kalpas, my head

Is crushed by the Cakravala mountains, [F.242.a]1810

I would not be unhappy but would have faith in you,

And you would always be my spouse. {68}

43. 194? ?Within all our countless lifetimes,

Give me mental stability and control over my own mind,

And cut off my limbs and give them to others:

I pray that you establish me firmly in your Dharma. {69}

43. 195? ?All my successive bodies, without exception,1811

I offer to you, a divine man.

When you practice the conduct in an ocean of kalpas,

I pray you use it to please the supplicants. {70}

43. 196? ?You developed endless compassion for all beings

In order to gather together an ocean of beings.

You are set on attaining supreme, perfect enlightenment,

So from now on hold me too in your compassion. {71}

43. 197? ?I desire you, the supreme being, as a husband,

Not for the sake of possessions, not for the sake of wealth,

And not for the sake of enjoying sensual pleasures

But in order to practice the same conduct as you. {72}

43. 198? ?The way in which you look upon the world

Is with clear, beautiful eyes and a mind of love,

With great compassion and a mind free of passion:

Lord of sages, I have no doubt in you. {73}

43. 199? ?The ground upon which you have trod

Has become stainless with the light of jewels.

You are adorned with the signs, and there is no doubt

That you will be a cakravartin in all three realms. {74}1812

43. 200? ?I have seen in a dream

A Tathagata at the foot of the lord of trees1813

At the bodhimanda Sudharma megha prabha,

With many sons of the Budas before him. {75}

43. 201? ?Surya gatra pravara, lord of jinas,

Shining like precious Jambu River gold -

I saw him in a dream stroking my head,

And so today was filled with joy. {76}

43. 202? ?A goddess with a pure body

Named Ratiprabha, a relative in the past, [F.242.b]

Proclaimed to me that this Tathagata

Was present at the bodhimanda. {77}

43. 203? ?Before that I developed the aspiration

Of thinking I shall see you, Prince Tejodhipati.

The goddess proclaimed to me,

?You will see that prince today!? {78}1814

43. 204? ?I dreamed of seeing the sugata,

And I also saw you, a pure being.

You, a wish-fulfilling jewel, and I

Will today make offerings to that jina.? {79}1815

43. 205?Then Prince Tejodhipati, on hearing the name of the Tathagata Surya gatra-

pravara, developed a powerful great aspiration and joy on having gained the

opportunity to see that Buda. He scattered five hundred jewels on the girl

Sucalita rati prabhasa shri, gave her his crest jewel called glorious shining

light, and covered her with precious clothing the color of fire and adorned

her with excellent precious jewels.1816

43. 206 ?Though she was honored in that way, she did not delight or rejoice in it

or become overjoyed, but with her hands together in homage remained

gazing with her eyes fixed upon the face of Prince Tejodhipati.

43. 207 ?Then Sudarshana, the preeminent courtesan, recited these verses to Prince

Tejodhipati:

43. 208? ?I have, for a long time, been thinking

That I will give you this daughter of mine.1817

Today I give you this one who has a beautiful body

Adorned by excellent merits and possessing excellent qualities. {80}

43. 209? ?You will not find in the human world

Another excellent girl who is like this.

She has a mind of good conduct and other qualities.

She is the best woman in all the world. {81} [F.243.a]

43. 210? ?Her birth was emergence from within a lotus.

She is worthy, unstained by vices.

Her mind is unblemished by any fault.

Her conduct will always be in harmony with you. {82}

43. 211? ?To touch her is blissful, superior to all.

Her body has a perfect smoothness.1818

Sick people who touch her

Instantly become healthy. {83}

43. 212? ?Her body exudes the aroma of perfume

So perfect it overshadows all other perfumes.

All people who smell her lovely aroma

Are established in pure, correct conduct. {84}

43. 213? ?Her body is like the color of gold

And shines like the best of lotuses.1819

All angry beings without exception

Become loving on seeing her. {85}

43. 214? ?Her speech is sweet, beautiful, and charming

So that it is a delight for beings to listen to.

Hearing it dispels the darkness of faults

And causes there to be no wish to do bad actions. {86}

43. 215? ?She has pure motivation and a stainless mind.

She never has any deception or trickery.

Whatever she says, that is what is in her mind,

And with her words she brings contentment to beings. {87}

43. 216? ?She does not deceive beings through trickery.

She does not deceive beings for the sake of wealth.

She has a sense of decorum and controls her mind,

And she is always respectful to the young and the old. {88}

43. 217? ?She is not haughty because of birth, class, or body.

She is not haughty because of her entourage.

She is free of pride and arrogance

And always bows respectfully to beings.? {89}1820

43. 218?Then Prince Tejodhipati, accompanied by the girl Sucalita rati prabhasa shri

and her entourage, and by his entourage of twenty thousand maidens, left

Gandhankura shikhara prabha Megha Park and went to the Dharmodgata-

prabhasa bodhimanda, [F.243.b] where the Bhagavat, the Tathagata Surya-

gatra pravara, was, in order to gaze upon the Bhagavat, the Tathagata Surya-

gatra pravara, bow down to him, make offerings to him, and honor him.

43. 219 ?They rode as far as the gateway and then proceeded on foot to come into

the presence of the Bhagavat, the Tathagata Surya gatra pravara.

43. 220 ?Prince Tejodhipati saw from afar that the Tathagata Arhat Samyak-

sambuddha Surya gatra pravara was attractive, handsome, with pacified

senses, with a pacified mind, with restrained senses, as tamed as an

elephant, and as clear, undefiled, and serene as a lake.¹⁸²¹

43. 221 ?On seeing him in that way, Prince Tejodhipati was attracted to him, and with his mind attracted to him, there increased within him the power of great faith and joy on seeing the Buda. With that increasing joy, faith, and attraction, he circumambulated the Bhagavat, keeping him to his right, many hundreds of thousands of times.

43. 222 ?The girl Socalita rati prabhasa shri and the rest of the entourages bowed their heads to the Bhagavat's feet and scattered five hundred thousand lotuses made of excellent jewels over the Bhagavat. They built for the Bhagavat five hundred viharas made from various aromatic materials and kings of jewels and adorned by various kings of jewels. Each vihara was adorned by five thousand kings of precious jewels.

43. 223 ?Then the Bhagavat, the Tathagata Surya gatra pravara, knowing the thoughts of Prince Tejodhipati, taught the sutra called The Lamp for Seeing All Entrances.

43. 224 ?When Prince Tejodhipati heard that, he attained ten oceans of samadhis of the ways of all Dharmas. [F.244.a] They were like this:

43. 225 ?He attained the gateway of the samadhi called the arising of an ocean of prayers of all the Tathagatas.

?He attained the gateway of the samadhi called the essence of the appearances of the three times.

43. 226 ?He attained the gateway of the samadhi called the arising of the manifestation of the fields of all the Budas.

?He attained the gateway of the samadhi called entering the illumination of the entire vast extent of being.

43. 227 ?He attained the gateway of the samadhi called entering the illumination of

wisdom that arises in all worlds.

?He attained the gateway of the samadhi called the lamp that illuminates the entry into the ocean of the faculties of all beings.

43. 228 ?He attained the gateway of the samadhi called the cloud of wisdom that protects all beings.

?He attained the gateway of the samadhi called the lamp that manifests the ripening and guiding of all beings.

43. 229 ?He attained the gateway of the samadhi called the perception of the words of the Dharma wheels of all Tathagatas.

?He attained the gateway of the samadhi called the cloud of the prayers that purify the field of completely good conduct.

43. 230 ?He attained those ten samadhi gateways and so on, a further ten oceans of gateways to samadhis in all the ways of the Dharma.

?Also, the girl Sucalita rati prabhasa shri attained the realization called the essence of the ocean of the wisdom that is difficult to accomplish and became irreversible in her progress to the highest, complete enlightenment.

43. 231 ?Then Prince Tejodhipati bowed his head to the feet of the Bhagavat, the Tathagata Surya gatra pravara and circumambulated the Bhagavat many hundreds of thousands of times, keeping him to his right, [F.244.b] and then, together with the girl Sucalita rati prabhasa shri and his entourage, he departed from the presence of the Bhagavat.

43. 232 ?He went to the royal capital Druma meru shri and to his father King Dhanapati. He came into his presence, bowed his head to the feet of King Dhanapati, and said, ?Your Majesty, I request that you heed me. There has appeared in the world a Tathagata, an arhat, a samyak sambuddha, one with wisdom and conduct, a sugata, one who knows the world?s beings, an

unsurpassable guide who tames beings, a teacher of devas and humans, a Buda, a bhagavat, named Surya gatra pravara. He is dwelling in your realm's bodhimanda called Dharma meghodgata prabha. It is not long since he attained complete buddhahood.¹⁸²²

43. 233 ?Then King Dhanapati said to Prince Tejodhipati, ?Prince, did a deity or a human tell you about this??

?He replied, ?A girl named Sucalita rati prabhasa shri told me.?

43. 234 ?Then King Dhanapati, having heard that a Buda had appeared, thought how he had obtained the treasure of the birth of a Buda. He thought how it was difficult to meet a precious Buda. He thought how seeing a Tathagata dispels the danger of the abyss of the lower existences. He thought how it was like encountering a great king of medicines that cures the great illness of the kleshas. He thought how this liberates from all the sufferings of samsara. He thought how this establishes one in perfect happiness. He thought how this is a great lamp that eliminates the darkness of ignorance. [F.245.a] He thought how this is like obtaining a protector in the way of the Dharma for a world that has no protector. He thought how¹⁸²³ this is the appearance of a guide through the yana of omniscience for a world that has no guide. On hearing that a Buda had appeared, he felt great joy and faith.

43. 235 ?He gathered together all the kshatriyas, the brahmins, the townspeople, the country people, the ministers, the court priests, the princes, the local governors, the guardians, and the court. He bestowed the kingdom and the protection of the Dharma on Prince Tejodhipati, who had announced the appearance of the Buda.¹⁸²⁴

43. 236 ?Having anointed him as the sovereign, he went together with two

thousand people to where the Bhagavat, the Tathagata Surya gatra pravara was. Having come into his presence, he bowed his head to the Bhagavat's feet, circumambulated the Bhagavat, keeping him to his right, many hundreds of thousands of times, and then sat with his entourage before the Bhagavat.

43. 237 ?The Bhagavat Surya gatra pravara looked at King Dhanapati and all his entourage. At that time his urna hair radiated a light ray called a lamp for the minds of all beings. It illuminated the world realms in the ten directions and came before all the lords of the worlds, manifested countless Buda miracles, and purified the thoughts and higher motivations of the beings who were being guided by the Budas.

43. 238 ?At that time, through the inconceivable blessing of the Buda, and through possessing a Buda's body higher than all worlds, and through the entire ocean of the aspects of the voice of a Buda, [F.245.b] he taught the dharani gateway called the lamp of the meaning of all the Dharmas freed from darkness, together with dharani gateways as numerous as the atoms in a Buda realm.

43. 239 ?Then King Dhanapati, having heard that dharani gateway, generated a great Dharma illumination of all Dharmas.

43. 240 ?The Bodhisattvas in that assembly, who were as numerous as the atoms in Jambudvipa, also attained the dharani gateway called the lamp of the meaning of all the Dharmas freed from darkness. Sixty hundred thousand million beings had their minds liberated from defilements, without grasping. Ten thousand beings gained a stainless, pure, unclouded Dharma vision of all Dharmas. Countless beings who had not previously developed the aspiration for the highest, complete enlightenment developed that

aspiration. Also, the manifestation of inconceivable Buda miracles in the ten directions guided a vast extent of beings, without end or middle, by means of the three yantras.¹⁸²⁵

43. 241 ?Then King Dhanapati, who had attained the illumination of the Dharma, thought, ?Living in a home, I will not be able to comprehend such a Dharma as this and will not be able to accomplish this kind of wisdom. I will enter homelessness as a servant of this bhagavat.?

43. 242 ?King Dhanapati said to the Bhagavat, ?Bhagavat, I wish to enter homelessness in the presence of the Bhagavat and enter the way of a complete Bikshu.?

?The Bhagavat said, ?Great king, you may consider that the time for that has come.?

43. 243 ?Then King Dhanapati, together with ten thousand beings, entered homelessness in the presence of the Tathagata Surya gatra pravara. Not long after entering homelessness, he accomplished the dharani gateway called the lamp of the meaning of all the Dharmas freed from darkness and its accompanying dharani gateways, [F.246.a] meditated on them, and meditated on them well.

He also attained many samadhi gateways. He also attained the ten higher cognitions of a Bodhisattva. He also entered an ocean of the ways of discernment. He also attained a pure body called the unimpeded field of activity, through which he went without impediment into the presence of the Tathagatas in the ten directions. He obtained and held the Dharma wheels of that bhagavat and spoke about them with people, and he became a great dharmabhanaka and was a holder of the teaching. Through the power of attaining the higher cognitions, he spread throughout all world realms and manifested bodies to beings in accordance with their aspirations. He told

them about this appearance of a Buda, told them about the nature of the accomplishments of the past Tathagatas, told them about the perfection of their past applications, described the power of the miraculous manifestations of the Budas, and in that way was a holder of the teaching.

43. 244 ?Prince Tejodhipati attained the seven precious possessions of a cakravartin on that very day, when the moon became full. When he was on the palace roof encircled by a gathering of women, there appeared before him a great precious wheel called Pratihatavega, which had a hundred thousand spokes, was adorned by all jewels, was made from divine Jambu River gold, was shining, and possessed every supreme feature. A great precious elephant called Vajra ratna giri tejas appeared. A precious horse called Nila giryanila vega appeared. A great precious jewel called Aditya-garbha prabha megha raja appeared. [F.246.b] The girl Sucalita rati prabhasa shri appeared as the precious queen. A precious householder called Prabhutaghana skandha appeared. And seventh, a precious minister called Vimala-netra appeared.

43. 245 ?In that way, he became a cakravartin king, a possessor of the seven jewels, a sovereign over the four continents, a follower of the Dharma, a Dharma king, and a victor, endowed with the power and vigor of an empire.

43. 246 ?He had a thousand sons who were courageous and heroic, with perfectly formed bodies, who could crush the armies of enemies.

43. 247 ?He ruled the great land to the ends of the mountains and oceans, adorning it with the Dharma, and it was free of problems, without enemies, free of harm, without violence, thriving, prosperous, peaceful, with excellent harvests, joyful, and filled with many beings.

43. 248 ?There were eighty-four thousand royal capitals in that Jambudvipa, and

in each royal city five hundred viharas were established, and all of them had all the best features. They all had a perfection of all kinds of requisites and pleasures. They all had gardens, buildings, and walkways and were adorned by rows of forests that could be enjoyed at all times.

43. 249 ?In each vihara was erected a caitya of the Tathagata as large as a mountain and adorned on the inside with many jewels and beautified by various kinds of jewels.

43. 250 ?The Tathagata Surya gatra pravara and his followers were invited to come to all those royal cities. In all those royal cities, inconceivable offerings of every kind worthy of a Tathagata were made to that Tathagata. [F.247.a] He was asked to come because the miraculous manifestations of a Buda's entry into a town generated roots of merit in beings. Beings there who had no faith attained faith. Beings who had faith had an increased power of joy on seeing the Buda. Beings who had an increased power of joy attained the pure aspiration to enlightenment. Beings who had the pure aspiration to enlightenment developed the motivation of great compassion. Beings who were engaged in benefiting beings became dedicated to seeking all the Dharma of the Budas. Beings who were learned in the ways of the Dharma of the Budas focused their minds on realizing the nature of all phenomena. Beings who had realized the equality of all phenomena focused their minds on realizing the equality of the three times. Beings who had attained the illumination of the knowledge of the three times entered the light of wisdom in order to perceive the succession of Budas. The beings who had realized the perception of the various Tathagatas focused their minds on gathering all beings. The beings who were dedicated to gathering beings generated prayers to purify the Bodhisattva path. Beings who had realized the equality

of the path gave rise to the light of wisdom in order to attain the Dharma wheels of all the Budas. [F.247.b] The beings who had turned toward the aspects of the ocean of the Dharma focused their minds on pervading the entire net of realms with their own bodies. The beings who had realized the equality of the realms prayed to know the ocean of the capabilities of beings. The beings who were dedicated to analyzing exactly the aspirations and capabilities of beings purified the motivation to realize omniscience.1826

43. 251 ?King Tejodhipati, seeing that beings gained that kind of accomplishment of those kinds of goals, requested the Tathagata Surya gatra pravara to come to all those royal cities in order to ripen and guide those beings through his inconceivable manifestations and miracles.

43. 252 ?What do you think, noble one? At that time, in that time, who was Prince Tejodhipati? Do not think that it was anyone else, for at that time, in that time, the Bhagavat, the Tathagata Shakyamuni was the Prince Tejodhipati who became the sovereign of a cakravartin's kingdom and honored the Tathagata Surya gatra pravara.

43. 253 ?What do you think, noble one? At that time, in that time, who was King Dhanapati, the father of Prince Tejodhipati? Do not think that it was anyone else, for at that time, in that time, the Tathagata Ratna kusuma prabha was King Dhanapati. He is now at a bodhimanda called Sarva vashita kaya-pratibhasa in a world realm called Buda prabha mandala shri pradipa, which is in a central group of world realms called Tryadhva pratibhasa maniraja sambhava, in an ocean of world realms called Dharma dhatu gagana-pratibhasa megha, which is to the east beyond an ocean of world realms as numerous as the atoms in an ocean of world realms. [F.248.a] There he has attained the highest, complete enlightenment of buddhahood and is

teaching the Dharma encircled by an assembly of Bodhisattvas as numerous as the atoms in countless Buda realms.¹⁸²⁷

43. 254 ?When the Bhagavat, the Tathagata Ratna kusuma prabha, was previously practicing Bodhisattva conduct, he purified the ocean of world realms called Dharma dhatu gagana pratibhasa megha. All the Tathagatas who have appeared, are appearing, and will appear in that ocean of world realms were all ripened for the highest, complete enlightenment by the Bhagavat, the Tathagata Ratna kusuma prabha, during his past practice of Bodhisattva conduct.¹⁸²⁸

43. 255 ?What do you think, noble one? At that time, in that time, who was the king's queen Padma shri garbha sambhava, the mother of Prince Tejodhipati, preeminent among the eighty-four thousand wives? Do not think that it was anyone else, noble one, for at that time, in that time, Mayadevi, the mother of the Bhagavat, who gave birth to the Bodhisattva, who is established in the liberation of unobscured, complete illumination, who has directly perceived the accomplishments of Tathagatas in the past, who knows the visions of the births of all Bodhisattvas, was King Dhanapati's preeminent queen, Padma-shri garbha sambhava. [F.248.b]

43. 256 ?What do you think, noble one? At that time, in that time, who was Sudarshana, the preeminent courtesan? Do not think that it was anyone else, noble one, for at that time, in that time, my mother, Sunetra, the wife of the Shakya Dandapani, was Sudarshana, the preeminent courtesan.

43. 257 ?What do you think, noble one? At that time, in that time, who was the girl Socalita rati prabhasa shri? Do not think that it was anyone else, noble one, for at that time, in that time, I was Socalita rati prabhasa shri, the daughter of the courtesan.

43. 258 ?What do you think, noble one? At that time, in that time, who were the entourage of King Tejodhipati? Do not think that they were anyone else, noble one, for they are now those who are established in this very assembly of followers who are Bodhisattvas established by the Bhagavat in the perfection of the completely good conduct and prayer of Bodhisattvas; whose bodies appeared as images in all world realms; whose minds never lapse from the practice of all Bodhisattva samadhis; whose eyes have the perception of directly seeing the faces of all Tathagatas; whose ears perceive the voices of the clouds of the aspects of the speech, as vast as space, of all the Tathagatas that resound with the wheel of the Dharma; whose inhalations and exhalations have power over the practice of all Dharmas; the sound of whose names resound throughout all the Buda realms; whose Bodhisattva bodies go without interruption to the circles of the assemblies of all the Tathagatas; [F.249.a] who create bodies that manifest to all beings, in accordance with their aspirations, in ways that are favorable for ripening and guidance; and who, spreading throughout the entirety of the net of the directions, accomplish and perfect the completely good conduct and prayer continuously throughout all future kalpas and are present in the circle of the assembly of the Bhagavat.1829

43. 259 ?Noble one, the cakravartin Tejodhipati and I served the Tathagata Suryagatra pravara for as long as he lived, with clothing, food, alms, bedding, medicine during times of illness, and necessary articles.

43. 260 ?Noble one, after the parinirvana of the Tathagata Surya gatra pravara, in that world realm there appeared in the world the Tathagata named Prasannagatra. We also served him, showed him respect, honored him, venerated him, and made offerings to him.

43. 261 ?Subsequently, we served the Tathagata named Jambu nada tejoraja who appeared in the world.

?Subsequently, we served the Tathagata named Lakshana bhushita gatra who appeared in the world.

?Subsequently, we served the Tathagata named Vicitra rashmi jvalana candra who appeared in the world.

43. 262 ?Subsequently, we served the Tathagata named Suvilokita jnana ketu who appeared in the world.

?Subsequently, we served the Tathagata named Vipula maha jnana rashmi raja who appeared in the world. [F.249.b]

?Subsequently, we served the Tathagata named Narayana vajra virya who appeared in the world.

43. 263 ?Subsequently, we served the Tathagata named Aparajita jnana sthama who appeared in the world.

?Subsequently, we served the Tathagata named Samanta vilokita jnana who appeared in the world.

?Subsequently, we served the Tathagata named Vimala shri megha who appeared in the world.

43. 264 ?Subsequently, we served the Tathagata named Simha vijrimbhita prabha who appeared in the world.

?Subsequently, we served the Tathagata named jnana rashmi jvalana cuda who appeared in the world.

?Subsequently, we served the Tathagata named Guna rashmi dhvaja who appeared in the world.

43. 265 ?Subsequently, we served the Tathagata named jnana bhaskara tejas who appeared in the world.

?Subsequently, we served the Tathagata named Ratna padma praphullita-gatra who appeared in the world.

?Subsequently, we served the Tathagata named Punya pradipa dhvaja who appeared in the world.

43. 266 ?Subsequently, we served the Tathagata named jnana rashmi megha prabha who appeared in the world.

?Subsequently, we served the Tathagata named Samanta Vairocana candra who appeared in the world.

?Subsequently, we served the Tathagata named Abharanacchatra-nirghosha raja who appeared in the world.1830

43. 267 ?Subsequently, we served the Tathagata named Samanta jnanaloka-vikrama simha who appeared in the world.

?Subsequently, we served the Tathagata named Dharma dhatu vishaya maticandra who appeared in the world.

?Subsequently, we served the Tathagata named Sattva gagana citta-pratibhasa bimba who appeared in the world.

43. 268 ?Subsequently, we served the Tathagata named Prashama gandha sunabha who appeared in the world.

?Subsequently, we served the Tathagata named Samantanuravita shanta-nirghosha who appeared in the world. [F.250.a]

?Subsequently, we served the Tathagata named Sudridha jnana rashmi jala-bimba skandha who appeared in the world.

43. 269 ?Subsequently, we served the Tathagata named Amrita parvata prabha tejas who appeared in the world.

?Subsequently, we served the Tathagata named Dharma Sagara nigarjita-ghosha who appeared in the world.

?Subsequently, we served the Tathagata named Buda gagana prabhasa-
cudā who appeared in the world.

43. 270 ?Subsequently, we served the Tathagata named Rashmi candrorna megha
who appeared in the world.¹⁸³¹

?Subsequently, we served the Tathagata named Suparipurna jnana-
mukhaktra who appeared in the world.

?Subsequently, we served the Tathagata named Suvishuddha jnana-
kusumavabhasa who appeared in the world.

43. 271 ?Subsequently, we served the Tathagata named Ratnarcih parvata shri-
tejoraja who appeared in the world.

?Subsequently, we served the Tathagata named Vipula guna jyotihprabha
who appeared in the world.

?Subsequently, we served the Tathagata named samadhi mervabhyudgata-
jnana who appeared in the world.

43. 272 ?Subsequently, we served the Tathagata named Ratna candra dhvaja who
appeared in the world.

?Subsequently, we served the Tathagata named Arcirmandala gatra who
appeared in the world.

?Subsequently, we served the Tathagata named Ratnagra prabha tejas who
appeared in the world.

43. 273 ?Subsequently, we served the Tathagata named Samanta jnana-
caryavilamba who appeared in the world.

?Subsequently, we served the Tathagata named Arcih samudra mukha vega-
pradipa who appeared in the world.

?Subsequently, we served the Tathagata named Dharma vimana nirghosha-
raja who appeared in the world. [F.250.b]¹⁸³²

43. 274 ?Subsequently, we served the Tathagata named Asadrisha guna kirti dhvaja who appeared in the world.

?Subsequently, we served the Tathagata named Pralambabahu who appeared in the world.

?Subsequently, we served the Tathagata named Purva pranidhi nirmanacandra who appeared in the world.

43. 275 ?Subsequently, we served the Tathagata named Akasha jnanartha pradipa who appeared in the world.

?Subsequently, we served the Tathagata named Dharmodgata nabheshvara who appeared in the world.

?Subsequently, we served the Tathagata named Vairocana shri garbha raja who appeared in the world.

43. 276 ?Subsequently, we served the Tathagata named Dharma narayana ketu who appeared in the world.

?Subsequently, we served the Tathagata named Jnanaketu who appeared in the world.

?Subsequently, we served the Tathagata named Dharma Sagara padma who appeared in the world.

43. 277 ?Noble one, those and other Tathagatas numbering altogether sixty sextillion appeared in that world realm. I served them all with clothing, food, alms, bedding, medicine during times of illness, and necessary articles, showed them respect, honored them, venerated them, and made offerings to them.

43. 278 ?Noble one, the last of those sixty hundred thousand trillion Budas was the Tathagata Arhat Samyak sambuddha Vipula dharmadhimukti sambhava-tejas. When that Tathagata came to the city, I was the king's wife. Together

with householders, we practiced the gateways of every kind of offering, and after making offerings with the offerings for a Tathagata, we heard from that bhagavat the Dharma teaching called [F.251.a] The Lamp of the Arising of the Births of All the Tathagatas. On hearing that, I attained the eyes of wisdom, and I attained this Bodhisattva liberation called the range of the view of all the ways of the ocean of the samadhis of the Bodhisattvas.

43. 279 ?Noble one, meditating on this liberation, I practiced Bodhisattva conduct together with the Bodhisattva for kalpas as numerous as the atoms in a hundred thousand Buda realms. During those kalpas as numerous as the atoms in that number of Buda realms, I served a vast extent of Tathagatas without end or middle. In some kalpas, I served a single Tathagata who remained for an entire kalpa. In some kalpas, I served two Tathagatas. In some kalpas, I served countless Tathagatas. In some kalpas, I served as many Tathagatas as there are atoms in a Buda realm.¹⁸³³

43. 280 ?During that time, my Bodhisattva bodies' sizes, shapes, and colors were beyond comprehension. The activities of my bodies were beyond comprehension. The activities of my speech and of my mind were beyond comprehension. My wisdom's sight, my wisdom's range of activity, and the scope of my wisdom's samadhi were also beyond comprehension.

43. 281 ?Noble one, when beings see a Bodhisattva and the practice of Bodhisattva conduct, they admire the Bodhisattva and with various gestures and approaches are attracted to the Bodhisattva who cares for them through various worldly and nonworldly ways, so that they became the Bodhisattva's followers. [F.251.b] When they accompany as followers the Bodhisattva who practices Bodhisattva conduct, they become irreversible in their progress to the highest, complete enlightenment.¹⁸³⁴

43. 282 ?Noble one, in that way, as soon as I saw the Tathagata Vipula-dharmadhimukti sambhava tejas, I attained this Bodhisattva liberation called the range of the view of all the ways of the ocean of the samadhis of the Bodhisattvas. Meditating on this liberation, I accompanied the Bodhisattva for kalpas as numerous as the atoms in a hundred Buda realms. I served, made offerings to, and venerated all the Tathagatas that appeared during those kalpas as numerous as the atoms in Buda realms. I heard the teaching of the Dharma from all those Tathagatas, obtaining it and keeping it. I also obtained from all those Buda bhagavats this liberation through various ways, through various teachings of the ways of the sutras, through various natures of liberation, through various entrances to liberation, through various practices of liberation, through various engagements in times, through various entries into realms, through various perceptions of oceans of visions of Budas, through various entries into the circles of followers of Tathagatas, through various paths of the ways of oceans of Bodhisattva prayers, through various accomplishments of Bodhisattva conduct, and through various vast extents of Bodhisattva liberations. However, I still had not realized the way of completely good Bodhisattva conduct.

43. 283 ?Why is that? [F.252.a] Because the way of the liberation of completely good Bodhisattvas is as immeasurable as the extent of space, as immeasurable as the extent of the conceptualizations of beings, as immeasurable as the extent of the ocean of the divisions of the three times, as immeasurable as the extent of the ocean of the directions, and as immeasurable as the extent of the ocean of the ways of the realm of phenomena.¹⁸³⁶

43. 284 ?Noble one, the nature of the way of the liberations of the completely good

Bodhisattvas is the same as the scope of perception of the Tathagatas.

43. 285 ?In that way, noble one, for kalpas as numerous as the atoms in Buda realms I gazed again and again upon the Bodhisattva?s body without ever having enough of seeing it.

43. 286 ?Noble one, it was like when a man and woman have arranged to come together purely for the enjoyment of passion, and there arises an immeasurable development of their state of mind through their being intoxicated by the concepts and thoughts of purity that arise from fallacious mental activity.

43. 287 ?Noble one, in the same way, when I looked upon the Bodhisattva?s body, in each instant of mind, from each pore there appeared to my eyes an immeasurable vast extent of groups of world realms without end or middle, with various grounds, various arrays of borders, various shapes, various arrays of mountains, various displays of arrays of grounds, various skies adorned by coverings of clouds, various natures, names, and numbers, and various appearances of Budas and successions of Tathagatas, adorned by various bodhimandas, with various miraculous manifestations of the turning of the Dharma wheel by Tathagatas, with various arrays of the circles of followers of Tathagatas, with the various sounds of the teaching of the various ways of the sutras, with the various accomplishments of the ways of the yanas, [F.252.b] with the various illuminations from pure lights and radiances, and with omens that have never been seen before.

43. 288 ?From each pore there appeared to my eyes oceans of Budas without end or middle. In each instant of mind, from each pore, there appeared continuously to my eyes the adornment of various bodhimandas, the miraculous manifestations of the various turnings of the Dharma wheel, and

the miraculous manifestations of the sounds of the various ways of the
sutras.

43. 289 ?In each instant of mind, from each pore, there appeared to my eyes a vast
ocean of beings without end or middle, with houses, parks, divine palaces,
rivers, oceans, and dwellings, with various forms and bodies, with various
ranges of enjoyments, with various engagements in conduct and behavior,
and with various forms of perfections of faculties.

43. 290 ?From each pore there appeared to my eyes ways of entering an ocean of
the three times, without end or middle.

?An ocean, without end or middle, of Bodhisattva prayers were purified.

43. 291 ?There appeared an ocean, without end or middle, of different forms of
conduct of the Bodhisattva bhumis.

?There appeared a pure ocean, without end or middle, of the perfections of
the Bodhisattvas.

43. 292 ?There appeared an ocean, without end or middle, of the past practices of
the Bodhisattvas.

?There appeared an ocean, without end or middle, of the ways of
purifying Buddha realms.

43. 293 ?There appeared an ocean, without end or middle, of the ways of the great
love of Bodhisattvas.1837

?I comprehended their entering oceans of the power and methods for
ripening and guiding all beings. [F.253.a]

43. 294 ?They accomplished an ocean, without end or middle, of the ways of the
clouds of the great compassion of Bodhisattvas.

?They increased an ocean, without end or middle, of the great power of
the joy of Bodhisattvas.

?In each instant of mind, they accomplished an ocean, without end or middle, of the methods of gathering all beings.

43. 295 ?Noble one, in that way, for kalpas as numerous as the atoms in a hundred Buda realms, in each instant of mind I perceived and comprehended an ocean, without end or middle, of the ways of the Dharma in each pore of the Bodhisattva. Nevertheless, I did not comprehend them in their entirety, even though I never perceived again what I had perceived before, even though I did not hear again what I had already heard before.

43. 296 ?Noble one, in that way, when I was in the harem of Sarvartha siddha, who had an entourage of a crowd of queens, through an ocean of the ways of comprehending the realm of phenomena I perceived in each of his pores an ocean, without end or middle, of the ways of the three times.

43. 297 ?Noble one, I know and practice only this Bodhisattva liberation called the miraculous manifestations at the birth of Bodhisattvas throughout all the perceptions of countless kalpas. How could I know the conduct, or teach the treasure of qualities, without exception, of the Bodhisattvas who engage in an ocean, without end or middle, of the ways of methods; who manifest the perception of bodies in shapes that accord with those of all beings; who manifest conducts that accord with the aspirations of all beings; who emit clouds of emanations with infinite colors from all their pores; who have the realization, free of thought, of the pure nature of the bodyless essence of the true nature, a nature that has the characteristics of space; who with the certainty of realization at all times are dedicated to miraculous manifestations equal to those of the Tathagatas; [F.253.b] who engage in miraculous manifestation through the scope of the liberations, which has no end or middle; who through the generation of motivation have power over entering and

remaining in the vast realm of the Dharma; and who revel in an ocean of liberations that possess all the gateways into the levels of the Dharma?1838

43. 298 ?Depart, noble one. Here at the feet of the Bhagavat Vairocana, upon a precious throne with various adornments that has in its center a lotus made of the kings of precious jewels, is the mother of the Bodhisattva, whose name is Mayadevi. Go to her and ask her, ?How are Bodhisattvas who practice Bodhisattva conduct undefiled by any of the stains of this world? How do Bodhisattvas have an uninterrupted dedication to making offerings to the Tathagatas? How are Bodhisattvas irreversible from attaining the final accomplishment of their activities? How are they free from obscurations in their entry into Bodhisattva liberations? How are they without expectation of a reward from others in all their Bodhisattva conduct? How do they have the direct perception of all the Tathagatas? How do they never lapse from their dedication to gathering all beings? How do they never lapse from remaining in all Bodhisattva conduct until the last future kalpa? How do they never turn back from the prayers of the Mahayana? How do they never lose heart in maintaining and increasing the roots of merit of all beings?? ?

43. 299 Then at that time, Gopa, the Shakya maiden, in order to teach completely this gateway to liberation, through the blessing of the Buddha recited these verses:

43. 300?The beings who see the supreme beings
Who are dedicated to perfect Bodhisattva conduct, [F.254.a]

Whether they are attracted or in enmity,
All become gathered by him. {90}

43. 301?I remember as many kalpas
As there are atoms in a hundred realms.

Beyond those there was the Vyuhasa kalpa,
In which was the perfect world realm Meruprabha. {91}

43. 302?In that world appeared sages

To the number of sixty sextillion.

The last of those lords of sages

Was the lamp for beings Dharmadhvaja. {92}

43. 303?At that time there was the King Shritejas.

After the parinirvana of that lord of sages

In this Jambudhvaja, he destroyed the armies of his adversaries

And became a supreme sovereign with commands that could not be
disobeyed. {93}

43. 304?He had five hundred sons, who were

All courageous, heroic, and handsome,

With perfectly formed limbs and pure bodies,

And who were unsurpassable and adorned by glory. {94}

43. 305?The king and his sons had devotion to the Sugata,

And they made vast offerings to the Jina.

He was always in possession of the good Dharma

And unshakably dedicated to the Dharma. {95}

43. 306?To that king was born a son

Named Prince Surashmi, a pure being

Who was a delight to see and had a beautiful form

And was adorned by the thirty-two supreme signs. {96}

43. 307?He abandoned the kingdom and entered homelessness

Accompanied by an entourage of fifty million men.

As a mendicant, he was dedicated with unwavering diligence

And gained completely the Dharma of the Jina. {97}

43. 308?There was the city named Drumavati¹⁸³⁹

Encircled by ten billion excellent towns.

There were forests with a variety of branches,

Peaceful and silent, with unsurpassable splendor. {98}

43. 309?There, with perfect discipline, dwelled Surashmi,

Who was fearless, wise, and eloquent.

He was teaching the Dharma of the Jina

In order to purify defiled beings. {99}

43. 310?That wise one, when seeking alms, [F.254.b]

Had a beautiful conduct and peaceful appearance.

He went into town in an unwavering, profound manner

With mindfulness and undistracted eyes. {100}

43. 311?In the best of towns, Nandidhvaja,

There was the head merchant Suvighushta kirti.

I was his charming, beautiful daughter

By the name of Bhanuprabha. {101}

43. 312?At the gateway of our perfect house,

I saw Surashmi and his entourage,

Handsome, his body adorned by the signs,

And I was greatly attracted to him. {102}

43. 313?He came to the gateway to my home,

And I placed a jewel in his alms bowl.¹⁸⁴⁰

I also removed all my jewelry,

And with adoration I offered them to him. {103}

43. 314?Because of making an offering through passion

To that son of the Budas, Surashmiketū,

For two hundred and fifty of the longest kalpas

I was not reborn in the lower existences. {104}

43. 315? I was born into divine families in the realms of the devas

And in the human world as the daughters of kings.

In all those lives he revealed himself to me

In bodies that had endless different forms. {105}1841

43. 316? After two hundred and fifty kalpas had passed,

I was born as the fearless daughter

Of the preeminent courtesan Sudarshana

And at that time was known as Samcalita. {106}

43. 317? When I saw Prince Tejodhipati,

I joyfully made offerings to him.

I offered myself to him

And became his obedient wife. {107}1842

43. 318? Together we made excellent offerings

To the great Rishi Surya gatra pravara.

With devotion I looked upon that Buda's face,

And I developed the aspiration for supreme enlightenment. {108}

43. 319? During that kalpa, I venerated

A full six hundred million jinas. [F.255.a]

In the time of the last of those jinas

There appeared the Buda Adhimuktitejas. {109}

43. 320? In that time, I gained pure Dharma eyes

And comprehended the nature of phenomena.

Incorrect thinking completely ceased,

And since that time I have attained illumination. {110}

43. 321? Since that time, I have seen

The samadhis of the jinas' progeny.

In each instant of the mind I observe

An inconceivable ocean of realms in all directions. {111}

43. 322? I see in all directions a variety

Of countless, marvelous pure realms.

I have no attachment to them on seeing them

And no aversion toward those that are defiled. {112}

43. 323? I see, in every one of those realms,

Every Buddha in his bodhimanda.

In each instant of mind I look upon

Their immeasurable oceans of light. {113}

43. 324? In each instant of mind I comprehend, without impediment,

The oceans of their circles of followers.

In the same way, I know all their samadhis

And also their countless liberations. {114}

43. 325? I comprehend their vast activities,

And I know every manner of the bhūmis.

I also know, in each instant, the infinite,

Vast ocean of their countless prayers. {115}

43. 326? Throughout endless kalpas I gazed upon

The body of the supreme being practicing conduct.

I could never fully know the extent

Of the manifestations from his pores. {116}

43. 327? I saw countless oceans of many realms,

Even on the tip of a single pore hair.

I saw them filled with masses of air,

Great rivers, mountains of earth, and fire. {117}

43. 328?I perceived a variety of grounds

Having different forms and various kinds of shapes.

They had a variety of elements and constituents, 1843 1844

Various different kinds of aspects and forms. {118} 1845

43. 329?I saw clearly and distinctly countless

Oceans of realms, worlds beyond description. [F.255.b]

I saw the jinas who were engaged

In guiding beings through teaching the Dharma. {119}

43. 330?I cannot comprehend the actions of his body,

Or his speech or his mind, or their actions,

Or his various miraculous manifestations

While practicing his vast conduct for kalpas.? {120}

43. 331 Sudhana, the head merchant's son, bowed his head to the feet of the Shakya

maiden Gopa, circumambulated the Shakya maiden Gopa many hundreds of

thousands of times, keeping her to his right, and, looking back again and

again, departed from the Shakya maiden Gopa. [B16]

44. Chapter 44

MAYADEVI

44. 1 Sudhana, the head merchant's son, on the way to Mayadevi, undertaking the

wisdom of practicing the scope of the activity of the Buddhas, thought, "By

what means can I see the kalyanamitras, honor them, meet them,

accompany them, learn their qualities, know the field of their speech,

understand the succession of their words, and possess the teachings of the

kalyanamitras who have six ayatanas that have risen above all worlds; who have bodies that have transcended all attachments; who follow the path of unimpeded movement; who have pure Dharma bodies; who have bodies that are manifestations of illusory physical activities; who perform conducts in the world that are the illusions of wisdom; who have forms and bodies from prayer; who have bodies that are not born and do not cease; who have bodies that are neither true nor false; who have bodies that do not pass away or perish; who have bodies that do not originate and are not destroyed; who have bodies that have the single characteristic of having no characteristics; who have bodies that have no attachment to duality; who have bodies that are based on having no basis; who have bodies that do not decay or diminish; [F.256.a] who have bodies without thoughts, like reflections; who have active bodies that are like dreams; who have bodies that do not depart, like the surface of a mirror; who have bodies that are established in peace, like the absence of directions; who have bodies that pervade all directions; who have bodies that have no differentiation between the three times; who have bodiless bodies of mind that are bodies without thought; who have bodies that have transcended the path of sight in all worlds; who have bodies that have been tamed through the path of completely good vision; and who have the unimpeded field of activity of space??1846

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44. 2 While he was dedicated to contemplating and pondering this, Ratnanetra,

the goddess of the city, appeared in the sky encircled by a crowd of sky goddesses. Her body was adorned by varieties of jewelry, her body was covered in adornments, and she scattered handfuls of divine flowers of many shapes and colors.

44. 3 She said to Sudhana, the head merchant's son, "Noble one, you should be dedicated to protecting the city of the mind by not dwelling in delight in samsara's field of perception. [F.256.b]

44. 4 "Noble one, you should be dedicated to adorning the city of the mind through focusing on the ten strengths of the Tathagatas.

"Noble one, you should be dedicated to purifying the city of the mind through being free of envy, greed, and deception.

44. 5 "Noble one, you should be dedicated to pacifying the torment of the city of the mind through realizing the nature of all phenomena.

"Noble one, you should be dedicated to increasing the city of the mind through increasing the power of great dedication to the accumulation of omniscience.

44. 6 "Noble one, you should be dedicated to protecting the city of the mind's treasury of buildings through gaining power over dwelling in the vast divine palaces of the samadhis, samapattis, dhyanas, liberations, and the Dharma.

"Noble one, you should be dedicated to illuminating the city of the mind through seeking the attainment of the perfection of wisdom of all the levels of the established circles of followers of all the Tathagatas. [F.257.a]

44. 7 "Noble one, you should be dedicated to strengthening the city of the mind through entering the city of your own mind through the path of the method of the arising of all the Tathagatas.

?Noble one, you should be dedicated to creating the strong walls of the city of the mind through a pure mind that accomplishes the completely good conduct and prayers of the Bodhisattvas.

44. 8 ?Noble one, you should be dedicated to accomplishing the inapproachability and indestructibility of the city of the mind through crushing the army of the maras, the friends of wickedness, who are on the side of the maras and the kleshas.

?Noble one, you should be dedicated to illuminating the city of the mind through enlightening all beings with the illumination from the knowledge of the Tathagatas.

44. 9 ?Noble one, you should be dedicated to moistening the city of the mind through acquiring the rain from the clouds of the Dharma of all the Tathagatas.

?Noble one, you should be dedicated to strengthening the city of the mind through your mind's acquisition of the ocean of merit of all the Tathagatas.

44. 10 ?Noble one, you should be dedicated to increasing the city of the mind through great love pervading all beings.

?Noble one, you should be dedicated to purifying the city of the mind through establishing the vast parasol of the Dharma as the remedy for bad qualities.¹⁸⁵¹

44. 11 ?Noble one, you should be dedicated to making the city of the mind tremble through the mind trembling with vast, great compassion for the sake of all beings.¹⁸⁵²

?Noble one, you should be dedicated to opening the gates to the city of the mind through providing all beings with outer and inner things.^{1853 1854}

44. 12 ?Noble one, you should be dedicated to purifying the city of the mind

through turning away from delighting in the sensory range of all of
samsara.1855

?Noble one, you should be dedicated to strengthening the heart of the
city of the mind through making the continuity of bad actions impossible.1856

44. 13 ?Noble one, you should be dedicated to making the city of the mind strong
through never lapsing from the diligence that accomplishes the
accumulation of omniscience.

?Noble one, you should be dedicated to illuminating the city of the mind
through the illumination of remembering the field of all the Tathagatas of the
three times.

44. 14 ?Noble one, you should be dedicated to being skilled in the ways of
analyzing the city of the mind through being skilled in the wisdom that
analyzes the Dharma gateways of the various sutras of the Dharma wheel of
all the Tathagatas. [F.257.b]

?Noble one, you should be dedicated to the perception of the city of the
mind through teaching the way of the path and gateways to omniscience
that are directly perceivable by all beings.

44. 15 ?Noble one, you should be dedicated to being skilled in the ways of
blessing the city of the mind through the pure accomplishment of the ocean
of prayers of all the Tathagatas in the three times within your own prayer.

?Noble one, you should be dedicated to increasing the power of the
accumulations of the city of the mind through increasing the great, vast
accumulations of merit and wisdom in the entire realm of the Dharma.

44. 16 ?Noble one, you should be dedicated to being skilled in the method for
emitting light from the city of the mind through knowing the minds,
thoughts, faculties, aspirations, defilements, and purification of all beings.

?Noble one, you should be dedicated to being skilled in the way of gaining power over the city of the mind through gathering all the ways of the realm of the Dharma.

44. 17 ?Noble one, you should be dedicated to illuminating the city of the mind through remembering and illuminating all the Tathagatas.

?Noble one, you should be dedicated to knowing the nature of the city of the mind through realizing all the ways of the bodyless Dharma.

44. 18 ?Noble one, you should be dedicated to examining as an illusion the city of the mind through going to the city of the Dharma of omniscience.

?Noble one, in that way the Bodhisattva who is dedicated to the purification of the city of the mind will be able to attain the accomplishment of all roots of merit.

44. 19 ?Why is that? [F.258.a] Because Bodhisattvas who thus purify the city of the mind have before them no obscurations: there are no obscurations to seeing the Buddhas, no obscurations to hearing the Dharma, no obscurations to venerating and making offerings to the Tathagatas, no obscurations to engaging in gathering beings, and no obscurations to purifying Buddha realms.

44. 20 ?Noble one, Bodhisattvas who are dedicated to seeing kalyanamitras with a mind free of all obscurations and with a higher motivation will with little difficulty see a kalyanamitra.

?Noble one, the omniscience of Bodhisattvas depends on the kalyanamitras.?

44. 21 Then two of the family of goddesses of the body, who were named Dharma padma shri kushala and Hri shri manjari prabhava, encircled by an innumerable assembly of goddesses, emerged from the bodhimanda,

uttering praises of Mayadevi. They arranged themselves in the sky before Sudhana, the head merchant's son, and emitted from their precious earrings a net of many light rays the colors of jewels; many pure perfumes and incenses the colors of shining lights; colors attractive to mind and thought; colors that increased the power of joy in the mind; colors that eased the pains of the body; colors that revealed pure bodies; and nets of light rays that were a field of perception that gave rise to an unimpeded prowess of the body and illuminated vast realms.¹⁸⁵⁷

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44. 22 They revealed to Sudhana, the head merchant's son, all the bodies of all Tathagatas, which are present everywhere and facing everywhere. [F.258.b] Then they completely circled, to their right, the entire world, and then shone upon the crown of the head of Sudhana, the head merchant's son. They completely pervaded him, from the crown of his head to the pores of his body.

44. 23 As soon as the light rays from those goddesses touched Sudhana, the head merchant's son, in that instant he attained the eyesight called the dust-free illuminations, which was free from all blinding darkness. He attained the eyesight called free from the obscuration of sight, through which he perceived the nature of beings. He attained the eyesight called the lord of freedom from dust, through which he looked at the field of the nature of all phenomena. He attained the eyesight called lord of purity, through which he looked at the character of all realms. He attained the eyesight called shining light, through which he looked upon the Dharma bodies of all Tathagatas. He attained the eyesight called pure intelligence, through which he looked upon the countless categories of the created form bodies of the

Tathagatas. He attained the eyesight called unimpeded light, through which he looked upon the categories of the origination and destruction of world realms throughout the vast extent of the ocean of realms. He attained the eyesight called complete light, through which he looked upon the aspect of the creation of the way of the sutras in the Dharma wheel of all the Tathagatas. He attained the eyesight called the complete field of perception, through which he looked upon the miracles of the Budas and their blessings that guide beings. He attained the eyesight called complete sight, through which he looked upon the births of Budas that occurred in all Buda realms. [F.259.a]1859

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44. 24 Then the guardian at the door of the meeting hall of the Bodhisattvas, the leader of ten thousand rakshasas, whose name was Sunetra, with his wives, children, relatives, and entourage, threw flowers of many beautiful colors over Sudhana, the head merchant's son, and said to him, "Noble one, a Bodhisattva who has ten qualities will be near to all kalyanamitras. What are these ten? They are (1) a pure motivation without deception or guile, (2) a compassion that gathers all beings without discrimination, (3) the insight that realizes that the nature of all beings is that there are no beings, (4) a superior motivation for proceeding irreversibly toward omniscience, (5) the strength of the aspiration that is directed toward the field of the Tathagatas, (6) the vision of the purity of the stainlessness of the nature of all phenomena, (7) the great love without discrimination for the field of beings, (8) the light of wisdom, which dispels all obscurations, (9) the great cloud of the Dharma, which is a parasol that counters all the suffering of samsara, and

(10) the eyes of wisdom that are focused on following the kalyanamitras and enter into all the streams within the realm of the Dharma.

?Noble one, the Bodhisattva who has these ten qualities will be near to all kalyanamitras.

44. 25 ?The Bodhisattva who sees the ten entryways to resting in samadhi will attain the direct perception of all kalyanamitras. What are those ten? They are (1) the entryway to resting in the samadhi of the field of analyzing all phenomena as being like dust-free space, [F.259.b] (2) the entryway to resting in the samadhi of the vision that directly perceives the ocean of all directions, (3) the entryway to resting in the samadhi of the nonexamination and nonanalysis of all perception, (4) the entryway to resting in the samadhi of the arising of the clouds of Tathagatas in all directions, (5) the entryway to resting in the samadhi of the essence of the accumulation of an ocean of omniscient wisdom and merit, (6) the entryway to resting in the samadhi of the development of all aspirations to be inseparably near to the occurrence of kalyanamitras, (7) the entryway to resting in the samadhi of all the qualities of the Tathagatas originating from the mouths of the kalyanamitras, (8) the entryway to resting in the samadhi of inseparability from all the Tathagatas, (9) the entryway to resting in the samadhi of being engaged in being near, always and equally, to all kalyanamitras, and (10) the entryway to resting in the samadhi of engaging without weariness in all the conduct of methods of the kalyanamitras.1862

44. 26 ?Noble one, the Bodhisattva who has those ten qualities will attain the direct perception of all kalyanamitras. The Bodhisattva who attains the liberation of the samadhi called the Dharma wheels of all the Tathagatas proclaimed from the mouth of the kalyanamitra will, by entering it, attain the undifferentiated

equality of all Buddhas and the undifferentiated omnipresence of the
kalyanamitras.?

That is what Sunetra, the lord of the rakshasas, said. [F.260.a]

44. 27 Then Sudhana, the head merchant's son, stared into the sky and said,
?Arya, you have regarded me with compassion and without error
taught the kalyanamitras in order to benefit me. In addition, I pray
that you teach me without error the entrance ways to methods concerning
how to apply myself to seeing the kalyanamitras, in what direction I should
go, in what places I should search, and upon what goal I should focus my
thoughts.?1863

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44. 28 Sunetra, the lord of the rakshasas, replied, ?Noble one, you should go to the
kalyanamitras by going with a body that bows down in every direction, with
thoughts that are fastened on remembering the kalyanamitras as their object,
following the samadhi that goes everywhere, with strength of mind that is
like a dream, and traveling with a body of the mind that is like a reflection.?

44. 29 Then Sudhana, the head merchant's son, practicing as he had been told by
Sunetra, the lord of the rakshasas, saw rising from the ground before him a
great lotus with a stem made entirely from diamond jewels, with sepals
made from a variety of kinds of jewels of the world's oceans, with a circle1866
of petals formed from all kinds of jewels, with a pericarp made of shining
kinds of jewels, with filaments the colors and aromas of all the precious
kinds of jewels, and covered by a net of countless jewels.1867

44. 30 He saw on the pericarp of that great lotus made of the kinds of jewels a
kutagara called Dharma dhatu diksamavasarana garbha, which was well
adorned and beautiful, with a base that was the shape of a shining vajra.

A full thousand pillars made from the kings of jewels beautifully adorned it.

[F.260.b] Every kind of jewel was displayed as every kind of adornment. Its floor was made of divine Jambu River gold. Countless nets of various strings of pearls were spread upon it. It was adorned by a beautifying blend of various kings of jewels. It had a complete array of the precious jewels of Jambudhvaja. It was encircled by countless precious balconies. On all sides, stairways made of kings of jewels were beautifully arranged.1868

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44. 31 He saw in the center of the kutagara a throne of wish-fulfilling jewels with a lotus on its center. It was composed of precious jewels, and its base had the representations of all the lords of the world. It had the colors of all gems of precious jewels. It had the shape of Indra's radiant banner. It was set upon the surface of a ground that was a circle of precious diamonds. It had an array of rows of various kings of jewels. It was encircled by many precious platforms. It was decorated by shining banners of kings of jewels. It was beautified by an array of various jewels. Upon it was placed a cushion that was superior to divine material. Its surface was covered with precious cloths of various infinite colors. Decorative canopies of all kinds of precious cloth adorned the sky. It was draped in nets of all jewels. In all directions there was the sound of the flapping of arrayed precious banners. Banners of cloth made of all jewels fluttered. It was adorned by an arrangement of banners of all precious aromatic jewels. Banners made of all flowers emitted a rain of showers of various flowers. [F.261.a] Banners of precious bells emitted melodious, beautiful sounds. All the entrances of the building were decorated with strings of various jewels. From various precious jewels in

the form of spouts issued a rain of scented water in many different colors. From the mouths of elephant lords formed from shining kings of precious jewels came networks of lotuses. From the mouths of lions made of a variety of diamonds came clouds of incense in endless colors. From the mouths of statues of Brahma made from shining kings of jewels there resounded in a loving manner the sound of the voice of Brahma. From the mouths of beautiful statues made of various jewels resounded the beautiful sounds of praises of goodness. From strings of golden bells were emitted the pleasant sounds of the names of the Budas in the three times. From strings of bells made of excellent precious jewels came the beautiful sounds of the Dharma wheels of all the Budas. From a variety of diamond bells came the

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sounds of all Bodhisattva prayers. Various voices resounded from the images of all the Budas that arose from strings of moonstone kings of jewels.

From strings of emerald kings of precious jewels came manifestations of images of the successive lives of all the Tathagatas in the three times. From strings of sunstone kings of jewels appeared light rays of the range of various Buda realms throughout the ten directions as far as the limits of the realm of space. From strings of avabhasadhvaja kings of jewels shone the illumination of the halos of light of all the Tathagatas. [F.261.b] From strings of Vairocana kings of jewels radiated light rays in the forms of emanated clouds of all the lords of worlds, who made offerings to and venerated the Tathagatas. From strings of wish-fulfilling kings of jewels there spread

throughout the realm of phenomena in each instant the completely good miraculous manifestations of the Bodhisattvas. From strings of Vairocana kings of jewels resounded the sound of the voices of all the apsarases in the palaces of all the lords of devas emitting clouds of praises of all perceived Tathagatas, describing their inconceivable good qualities. The throne was encircled by an array of seats made of countless jewels.¹⁸⁷⁶

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44. 32 He saw upon that throne Mayadevi. She had a form that transcended the three worlds. She had a form that resided in all worlds and was above all existences. She had a form that was perceived by all beings according to their aspirations but was unstained by any world. She had a form that originated from vast merit and could resemble that of all beings. She had a form that appeared to all beings but in a way that would accord with ripening and guiding all beings. She had a form that was directly perceived by all beings but was at all times no different from beings' perception of space. She had a form that had the power to be present as perceivable throughout the extent of all beings without going anywhere. She had a form that neither ceased nor came into existence within worlds. She had a form that did not originate in and was not born in any world. She had a form that was dedicated to having a quality the same as birthlessness but was also unceasing. [F.262.a] She had a form that engaged in all conducts within the world and was truly perceived. She had a form that was not real but was perceived by the world. She had a form that was not false and did not pass away. She had a form that transcended death and birth and was indestructible. She had a form that had the indestructible nature of the realm

of the Dharma and had no characteristics. She had a form that mastered the languages of the three times and had a single characteristic. She had a form that came forth with the excellent characteristic of the absence of characteristics and was like a reflection. She had a form that was perceived by all beings in accordance with their motivations and aspirations and was like an illusion. She had a form that was created by the illusion of wisdom¹⁸⁷⁹

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and was like a mirage. She had a form that was intent on being present in the perception of beings in each instant and was like a shadow. She had a form that followed beings in accordance with her past prayers and was like a dream. She had a form that was perceived separately by beings according to their dispositions and was active in the entire realm of phenomena. She had a form that had a pure nature like the realm of space and arose from great compassion. She had a form that was dedicated to protecting all the classes of beings and arose through the gateway of the absence of attachment. She had a form that pervaded in each instant the entire realm of phenomena and had no end or middle. She had a form that was dependent on all beings without being polluted by them and was immeasurable. She had a form that transcended all words and had no location. She had a form that was an accomplished presence that guided all beings and had no presence.

She had a form that through its presence was dedicated to benefiting beings

and did not occur. She had a form that was created through the conjured illusion of prayer and was unsurpassable. She had a form that was above all worlds and was not what it seemed to be. [F.262.b] She had a form that was perceived through the light of shamatha and was without origin. She had a form that followed beings in accordance with their karma and accomplished the prayers to fulfill the wishes of all beings like the king of wish-fulfilling jewels, without thought. She had a form that was present in accordance with the conceptions of all beings and, having no thought, was nonconceptual. She had a form that was perceived by all beings and was without impediment. She had a form that was dedicated to turning beings away from samsara and was completely pure. She had a form that, like the true nature, was without conceptualization and had that kind of mode. She had a form that appeared as form without having form and was without sensation. She had a form that was dedicated to the cessation of the sensations of worldly suffering and was above all the conceptualizations of beings. She had a form that was perceived by the perceptions of all beings and arose through the nature of not being formed. She had a form that occurred through the quality of illusory conjuration and transcended being an object of consciousness. She had a form that arose from the wisdom of Bodhisattva prayer and had no nature of its own. She had a form that engaged in the languages of all beings and dispelled pain.1886

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44. 33 Through possessing the supreme coolness of the Dharma body, Mayadevi revealed a form body in accordance with the aspirations of beings. In

accordance with the aspirations of beings, she manifested bodies that resembled those of all beings and were superior to the form bodies of all beings.

44. 34 Some beings saw Mayadevi in the form of a daughter of Mara but superior to the form of a daughter of Mara. [F.263.a]

44. 35 Some saw her as superior through having the form of one of Vashavartin's apsarases.

Some saw her as superior through having the form of one of Sunirmita's apsarases.

Some saw her as superior through having the form of one of Samtushita's apsarases.

44. 36 Some saw her as superior through having the form of one of Suyama's apsarases.

Some saw her as superior through having the form of a Trayastrimsha apsarases.

Some saw her as superior through having the form of a Caturmaharajika apsarases.

44. 37 Some saw her as superior through having the form of a daughter of a lord of kumbhandas.

Some saw her as superior through having the form of a daughter of a lord of mahoragas.

Some beings saw her as superior through having the form of a daughter of a lord of humans.

44. 38 Sudhana, the head merchant's son, although devoid of the concepts of the forms of all beings, was comprehending the thoughts of other beings, and he saw that in the thoughts of all beings Mayadevi had the merit to care for all

beings; she had a body created by the merit of omniscience; she was inseparable from the practice of the perfection of generosity; she engaged equally with all beings; she gathered all beings into the enclosure of great compassion; she manifested from the practice of all the qualities of the Tathagatas; she had entered an ocean of all the ways of patience; she increased mentation through the power of the diligence of omniscience; she possessed the constant diligence that purified the entire field of phenomena; she had arisen from the realization of the nature of phenomena; she possessed a mind that had accomplished all the ways of the branches of dhyana; [F.263.b] she had attained the illumination of the field of dhyana of the Tathagatas that possesses the undifferentiated range of the branches of dhyana; she dwelled in various realizations of how to definitively dry up the ocean of the kleshas of all beings; she had skill in the way of differentiating the Dharma wheels of all Tathagatas; she had the wisdom to analyze the ocean of all the ways of the Dharma; she never had enough of seeing all the Tathagatas; she had the continuous vision of the successions of the Tathagatas in the three times; she faced the gateway to seeing all the Budas; she was skilled in the different ways of purifying the path¹⁸⁹¹ accomplished by all the Tathagatas; she had the field of activity of the Tathagatas, which is as extensive as space; she was skilled in the ways of the method of gathering all beings; she had appearances that ripened and guided the vast extent of beings, without end or middle, in accordance with their aspirations; she comprehended the different pure bodies of all Budas; she had the prayer to purify the ocean of all realms; she had the pure prayer to reach the conclusion of having the presence with the power to guide all realms of beings; she had a mind that fills with offering the field

of all Budas; she had arisen from dedication to all the miraculous manifestations of Bodhisattvas; she possessed the pure, unsurpassable Dharma body; she manifested endless form bodies; she defeated all the armies of Mara; [F.264.a] she possessed the strength of vast roots of merit; she had a mind that generated the strength of the Dharma; she had attained the illumination of the strengths of the Budas; she had perfected the strength of all the powers of a Bodhisattva; she had developed the strength of the power of omniscience; she had illuminated wisdom with the lightning of the wisdom of the Tathagatas; she was skilled in examining the ocean of the minds of the vast, centerless, endless extent of beings; she comprehended the aspirations of the multitudes of beings; she was skilled in the ways of knowing the different capabilities of other beings; she had realized the skill in knowing the various aspirations of infinite beings; she filled the measureless ocean of realms in the ten directions with her bodies; she was skilled in the aspects and ways of knowing all the different world realms; she had acquired skill in the ways of knowing all the modes of different realms; she spread the view of wisdom throughout the ocean of all directions; she had the understanding that pervades all the ocean of all time; she had bodies that bow down directly to the ocean of all Budas; she had a mind that directly acquired all the rain from the ocean of the clouds of the Dharma; she was dedicated to coming forth through the practice of completing the qualities of all the Tathagatas; she had the understanding that engaged in accomplishing all the accumulations of the Bodhisattvas; she possessed the power of analyzing the progress of all Bodhisattvas; she accomplished all the aspects of the aspiration to enlightenment; she was engaged in protecting all Bodhisattvas; she manifested the light of the

clouds of the goodness of all Budas; [F.264.b] and she had arisen from the prayers that give birth to all Bodhisattvas and jinas.

44. 39 Sudhana, the head merchant's son, saw Mayadevi in those ways and in other ways as numerous as the atoms in Jambudvipa.

44. 40 Having seen that, he blessed his own body to be as numerous as those of Mayadevi and bowed down to them with bodies that spread among them all.

44. 41 The instant he bowed down, he attained a vast extent, without middle or end, of entrances to samadhi. He looked upon those entrances to samadhi, identified their characteristics, meditated on them, devoted himself to them, remembered them, pervaded them, made them vast, viewed them, increased them, accomplished them, and sealed them.

44. 42 He arose from those entrances to samadhi and circumambulated Mayadevi and her entourage, keeping her to his right, and their residence and seats. Then he stood before her with hands together in homage and said, 'Arya, through Manjushri Kumara bhuta I have developed the aspiration for the highest, complete enlightenment and was inspired to honor the kalyanamitras. In that way, I have honored one kalyanamitra after another and have finally come to your feet.

44. 43 'Arya, how does a Bodhisattva train in Bodhisattva conduct and accomplish omniscience??

Mayadevi answered, 'Noble one, I have attained the Bodhisattva liberation called the display of the illusory conjurations of wisdom of the great prayers.

44. 44 'Noble one, through possessing that liberation, I have become the mother of each one of all the Bodhisattvas in their final existences who are the Bhagavat Vairocana's miraculous manifestations of being born into the final

existences of a Bodhisattva in all the Jambudvipas in all the world realms in this ocean of world realms. [F.265.a] All those Bodhisattvas have resided in my belly and emerged from the right side of my belly.

44. 45 ?Noble one, in the location of the great city of Kapilavastu in this fortunate four-continent world, as a queen in the family of King Shuddhodana, I gave birth to the Bodhisattva Siddhartha in an inconceivable, vast, miraculous manifestation of a Bodhisattva's birth.

44. 46 ?Noble one, while I was living in the palace of King Shuddhodana, the time came for the Bodhisattva to leave Tushita. From all his pores, from each of his pores, shone many light rays, as numerous as the atoms in countless Buda realms, called the illumination that comes from the field of the qualities of the mothers of all Tathagatas, which were a display of the qualities of the mothers of all Bodhisattvas. They illuminated all world realms and shone upon me, spreading through me from the crown of my head to all the pores of my body.

44. 47 ?Noble one, in that way, the Bodhisattva light rays with one name radiated various miraculous manifestations, displays, and liberations of the mothers of Bodhisattvas. The instant that they entered my body, I perceived in my body the displays and modes of the miraculous births of all 1892 Bodhisattvas, visible in the fields of the tips of the light rays from the Bodhisattva. Their residences and their entourages also appeared in that way. [F.265.b] 1893

44. 48 ?Noble one, in that way, the instant those light rays from the Bodhisattva entered my body, the field of the tips of the light rays from the Bodhisattva made visible to me the miracles and modes of the lives of Bodhisattvas, and I saw them all. I saw them all going to their bodhimandas, sitting on their lion

thrones encircled by assembled entourages of Bodhisattvas, encircled by lords of the world, and turning the wheel of the Dharma.

44. 49 ?I also saw those Tathagatas performing Bodhisattva conduct in the past, all their service to Tathagatas, their first development of aspiration to enlightenment, the miracles of their birth, their complete enlightenment, their turning the wheel of the Dharma, the miraculous manifestation of their passing into nirvana, and the display of their pure Buda realms.

44. 50 ?I also saw all the field of the emanations of those Tathagatas filling all the realms of phenomena in each instant.

44. 51 ?Noble one, in that way, the instant those light rays from the Bodhisattva entered my body, my own body became superior to those of all beings. My womb became as vast as space, but my body did not appear to transcend being a human body.

44. 52 ?All the displays and residences of the wombs in which dwelled Bodhisattvas in the ten directions appeared contained within my body.

44. 53 ?Noble one, in that way, there appeared in my body the wombs in which the Bodhisattvas resided, together with their residences and their enjoyments. [F.266.a] In that instant, the Bodhisattva and Bodhisattvas as numerous as the atoms in ten Buda realms who had the same prayer, the same practice of conduct, the same roots of merit, the same displays; who were dwelling in the same liberation, residing on the same level of wisdom, coming forth through the same miraculous manifestations, accomplishing the same prayers, coming forth through the same conduct; having purified Dharma bodies and the powerful presence of a vast, centerless, endless extent, of form bodies coming forth through the completely good Bodhisattva conduct, prayers, and miraculous manifestations, were seated in

the center of the precious kutagaras of the lords of Nagas. The Naga king Sagara and eighty thousand other Naga kings and all lords of the world made offerings to them.

44. 54 ?They displayed the miraculous manifestations of passing away from all the Tushita palaces, displayed taking birth from each Tushita into a four-continent world throughout all the world realms, acted in accordance with their skill in the inconceivable methods for ripening beings, inspired beings who were careless, brought them up out of all attachments, spread a great network of light rays that dispelled the darkness in all worlds, ended the sufferings in all lower existences, prevented all existences in hells, invoked the past karma of all beings, [F.266.b] protected all realms of beings, and displayed their bodies to all beings.

44. 55 ?Together they departed from their Tushita palaces and with their entourages entered my body. All of them moved and walked within my body, their steps ranging from being as wide as a great world realm of a thousand million worlds up to being as wide as world realms as numerous as the atoms in countless Buda realms.

44. 56 ?The countless assembled entourages of Bodhisattvas at the feet of Tathagatas in all the vast extent of world realms in the ten directions in each instant came into my body in order to see the miraculous manifestation of the Bodhisattva's residence in the womb.

44. 57 ?The Four Maharajas, Shakra, Suyama, Samtushita, Sunirmita, Vashavartin, the lords of the devas, and the lords of Brahma devas also entered in order to see the Bodhisattva dwelling in a womb, to pay homage to him, honor him, and hear him speak the Dharma. My womb, although it held all those assembled entourages, did not become vast. My body was not different from an

ordinary human body, and yet it held all those assembled entourages.

44. 58 ?All those devas and humans saw the Bodhisattva?s various pure enjoyments and displays. Why is that? Because I meditated on this Bodhisattva liberation called the illusory conjurations of the wisdom of great prayer.

44. 59 ?Noble one, just as I held in my body the Bodhisattva in the Jambudvīpa of this fortunate four-continent world, [F.267.a] in the same way I have held him in this miraculous manner in all the four-continent worlds of the great world realm of a thousand million worlds. Because I have meditated on this Bodhisattva liberation called the illusory conjurations of the wisdom of great prayer, my body is neither dual nor nondual, and it is neither single nor multiple.

44. 60 ?Noble one, just as I have been the mother of this Buda Vairocana, in the same way I have been the mother of a vast extent, without middle or end, of past Tathagatas. If a Bodhisattva was born miraculously from the center of a lotus, I was a goddess of that lotus bed, I acquired that Bodhisattva, and I was known in the world as being the Bodhisattva?s mother. If a Bodhisattva was born upon my lap, I acquired them from my lap and was the Bodhisattva?s mother. If a Bodhisattva were in that way born spontaneously in a Buda realm, I would be living there as the goddess of the bodhimanda.

44. 61 ?Noble one, through various methods I became the mother of the Bodhisattvas when they appeared in various ways in the world as their last existence as Bodhisattvas.

44. 62 ?Noble one, in this world realm I have been the mother who manifested the miraculous Bodhisattva birth of the Bhagavat Vairocana. In the same way, I was the mother of the Tathagatas Krakucchanda, Kanaka muni, and Kashyapa. In the same way, I will be the mother of all the future Tathagatas in

this Bhadra kalpa. [F.267.b] Thus, when the time comes for the Bodhisattva Maitreya, who dwells in the Tushita palace, to manifest passing away, he will radiate the light ray of the lights that reveal the miraculous event of the birth, appearance, and dwelling in a womb of all Bodhisattvas. The light will go throughout the lands and ways of the entire realm of phenomena and will manifest as that Bodhisattva Maitreya who will be born in a human world in the family of a lord of humans in all the lands and ways of the entire realm of phenomena in order to guide beings, and I will be the mother of all those Bodhisattvas.

44. 63 ?Just as I will be the mother of the Bodhisattva Maitreya, in the same way, after Maitreya?s attainment of the highest, complete enlightenment of buddhahood, I will be the mother of Simha, Pradyota, Ketu, Sunetra, Kusuma, Kusumashri, Tishya, Pushya, Sumanas, Vajra, Viraja, Candrolka dharin, Yashas, Vajrashuddha, Ekartha darshin, Sitanga, Paramgata, Ratnarcih parvata, Maholkadharin, Padmottara, Vighushtashabda, Aparimita guna Dharma, Dipashri, Vibhushitanga, Suprayana, Maitrashri, Nirmita, Aniketa, Jvalitatejas, Anantaghosha, Aninetra, Aninema, Vimativikirana, Parishuddha, Suvishalabha, Yashah shuddhodita, Meghashri, Vicitra bhuta, Druma raja, [F.268.a] Sarva ratna vicitra varna mani kundala, Sagara mati, Shubharatna, Anihatamalla, Paripurna manoratha, Maheshvara, Indrashri, Agnishri, Pravarashri, Candana megha, Sitavishalaksha, Shreshthamati, Vibhavitamati, Avaropanaraja, Uttapana raja mati, Vajramati, Vibhushita, Vibhuti, Kesharanandin, Ishvaradeva, Ishvara, Ushnisha shri, Vajra jnana parvata, Shrigarbha, Kanaka jala kaya vibhushita, Suvibhakta, Ishvaradeva, Mahendradeva, Anilashri, Vishuddhanandin, Arcishmat, Varunashri, Vishuddhamati, Agrayana, Nihita gunodita, Arigupta, Vakyanuda,

Vashibhuta, Guna tejas, Vairocanaketu, Vibhavagandha, Vibhavana-
gandha, Vibhaktanga, Suvishakha, Sarva gandharci mukha, Vajra mani vicitra,
Prahasitanetra, Nihata raga rajas, Pravridhha kaya raja, Vasudeva, Udaradeva,
Nirodhanimna, Vibuddhi, Dhutarajas, Arcirmahendra, Upashamavat,
Vishakhadeva, Vajragiri, Jnanarci jvalita sharira, Kshemamkara, Aupagama,
Shardula, [F.268.b] Paripurna shubha, Rucira bhadra yashas, Parakrama-
vikrama, Paramartha vikramin, Shanta rashmi, Ekottara, Gambhiresvara,
Bhumipati, Amita, Ghoshashri, Vishishta, Vibhutapati, Vibhutabhuta,
Vaidyottama, Guna candra, Praharshita tejas, Guna samcaya, Candrodgata,
Bhaskara deva, Bhishmayashas, Rashmi mukha, Shalendra skandha, Yashas,
Aushadhiraja, Ratnavara, Mativajra, Sitashri, Nirghautalaya, Maniraja, 1894

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Mahayashas, Vegadharin, Amitabha, Mahasanarcis, Moha dharmeshvara,
Nihata dhira, Devashuddha, Dridhaprabha, Vishvamitra, Vimuktighosha,
Vinarditaraja, Vakyaccheda, Campaka vimala prabha, Anavadya,
Vishishtacandra, Ulkadharin, Vicitra gatra, Anabhilapyodgata, Jaganmitra,
Prabhuta rashmi, Svarangashura, Varunaksha, Dhritamatitejas, Kundashri,
Arcishcandra, Anihitamati, Anunayavigata, Anilambha mati, Upacitaskandha,
Apaya pramathana, Adina kusuma, Simha vinardita, [F.269.a] Anihanartha,

Anavarana darshin, Para gana mathana, Anilanema, Akampitagarbha,
Shobhanasagara, Aparajita meru, Anilayajnana, Anantasana, Ayudhishtira,
Caryagata, Uttaradatta, Atyanta candra mas, Anugrahacandra, Acalaskandha,
Agrasanumati, Anugrahamati, Abhyuddhara, Arcitanama,
Anupagamanaman, Nihata tejas, Vishvavarna, Animittaprajna, Acaladeva,
Acintya shri, Vimokshacandra, Anuttara raja, Candra skandha, Arcitabrahman,
Akampyanetra, Anunayagatra, Abhyudgata karman, Anudharmamati,
Anuttara shri, Brahmadeva, Acintya guna prabha, Anuttara Dharma gocara,
Aparyanta bhadra, Anurupasvara, and the Bodhisattva Abhyuccadeva.1904

1905

1906

44. 64 ?Noble one, in that way I will be the mother of all the future Tathagatas,
such as Maitreya and the others I have mentioned, and all the other
Tathagata arhat samyak sambuddhas of this Bhadra kalpa in this great world
realm of a thousand million worlds.

44. 65 ?As it is in this world realm, I will in the same way enter countless world
realms in the ten directions throughout the vast extent, without middle or
center, of the ways of the realm of phenomena.

44. 66 ?In the same way that I will be the mother, with countless special
qualities, of the Tathagata Maitreya, [F.269.b] I will be the mother, with
countless numbers of countless special qualities, of the Tathagata Simha,
and so on until the Tathagata Roca.

44. 67 ?Just as I am the mother of the Tathagatas of the Bhadra kalpa, in the same
way, in all the Jambudvipas in all the world realms in the entirety of this
ocean of world realms called Kusuma tala garbha vyuhalamkara, and in all the
world realms throughout the vast extent of world realms, until the last of

future kalpas, I will practice the completely good conduct of the Bodhisattva and be present in all kalpas in order to ripen and guide beings, and I will be the mother of all the Tathagatas as Bodhisattvas in the future.?

44. 68 After she had spoken, Sudhana, the head merchant's son, asked Mayadevi, 'Arya, how long has it been since you attained this Bodhisattva liberation called the illusory conjurations of the wisdom of great prayer??

44. 69 Mayadevi answered, 'Noble one, in the past, in time gone by, countless kalpas ago, beyond the scope of the mind, beyond kalpas that are beyond the number that can be perceived and known by the vision of wise

Bodhisattvas, there was a kalpa called Shubhaprabha. In that Shubhaprabha kalpa there was a world realm called Merudgatashri, which was both pure and defiled, formed from many jewels, and endowed with Cakravala mountain ranges, Sumeru mountains, and oceans, the five classes of beings, and a variety of beauties. In that Merudgatashri world realm there were ten thousand million four-continent worlds. [F.270.a] In the center of those ten thousand million four-continent worlds was the central four-continent world called Simha dhvajagra tejasa. In that four-continent world there were eighty thousand million royal cities. In the center of those eighty thousand million royal cities there was the central royal city, called Dhvajagravati, in which there was a cakravartin king called Maha tejah parakrama. By that royal city of Dhvajagravati there was a bodhimanda called Citra manjari prabhasa, where dwelled a bodhimanda goddess by the name of Netrashri.

44. 70 'In that bodhimanda called Citra manjari prabhasa, the Bodhisattva Vimala-dhvaja sat in order to realize omniscience. In order to prevent his realization of omniscience, a mara by the name of Suvarnaprabha, together with an entourage of a great army of maras, made himself visible and came before

him.1907

44. 71 ?The cakravartin Maha tejah parakrama had attained the power of a Bodhisattva and displayed manifestations of great miraculous powers. He manifested a great army that was far more numerous than the mara's army, and in order to defeat the mara's army, it surrounded the bodhimanda and scattered the great army of the mara. Then the Bhagavat, the Tathagata Vimala dhvaja, attained the highest, complete enlightenment of buddhahood.

44. 72 ?Netrashri, the bodhimanda goddess, looked upon the cakravartin king Maha tejah parakrama as her son. [F.270.b] She bowed to the feet of the Bhagavat and made this prayer: ?Bhagavat, wherever I am reborn, may the cakravartin Maha tejah parakrama always be my son! May I be his mother when he attains the highest, complete enlightenment at buddhahood.?

44. 73 ?She dwelled at the Citra manjari prabhasa bodhimanda serving a trillion Tathagatas during the Shubhaprabha kalpa.

44. 74 ?What do you think, noble one? At that time, in that time, who was Netrashri, the bodhimanda goddess? Noble one, do not think that it was anyone else, for at that time, in that time, I was Netrashri, the bodhimanda goddess.

44. 75 ?What do you think, noble one? At that time, in that time, who was the cakravartin king Maha tejah parakrama, who had attained the power of a Bodhisattva, displayed manifestations of great miraculous powers, and scattered the army of that mara? Do not think that it was anyone else, for at that time, in that time, the Tathagata Arhat Samyak sambuddha Vairocana was Maha tejah parakrama, the cakravartin king.

44. 76 ?Noble one, in that way, from that time onward, wherever I was reborn, in all those lives he has been my son. Wherever he was reborn, practicing

Bodhisattva conduct in all Buda realms, in all the entrances to roots of merit, in all the ways of Bodhisattva conduct, [F.271.a] in all the ways of rebirth, in all lifetimes as a lord of devas, as a lord of the world, on the level of a supreme deity, as a light among the classes of beings, wherever he was reborn in order to ripen beings, in all those lifetimes I was his mother. In all existences I have inseparably been his mother. I have been his mother in all the miraculous Bodhisattva births manifested in each instant through the gateways of Bodhisattva births.

44. 77 ?I have been the mother of the immeasurable vast extent, without middle or end, of the Tathagatas of the past. I am the mother of the immeasurable vast extent, without middle or end, of the Tathagatas in the ten directions who have appeared in the present time. In that way, I have been the mother of a Bodhisattva for all Tathagatas in their final lifetime, and from the navel of all those Tathagatas shone many light rays that illuminated my body and mind.

44. 78 ?Noble one, I know only this Bodhisattva liberation called the illusory conjurations of the wisdom of great prayer. How could I know or describe the qualities of the Bodhisattvas who possess the essence of great compassion, who within themselves are never satisfied in ripening and guiding beings to omniscience, and who manifest from the tips of their body hairs the miraculous manifestations of all Tathagatas?

44. 79 ?Depart, noble one. In the paradise of the lord of Trayastrimsha resides Surendrabha, the daughter of the deva Smritimat. [F.271.b] Go to her and ask her, ?How should a Bodhisattva train in and practice Bodhisattva conduct?? ?

44. 80 Sudhana, the head merchant?s son, bowed his head to the feet of Mayadevi, circumambulated her many hundreds of thousands of times,

keeping her to his right, and, looking back again and again, departed from

Mayadevi. [B17]

45. Chapter 45

SURENDRABHA

45. 1 Sudhana went to the paradise of the lord of Trayastrimsha and approached the deva maiden Surendrabha, the daughter of the deva Smritimat. He bowed his head to the feet of the deva maiden Surendrabha, circumambulated the deva maiden Surendrabha many hundreds of thousands of times, keeping her to his right, and then stood before the deva maiden Surendrabha with his palms together in homage and said, "Arya, goddess, I have developed the aspiration for the highest, complete enlightenment, but I do not know how Bodhisattvas should train in Bodhisattva conduct and in what way they should practice it. Arya, I have heard that you give instruction and teachings to Bodhisattvas! I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!?"

45. 2 When he had said that, the deva maiden Surendrabha said to Sudhana, the head merchant's son, "Noble one, I have attained the Bodhisattva liberation called the display of pure, unimpeded memory.

45. 3 "Noble one, I remember a kalpa called Utpala in which I served as many Tathagatas as there are grains of sand in the Ganges River. [F.272.a] When they set forth, I protected them, made offerings to them, and gave them parks to enjoy.

45. 4 "I know when those Buddhabhagavats were Bodhisattvas, were within the bodies of their mothers, were born, took their first seven steps, roared the lion's roar, were youths, were within their harems, set forth into homelessness, attained the enlightenment of buddhahood, turned the wheel

of the Dharma, and displayed all the miraculous manifestations of a Buda, and when they ripened and guided beings, throughout all those times, from their first development of the aspiration for enlightenment until their final Dharma teaching. I remember that, recollect that, grasp that, retain that, reflect upon that, and follow that.

45. 5 ?There was a kalpa called Subhuti, in which I served as many Tathagatas as there are grains of sand in ten Ganges Rivers.

45. 6 ?There was a kalpa called Subhaga, in which I served as many Tathagatas as there are atoms in a Buda realm.

?There was a kalpa called Anilambha, in which I served eighty-four hundred thousand quintillion Tathagatas.

45. 7 ?There was a kalpa called Suprabha, in which I served as many Tathagatas as there are atoms in Jambudvipa.

?There was a kalpa called Atulaprabha, in which I served as many Tathagatas as there are grains of sand in twenty Ganges Rivers.

45. 8 ?There was a kalpa called Uttaptashri, in which I served as many Tathagatas as there are grains of sand in one Ganges River. [F.272.b]

?There was a kalpa called Suryodaya, in which I served as many Tathagatas as there are grains of sand in eighty Ganges Rivers.

45. 9 ?There was a kalpa called Jayamgama, in which I served as many Tathagatas as there are grains of sand in sixty Ganges Rivers.

?There was a kalpa called Sucandra, in which I served as many Tathagatas as there are grains of sand in seventy Ganges Rivers.

45. 10 ?Noble one, in that way, I remember never being apart from the Tathagata arhat samyak sambuddhas throughout kalpas as numerous as the grains of sand in the Ganges River. I heard from all those Tathagatas this Bodhisattva

liberation called the display of pure, unimpeded memory. I heard it and retained it.

I comprehended whatever they said. I have constantly, always remained within this liberation. Through this Bodhisattva liberation called the display of pure, unimpeded memory, I remember those Tathagatas from the time they attained the level of a Bodhisattva until the time their Dharma ceased to exist. I recollect that, grasp that, retain that, reflect upon that, and follow that.

45. 11 ?Noble one, I know only this Bodhisattva liberation called the display of pure, unimpeded memory. How could I know or describe the qualities of the Bodhisattvas who are free from the blindness of darkness, who have risen out of samsara, who are free of obscurations, who aspire not to be asleep, who are free of apathy and idleness, whose body formations are purified, who continuously understand the nature of all phenomena, [F.273.a] and who have realized the pure ten strengths?

45. 12 ?Depart, noble one. In the great city of Kapilavastu resides a teacher of children by the name of Vishvamitra. Go to him and ask him, ?How should a Bodhisattva train in and practice Bodhisattva conduct?? ?

45. 13 Then Sudhana, the head merchant?s son, filled with joy, delighted, elated, pleased, and happy, bowed his head to the feet of the deva maiden Surendrabha. He circumambulated the deva maiden Surendrabha many hundreds of thousands of times, keeping her to his right, and, looking back at her again and again, departed from the deva maiden Surendrabha.

46. Chapter 46

VISHVAMITRA

46. 1 Sudhana descended from the paradise of the lord of Trayastrimsha and eventually came to Vishvamitra, the teacher of children, in the city of Kapilavastu. When he came to him, he bowed his head to the feet of

Vishvamitra, the teacher of children; circumambulated Vishvamitra, the teacher of children, many hundreds of thousands of times, keeping him to his right; and then stood before Vishvamitra, the teacher of children, with his palms together in homage and said, "Arya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how Bodhisattvas should train in Bodhisattva conduct and in what way they should practice it. Arya, I have heard that you give instruction and teachings to Bodhisattvas! Arya, I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!" [F.273.b]

46. 2 When he had said that, Vishvamitra, the teacher of children, said to Sudhana, the head merchant's son, "Noble one, Shilpabhijna, a head merchant's son here, has studied the knowledge of words from Bodhisattvas. You should go to him and ask him, and he will teach you how Bodhisattvas should train in Bodhisattva conduct and how they should practice it."

47. Chapter 47

SHILPABHIJNA

47. 1 Sudhana went to where Shilpabhijna, the head merchant's son, was present. When he came to him, he bowed his head to the feet of Shilpabhijna, the head merchant's son, then stood before Shilpabhijna, the head merchant's son, with his palms together in homage and said, "Arya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how Bodhisattvas should train in Bodhisattva conduct and in what way they should practice it. Arya, I have heard that you give instruction and teachings to Bodhisattvas! Arya, I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!"

47. 2 When he had said that, Shilpabhijna, the head merchant's son, said, "Noble

one, I have attained the Bodhisattva liberation called higher knowledge of the arts.

47. 3 ?Noble one, in that way, while studying the alphabet, through reciting the letter A and through the power of a Bodhisattva, I realized the gateway to the perfection of wisdom called the undifferentiated range.

?Through reciting the letter Ra I realized the gateway to the perfection of wisdom called the infinite particulars of the bases. [F.274.a]

47. 4 ?Through reciting the letter Pa I realized the gateway to the perfection of wisdom called blending the basis of the realm of phenomena.1908

?Through reciting the letter Ca I realized the gateway to the perfection of wisdom called dividing the wheel.

47. 5 ?Through reciting the letter Na I realized the gateway to the perfection of wisdom called without location and without basis.1909

?Through reciting the letter La I realized the gateway to the perfection of wisdom called stainless through having no name and no location.1910

47. 6 ?Through reciting the letter Da I realized the gateway to the perfection of wisdom called irreversible union.

?Through reciting the letter Ba I realized the gateway to the perfection of wisdom called the vajra field.

47. 7 ?Through reciting the letter Da I realized the gateway to the perfection of wisdom called the complete wheel.1911

?Through reciting the letter Sha I realized the gateway to the perfection of wisdom called the essence of the ocean.1912

47. 8 Through reciting the letter Va I realized the gateway to the perfection of wisdom called the accomplishment of complete increase.

?Through reciting the letter Ta I realized the gateway to the perfection of

wisdom called the field of stars.

47. 9 ?Through reciting the letter Ya I realized the gateway to the perfection of wisdom called the undifferentiated heap.1913

?Through reciting the letter Shta I realized the gateway to the perfection of wisdom called the cessation of all torment.1914

47. 10 ?Through reciting the letter Ka I realized the gateway to the perfection of wisdom called undifferentiated clouds.

?Through reciting the letter Sa I realized the gateway to the perfection of wisdom called the pervading rainfall.1915

47. 11 ?Through reciting the letter Ma I realized the gateway to the perfection of wisdom called the pinnacle adorned by great power. [F.274.b]

?Through reciting the letter Ga I realized the gateway to the perfection of wisdom called complete accomplishment.

47. 12 ?Through reciting the letter Tha I realized the gateway to the perfection of wisdom called the undifferentiated essence of the true nature.1916

?Through reciting the letter Ja I realized the gateway to the perfection of wisdom called entering the purification of the samsara of beings.

47. 13 ?Through reciting the letter Sva I realized the gateway to the perfection of wisdom called the display of the memory of all the Budas.1917

?Through reciting the letter Dha I realized the gateway to the perfection of wisdom called the analysis through examination of the field of phenomena.

47. 14 ?Through reciting the letter Sha I realized the gateway to the perfection of wisdom called the light of the wheel of instruction of all the Budas.

?Through reciting the letter Kha I realized the gateway to the perfection of wisdom called the essence of the knowledge of the causes and levels of the composite.

47. 15 ?Through reciting the letter Ksha I realized the gateway to the perfection

of wisdom called examining the treasure of the ocean of the pacification of karma.1918

?Through reciting the letter Sta I realized the gateway to the perfection of

wisdom called the essence of purity through dispelling all kleshas.1919

47. 16 ?Through reciting the letter Na I realized the gateway to the perfection

of wisdom called perceiving the origin of the world.1920

1921

?Through reciting the letter Pha I realized the gateway to the perfection

of wisdom called the field of the knowledge of the wheel that counters samsara.1922

47. 17 ?Through reciting the letter Bha I realized the gateway to the perfection of

wisdom called the display of the perception of the entire field of dwellings.

?Through reciting the letter Cha I realized the gateway to the perfection of

wisdom called the different fields of the parasols that engage in the methods for

supreme accumulation. [F.275.a]1923

47. 18 ?Through reciting the letter Sma I realized the gateway to the perfection of

wisdom called turning in the direction of the vision of all Budas.

?Through reciting the letter Hva I realized the gateway to the

perfection of wisdom called the essence of the ocean that gives rise to the power

to see the appearances of all beings.1924

1925

47. 19 ?Through reciting the letter Tsa I realized the gateway to the perfection

of wisdom called entering the realization of the practice of the ocean of all qualities.1926

?Through reciting the letter Gha I realized the gateway to the perfection of

wisdom called the unwavering ocean of holding the clouds of all the Dharma.

47. 20 ?Through reciting the letter Ta I realized the gateway to the perfection

of wisdom called going in the direction of the prayers of all the Budas.1927

?Through reciting the letter Na I realized the gateway to the perfection

of wisdom called analyzing the end of the inexhaustible wheel of letters.1928

47. 21 ?Through reciting the letter Spha I realized the gateway to the perfection of wisdom called the field of fully accomplishing the ripening of all beings.1929

?Through reciting the letter Ska I realized the gateway to the perfection of wisdom called the pervasion of the wheel through the light of the unimpeded discernment of the essences of the bhumis.

47. 22 ?Through reciting the letter Ysa I realized the gateway to the perfection of wisdom called the range of the perception of the Dharma teaching of all the Budas.1930

?Through reciting the letter Shca I realized the gateway to the perfection of wisdom called the pervasion of the thunder that comes from the clouds of Dharma in the sky of beings.

47. 23 ?Through reciting the letter Tha I realized the gateway to the perfection of wisdom called the lamp that possesses the complete accomplishment of the necessity of the absence of a self for the sake of beings. [F.275.b]1931

?Through reciting the letter Dha I realized the gateway to the perfection of wisdom called the undifferentiated essence of the wheel of the Dharma.1932

47. 24 ?Noble one, I have realized those entrances to the perfection of wisdom and so on, countless innumerable entrances to the perfection of wisdom.

?Noble one, in that way, I have attained the Bodhisattva liberation called higher knowledge of the arts.

47. 25 ?Noble one, I know only that, and therefore how could I know or describe the qualities of the Bodhisattvas who have attained perfection in all mundane and supramundane arts; who engage in all arts; who comprehend all writing, numbers, counting, and calculations; who have attained skill in

the ways of all mantras and medicines; who heal demonic afflictions from bhutas, planets and stars, apasmaras, kakhordas, and vetalas; who know the medicines and methods that heal the elements of beings; who know the practices of the collected methods for the elements; who know the origin, creation, classes, sources, and values of gold, jewels, pearls, beryl, conch, crystal, coral, red pearls, white coral, saffron, rubies, emeralds, and all precious materials; who establish parks, forests for mendicants, towns, villages, regions, lands, and royal residences; who comprehend the zodiac, omens, signs on beings, earth tremors, red skies, shooting stars, good and bad signs, signs of famine and harvest, [F.276.a] and all other mundane knowledge; and who can explain and teach and comprehend all the categories of supramundane qualities, knowing them correctly without obscuration, doubt, uncertainty, perplexity, indecision, bewilderment, stupidity, unhappiness, lack of confidence, lack of knowledge, or misunderstanding?1933

1934

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1936

47. 26 ?Depart, noble one. In the town called Vartanaka in the region called Kevalaka in this land of Magadha resides a kalyanamitra by the name of Bhadrottama. Go to her and ask her, ?How should a Bodhisattva train in and practice Bodhisattva conduct?? ?

47. 27 Sudhana, the head merchant?s son, bowed his head to the feet of Shilpabhijna, the head merchant?s son. He circumambulated Shilpabhijna, the head merchant?s son, many hundreds of thousands of times, keeping him to his right, and, looking back at him again and again, he departed from

Shilpabhijna, the head merchant's son.

48. Chapter 48

BHADROTTAMA

48. 1 Sudhana, the head merchant's son, went to the town called Vartanaka in the region of Kevalaka and approached the kalyanamitra Bhadrattama. When he approached the kalyanamitra Bhadrattama, he bowed his head to her feet, and then he stood before the kalyanamitra Bhadrattama with his palms together in homage and said, "Arya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how Bodhisattvas should train in Bodhisattva conduct and in what way they should practice it.

[F.276.b] Arya, I have heard that you give instruction and teachings to Bodhisattvas! I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!?"

48. 2 When he had said that, the kalyanamitra Bhadrattama said, "Noble one, I know and teach the Dharma teaching called The Field without Location, and I have attained the samadhi called unimpeded. That samadhi is unimpeded toward any phenomenon, and when I rest within it, I have the unimpeded eyes of omniscience, I have the unimpeded ears of omniscience, I have the unimpeded nose of omniscience, I have the unimpeded tongue of omniscience, I have the unimpeded body of omniscience, I have the unimpeded mind of omniscience, I have the unimpeded waves of omniscience, I have the unimpeded lightning of omniscience, and I have the unimpeded power of omniscience and the field of the illumination of beings.1937

1938

48. 3 "Noble one, I know only this Dharma teaching called The Field without

Location. How could I know completely unimpeded Bodhisattva conduct?

48. 4 ?Depart, noble one. In the southern region there is town called Bharukaccha. There resides a goldsmith by the name of Muktasara. Go to him and ask him, ?How should a Bodhisattva train in and practice Bodhisattva conduct?? ?

48. 5 Sudhana, the head merchant?s son, bowed his head to the feet of the kalyanamitra Bhadrattama. [F.277.a] He circumambulated the kalyanamitra Bhadrattama many hundreds of thousands of times, keeping her to his right, and, looking back at her again and again, he departed from the kalyanamitra Bhadrattama.

49. Chapter 49

MUKTASARA

49. 1 Sudhana, the head merchant?s son, eventually arrived in the southern region, and in the town of Bharukaccha he approached the goldsmith Muktasara. He bowed his head to the feet of the goldsmith Muktasara and then, standing before him with his palms together in homage, said, ?Arya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how Bodhisattvas should train in Bodhisattva conduct and in what way they should practice it.

49. 2 ?Arya, I have heard that you give instruction and teachings to Bodhisattvas! I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!?

49. 3 When he had said that, the goldsmith Muktasara said, ?Noble one, I know the Bodhisattva liberation called the display of pure unimpeded memory. I continuously seek the Dharma at the feet of the Tathagatas in the ten directions.1939

49. 4 ?Noble one, I know only this Bodhisattva liberation called the display of pure unimpeded memory. How could I know the conduct or describe the qualities of the Bodhisattvas who have the fearless lion?s roar and are established in great merit and wisdom?1940

49. 5 ?Depart, noble one. In the forest beside this town of Bharukaccha resides a householder by the name of Sucandra who has a continuously shining house. [F.277.b] Go to him and ask him, ?How should a Bodhisattva train in and practice Bodhisattva conduct?? ?

49. 6 Sudhana, the head merchant?s son, bowed his head to the feet of the goldsmith Muktasara. He circumambulated the goldsmith Muktasara many hundreds of thousands of times, keeping him to his right, and, looking back at him again and again, he departed from the goldsmith Muktasara.

50. Chapter 50

SUCANDRA

50. 1 Sudhana went to the householder Sucandra, bowed his head to the feet of the householder Sucandra, stood before him, and, with his palms together in homage, said, ?Arya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how Bodhisattvas should train in Bodhisattva conduct and in what way they should practice it. Arya, I have heard that you give instruction and teachings to Bodhisattvas! I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!?

50. 2 When he had said that, the householder Sucandra said, ?Noble one, I know the Bodhisattva liberation called the stainless light of wisdom.

50. 3 ?Noble one, I know only this Bodhisattva liberation called the stainless light of wisdom. How could I know the conduct or describe the qualities of the

Bodhisattvas who have attained countless liberations?

50. 4 ?Depart, noble one. In this southern region there is a town called Roruka.

There resides a householder by the name of Ajitasena. Go to him and ask

him, ?How should a Bodhisattva train in and practice Bodhisattva conduct?? ?

50. 5 Sudhana, the head merchant?s son, bowed his head to the feet of the

householder Sucandra. He circumambulated the householder Sucandra

many hundreds of thousands of times, keeping him to his right, [F.278.a]

and, looking back at him again and again, he departed from the householder

Sucandra.

51. Chapter 51

AJITASENA

51. 1 Sudhana eventually reached the town of Roruka and approached the

householder Ajitasena, bowed his head to the feet of the householder

Ajitasena, stood before him, [F.278.b] and, with his palms together in

homage, said, ?Arya, I have developed the aspiration for the highest,

complete enlightenment, but I do not know how Bodhisattvas should train in

Bodhisattva conduct and in what way they should practice it. Arya, I have

heard that you give instruction and teachings to Bodhisattvas! I pray that

you explain to me how Bodhisattvas should train in Bodhisattva conduct and

how they should practice it!?

51. 2 When he had said that, the householder Ajitasena said, ?Noble one, I have

attained the Bodhisattva liberation called unceasing characteristics so that I

have attained the treasure of the unceasing vision of the Budas.

51. 3 ?Depart, noble one. In this southern region, in the village called Dharma,

resides a brahmin by the name of Shivaragra. Go to him and ask him, ?How

should a Bodhisattva train in and practice Bodhisattva conduct?? ?

51. 4 Sudhana, the head merchant's son, bowed his head to the feet of the householder Ajitasena. He circumambulated the householder Ajitasena many hundreds of thousands of times, keeping him to his right, and, looking back at him again and again, he departed from the householder Ajitasena.

52. Chapter 52

SHIVARAGRA

52. 1 Sudhana eventually reached the village of Dharma and approached the brahmin Shivaragra. He bowed his head to the feet of the brahmin Shivaragra, stood before him, and, with his palms together in homage, said, 'Arya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how Bodhisattvas should train in Bodhisattva conduct and in what way they should practice it. Arya, I have heard that you give instruction and teachings to Bodhisattvas! I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!'

52. 2 When he had said that, the brahmin Shivaragra said, 'Noble one, I have the conduct empowered by truth. There is the speech of truth by which the Bodhisattvas in the three times have not turned back, do not turn back, and will never turn back from the highest, complete enlightenment. Through the empowerment of that speech of truth, if I say 'May this and that necessity be accomplished!' then all my wishes become fulfilled.¹⁹⁴¹

52. 3 'Noble one, I know only this empowerment of the truth. How could I know the conduct or describe the qualities of the Bodhisattvas who have attained the speech devoted to truth?

52. 4 'Depart, noble one. In this southern region there is a town called Sumanamukha. There resides a boy by the name of Shrisambhava and a girl

by the name of Shrimati. Go to them and ask them, 'How should a Bodhisattva train in and practice Bodhisattva conduct?'

52. 5 Sudhana, the head merchant's son, bowed his head to the feet of the brahmin Shivaragra. He circumambulated the brahmin Shivaragra many hundreds of thousands of times, keeping him to his right, [F.279.a] and, looking back at him again and again, he departed from the brahmin Shivaragra.

53. Chapter 53

ShRISAMBHAVA AND ShRIMATI

53. 1 Sudhana eventually reached the town of Sumanamukha and approached the boy Shrisambhava and the girl Shrimati. He bowed his head to their feet, stood before them with his palms together in homage, and said, 'Aryas, I have developed the aspiration for the highest, complete enlightenment, but I do not know how Bodhisattvas should train in Bodhisattva conduct and in what way they should practice it. Aryas, I have heard that you give instruction and teachings to Bodhisattvas! I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!'

53. 2 The boy Shrisambhava and the girl Shrimati said to Sudhana, the head merchant's son, 'Noble one, we have both attained and manifested the Bodhisattva liberation called the appearance of illusion.'

53. 3 'Noble one, through possessing this liberation, we see all worlds as the appearance of illusions arising from illusory causes and conditions.'

53. 4 'We know karma and kleshas to be illusions, and so we know all beings to be the appearance of illusions.'

53. 5 'We see that all beings are the appearance of illusions because they

arise from illusory ignorance, becoming, and craving.1942

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53. 6 ?We see that all phenomena are the appearance of illusions because they arise from illusory interdependent conditions.1944

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53. 7 ?We see that all three realms also are the appearance of illusions because they arise from erroneous illusions.1946

53. 8 ?We see the passing away and transference, conception, birth, old age and death, misery, wailing, suffering, unhappiness, and agitation of all beings as the appearance of illusions because they arise from the illusion of incorrect thoughts. [F.279.b]1947

53. 9 ?We see all realms also as illusions because they arise from being bewildered by conceptions of nonexistence because of the illusions of erroneous conceptions, motivations, and views.1948

53. 10 ?We see all Shravakas and pratyeka Budas as the appearance of illusion because they arise from illusory analysis that has discarded wisdom.1949

53. 11 ?We also know the successive ripening and guiding of beings through Bodhisattva conduct and prayers to be like the appearance of illusions because they are accomplished as illusions having emanated conduct and guidance that have the nature of being illusions.

53. 12 ?We see the field of Budas and Bodhisattvas as the appearance of illusions, because it is accomplished through the illusion of prayers and wisdom and has the nature of being an illusory inconceivable range of perception.

53. 13 ?Noble one, the two of us know only this Bodhisattva liberation called the appearance of illusion. How could we know the conduct or describe the

qualities of the Bodhisattvas who have realized the net of the accomplishment of infinite illusory activities??

53. 14 Then the boy Shrisambhava and the girl Shrimati, through having saturated Sudhana, the head merchant's son, with inconceivable, powerful roots of merit, and having taught him their own liberation, said, "Depart, noble one.

In this southern region there is a great park called Mahavyuha in a province called Samudrakaccha. Within it there is a great kutagara called Vairocana-vyuhalamkara garbha, which has been created by the ripening of a

Bodhisattva's roots of merit. [F.280.a] It has appeared from the mind and mentation of a Bodhisattva. It has arisen from the prayers of a Bodhisattva. It has appeared from the power of a Bodhisattva. It has been emanated by the power of the higher knowledge of a Bodhisattva. It has appeared from the skillful methods of a Bodhisattva. It has been perfected by the strength of the merit and knowledge of a Bodhisattva. It has manifested for the guiding of beings by the great compassion of a Bodhisattva. It has been accomplished by the display of the blessing of a Bodhisattva. It is adorned by dwelling in the inconceivable state of Bodhisattva liberation. Within it resides the Bodhisattva mahasattva Maitreya, in order to take into his care the humans who dwell on the level of birth; in order to ripen fathers, mothers, and families; in order to make firm the Mahayana for Bodhisattvas born there who have the corresponding conduct; in order to also ripen other beings with roots of merit according to their levels; in order to teach how to enter his own liberation; in order to describe how Bodhisattvas with power over birth go everywhere intent on manifesting in the births of all beings in order not to forsake ripening beings; in order to generate the strength of the great compassion of a Bodhisattva through not being inferior in caring for all1950

beings; in order for Bodhisattvas to realize rising up above all locations; and in order for them to manifest, without location, being located in all births in existences.

53. 15 ?Go to him and ask him, ?How should a Bodhisattva inquire about Bodhisattva conduct? How should a Bodhisattva purify the Bodhisattva path? [F.280.b] How should a Bodhisattva practice the Bodhisattva training? How should a Bodhisattva purify the aspiration to enlightenment? How should a Bodhisattva accomplish Bodhisattva prayers? How should a Bodhisattva gather the Bodhisattva accumulations? How should a Bodhisattva ascend the Bodhisattva bhumis? How should a Bodhisattva complete the Bodhisattva perfections? How should a Bodhisattva enter the patience of a Bodhisattva? How should a Bodhisattva dwell in the qualities of Bodhisattva practice? How should a Bodhisattva serve the kalyanamitras??1952

53. 16 ?Why should you do that? Noble one, the Bodhisattva Maitreya has understood all Bodhisattva conduct, he has comprehended the minds and thoughts of all beings, he has followed the conduct of all beings, he is focused on ripening and guiding all beings, he has completed all the perfections, he dwells on all the Bodhisattva bhumis, he has attained all the patience of a Bodhisattva, he is free of the defects of a Bodhisattva, he possesses all the prophecies of a Bodhisattva, he delights in all the liberations of a Bodhisattva, he has acquired all the blessings of the Budas, and he has been empowered by the empowerment of the range of omniscience of all the Tathagatas. [F.281.a]

53. 17 ?Noble one, that kalyanamitra will saturate you with roots of merit, he will increase your aspiration for enlightenment, he will make the element of your

superior aspiration stable, he will purify all your roots of merit, he will increase the force of your Bodhisattva powers, he will reveal the unobscured direction of the Dharma, he will make you realize the understanding of all the bhumis that are entered, he will make you enter the gateways to the arising of the prayers of all Bodhisattvas, and he will show you the gateway to the arising of the attainment of the completely good Bodhisattva conduct.

53. 18 ?Noble one, do not be attached to one root of merit! Do not be devoted to one illumination from the light of a Dharma gateway! Do not be dedicated to accomplishing one prayer! Do not continuously follow through one prophecy! Do not have the perception that three kinds of patience are enough! Do not continually bring to completion six perfections! Do not make attaining ten bhumis the ultimate goal! Do not aspire to possess and purify a measurable number of Buda realms! Do not be satisfied by rejoicing in and serving a measurable extent of kalyanamitras!

53. 19 ?Why is that? Noble one, a Bodhisattva must gather countless roots of merit; [F.281.b] must accomplish countless Bodhisattva accumulations; must gather countless causes of Bodhisattva motivation; must train in countless ways of dedication; must ripen countless realms of beings; must comprehend countless elements of thought in beings; must know countless faculties of beings; must follow countless aspirations of beings; must comprehend countless conducts of beings; must guide countless beings; must overcome countless kleshas and predispositions; must purify countless obscurations from karma; must dispel countless wrong views; must eliminate countless kleshas from the mind; must generate countless purifications of the mind; must banish countless agonies from suffering; must dry up countless oceans of existences; must dispel countless

darknesses from ignorance; must demolish countless mountains of pride; must cut through countless bondages of samsara; must cross over countless rivers of existences; must dry up countless oceans of rebirths; must free countless beings stuck in the swamp of desire; must bring out countless beings trapped in the mansion of the three realms; must bring countless beings onto the path of the aryas; must bring to an end countless conducts of desire, anger, and ignorance; must pass beyond countless mara nooses; [F.282.a] must repel countless mara activities; must purify countless elements of the superior motivation of a Bodhisattva; must increase countless Bodhisattva conducts; must generate countless Bodhisattva powers; must purify countless Bodhisattva aspirations; must enter countless Bodhisattva equanimities; must follow countless particular qualities of Bodhisattva conduct; must purify countless Bodhisattva qualities; must complete countless Bodhisattva conducts; must conform with countless worldly conducts; must manifest countless conformities with the world; must generate countless strengths of faith; must make firm countless strengths of diligence; must purify countless strengths of memory; must perfect countless strengths of samadhi; must generate countless strengths of wisdom; must make firm countless strengths of aspiration; must accomplish countless strengths of merit; must increase countless strengths of knowledge; must accomplish countless Bodhisattva strengths; must perfect countless Bodhisattva strengths; must open countless Dharma doors; must enter countless Dharma directions; must generate countless Dharma lights; must create countless Dharma illuminations; [F.282.b] must illuminate countless classes of powers; must know countless klesha illnesses; must gather countless Dharma medicines; must heal countless elements of beings afflicted by klesha

illnesses; must gather countless accumulations of amrita; must reach
countless Buda realms; must make offerings to countless Tathagatas; must
enter countless Bodhisattva assemblies of followers; must obtain countless

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teachings from Tathagatas; must have patience for countless harms from
beings; must eliminate countless unfortunate existences and lower
existences; must accomplish countless happinesses for beings; must
accomplish countless gatherings of beings; must purify countless gateways
to the power of retention; must accomplish countless gateways to prayer;
must meditate on countless strengths of great love and great compassion;
must have continuous, countless dedications to searching for the Dharma;
must gain countless strengths of certainty; must generate countless
accomplishments of higher cognitions; must purify countless lights of
insight and knowledge; must be in conformity with countless classes of
beings; must take countless births in existences; must manifest countless
categories of bodies; must know countless categories of languages; must
comprehend countless different kinds of minds of beings; must enter into
the vast Bodhisattva range of activity; [F.283.a] must perform conduct in the
extensive Bodhisattva locations; must look at profound Bodhisattva conduct;
must comprehend the Bodhisattva scope of perception that is difficult to
understand; must follow on the Bodhisattva path that is difficult to follow;
must gain the Bodhisattva power that is difficult to accomplish; must gain
Bodhisattva faultlessness that is difficult to gain; must comprehend the
variety of Bodhisattva conducts; and must manifest all-pervading
Bodhisattva miraculous manifestations. A Bodhisattva must obtain the
clouds of the Dharma and must expand the vast extent, without end or

middle, of Bodhisattva conduct. A Bodhisattva must complete all the perfections; a Bodhisattva must acquire countless prophecies; a Bodhisattva must enter an incalculable number of gateways into patience; a Bodhisattva must purify innumerable bhumis; a Bodhisattva must make pure a countless number of gateways to the Dharma; a Bodhisattva must purify an indescribable number of Buda realms; a Bodhisattva must put on the armor for remaining throughout endless kalpas; a Bodhisattva must make offerings to countless Tathagatas; and a Bodhisattva must accomplish an inconceivable number of accomplished prayers.¹⁹⁵⁵

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53. 20 ?Noble one, in brief, Bodhisattva conduct manifests equally to all beings because it ripens all beings; [F.283.b] it manifests equally in all kalpas because it remains throughout all kalpas; it manifests equally in all births because it manifests births everywhere; it manifests equally in all times because of the realization of the knowledge of the three times; it manifests equally in all Dharmas because it is the practice of all Dharmas; it manifests equally in all realms because it purifies all realms; it manifests equally in all prayers because it fulfills all prayers; it manifests equally to all Budas because it is the accomplishment of making offerings to all Budas; it¹⁹⁵⁸ manifests equally in all Bodhisattvas because it is the one prayer of all Bodhisattvas; and it manifests equally to all kalyanamitras because it serves all kalyanamitras.

53. 21 ?Therefore, noble one, never weary of seeking for kalyanamitras! Never feel you have had enough of seeing kalyanamitras! Never feel you no longer need to ask questions of kalyanamitras! Never turn your thoughts away

from being with kalyanamitras! Never cease from revering and venerating kalyanamitras! Never maintain the instructions and teachings of the kalyanamitras incorrectly! Never have doubts concerning the attainment of the qualities of the kalyanamitras! Never have uncertainty concerning the teaching of gateways that have been brought forth by the kalyanamitras! Never have anger toward the following of worldly ways through the use of methods by kalyanamitras! [F.284.a] Never let your mind and body deviate from the development of adoration for the kalyanamitras!

53. 22 ?Why is that? Noble one, hearing of all the Bodhisattva conducts of Bodhisattvas is dependent on the kalyanamitras. All the completion of the qualities of a Bodhisattva comes from the kalyanamitras. All the continuation of Bodhisattva prayers comes from the kalyanamitras. All the roots of merit of a Bodhisattva are created by the kalyanamitras. All the accumulations of a Bodhisattva are accomplished by the kalyanamitras. All the lights from the Dharma doors of the Bodhisattvas come from the kalyanamitras. All the pure doors of the setting-forth of Bodhisattvas come from the kalyanamitras. All the practices of Bodhisattva training are dependent on the kalyanamitras. All the phenomena of the qualities of Bodhisattvas rely on the kalyanamitras. All the pure higher motivations of Bodhisattvas have the kalyanamitras as their roots. All the firm developments of the aspiration to enlightenment of the Bodhisattvas arise from the kalyanamitras. The kalyanamitras are the guides to all the light from the doors to the mental retention and eloquence of Bodhisattvas. The kalyanamitras possess all the treasures of the doors to the purity of the Bodhisattvas. The kalyanamitras give rise to all the light of the knowledge of the Bodhisattvas. The kalyanamitras hold in their hands all the special prayers of the Bodhisattvas. The single family of the

way of the prayers of Bodhisattvas is dependent on the kalyanamitras.

[F.284.b] The equality of all the special accomplishments of the

Bodhisattvas comes from the family of the kalyanamitras. All the secret states

of the Bodhisattvas are in the treasury of the kalyanamitras. All the

qualities of the Bodhisattvas originate in the kalyanamitras. All the

seedlings of the force of the power of Bodhisattvas are increased by the

kalyanamitras. All the oceans of wisdom of the Bodhisattvas are increased by

the kalyanamitras. All the treasuries of the wealth of the Bodhisattvas are

protected by the kalyanamitras. All the accumulations of merit of the

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1962 Bodhisattvas are guarded by the kalyanamitras. All the pure lifetimes of the

Bodhisattvas are created by the kalyanamitras. All the clouds of Dharma

heard by the Bodhisattvas come from the mouths of the kalyanamitras. All

the paths of setting forth entered by the Bodhisattvas are within the

kalyanamitras. All the enlightenments of the Buddhas are attained through

venerating the kalyanamitras. All the conducts of the Bodhisattvas are

possessed by the kalyanamitras. All the descriptions of the qualities of

Bodhisattvas are taught by the kalyanamitras. All following the direction of

the Dharma by Bodhisattvas is taught by the kalyanamitras. All the greatness

of the aspirations and superior motivations of Bodhisattvas is described by

the kalyanamitras. All the strength of the great love of the Bodhisattvas

comes from the kalyanamitras. [F.285.a] All the strength of the great

compassion of the Bodhisattvas is created by the kalyanamitras. All the

powers of the Bodhisattvas are possessed by the kalyanamitras. All the

aspects of the Bodhisattvas are created by the kalyanamitras. All the benefits accomplished by the Bodhisattvas come from the kalyanamitras.¹⁹⁶³

53. 23 ?Noble one, the Bodhisattvas cared for by the kalyanamitras do not fall into the lower existences. The Bodhisattvas in the care of the kalyanamitras do not turn away from the Mahayana. The Bodhisattvas who are in the thoughts of the kalyanamitras do not transgress the trainings. The Bodhisattvas guarded by kalyanamitras do not fall into the hands of bad companions. The Bodhisattvas protected by kalyanamitras do not lapse from the Dharma of the Bodhisattvas. The Bodhisattvas being cared for by kalyanamitras transcend the level of ordinary beings. The Bodhisattvas guarded by kalyanamitras do not engage in the faults of the Shravakas and pratyeka Budas. The Bodhisattvas protected by kalyanamitras rise above the world. The Bodhisattvas created by kalyanamitras are unstained by worldly qualities. The Bodhisattvas who serve the kalyanamitras practice a conduct free of confusion. [F.285.b] The Bodhisattvas accomplished by kalyanamitras do not turn away from all undertakings. The Bodhisattvas in the care of kalyanamitras are invincible to karma and kleshas. The Bodhisattvas who are reliant on the strength of the kalyanamitras are invulnerable to all maras. The Bodhisattvas who remain dependent on kalyanamitras increase all the aspects of enlightenment.¹⁹⁶⁴

53. 24 ?Why is that? Noble one, the kalyanamitras have purified all obscured qualities. The kalyanamitras have turned away from bad actions. The kalyanamitras have understood what is not to be done. They have eliminated all states of carelessness. They have dispelled the darkness of ignorance. They have cut through the bondage of wrong views. They have left the city of samsara. They have discarded worldly states. They have become free from

the noose of Mara. They have pulled out the splinter of suffering. They have been liberated from the wasteland of unknowing. They have eliminated the misery of wrong views. They are freed from the river of existence. They are extracted from the swamp of desire. They have turned away from paths to unhappiness. They teach the path of the Bodhisattvas. They maintain the resolve of the Bodhisattva. They establish others in practice. They teach the direction for going to omniscience. They purify the eyes of wisdom. They increase the aspiration to enlightenment. They give rise to great compassion. They teach the conduct. They teach the instructions for the perfections. They establish others on the bhumis. They elucidate patience. [F.286.a] They cause the accomplishment of all roots of merit. They cause the development of all accumulations. They bestow all the Bodhisattva qualities. They enable going to the feet of all Budas. They teach all qualities. They bring the acquisition of all benefits. They inspire practice. They reveal the door to setting forth. They guard others from taking wrong paths. They bring illumination from the gateways to the light of the Dharma. They bring saturation from the doors of the Dharma. They send down a rain from clouds of hearing the Dharma. They cause all kleshas to cease. They turn others away from all wrong views. They establish others in all the Dharmas of the Budas.1965

53. 25 ?Noble one, in that way, the kalyanamitras are like mothers because they give birth to the family of the Budas. The kalyanamitras are like fathers because they accomplish great benefits. The kalyanamitras are like nannies because they guard from all bad actions. The kalyanamitras are like teachers because they bring understanding of Bodhisattva training. The kalyanamitras are like guides because they bring others onto the Bodhisattva

path. The kalyanamitras are like doctors because they free others from the illness of the kleshas. The kalyanamitras are like the Himalayas because they multiply the medicinal herbs of wisdom. The kalyanamitras are like heroes because they guard from all fears. The kalyanamitras are like ferry captain because they bring others across the great river of samsara. The kalyanamitras are like sea captains because they take others to the island of the jewels of omniscient wisdom.

53. 26 ?Noble one, you should approach the kalyanamitras continuously, thinking in this way: [F.286.b] You should approach the kalyanamitras with a mind like the earth for carrying all burdens without weariness, with a mind like a vajra because it is indestructible, with a mind like the Cakravala mountain range because it is unaffected by any suffering, with a mind like a slave because it gladly obeys, with a mind like a pupil because it does not disobey instructions, with a mind like a slave of the world because it takes on all tasks without resentment, with a mind like a nanny because it is unwearied by any klesha, with a mind like a servant because it is prepared to do any kind of work, with a mind like a street sweeper because it is devoid of pride and arrogance, with a mind like a full moon because it is lofty at the appropriate time and low at the inappropriate time, with a mind like a thoroughbred stallion because it is devoid of unruliness, with a mind like a carriage because it can carry a heavy load, with a mind like an elephant because it is tamed and well bred, with a mind like a mountain because it is immovable and unshakable, with a mind like a dog because it is not angered, with a mind like a candala because it is without pride or egoism, with a mind like a hornless bull because it is without arrogance, with a mind like an in-house pupil because it has no haughtiness, with a mind like a boat

because it is unwearied by coming and going, with a mind like a bridge
because it reaches the conclusion of the kalyanamitra's instruction, with a
mind like an excellent son because it looks up at the face of the
kalyanamitra, and with a mind like a prince because it does not disobey the
king of the Dharma.1966

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53. 27 ?Noble one, you should think of yourself as a sick person, think of the
kalyanamitra as a doctor, think of the instructions as medicine, and think of
dedication to their practice as being healed from illness. [F.287.a]

53. 28 ?Noble one, you should think of yourself as a traveler, think of the
kalyanamitra as a guide, think of the instructions as the path, and think of
their practice as traveling safely.

53. 29 ?Noble one, you should think of yourself as someone crossing to the
opposite shore, think of the kalyanamitra as a ferry captain, think of the
teachings as the jetty, and think of their practice as the boat.

53. 30 ?Noble one, you should think of yourself as a farmer, think of the
kalyanamitra as a Naga lord, think of the instructions as rain, and think of
their practice as cultivating a harvest.1969

53. 31 ?Noble one, you should think of yourself as a poor person, think of the
kalyanamitra as Vaishravana, think of the instructions as wealth and gifts, and
think of their practice as becoming free from poverty.

53. 32 ?Noble one, you should think of yourself as a pupil, think of the
kalyanamitra as a teacher, think of the instructions as the arts, and think of
their practice as learning the arts.

53. 33 ?Noble one, you should think of yourself as someone in danger, think of

the kalyanamitra as a hero, think of the instructions as weapons, and think of their practice as the elimination of enemies.

53. 34 ?Noble one, you should think of yourself as a merchant, think of the kalyanamitra as a sea captain, think of the instructions as jewels, and think of their practice as gathering jewels.

53. 35 ?Noble one, you should think of yourself as a good son, [F.287.b] think of the kalyanamitra as your parents, think of the instructions as the behavior of someone from a good family, and think of their practice as keeping to that good behavior.

53. 36 ?Noble one, you should think of yourself as a prince, think of the kalyanamitra as a Dharma king and the prime minister, think of the instructions as the king's law, and think of their practice as looking at the crown and adornments of the king of wisdom, the turban of the Dharma bound upon his head, and the Dharma king's city.

53. 37 ?Noble one, you should approach the kalyanamitras meditating on those thoughts and perceptions of the kalyanamitras.

53. 38 ?Why is that? Noble one, it is because when a Bodhisattva, who has a pure superior motivation toward the kalyanamitras, is practicing all the instructions of the kalyanamitras, all the Bodhisattva's roots of merit will increase like the grass, bushes, herbs, and forests that depend on the Himalayas. The Bodhisattva becomes a container of all Dharmas just as the great ocean is a container of water. The Bodhisattva becomes the source of many qualities just as the great ocean is a source of many jewels. The Bodhisattva purifies just as the heat of fire purifies gold. The Bodhisattva is higher than the world just as Sumeru is higher than the ocean. The Bodhisattva is unstained by the worldly qualities just as water does not cling

to lotuses. The Bodhisattva does not keep company with bad behavior just as the ocean does not keep a corpse. The Bodhisattva increases good qualities just like the phase of the waxing moon. The Bodhisattva illuminates the realm of the Dharma just as the sun illuminates the world. [F.288.a] The Bodhisattva has bodies that are all born from prayer just as a son is associated with his parents.

53. 39 ?In brief, noble one, the Bodhisattvas who follow thus the instructions of the kalyanamitras possess uncountable millions of quintillions of qualities. They purify millions of quintillions of higher motivations. They increase millions of quintillions of Bodhisattva powers. They purify millions of quintillions of empowerments. They purify away millions of quintillions of obscurations. They transcend millions of quintillions of maras. They enter millions of quintillions of Dharma gateways. They complete millions of quintillions of accumulations. They purify millions of quintillions of conducts. They accomplish millions of quintillions of great prayers.1970

53. 40 ?Thus, noble one, in brief, all Bodhisattva conduct, all Bodhisattva perfections, all Bodhisattva bhumis, all Bodhisattva entries into patience, all Bodhisattva gateways to samadhi, all Bodhisattva miraculous manifestations through the wisdom of higher cognition, all the Bodhisattva illumination through mental retention and eloquence, all limitless ripened wisdom1971 and higher cognition, [F.288.b] all the accomplishment of Bodhisattva prayers, and all attainment and accomplishment of Buda qualities depend on the kalyanamitras, have the kalyanamitras as their root, come from the kalyanamitras, have the kalyanamitras as their source, have the kalyanamitras as their origin, are born from the kalyanamitras, are increased by the kalyanamitras, are based on the kalyanamitras, have the

kalyanamitras as their cause, and arise from the kalyanamitras.?1972

53. 41 Sudhana, the head merchant's son, having listened to the teaching that praised the qualities of the kalyanamitras, having listened to limitless Bodhisattva conduct and the vast qualities of the Buddhas, was filled with joy, delighted, elated, pleased, and happy, and he bowed his head to the feet of the boy Shrisambhava and the girl Shrimati. He circumambulated the boy Shrisambhava and the girl Shrimati many hundreds of thousands of times, keeping them to his right, and, looking back at them again and again, he departed from the boy Shrisambhava and the girl Shrimati. [B18]

54. Chapter 54

MAITREYA

54. 1 Sudhana, the head merchant's son, his mind moistened by the instructions of the kalyanamitra, contemplated Bodhisattva conduct. Thinking of how his many bodies in the past had failed to practice perfect conduct, he made resolute the strength of his body. Thinking of how his body and mind throughout the past, even though pure, were the worthless continuation of a samsaric mind, he applied the attention of his mind to conduct. Thinking how his actions throughout the past had been impure, had been devoted to the world, and were worthless hardships, he contemplated accomplishing in the present that which is very meaningful. [F.289.a] Thinking how throughout the past he had developed thoughts through incorrect examination, he generated the strength to create the correct examination of Bodhisattva conduct. Thinking how his past bodies had a range of activity dedicated to engaging in self-benefit, he made firm the strength of his superior, higher motivation to engage in benefiting all beings. Thinking how in the past he had the flavorless conduct of continually

seeking what was desired, he increased the great force of the power for attaining relief through engaging in obtaining the Dharma of the Budas. Thinking how in the past he had engaged in conduct through an incorrect motivation, he purified the flow of his mind in the present with a correct view that was free of error and with dedication to Bodhisattva prayer. Thinking how in the past he fruitlessly had no diligence in his undertakings and practiced without diligence, in the present he motivated his mind and body by generating the diligence for remaining prepared to gather the Dharmas of the Budas. Examining how he and others had been lost in the lower realms and the five classes of beings, and thinking how in the past he had not taken care of his body, he increased a vast, powerful rejoicing

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and aspiration for maintaining a body with the power to accomplish all the Dharmas of the Budas, take care of all beings, and serve all kalyanamitras.

[F.289.b]

54. 2 He looked upon the body he had attained at that present time as the basis for illness, death, and misery, as a treasure that comes together and comes apart, and as the cause and condition for dedication to the practice of Bodhisattva conduct until the last future kalpa; for dedication to ripening beings and possessing the Dharma of the Budas; for dedication to seeing the Tathagatas, going to all realms, venerating all dharmabhanakas, and acquiring the teachings of all the Tathagatas; for help in the search for all Dharmas; for dedication to seeing all kalyanamitras and gathering all the Dharma of the Budas; and for Bodhisattva prayers and a body of

wisdom. Thus he increased the inconceivable power and force of his

roots of merit.1977

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54. 3 With such a motivation, such thoughts, and such fundamental dedication, with the faith that is created by the belief of all Bodhisattvas, with the regard that is created by the aspirations of all Bodhisattvas, with the respect that is created by the higher motivation of all Bodhisattvas, with the reverence that is created by the power of the belief of all Bodhisattvas, with the strength of the power of belief that is created by the aspiration to Budas by all Bodhisattvas, with the mind's belief that comes forth from the veneration of all Bodhisattvas, with the accumulation of roots of merit that arise from the faith of all Bodhisattvas, [F.290.a] with the different kinds of offerings that are created from all the activities of all the Bodhisattvas, with the body having the hands placed together in homage in the same way as that of all Bodhisattvas, looking with the different kinds of vision of the bodies of all beings, with the equality of the Dharma of all who are designated as Bodhisattvas for all who are designated as beings, with countless designated bodies bowing and paying homage that come from the miraculous manifestations through the prayers of all Bodhisattvas, with the accomplishment of the display of recited praises that come from the aspects of the voices of all Bodhisattvas, filled with the blessing of all the Bodhisattvas in the past and present, with the direct perception of the residence of the Tathagatas, with the all-pervading enlightenment miraculously manifested by the Tathagatas and Bodhisattvas, following the bodies of all Bodhisattvas pervading nothing greater than a single hair, with the perception illuminated by the higher cognition that conceives of the pure

path of vision of all Bodhisattvas, with the mental ayatana that follows all the different networks of the directions, with the strength that accomplishes the prayer that pervades all the different surfaces in the realm of phenomena, with the gateways for entering all the Dharma pervading everywhere to the

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ends of the realm of space, continuously and with no difference in the three times, with the strength of entering faith and aspiration, and with the illumination of the instructions of the kalyanamitras spreading into the directions reaching the shore of the ocean of realms, [F.290.b] Sudhana, the head merchant's son, in that way, with a mind following such a perception of respect, veneration, offering, praise, homage, the blessing of seeing, and prayer, with the eyes of wisdom that comprehended such a level of the immeasurable field of activity of wisdom, prostrated himself at the door of the great kutagara called Vairocana vyuhalamkara garbha.

54. 4 In that way, for a moment he examined that kind of accomplishment and, through the power of accomplishment through the higher motivation and prayer that arise from aspiration and faith, was empowered to continuously be at the feet of all the Tathagatas.

54. 5 In the same way, he was empowered to be directly before all Bodhisattvas, before the locations of all kalyanamitras, before all the caityas of the Tathagatas, before all the statues of the Tathagatas, before all the palaces of the Budas and Bodhisattvas, before all the locations of the precious Dharma, and before the locations and caityas of all Shravakas and pratyeka-Budas. He was continuously and directly present in all the gatherings of beings up to the gatherings of the aryas, in the places of offering, and before

gurus and parents, through the way of undifferentiated wisdom bodies going everywhere with empowered perception and empowered by the mental activity of wisdom.

54. 6 Just as there were those perceptions at the door of the great Vairocana-vyuhalamkara garbha kutagara, which have just been described, he was empowered in the same way to bow down and pay homage throughout the entire realm of phenomena. He was thus empowered continuously, throughout the future, by sameness with the extent of the measureless realm of space, [F.291.a] by sameness with the realm of phenomena without obscuration, by sameness with reaching the limits of existences, by sameness with the nonconceptual true nature, by sameness with the pervasion of shadow-like knowledge and perceptions, by sameness with dream-like analysis, by sameness with reflection-like perception of all worlds and beings, by sameness with echo-like origination from causes and conditions, by sameness with birthlessness, by sameness with origination and destruction, and by sameness with causes and conditions that have the same nature as nonexistence, so that he was aspiring to ripening that occurs in accordance with karma; aspiring to results that occur in accordance with causes; aspiring to all activities that arise in accordance with accumulations; aspiring to the arising of all Tathagatas, which occurs in accordance with faith; aspiring to the emanation of offerings to all Budas, 1982 1983

which occurs in accordance with aspiration; aspiring to the miraculous manifestations of all Tathagatas, which occur according to veneration; aspiring to the nature of all the Budas, which occurs in accordance with the accumulation of roots of merit; aspiring to the accomplishment of

displays, which occurs in accordance with method and wisdom; aspiring to the Dharmas of all Buddhas, which occur according to prayer; aspiring to all Bodhisattva conduct and its all-pervasive display of the accomplishment of the entire realm of phenomena as the field of perception of omniscience, which occur according to prayers of dedication, and with the wisdom of prayers of dedication, which is free from the conception of nothingness; with the wisdom of birthlessness, which is free from the conception of eternity; [F.291.b] with the wisdom of entry into correct conduct and the accumulation of causes, which is free from false views concerning causes and actions; with the nonerroneous wisdom that is free from erroneous views; with the wisdom of nondependence, which is free from the view of independence; with the wisdom that understands dependence, which is free from the view of the concept of self and other; with the wisdom that enters the realm of phenomena that has no center or edge, which is free from the view that fixates on extremes; with the wisdom that accomplishes similarity to reflections, which is free from the view of the transference of skandhas; with the wisdom of there being neither creation nor cessation, which is free from the view of birth and destruction; with the wisdom of the birthlessness of emptiness, which is free of all views; with the strength of the wisdom that accomplishes prayers, which has the realization of the nature of phenomena as being devoid of independent existence; with the wisdom that has the gateway to the apex of the absence of characteristics, which is devoid of all characteristics; through the indestructible nature of phenomena that seedlings come from sprouts; through the nature of phenomena that a seal's image is produced by a seal; through the nature of phenomena that a reflection comes from a visible form;

through the nature of phenomena that an echo is perceived as being the same as a sound; through the nature of phenomena that analysis is perceived to be the same as a dream; through the nature of phenomena that the production of actions is the same as conjured illusions; through the nature of phenomena that the world is produced by the formless mind; through the nature of phenomena that results arise in accordance with the conditions and causes that have been accumulated; through the nature of phenomena that the ripening of results occurs in accordance with the karma that has been accumulated; through the nature of phenomena of manifestations through skill in methods; through the nature of phenomena of being moistened by the sameness of that which is Dharma and that which

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is not Dharma; and through the perception and mentation of the attainment of such an entry into wisdom, Sudhana, the head merchant's son, bowed down and paid homage at the door of the great Vairocana vyuhalamkara-garbha kutagara. [F.292.a]

54. 7 Then, for a long time, with his mind saturated by the inconceivable force of his roots of merit, with well-being of body and mind, he stood at the gateway of the kutagara and for a little while gazed unblinking at the Vairocana-

vyuhalamkara garbha kutagara. Then with palms together in homage, he circumambulated it many hundreds of thousands of times.

54. 8 Then, with his mind inspired by that kind of perception and mentation, he said these words: "This is the dwelling of those who are present within the dwelling of emptiness, the absence of characteristics, and the absence of aspiration; of those who are present within the dwelling of the indivisibility of the realm of the Dharma; of those who are present within the dwelling of the imperceptibility of the realm of beings; of those who are present within the dwelling of the birthlessness of all phenomena; of those who are present within the dwelling of the locationlessness of all worlds; of those who are present within the dwelling of the baselessness of all beings; of those who are present within the dwelling of meditation on all locations; of those who are present within the dwelling of nondependence on any source of dependence; of those who are present within the dwelling of nonreliance on any body; of those who are present within the dwelling of the elimination of all conceptions; of those who are present within the dwelling of the absence in all phenomena of a nature of their own; of those who are present within the dwelling of not conceiving any illusory thoughts, ideas, or concepts; of those who are present within the dwelling of the absence of conception, mind, and mentation; of those who are present within the dwelling of neither adopting nor rejecting any path; of those who are present within the dwelling of entering the profound perfection of wisdom; of those who are present within the dwelling of the method for pervading the realm of the Dharma through every gateway; [F.292.b] of those who are present within the dwelling of the pacification of all kleshas; of those who are present within the dwelling of the greatest wisdom that eliminates all false

view, craving, and pride; and of those who are present within the dwelling of delighting in the arising of all dhyanas, liberations, samadhis, samapattis, higher cognitions, and knowledges; and this is the dwelling of those who are present within the dwelling of meditation on the field of activity of the samadhis of all Bodhisattvas.1994

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54. 9 ?This is the dwelling of those who are present in the location of being present at the feet of all the Budas.

54. 10 ?This is the dwelling of those who are present in the location of entering all kalpas within one kalpa and one kalpa within all kalpas; of those who are present in the location where there is no difference between all realms and one realm or between one realm and all realms; of those who are present in the location of compliance with all Dharmas in one Dharma and with one Dharma in all Dharmas; of those who are present in the location where there is no difference between all beings and one being or between one being and all beings; of those who are present in the location where there is no duality between all Budas and one Buda, or between one Buda and all Budas; of those who are present in the location where they enter all times in one instant; of those who are present in the location where with a single motivation they go to all realms; of those who are present in the location where their images appear in the locations of all beings; of those who are present in the location where there is the motivation to bring benefit and happiness to all worlds; of those who are present in the location where all attainments are dependent on oneself; [F.293.a] of those who, though they have transcended all worldly locations, appear in the locations of all beings in order to ripen all beings; of those who, though they do not dwell in any

realm, are present in all realms in order to make offerings to all the Tathagatas; of those are present in all Buda realms in order to perceive the displays of all Buda realms without moving from their locations; of those who though they are present at the feet of all Tathagatas are free from attachment to the concept of Budas; of those who are present in all the locations where there is reliance on all kalyanamitras but there is no wisdom among beings that is equal or similar to theirs; of those who, though they are present in the dwellings of maras, are free of delighting in sensory pleasures; of those who, though they are present in the locations of entry into all conceptual identifications, have minds that have dispelled all conceptual identifications; of those who, though they possess bodies that spread throughout all beings, do not roam with the duality of self and beings; of those who, though they possess bodies that enter all world realms, do not roam through the realm of phenomena as differentiated locations; of those who, though they pray to be present in all future kalpas, do not dwell in the conceptions of long or short kalpas; and of those who, without deviating from the tip of a single hair, appear in all world realms.

54. 11 ?This is the dwelling of those who dwell in the location of entering such a difficult direction of the Dharma.

54. 12 ?This is the dwelling of those who dwell in profound locations, who dwell in nondual locations, [F.293.b] who dwell in locations without characteristics, who dwell in locations without negations, who dwell in locations without objects of perception, who dwell in locations without conceptual elaborations, who dwell in locations of great love and great compassion, who dwell in locations that Shravakas and pratyeka Budas are unable to enter, who dwell in locations that transcend the scope of all maras, who

dwell in locations that are unstained by the scope of all worlds, who dwell in the locations of the perfections of the Bodhisattvas, and who dwell in the locations that correspond to the locations of all the Buddhas.

54. 13 ?They who dwell in the location free of all characteristics do not enter the faultlessness of the Shravakas. They who dwell in the location of the birthlessness of all phenomena do not fall into the nature of birthlessness.

They who dwell in the location of unattractiveness do not manifest the nature of freedom from desire, nor do they dwell together with the qualities of desire. They who dwell in the location of love do not have minds that follow the stains of anger. They who dwell in the location of dependent origination have no ignorance in relation to all phenomena. They who dwell in the location of the four dhyanas do not arise through the power of dhyana. They who dwell in the location of the four immeasurables do not proceed upon the path of the realm of form, so that they may ripen all beings.

They who dwell in the location of the four formless samapattis do not proceed upon the path of the formless realm, because of their possession of great compassion. They who dwell in the location of shamatha and vipashyana do not manifest the liberation of their own wisdom, so as to ripen all beings.

[F.294.a] They who dwell in the location of great equanimity do not abandon the realm of beings. They who dwell in the location of emptiness do not depend on views. They who dwell in the location of characteristiclessness are nevertheless dedicated to guiding beings whose conduct has characteristics. They who are free of all aspirations nevertheless have the continuous aspiration of Bodhisattva conduct. They who have power over all karma and kleshas nevertheless, in order to ripen beings, appear to follow karma and kleshas. They who know death, transference, and rebirth

nevertheless manifest the death, transference, and rebirth of lives. They who have turned away from the existences of beings nevertheless, in order to guide beings, proceed throughout all the existences of beings. They who dwell in love nevertheless do not dwell in attachment toward anything. They who dwell in compassion nevertheless do not dwell in the view of attachment to anything. They who dwell in rejoicing nevertheless are always unhappy to view the suffering of beings. They who dwell in equanimity nevertheless always strive for the benefit of others. They who dwell in the nine successive states of samapatti nevertheless do not denigrate birth in the desire realm. They who dwell in nondependence on all births nevertheless do not dwell in the manifestation of the final conclusion of existence. They who dwell in the three doors to liberation nevertheless do not dwell in the attainment of the Shravaka liberation. They who dwell in the view of the four truths of the aryas nevertheless do not dwell in the manifestation of their result. [F.294.b] They who dwell in the analysis of profound dependent origination nevertheless do not dwell in the fall into cessation. They who dwell in meditation on the eightfold path nevertheless do not dwell in the ultimate departure. They who dwell in transcendence from ordinary beings nevertheless do not dwell in the fall to the levels of the Shravakas and pratyeka Budas. They who dwell in the knowledge of the grasping five skandhas nevertheless do not dwell in the fall into the ultimate cessation. They who dwell in transcendence from the paths of the four maras do not dwell in the concepts of the maras. They who dwell in transcendence from the six ayatanas nevertheless do not dwell in the ultimate accomplishment. They who dwell in the true nature nevertheless do not dwell in the fall into the ultimate conclusion. They who dwell in the teaching of setting forth

through all yanas nevertheless do not dwell in a lapse from the Mahayana.

This is the dwelling of those who dwell in all such qualities.?1996

54. 14 Then Sudhana, the head merchant's son, recited these verses:

54. 15 ?Here is the glorious kalyanamitra Maitreya, who is pure,1997 1998

Has attained great compassion, is dedicated to benefiting the world,

Resides on the level of empowerment, is the senior son of the jinas,

And contemplates and resides within the range of perception of the

Budas. {1}

54. 16 ?This place resembles the abode of all the unequaled

Sons of the jinas who are endowed with great renown,

Are established in the liberation of great wisdom's range of activity,

And move without impediment through the entire realm of phenomena. {2}

54. 17 ?This is the dwelling of those who have perfected the Mahayana, have

ascended through

Their power of self-control, generosity, correct conduct, patience, and

diligence,1999

Have realized the perfection of the power of higher cognition through

dhyana,

And are established in wisdom, method, prayer, and strength. {3} [F.295.a]

54. 18 ?This is the dwelling of those who meditate on all things in all existences,

Who have unimpeded understanding and vast motivation,

Who have space as their sphere of activity without location or basis,

And who pervade the three times without obscuration. {4}

54. 19 ?This is the dwelling of those who have fearless wisdom,

Who comprehend the birthlessness of all phenomena,

Who realize the nature of phenomena to be the nature of space

And are like a bird in the sky, not needing a support. {5}

54. 20 ?This is the dwelling of those who have peace and serenity,

Who know the nature of desire, of anger, and of ignorance -

That thoughts are the cause of their arising and their origin is in error -

And who do conceptualize and are free from desire. {6}

54. 21 ?This is the dwelling of those who are skilled in wisdom and method,

Who are wise in their perception of the liberations,

The arya path's way of truth, the nature of dependence on the skandhas,

Dhatus, and ayatanas, and who do not fall into peace. {7}2000

54. 22 ?This is the dwelling of those who are dedicated to peace,

Who have entered the direction to unobscured wisdom,

Who conceive of the realms of jinas and have pacified all thoughts2001

And have realized that phenomena have no nature of their own. {8}

54. 23 ?This is the dwelling of those who have nondependent realization,

Whose conduct has no impediment within the realm of phenomena,

Whose conduct, like the wind in the sky, is devoid of existents,

Who are devoid of any location and have a location-free conduct. {9}2002

54. 24 ?This is the dwelling of those who have love and compassion,

Who, on seeing those who have gone to the lower realms

And are experiencing suffering, illness, and unhappiness,

Bring peace to the lower realms with the light of their love. {10}

54. 25 ?This is the dwelling of those who are like caravan leaders,

Who, on seeing this world as being like sightless blind travelers

Who have lost the path of the aryas on the difficult road of samsara,

Lead them on the path to liberation. {11} [F.295.b]

54. 26 ?This is the dwelling of those unconquerable heroes

Who, on seeing beings caught in the noose of Mara

And under the power of birth, misery, aging, and death,

Liberate them and safely take them in the direction free from fear. {12}

54. 27 ?This is the dwelling of those who are like great kings of physicians,

Who, on seeing multitudes of beings sick with the kleshas,

Gather together the great herbs of the amrita of wisdom

And, developing vast compassion, liberate them. {13}2003

54. 28 ?This is the dwelling of those who are like sons of mariners,

Who, on seeing multitudes of beings suffering with no protector,

Who have fallen into the kleshas, fallen into the ocean of death,2004 2005

Rescue them onto the great ship of the good Dharma. {14}

54. 29 ?This is the dwelling of those who are like sons of fishermen,2006

Who, on seeing beings wandering in the ocean of the kleshas;

Those supreme beings, with the precious motivation of omniscience,2007

Go into the ocean of existences and bring them out. {15}

54. 30 ?This is the dwelling of those who are like garuda princes,

Who dwell on the ground of prayer and have the sight of love and

compassion,

Who look upon the dwelling places of all beings

And liberate multitudes from their locations in the ocean of existences. {16}

54. 31 ?This is the dwelling of those who are like illuminators of the world,

Who, like suns and moons in the sky of the realm of phenomena,

Have a conduct that spreads light throughout the habitations of beings,

The excellent, stainless light of wisdom from the disks of prayer. {17}

54. 32 ?This is the dwelling of those who are protectors of the world,

Who in order to ripen one single being will resolutely

Remain throughout millions of future kalpas

And do the same for all beings as with that one being. {18}

54. 33 ?This is the dwelling of those whose motivation is as firm as a vajra,

Who will unwearyingly act with diligence to benefit beings

Throughout future kalpas in the entire extent of a realm

And will do so in all directions as they do for one realm. {19} [F.296.a]

54. 34 ?This is the dwelling of those with great understanding like an ocean,2008

Who without any bewilderment drink on one seat

From the Dharma clouds of the sugatas in the ten directions

And will never have enough even in a hundred thousand million kalpas. {20}

54. 35 ?This is the dwelling of those who have an unimpeded field of activity,

Who go to countless oceans of multitudes of realms

And enter oceans of the assemblies of the lords

And make oceans of various offerings to the jinas. {21}2009

54. 36 ?This is the dwelling of those who are the source of all good qualities,

Who enter into an ocean, without end or middle, of conduct,

Resolutely immersing themselves in an ocean of prayers

And performing conduct that will benefit beings for an ocean of kalpas. {22}

54. 37 ?This is the dwelling of those whose vision has no impediment,

Who enter, without becoming confused,

All realms in the tip of a single hair,

Together with all Budas for kalpas without middle or end. {23}

54. 38 ?This is the dwelling of those who have completely attained good qualities,

Who in a single instant of mind enter an ocean of kalpas

And similarly are with Budas and beings

And established in unobscured wisdom and memory. {24}2010

54. 39 ?This is the dwelling of those who are unimpeded in enumeration,
Who can count the number of atoms in all realms,
Who know the number of drops in all rivers,
And who have accomplished that number of prayers. {25}

54. 40 ?This is where enter the sons of the sugatas, endowed with memory,
Who enter the gateways of prayers, retentions, and samadhis
And who in endless kalpas practice and accomplish
The gateways to dhyanas, liberations, and prayers. {26} [F.296.b]

54. 41 ?This is where dwell the various sons of the jinas,
Accomplishing many treatises with their words and meanings,
Who accomplish the arts in order to bring happiness to beings -
Contemplating this they dwell in this sublime place. {27}

54. 42 ?Dwelling here, with higher cognition, method, and wisdom,
They reveal all the births and the deaths everywhere
Among all the existences of beings in the ten directions
With unimpeded conduct within the liberation of the way of illusions. {28}

54. 43 ?Dwelling here, they manifest all their Dharma activity
From the first development of motivation to the conclusion of the good
Dharma.

They pervade the entire dharmadhatu with clouds of emanations
And in the same way manifest many hundreds of miracles. {29}

54. 44 ?This is the dwelling of those who have attained what is difficult,
Who with one aspect of the mind can enter realization,
Enlightenment, wisdom, understanding, and activity without middle or end,
Which would bewilder the world to hear and think of. {30}

54. 45 ?This is the dwelling of those with unimpeded understanding,

Who are active throughout the unobscured realm of phenomena,
Whose field of activity is not dependent on objects of perception,
And who have the aspiration of stainless understanding. {31}

54. 46 ?This is the dwelling of those unequaled ones

Whose activity is without impediment,
Without a location, dwelling in all realms,
And dwelling within nondual wisdom. {32}

54. 47 ?This is the dwelling of those free of dust,

Who have realized the peace of the nature of phenomena
Being the same as that of space, without location,
And who have space as their field of activity. {33}

54. 48 ?This is where dwell those with minds of compassion,

Who, seeing beings tormented by suffering,
Are dedicated to aspiring to benefit the world
And whose conduct has acquired great compassion. {34}

54. 49 ?From here they clearly illuminate without impediment,

As do the disks of the sun and the moon, [F.297.a]
All the abodes of beings, so that nothing remains unilluminated,
And they free the beings from all the nooses of the maras. {35}

54. 50 ?Those sons of the jinas, while dwelling here,

Are also at the feet of all the jinas.

They appear in all the realms

Throughout all endless kalpas. {36}

54. 51 ?From here all the jinas pervade

All directions without exception

With clouds of emanated bodies

As numerous as those of the bodies of beings. {37}

54. 52 ?Those heroes, while dwelling here,

Evaluate the fields of activity of all jinas.

Though they have this conduct for millions of kalpas,

There will never be a time when they have had enough. {38}

54. 53 ?They realize here countless millions

Of samadhis in each instant.

Through entering samadhis in that way,

They reveal the scope of perception of the Budas. {39}

54. 54 ?Those with vast realization here

In each instant enter into countless kalpas,

Realms, and the names of Budas

Throughout the entirety of innumerable kalpas. {40}

54. 55 ?Those who are present here

In one instant of mind enter countless kalpas,

Manifesting according to the conceptions of beings

While being free of thoughts and conceptions. {41}

54. 56 ?They remain here within samadhi

But see clearly all the three times.

They dwell within the length of each instant,

Performing conduct within the dwelling of liberation. {42}

54. 57 ?They who are present here in this dwelling

Have bodies steadfastly seated cross-legged

But manifest simultaneously pervading

Everywhere throughout all realms. {43} [F.297.b]

54. 58 ?Those supreme leaders who dwell here

Drink from the ocean of the Dharma of the sugatas,
Enter into the ocean of wisdom,
And attain the perfection of inexhaustible qualities. {44}

54. 59 ?The Bodhisattvas here are contemplating,
Without obscuration, the number of all realms,
The number of kalpas, and the number of Dharmas,
And they attain the perfection of inexhaustible qualities. {45}

54. 60 ?The jinaputras who are dwelling here
Analyze within every single instant
The creation and the destruction
Of all the realms in the three times. {46}

54. 61 ?The jinaputras who are dwelling here,
Practicing conduct in this location,
See with the unobstructed realization of jinaputras
The conduct and prayers of the jinas and the faculties of beings. {47}

54. 62 ?They see without obscuration,
In every single atom, as many
Oceans of assemblies, realms, and beings
And kalpas as there are atoms. {48}

54. 63 ?Thus, within all atoms
They observe distinctly
Every assembly, realm, and kalpa
All as being like reflections. {49}

54. 64 ?From here they know the nature of phenomena,
And similarly of all realms, times,
Kalpas, and complete Buddhas, to arise

Without substance or a nature of their own. {50}

54. 65 ?Dwelling here, they see the equality of beings,
The equality of the Dharma, and the equality of the Budas,
And they comprehend the equality of realms and of prayers
And also the equality of the three times. {51}

54. 66 ?While constantly remaining in this dwelling,
Some guide hundreds of billions of beings.
Others similarly offer to hundreds of billions of Budas,
And others are contemplating the Dharma. {52}

54. 67 ?I do not have the ability to describe the aspects
Of the scope of prayer and wisdom of their minds.
Throughout hundreds of billions of kalpas,
They possess a vast, infinite understanding. {53} [F.298.a]

54. 68 ?I place my hands together and bow my body down
In reverential homage to this palace
Of those who have no inferiority, are unobscured,
And delight in the supreme field of activity. {54}

54. 69 ?I pay homage while contemplating
That senior son of the Jina,
Arya Maitreya, who has unobscured conduct
And a pure realization that is without compare.? {55}

54. 70 Then Sudhana, the head merchant's son, having praised through these and
countless other praises to the Bodhisattvas who dwelled in the great
kutagara called Vairocana vyuhalamkara garbha, bowed down to them,
prostrated to them, gazed reverently upon them, honored them, faced them,
and made offerings to them, and he waited at the door of the great kutagara

called Vairocana vyuhalamkara garbha, hoping to see the Bodhisattva mahasattva Maitreya and delighting to meet the Bodhisattva mahasattva Maitreya.

54. 71 Then he saw the Bodhisattva Maitreya coming from somewhere else outside the kutagara, with a retinue of many hundreds of thousands of beings and preceded by many lords of devas, Nagas, yakshas, gandharvas, asuras, garudas, kinnaras, and mahoragas. On his right was Shakra and on his left Brahma. The lords of the world were paying homage to him, and he was encircled and preceded by many hundreds of thousands of brahmins as his family and friends. Seeing him coming to the great kutagara Vairocana-vyuhalamkara garbha, Sudhana, overjoyed, pleased, happy, and content, looking in the direction of the Bodhisattva Maitreya, bowed down, prostrating with his entire body to the Bodhisattva Maitreya in the distance.

[F.298.b]

54. 72 Then the Bodhisattva Maitreya looked upon Sudhana, the head merchant's son, and with his right hand indicated him to his retinue and recited these verses:

54. 73 ?Look upon this one who has a pure motivation,
Sudhana, the child of enduring great wealth.

Seeking the sublime Bodhisattva conduct,

This wise one has come before me. {56}

54. 74 ?You, who have come from love and compassion, are welcome!

You, who have a vast field of love, are welcome!

You, who have a peaceful, serene gaze, are welcome!

You have not wearied in your practice of conduct. {57}

54. 75 ?Come here, you who have a pure motivation -you are welcome!

Come here, you who have an undaunted mind -you are welcome!

Come here, you who have faultless faculties -you are welcome!2012

You, wise one, who do not appear wearied in conduct! {58}

54. 76 ?You have come forth to analyze all phenomena.

You have been dedicated to guiding all beings.

You have become established in honoring all kalyanamitras.

You, who have enduring, unshakable disciplined conduct, are welcome! {59}

54. 77 ?You are welcome, you who have come through the path of goodness!

You are welcome, you who are established on the path of good qualities!

You are welcome, you who follow the path of the jinas!

You, who are not wearied by any path! {60}

54. 78 ?Come here, you who have the nature of good qualities -you are welcome!

Come here, you who are saturated by goodness -you are welcome!

You who have an infinite field of activity, you are perfectly welcome!

It is rare to see one such as you among all beings. {61}

54. 79 ?You have a mind that sees gain and loss as equal.

You have become free of inferiority, suffering, and infamy.

Like a blue lotus you are unstained by worldly concerns.

You, whose mind is free of confusion, are welcome! {62}

54. 80 ?You have a virtuous motivation free of deception and deceit.

You are an excellent vessel without pride or conceit.

You who have no anger or fury, no haughtiness or arrogance, [F.299.a]

It is excellent to see you who are a delightful sight. {63}

54. 81 ?Come here, you who enter a field of conduct in all directions.

Come here, you who accomplish the treasures of the jinas.

Come here, you who increase the treasures of the jinas.

You, whose mind is never disheartened, are perfectly welcome! {64}

54. 82 ?Come here, you who have the three times as your range of perception -you are welcome!

You who have a field of aspiration for the realm of the Dharma,

You who arise from the essence of the qualities of all Buddhas,

Wise one, you who are unwearied, you are welcome! {65}

54. 83 ?Come here, you who are the supreme lotus of the wisdom of Manjushri.

Come here, you who cause increase through the rain from glorious clouds.

Come here, you who have been sent by all the jina-putras,

And I will reveal to you the direction without obscuration. {66}

54. 84 ?Observe this one who is like a net of prayers

That inconceivably pervades the realm of phenomena,

Who has accomplished the path of Bodhisattva conduct,

The one whose acts are vast, Sudhana, who has come here! {67}

54. 85 ?He who seeks the field of activity of the sugatas,

Who in order to practice a conduct that is free of stains

Makes inquiries about a vast range of prayers

And has an unwearied mind, has come here! {68}

54. 86 ?Just as he has been instructed by the guides of the past,

In that way he will learn from those in the future.

He has come here to ask questions concerning

The conduct of the sugatas in the present. {69}

54. 87 ?He has come here with this single thought in his mind:

?He is my kalyanamitra, my dharmabhanaka;

He will teach me the practices of all the Dharma

And will teach me the path of Bodhisattva conduct.? {70}

54. 88 ? He has come here with this kind of virtuous motivation:

?The Bodhisattvas will develop my understanding.

The sons of the Budas will make me give rise to enlightenment.

The Budas praise these kalyanamitras of mine. {71}

54. 89 ? ?They give birth to these qualities and so are like my mother.

They give me the milk of qualities and so are like my wet nurse.

They completely protect my aspects of enlightenment. [F.299.b]

These kalyanamitras protect me from that which is harmful. {72}

54. 90 ? ?They free from aging and death, like physicians.

They send down a rain of amrita like Shakra, lord of the devas.

They increase that which is good, like the moon.

They reveal the path to peace, like the sun. {73}2013

54. 91 ? ?They are impartial to enemies and friends, like a mountain.

They have minds that cannot be shaken, like an ocean.

And they keep me safe, like a sea captain!?

Sudhana, who has such a mind, has come here. {74}

54. 92 ? ?They save me from dangers, like heroes.

They are protectors and refuges, like caravan leaders.

They are focused on providing me with happiness!2014

With such an outlook, he honors the kalyanamitras. {75}

54. 93 ? ?They always teach me all the aspects of the Dharma.

They teach me the qualities and wisdom of all Budas.

They purify all lower realms, all lower existences.

These kalyanamitras teach goodness to me. {76}

54. 94 ? ?They bestow all the treasures of the jinas.

They guard all the treasures of the jinas.

They possess the secrets of all the jinas.?

In that way, this wise one venerates the kalyanamitras. {77}

54. 95 ? ?Through them perfect wisdom is purified.

A perfect body, possessions, family, and birth -

All perfections are easily obtained from them.?

Thinking in that way, he has come here. {78}

54. 96 ?You should all regard his vast motivation,

This wise one who relies on the kalyanamitras.

Observe the understanding this wise one has developed.

This is how all of you should always train. {79}

54. 97 ?Through his previous good actions and merit as a cause,

He has seen Manjushri and is established in enlightenment.

He has practiced in accordance with his instructions.

Observe how this one has traveled without wearying. {80}

54. 98 ?He has renounced all pleasures and happiness.

He has renounced his home that seemed to be divine.

He has renounced his parents, his nanny, and vast enjoyments,

And like a slave he has served the kalyanamitras. {81}2015

54. 99 ?This wise one, having purified his motivation,

Has renounced all that he possessed, without exception. [F.300.a]2016

He will go to the palaces of all the Budas

And therefore will attain this kind of result. {82}

54. 100?With a motivation of compassion, he acts to benefit beings,

Having seen them tormented by aging and illness

And afflicted with hundreds of sufferings

And oppressed by birth and death, misery and fear. {83}

54. 101? Having seen beings crushed by the machinery of suffering

In the domain of the circle of the five classes of beings,

He sees this strong thunderbolt of wisdom

That destroys the wheel of the machinery of suffering. {84}

54. 102? He seeks the excellent plow of wisdom

In order to purify the fields of beings

With their grass, trees, and thorns of desire

And their numerous tangled growths of attachment to views. {85}

54. 103? He will become an excellent caravan leader for beings,

With the power to show the happy direction to travel

To beings who are blind, having lost their eyes of wisdom,

And whose thoughts are a wilderness of ignorance and stupidity. {86}

54. 104? This hero with the strength of fearlessness,

Who wears the armor of patience, rides the steed of liberation,

And with the sword of wisdom defeats the enemy who is misery,

Will become a teacher of the path for beings. {87}

54. 105? He will be a sea captain for the ocean of the three realms²⁰¹⁷

Who has mastered sailing the ship of the Dharma,

Has learned the routes in the ocean of wisdom,

And will take beings to the island of the supreme jewels of peace. {88}

54. 106? He will ascend as a sun that is a Buda

With bright light in the sky of the realm of phenomena,

As a disk of prayer with the light rays of wisdom

Illuminating the abodes of all beings. {89}

54. 107? He will arise as a moon that is a Buda,

As a full moon disk of white qualities

With a light that accords with the wishes of all beings

And is the cooling samadhi of the joy of love. {90}2018

54. 108?Residing on a solid ground of aspiration,

Ascending through the stages of Bodhisattva conduct,

He will become a supreme ocean of wisdom

That is the source of all the jewels of the Dharma. {91} [F.300.b]

54. 109?He will be lord of the Nagas of aspiration to enlightenment,

And he will ascend into the sky of the realm of phenomena

And will send down rain from Dharma clouds onto beings

And increase the harvests that are excellent results. {92}

54. 110?He will shine as the lamp of the Dharma,

Which has the excellent flame of the stainless aspiration for enlightenment,

And which has the oil of love in the enduring bowl of memory

And a pure essence that eliminates the darkness of the three stains. {93}2019

54. 111?The first-week embryo is the aspiration to enlightenment,2020

The second-week embryo is compassion, the third-week embryo is

love,2021 2022

The fourth-week embryo is unwavering aspiration, and finally2023

The limbs of enlightenment appear, and this son of the Buddha is born.

{94}2024

54. 112?He will increase the essence of merit.

He will purify the essence of wisdom.

He will arise in the essence of wisdom

And will come to be just as in the essence of prayer. {95}

54. 113?This kind of emanation from love and compassion

Intending to liberate beings and motivated to benefit others,

Someone who has this kind of a pure mind -

That kind of being is rare among devas and humans. {96}

54. 114?Someone who has such a stable root of aspiration,

Who has such an increasing stable engagement,

Who is such a servant for the three existences -

Rare is such a tree of wisdom that yields fruit. {97}2025

54. 115?He is dedicated to the arising of all qualities,

He aspires to inquire about all Dharmas,

And in order to dispel all doubts, he depends,

Without laziness, on all kalyanamitras. {98}

54. 116?He defeats the kleshas and disturbances of the maras.

He dispels the craving and stains of wrong views.

He is dedicated to liberating all beings.

This wise one is always on a special quest. {99}

54. 117?Through being correctly established on the path to qualities,

He will purify the lower existences.

He will reveal the path to the higher existences.

He will bring beings onto the path to liberation. {100}

54. 118?He will eliminate the sufferings of all classes of beings.

He will bring happiness to all classes of beings. [F.301.a]

He will cut through the noose of all existences,

And he will become the eliminator of all the classes of existences. {101}

54. 119?He will open up the views that are narrow.

He will cut through the nets of vines of craving.2026

He will purify the desire of attachment,

And he will reveal the paths of the three existences. {102}

54. 120?He will be a protector and refuge for the world.

He will be a bringer of light for all beings.

He will be skilled in eliminating existences everywhere.

He will become a guide for all three realms. {103}

54. 121?He will wake beings from their sleep of the kleshas.

This wise one will free them from the swamp of desire.

He will liberate them from fixation on conceptualization,

And he will bring freedom from all bondage. {104}

54. 122?Sudhana, you will give rise to joy.2027

You will illuminate the separate surfaces of the realm of phenomena.

You will purify the separate surfaces of the world realms.

You will cross over all the separate bases of the realm of phenomena. {105}

54. 123?The way that you, the wise one, will practice,2028

The way in which your faith is not inferior,2029

The way your aspiration is endowed with good qualities

Will completely fulfill all aspirations. {106}

54. 124?Because of the way you have made yourself excellent,

Before long you will see all the Budas,

Before long you will go to all the realms,

And before long you will know all Dharmas. {107}

54. 125?You will purify an ocean of realms.

You will liberate an ocean of beings.2030

You will perfect an ocean of conduct.

You will have such an ocean of good qualities. {108}

54. 126?You will be a vessel for good qualities.

You will be a source of goodness.

You will be the same as a son of the jinas.

Such is your field of aspiration. {109}

54. 127? You will defeat the field of the maras.

You will purify the field of karma. [F.301.b]

You will purify the field of the kleshas.

Such is your field of prayer. {110}

54. 128? You will purify the revolving of wisdom.

You will teach the revolving of Dharma.

You will soon eliminate the revolving

Of the machinery of karma, kleshas, and suffering. {111}

54. 129? You will turn the supreme wheel of the Dharma,

Which destroys the wheel of the suffering of all beings,

Dependence on the wheels of existence, the wheels of worlds,

And the ignorance of the wheels of the blisters of the five existences.

{112}2031

54. 130? You will be a holder of the family of the Buda.

You will purify the family of the Dharma.

You will gather the family of the Sangha.

You will become a source from which the Jewels arise. {113}

54. 131? You will repel the net of craving

And also the cluster of nets of wrong views,

And you will liberate beings from the net of suffering.

Such is the net of your prayers. {114}

54. 132? You will ripen the realm of beings.

You will purify the world realms.

You will purify the realm of wisdom.

Such is the realm of your aspiration. {115}

54. 133?You will bring the happiness of the joy of benefit to beings.

You will bring the happiness of the family and lineage of the Bodhisattvas.

You will bring the happiness of the prayers of all the Budas.

Sudhana, you will become one who increases happiness. {116}

54. 134?You will reveal the abodes of the existences of all beings.

You will reveal the images of all the realms.

You will reveal the illumination of all the Dharmas.

You will become a jina who is delightful to see. {117}

54. 135?You will have light that illuminates the realm of phenomena.

You will have light that brings happiness to the realms of beings.

You will have light that brings peace to the lower existences.

You will become a pacifier of the sufferings in the three existences. {118}

54. 136?You will reveal the door to the higher existences.

You will open the door to the Budas for beings.²⁰³²

You will lead beings to the door to liberation.

Such doors as these will be purified by you. {119} [F.302.a]²⁰³³

54. 137?You will turn others away from the incorrect paths.

You will guide them on the path of the higher beings.

You who have strong understanding and no laziness

Will without distraction seek the path to enlightenment. {120}

54. 138?You will be dedicated to bringing to freedom from suffering

The beings who dwell in the ocean of existence,

And you will liberate beings from the ocean of existence.

Such are the great qualities you have. {121}

54. 139?With an ocean of the light rays from the supreme sun of wisdom,

You will dry up the ocean of the kleshas of beings.

You will establish them in an ocean of practice

And then establish them in an ocean of wisdom. {122}

54. 140? You will increase an ocean of understanding.

You will carry out an ocean of conduct.

And before long you will enter into

An ocean of the prayers of all the Budas. {123}

54. 141? You, wise one, with the power of an ocean of understanding,

Will go to many oceans of realms,

You will see many oceans of assemblies,

And you will drink oceans of many Dharmas. {124}

54. 142? You will see billions of clouds of Budas.

You will perform vast clouds of offerings.

You will hear billions of clouds of Dharma.

You will create such clouds of prayers as these. {125}

54. 143? You will pervade the many locations of all beings.

You will go to the locations of all realms.

You will go to the locations of all Budas.

You will be present in such directions as these. {126}

54. 144? You will enter the dwelling of samadhis,

You will attain the dwelling of liberations,

You will be active in the dwelling of higher cognitions,

And you will be established in the dwelling of the realm of the Dharma. {127}

54. 145? You will shine like the sun and the moon.

You will appear within the dwellings of all beings.

You will ascend to be before the jinas.

You will ascend to great paths such as these. {128} [F.302.b]

54. 146?You will have a conduct that is not located in any world.

You will practice a conduct in the excellent field of activity of space.

Your field of activity will be one of peace.

Such will be the field of activity of your higher cognition. {129}

54. 147?You will be wise in the different aspects of the net of illusions.

Before long you will pervade completely,

Like hail falling without impediment from the sky,

As many of the different surfaces of the net of realms as there are. {130}

54. 148?You will comprehend the vast extent of the realm of phenomena,

You will go to the vast extent of world realms,

And you will see the vast extent of the Budas in the three times;

Therefore, Sudhana, be happy! {131}

54. 149?You have seen these kinds of liberation,

Are seeing them, and will still see them.

Therefore, Sudhana, do not be saddened

But be happy and free from worries. {132}

54. 150?Sudhana. you are an excellent vessel for good qualities.

You accord with the instructions of the jinas.

You have the ability to keep to this way.

That is why you see these miraculous manifestations. {133}

54. 151?Sons of the Budas who have the conduct without location

Are indescribable and very difficult to ever see,²⁰³⁴

Even during a hundred billion kalpas, but you

Have seen their conduct at the time of their excellent conduct. {134}

54. 152?In that way, you have directly perceived Manjushri,

And having become such a vessel for good qualities,

Your attainment is vast and inconceivable.

You who have become a human are welcome! {135}

54. 153? You have turned away from all paths to the lower existences.

You have been purified of all inopportune, unfortunate existences.

You have cast away all the qualities of suffering,

So cast aside all unhappiness. {139}

54. 154? You have turned away from the level of foolish beings.

You are established on the level of Bodhisattva qualities.

You have filled the supreme level of wisdom,

And you will soon attain the level of a Buddha. {137}

54. 155? You should be happy, for you have attained

All the oceans of Bodhisattva conduct,

The wisdom of the Buddhas, which is like the treasure of space,

And the corresponding extent of the ocean of prayers. {138} [F.303.a]

54. 156? Those who thus have unwearying powers,

Strong aspiration, and definite practice

And rely on these kinds of kalyanamitras

Will become leaders before long. {139}

54. 157? You have seen many beings being guided²⁰³⁵

By a variety of Bodhisattva conducts.

You should not develop any doubts concerning

Bodhisattva activity that is the gateway to all Dharmas. {140}

54. 158? Your perfection of merit is inconceivable.

You have perfect benefit, Dharma qualities, and faith.

Because of that, today, here, son of the Buddhas,

You are seeing this kind of perfection. {141}

54. 159?Look at the great attainment of yours

In seeing this continuous succession of jinaputras,

Each one revealing to you their individual prayers,

And you comprehend them all accordingly. {142}

54. 160?Even in a hundred existences it is difficult

To find such a vessel for Bodhisattva conduct as you.

Therefore, the jinaputras in continuous succession

Teach you the ways of the liberations. {143}

54. 161?Those beings who during a quintillion kalpas

Have been in the company of sons of the sugatas

Without knowing their field of activity

Cannot themselves be vessels for the good qualities. {144}

54. 162?You have heard these kinds of ways,

And you have seen the miraculous manifestations

Of great Bodhisattvas, which are rare in the world;

Therefore, Sudhana, have a happy mind! {145}

54. 163?All of the Budas pay heed to you.

All the Bodhisattvas remain caring for you,

And you are established in their teaching.

Well done, Sudhana, you have a good life! {146}

54. 164?You dwell within the family of the Bodhisattvas.

You train in the qualities of the jinaputras.

You will increase the lineage of the sugatas.

Sudhana, you should experience the highest joy! {147}

54. 165?All the unequaled Budas are your fathers. [F.303.b]

All the Bodhisattvas are your brothers.

All the aspects of enlightenment are your relatives.

You are a son born from the heart of the sugatas. {148}

54. 166? You are a holder of the family lineage of the king of Dharma.

You increase the family lineage of the Bodhisattvas.

Before long you will become a king of the Dharma.

Sudhana, be happy, with satisfied senses. {149}

54. 167? Before long you will attain the wonderful,

Supreme consecration from all the Buddhas.

You will become the same as and equal to the Bodhisattvas, 2036

And your conduct will also be the same in that way. {150}

54. 168? Whatever kinds of seeds are planted by humans,

They will gain the corresponding results.

You should experience an inconceivable, vast joy,

For today I am giving you my reassurance. {151}

54. 169? That which you have attained in one lifetime

Is a perfection that has not been obtained

By countless billions of Bodhisattvas

Practicing Bodhisattva conduct in billions of kalpas. {152}

54. 170? Whoever delights in this conduct 2037

In all these results that are aspired to,

And similarly in its diligence and motivation,

Should practice Sudhana's conduct. {153}

54. 171? All conduct originates from prayer.

All Dharma originates from aspiration.

Sudhana, this has been accomplished by you.

Always pursue this supreme conduct! {154}

54. 172?To the extent that the Nagas have the intention,

To that extent there will come rainfall.

To the extent that there is the field of activity of the wisdom of prayers,

To that extent spreads the conduct of a Bodhisattva. {155}

54. 173?Sudhana, this conduct that is called good,

This is the way that has been taught to you.

Knowing it, you will naturally be serving

The kalyanamitras; at that time, have no fear. {156}2038

54. 174?Contemplate how in the past you have wasted

Millions of lives meaninglessly for the sake of desires.

Now, in seeking for enlightenment,

Proceed perfectly disciplined by disciplined conduct. {157} [F.304.a]

54. 175?While ten million kalpas passed by,

You experienced all composite suffering.

You did not honor Budas as numerous as the Ganges sands

Or hear from them the teaching on this way. {158}

54. 176?Now this time you have been born into an opportune human existence,

Have seen the appearance of a Buda, and have heard

This supreme Bodhisattva conduct from these kinds of kalyanamitras,

So why should your mind not be pure? {159}

54. 177?The sugatas can appear repeatedly

And the Dharma heard from the kalyanamitras,

But if your aspiration has not been purified,

It will be difficult to hear this way. {160}

54. 178?Therefore, develop faith, aspiration, and motivation,

And with veneration for the gurus

Be weary of and reject views of doubt,

And listen again and again to this way. {161}

54. 179?Those who have heard this kind of entry into conduct

And have accomplished that kind of prayer

Will have an inconceivable, perfect attainment

And will have an excellent human existence. {162}

54. 180?For the ones who purify that kind of aspiration,

The sight of all the sugatas will not be rare.

All jinaputras will be their kin, and henceforward

He will have no doubts about enlightenment. {163}

54. 181?Those who enter this kind of way

Will forsake all downfalls through error,

Will eliminate all the phenomena of suffering,

And will accumulate all good qualities. {164}

54. 182?When the body is abandoned, one will soon

Go to a completely pure Buda realm;

One will enter the dwellings of the Bodhisattvas

And will see the Tathagatas of the ten directions. {165}

54. 183?Sudhana, through your multitude of causes in the past,

Through your definite aspiration in the present,

And through your relying on kalyanamitras for a special purpose,

You will grow like a blue lotus on the water. {166}

54. 184?You who have the aspiration to revere all kalyanamitras,

You who have the aspiration to please all Budas, [F.304.b]

You who have the aspiration to inquire about all Dharmas,

You who have excellent discipline, stand up easefully. {167}

54. 185?Stand, you who are established in all practices of the Dharma,

You who are established in following all paths,

You who are established in the prayers of the sons of Budas,

You who are a vessel for all good qualities and the Dharma. {168}

54. 186?Just as you have developed a perfect aspiration

And you have paid homage to me,

Before long you will come to be

Directly before the assemblies of all Budas. {169}

54. 187?Well done, Sudhana, you who have an untiring mind,

Who have the motivation of the prayers of all the Budas;

You who have firm discipline, you will before long

Perfectly accomplish the qualities of all Budas. {170}

54. 188?Sudhana, go into the presence of Manjushri,

Who has fully attained the field of activity of wisdom,

And ask him about the supreme, excellent good conduct,

And then you will enter that way and practice it.? {171}

54. 189In that way, Maitreya, who has an unimpeded field of activity,

Saw Sudhana, who was superior through his excellent qualities.

He then showed him to his entire assembly of followers

And described this excellent treasury of his qualities. {172}2039

54. 190When Sudhana had heard such instructions

And such a sublime teaching as this,

His senses were saturated by the power of joy,

And he streamed with a flow of many tears. {173}

54. 191There arose a great experience of joy,

His senses were satisfied, and he was spontaneously relieved.

Sudhana stood up with his palms pressed together,

And he performed circumambulations around Maitreya. {174}

54. 192 Through the power of Manjushri there appeared

A precious garland of flowers in Sudhana's hands,

And there appeared many kinds of delights,

Which were arising from Bodhisattva prayers. {175}

54. 193 At that time, Sudhana was filled with joy,

And he joyfully scattered them toward Maitreya.

At that time, Maitreya stroked his head, [F.305.a]

And then he recited this verse: {176}

54. 194 "Well done, well done, Jinaputra Sudhana.

In that manner you remain unwearied.

You will quickly become a vessel for qualities

So that you will be just like me and Manjushri. {177}

54. 195 When he heard that, Sudhana, filled with joy, recited,

"My meeting this kind of kalyanamitra

Would be a rare event even in hundreds of lives!

It is excellent that I have come here today! {178}

54. 196 "Through your excellent blessing, Manjushri, 2040

You who have attained the perfection of all qualities,

I have found these rare kalyanamitras.

May I soon be together with you!? {179} [B19]

54. 197 Then Sudhana, the head merchant's son, stood before the Bodhisattva

mahasattva Maitreya with his palms together in homage and said, "Arya, I

have set out upon the highest, complete enlightenment, but I do not know

how Bodhisattvas should train in Bodhisattva conduct and in what way they should practice it.

54. 198 ?Arya Maitreya, you have been prophesied by all the Tathagatas to be only one lifetime from the highest, complete enlightenment.

54. 199 ?Those who are only one lifetime from the highest, complete enlightenment have transcended all the established states of Bodhisattvas. They have entered the faultlessness of Bodhisattvas. They have completed all the perfections. They have entered all the gateways to patience. They have attained all the Bodhisattva bhumis. They delight in all the entrances to the Bodhisattva liberations. They have accomplished all samadhis. [F.305.b] They have realized all the states of existence of Bodhisattvas. They have attained all the ways of the light of retention and eloquence. They have gained all the powers of Bodhisattvas. They have gathered all the accumulations of Bodhisattvas. They delight in the ways of skill in wisdom and methods. They have developed the ways of the light of great higher cognition, knowledge, and wisdom. They have come forth from all trainings. They have purified all Bodhisattva conduct. They have accomplished all the gateways that arise from prayer. They have obtained the prophecies of all Tathagatas. They are skilled in the gateways that arise from all yanas. They have obtained the blessing of all the Tathagatas. They have grasped the enlightenment of all the Buddhas. They have gained the Dharma treasure of all the Tathagatas. They possess the treasure of the secrets of all the Tathagatas. They are the heads of all the secret fields of all Bodhisattvas. They are heroes who alarm all the hosts of the kleshas. They are the guides for those lost in the wilderness of samsara. They are physicians for those afflicted by the illness of the kleshas. They are supreme among all beings.

They are lords of all lords of the world. They are the most senior among all arya individuals. They are the chief of all Shravakas and pratyeka Budas. They are the sea captains for those who are in the ocean of samsara. [F.306.a] They wash others with the great ocean of methods of guiding beings. They see the faculties of ripened beings. They are dedicated to gathering all beings. They are dedicated to protecting all Bodhisattvas. They are

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dedicated to remaining within the activities of Bodhisattvas. They are present at the feet of all the Tathagatas. They are superior among all the assemblies of followers. Their image appears within the abodes of all beings. They are unstained by any worldly quality. They have transcended the scope of all maras. They follow the scope of all the Budas. They attain without obscuration the scope of all Bodhisattvas. They are dedicated to making offerings to all the Tathagatas. They unite into one way all the Dharmas of the Budas. They have attained the method of consecration. They dwell in the great kingdom of the Dharma. They are consecrated for the scope of the wisdom of omniscience. They are from all the Dharmas of the Budas. They have fully accomplished power over omniscient wisdom.

54. 200 ?Arya, I pray that you teach me how Bodhisattvas should train in Bodhisattva conduct, how they should practice it, how practicing Bodhisattvas should attain all the Dharmas of the Budas; serve the realms of beings by taking care of them; correctly reach the conclusion of the commitments that have been made; accomplish the great Bodhisattva conduct that has been undertaken; [F.306.b] bring relief to worlds and their devas; not deceive themselves, beings, the Buda, the Dharma, and

the Sangha; not be separated from the family lineage of the Budas; not make empty the family of the Bodhisattvas; and become holders of all the ways of the Tathagatas. 2044 2045

54. 201 The Bodhisattva mahasattva Maitreya looked at all his assembly of followers and, indicating Sudhana, the head merchant's son, said, "Noble ones, regard how this head merchant's son has asked me about the accomplishment of Bodhisattva conduct and qualities. Patient ones, this head merchant's son, with this kind of diligent undertaking, with this kind of dedication to a goal, with this kind of aspiring commitment, with this kind of firm motivation, with this kind of unflagging diligence, with this kind of unceasing appetite for the Buddha's Dharma, with this kind of quest for what is superior, with this kind of conduct as if his hair were on fire, with this kind of longing to see kalyanamitras, with this kind of unwearying service to the kalyanamitras, has sought out all kalyanamitras, questioned them, and honored them. Sent by Manjushri Kumara bhuta, starting from the city of Dhanyakara, he has roamed throughout the southern region, asked questions of a hundred and ten kalyanamitras, and finally come before me, throughout that time proceeding with a superior motivation free of any kind of weariness.

54. 202 "Noble ones, it is very rare to hear the name, see the body, accompany the field of activity, or have a conduct equal to that of someone who is, in this way, established in the Mahayana, who has maintained a great commitment, who has a mind that is disciplined by a great aspiration, who wears the armor of great compassion, who has the intention to protect all beings with great love, who is dedicated to the perfection of diligence, [F.307.a] who is dedicated to protecting the multitude of fellow traveling beings, who is

engaged in freeing beings from the great ocean of samsara, who is a follower of the great path to omniscience, who is dedicated to making available the great ship of the Dharma, who is determined to accumulate great Dharma and precious merit, and who is dedicated to gathering the accumulation of a great gift of the Dharma.

54. 203 ?Why is that? Noble ones, it is because this excellent individual has risen up in order to protect all beings. He has appeared in order to free all beings from suffering; in order to eliminate all lower existences; in order to dispel all inopportune paths; in order that all frightening paths be forsaken; in order to dispel all the darkness of ignorance; in order that all the wildernesses of samsara be left behind; in order to repel all the cycles of the existences of beings; in order to transcend the scope of all maras; in order that all bases of dependency be risen above; in order that there will be no basis in any of the classes of existence; in order that beings will be extracted from the swamp of desire; in order that they forsake desire for pleasures; in order that they cut through the bondage of views; in order that they eliminate attachment to the false view of destructible aggregations; in order that they cut through the noose of conceptualization; in order that they turn away from incorrect paths; in order to bring down the banner of pride; in order to extract the splinters of habits; in order to destroy the door of obscurations; [F.307.b] in order to disintegrate the mountain of obscurations; in order to extract beings from the net of craving; in order to separate beings from the conduct of ignorance; in order to bring beings across the great river of existences; in order for beings to forsake deception and deceit; in order to purify minds of pollution; in order to eliminate doubt, uncertainty, and hesitation; in order to bring beings across the great river of ignorance; and in order that beings be

revolted by the faults of samsara.

54. 204 ?Noble ones, this excellent individual wishes to provide beings with the ship of the Dharma in order to take them across the four great rivers. He wishes to bring those who are sinking in the swamp of wrong views onto the raised ground of the Dharma. He wishes to bring the light of wisdom to those enveloped in the darkness of ignorance. He wishes to show the path of the aryas to those wandering in the wilderness of samsara. He wishes to give the medicine of the Dharma to those tormented by the great illness of the kleshas. He wishes to provide the realm of deathlessness to those oppressed by birth, aging, and death. He wishes to extinguish the three blazing fires with the water of shamatha. He wishes to bring great relief to those who are distressed by misery, wailing, unhappiness, and tribulation. He wishes to give the weapon of wisdom to those imprisoned in the wheel of existences. He wishes to give the weapon of wisdom to those beings in the bondage of wrong views. He wishes to show the gateway to liberation to those imprisoned in the city of the three realms. He wishes to reveal the safe direction to those who are going in the direction of danger. He wishes to bring great relief to those being attacked by the bandits of the kleshas. He wishes to take by the hand those who are frightened and terrified by the abyss of the lower realms. He wishes to show the city of nirvana to those who have been seized by the murderers who are the skandhas.

[F.308.a] He wishes to show escape through the path of the aryas to those encircled by the serpent of the dhatus. He wishes to bring the illumination of the light of wisdom to those dwelling in deserted villages. He wishes to bring those at bad fording places to the correct fording places. He wishes to show genuine kalyanamitras to those who have fallen into the hands of

those who are not kalyanamitras. He wishes to bring to the Dharma of the
aryas those who aspire to the field of conduct of foolish Dharma. He wishes
to raise upward those who delight in the house of samsara and bring them
into the palace of omniscience.2046

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54. 205 ?Noble ones, in that way, this excellent individual, with that kind of
intention to save beings, continuously seeks to purify the development of
the aspiration for enlightenment. He never wearies in accomplishing the
Mahayana. He is never satisfied in drinking from all the clouds of the
Dharma. He is continuously dedicated to completing all accumulations. He is
dedicated to never abandoning purifying all the gateways of the Dharma. He
never abandons his dedication to performing Bodhisattva conduct. He has
unswerving application to accomplishing all prayers. He never has enough
of seeing all kalyanamitras. He is never fatigued in serving all kalyanamitras.
He correctly holds the teaching of the instructions of all the kalyanamitras.

54. 206 ?Noble ones, a being in the world of beings who has that kind of prayer
for the highest, complete enlightenment is a rare being. [F.308.b] Therefore,
someone who, in setting out for the highest, complete enlightenment,
accumulates the Dharma of the Budas with this kind of diligent
undertaking; who seeks the path of the Bodhisattvas with this kind of
intense aspiration; who purifies Bodhisattva conduct with this kind of
dedication; who serves the kalyanamitras through this kind of hardship;
who with this kind of conduct, which is undertaken as if his hair were on
fire, never disobeys the kalyanamitras; who practices the instructions of the
kalyanamitras by practicing with this kind of firm, superior motivation; who
accomplishes the aspects of enlightenment with this kind of successful

acquisition; who with this kind of disinterest in gain, honor, and fame never contradicts the nature of Bodhisattva aspiration; who with this kind of²⁰⁴⁸ renunciation, without attachment to home, possessions, desired delights, happiness, parents, friends, or anything, seeks the company of Bodhisattvas; and who with this kind of lack of concern for his own body and life aspires to omniscience -such a being is extremely rare.

54. 207 ?Noble ones, no other Bodhisattva has appeared in a hundred thousand quintillion kalpas who has attained and realized the perfection of Bodhisattva conduct and prayer, or has come close to the enlightenment of buddhahood, or has purified a Buda realm, or has ripened and guided beings, or has entered the knowledge of the realm of phenomena, [F.309.a] or has accomplished the perfections, or has spread the net of conduct, or has perfectly accomplished prayers, or has transcended the activities of the maras, or has served the kalyanamitras, or has accomplished and purified all Bodhisattva conduct, or has perfected the strength of accomplishing completely good Bodhisattva conduct in the way that he has attained and realized them in this one lifetime.?

54. 208 Then, because of the Bodhisattva mahasattva Maitreya having described the qualities and excellences of Sudhana, the head merchant's son, a hundred thousand beings, having strengthened their aspiration to the aspects of enlightenment, said to Sudhana, the head merchant's son, ?Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment in order to bring benefit and happiness to all worlds, in order to save all the realms of beings, and in order to attain all the Dharma of the Budas.

54. 209 ?Noble one, it is because you have developed the aspiration for the

highest, complete enlightenment that you have perfectly attained what is to be attained, you have the perfect attainment of a human life, you live perfectly in the world of the living, you have pleased the appearance of a Buda, you have perfectly seen the kalyanamitra Manjushri, the continuum of your mind is an excellent vessel, you are saturated with roots of merit, you rely perfectly upon good qualities, you have perfectly purified your vast aspiration and your virtuous motivation, [F.309.b] you are perfectly regarded by all the Budas, and, noble one, you have been perfectly accepted by the kalyanamitras.

54. 210 ?Why is that? Noble one, the aspiration to enlightenment is like the seed of all the Dharma of the Budas. It is like a field because it increases the good qualities of all beings. It is like the earth because it supports all worlds. It is like water because it cleans away the stains of the kleshas. It is like air because all worlds lack solidity. It is like fire because it burns all the grass of grasping views. It is like the sun because it illuminates all the abodes of beings. It is like the moon because it enlarges the disk of white qualities. It is like a lamp because it brings the light of the Dharma. It is like eyes because it enables one to see those have no equal. It is like a path because it leads to the city of omniscience. It is like a fording place because it shuns teachers who are bad fords. It is like a carriage because all Bodhisattvas are situated in it. It is like a door because it enables entry through the gateway to all Bodhisattva conduct. It is like a divine palace because it enables one to dwell in the mansion of samadhi. It is like a park because it enables one to experience the joy of the Dharma. It is like a shelter because it protects all beings. It is like a support because it brings benefit to all worlds. It is like a foundation because it enables the practice of all Bodhisattva conduct. It is

like a father because it protects all Bodhisattvas. It is like a mother of all great Bodhisattvas. It is like a nanny because it looks after others thoroughly. It is like a king because it outshines the minds of all training and trained Shravakas and pratyeka Budas. It is like a lord because it is superior to all other prayers. [F.310.a] It is like a great ocean because it gathers into itself all good qualities. It is like great Meru because it has the same motivation toward all beings. It is like the Cakravala mountain range because it supports the whole world. It is like the Himalayas because it multiplies the herbs of wisdom. It is like Gandhamadana Mountain because from it comes all the aroma of good qualities. It is like the sky because of the vast expanse of good qualities. It is like a lotus because it is unstained by all worldly concerns. It is like an elephant because the mind is disciplined and tamed. It is like a thoroughbred stallion because it is free of all wildness. It is like a charioteer because it is the vanguard that protects the Mahayana. It is like a physician because it cures the illness of the kleshas. It is like the Patala worlds because it causes all bad qualities to vanish. It is like a vajra because it penetrates definitively into all Dharmas. It is like a censer because it creates the lovely aroma of good qualities. It is like an excellent flower because all the world delights to see it. It is like Himalayan sandalwood because it cools the fever of the kleshas. It is like black agarwood because it pervades the realm of phenomena. It is like the beautiful king of medicines because it defeats all the illnesses of the kleshas. It is like a medicine for extraction, because it perfectly removes all the splinters that are predispositions. It is like Indra because it is sovereign over all the faculties. It is like Vaishravana because it dispels all poverty. It is like splendor because it adorns with all good qualities. It is like jewelry because it beautifies all Bodhisattvas. It is

like the inferno at the kalpa's end because it burns away all evil. It is like the great king of medicine that has no root, because it increases all the Buddha qualities. [F.310.b] It is like a Naga's jewel because it eliminates all the poisons of the kleshas. It is like the water-purifying jewel because it dispels all pollution. It is like the king of wish-fulfilling jewels because it accomplishes all goals. It is like the miraculous vase because it fulfills all wishes. It is like a

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wish-fulfilling tree because it sends down a rain of the jewelry of all good qualities. It is like goose-quality clothing because it is unblended with any of the faults of samsara. It is like cotton cloth because it is naturally bright. It is like a plow because it purifies the field of the aspirations of beings. It is like an arrow because it pierces the armor of the view of the reality of destructible aggregations. It is like a spear because it vanquishes the enemy that is the kleshas. It is like armor because it protects from incorrect mental activity. It is like a sword because it decapitates the kleshas. It is like a sword's blade because it cuts through the armor of pride, conceit, and arrogance. It is like an arrowhead because it pierces the armor of predispositions. It is like a military standard because it overthrows the banner of pride. It is like a cutting tool because it brings down the tree of ignorance. It is like an axe because it cuts down the tree of suffering. It is like a weapon because it protects from all harm. It is like hands because it guards the body of the perfections. It is like feet because it is situated in all qualities. It is like an eye physician because it removes the cataracts of ignorance. It is like tweezers because it removes the splinters of the view of the destructible aggregation as real. It is like a sickle because it clears away

the thorns of predispositions. It is like a friend because it frees you from the bondage of samsara. It is like a jewel because it dispels all harm. [F.311.a] It is like a text because it enables you to know the path of the arising of Bodhisattva conduct. It is like a treasure because of its inexhaustible merit. It is like a spring because of its unceasing wisdom. It is like the surface of a mirror because it reveals the image of the face of all the Dharma. It is like a white lotus because it is unstained. It is like a great river because in it there is the unceasing flow of the perfections and the methods of gathering pupils. It is like a great king of the Nagas because it causes rain to fall from the clouds of the Dharma. It is like the power of life because it possesses the great compassion of all Bodhisattvas. It is like amrita because it enables one to go to the realm of deathlessness. It is like an all-encompassing net of snares because it seizes and draws in all beings who are to be guided. It is like a fishhook because it pulls out those wandering in the river of samsara. It is like a small casket of perfume because it possesses the lovely aroma of all good qualities. It is like healing medicine because it brings perfect health. It is like an antidote to poison because it eliminates the poison of delight in desires. It is like a mantra and dharani because it purifies all the poisons of error. It is like the circle of the wind because it scatters all the grasses of obscurations and obstacles. It is like an island of jewels because it is the source of all the precious Dharma of the aspects of enlightenment. It is like a family because it is the origin of all good qualities. It is like a source because it is the gateway to the birth of all the phenomena of good qualities. It is like

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a market because it is the conduct of all the Bodhisattva merchants. It is like the element of water because it washes away all the stains of karma, kleshas, and obscurations. It is like a honeycomb because it completes the accumulation of omniscience. [F.311.b] It is like a road because it enables all Bodhisattvas to reach the palace of omniscience. It is like a vessel because it holds all good qualities. It is like rain because it clears away all the floating dust of the kleshas. It is like a dwelling because it reveals the state in which all Bodhisattvas are established. It is like a magnet because it does not become attached to the liberation of the Shravakas. It is like beryl because it is naturally stainless. It is like sapphire because it overshadows and outshines the knowledge of all Shravakas and pratyeka Budas and all worldly knowledge. It is like the dawn drum because it wakes beings from the sleep of the kleshas. It is like clear water because it is not polluted. It is like jewelry made of Jambu River gold, because it overshadows all accumulations of roots of merit through composite activity. It is like the great king of mountains because it is higher than the three worlds. It is like a refuge because it does not turn away those seeking refuge. It is like meaning because it overcomes what is meaningless. It is like wealth because it gladdens the heart. It is like charitable offerings because it brings satisfaction to all beings. It is like a senior person because it is chief and principal in the minds of all beings. It is like a treasure because it holds all the Dharma of the Budas. It is like a confluence because all Bodhisattva prayer and conduct gather in it. It is like a herder because it protects all worlds. It is like a guard because it repels all evil. It is like Indra's net of

illusions because it draws in the asuras of the kleshas. It is like Varuna's
noose because it draws in those to be guided. It is like Indra's fire because it
incinerates all propensities, predispositions, and kleshas. It is like a caitya
for the world and its humans, devas, and asuras. [F.312.a]2058

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54. 211 ?Noble one, the aspiration to enlightenment has these qualities and
countless other special qualities.

54. 212 ?Noble one, in brief, see that however many Dharmas of the Budas and
however many qualities of the Budas there are, they are all qualities of the
aspiration to enlightenment and all perfectly present within it.

54. 213 ?Why is that? It is because the field of activity of all Bodhisattvas arises
from it. Even all the Budas of the past, present, and future arise from it.

54. 214 ?Therefore, noble one, this aspiration to the highest, complete
enlightenment, through being held with the motivation for omniscience and
a higher motivation, has a perfection of limitless qualities.

54. 215 ?Noble one, it is like this: just as the five fears will not occur if you possess
the potion called fearlessness, which means you will not be burned by fire, will
not be harmed by fire, will not be cut by weapons, will not be swept away by
water, and will not suffocate in smoke, in the same way, the Bodhisattva who
possesses the potion of the motivation toward omniscience will not be

burned by the fire of desire, will not be harmed by the poison of sensory perceptions, will not be cut by the weapons of the kleshas, will not be swept away by the river of existence, and will not be suffocated by the smoke of conceptualization.

54. 216 ?Noble one, just as when someone possesses the potion called never lost there is never any fear of harm from others, in the same way, no fear of harm from samsara will arise in the Bodhisattva who possesses the potion that is the wisdom of the aspiration to enlightenment.2066

54. 217 ?Noble one, just as when someone possesses the potion called maghi the mere smell of it causes snakes to flee, in the same way, the mere smell of the qualities of the Bodhisattva who possesses the potion of the aspiration to enlightenment causes all the snakes of the kleshas to flee. [F.312.b]2067

54. 218 ?Noble one, just as someone who possesses the potion called invincible cannot be defeated by an entire field of enemies, in the same way, the Bodhisattva who possesses the potion of an invincible aspiration to omniscience cannot be defeated by an entire field of maras and adversaries.2068

54. 219 ?Noble one, just as when someone possesses the potion called elimination all splinters will be removed, in the same way, the Bodhisattva who possesses the extracting potion of the aspiration to enlightenment removes all the splinters of desire, anger, and ignorance.2069

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54. 220 ?Noble one, just as when someone possesses the great king of potions called beauty all illnesses are dispelled, in the same way, for the Bodhisattva who possesses the great king of potions, the beauty of the aspiration to enlightenment, all the illnesses of the kleshas and ignorance will be dispelled.2071

54. 221 ?Noble one, just as when someone possesses the great tree potion called connection all wounds are healed the instant they are touched by the bark, and wherever bark is peeled from it the bark regrows, in the same way, when the tree of connection to omniscience, which grows from the seed of the aspiration to enlightenment, is seen by noble ones with faith, their wounds of karma and kleshas will be instantly healed.²⁰⁷²

54. 222 ?Noble one, just as when someone possesses the kind of great potion called without a root all the branches of the trees in Jambudvīpa increase through its power, in the same way, through the power of the great potion without a root, which is the aspiration to enlightenment, the Dharma trees of all the training and trained Shravakas, the pratyeka Buddhas, and the Bodhisattvas will increase. [F.313.a]²⁰⁷³

54. 223 ?Noble one, just as when someone possesses the potion called attainment of joy the body and mind of whoever wears it will become healthy, in the same way the attainment of joy potion of the aspiration to omniscience creates a healthy body and mind for all Bodhisattvas.²⁰⁷⁴

54. 224 ?Noble one, just as possessing the potion called attainment of memory purifies the mind's memory, in the same way, the attainment of memory potion of the aspiration to omniscience purifies for Bodhisattvas the unobscured memory of all the Dharma of the Buddhas.²⁰⁷⁵

54. 225 ?Noble one, just as when someone possesses the potion called great lotus their lifespan is extended to a kalpa by consuming it, in the same way, the Bodhisattva who consumes the great lotus potion of the aspiration to enlightenment attains the perfection of power over lifetimes of countless kalpas.²⁰⁷⁶

54. 226 ?Noble one, just as someone who possesses the potion called

invisibility cannot be seen by humans or nonhumans while carrying it, in the same way, the Bodhisattva whose activity possesses and blends with the invisibility potion of the aspiration to enlightenment is invisible in the scope of perception of the maras.²⁰⁷⁷

54. 227 ?Noble one, if the accumulation of all jewels, which is the name of the great king of precious jewels within the great ocean, does not leave for another world realm, then even all the incinerating fires at the end of a kalpa will be unable to dry up the great ocean, even to the depth of a palm tree. In the same way, for the Bodhisattvas who have within their thoughts and the continuum of their minds that great king of precious jewels, the accumulation of all jewels, there will be no situation and no time when even one of all their roots of merit that have been dedicated to omniscience will be lost. [F.313.b] It would be impossible, as all the roots of merit dedicated to the development of the aspiration to omniscience will never dry up.²⁰⁷⁸

54. 228 ?Noble one, there is the great precious jewel called the gathering of all light. If that is worn at the throat, it will outshine all other precious jewelry. In the same way, if the gathering of all light great precious jewel of the aspiration to enlightenment is worn by a Bodhisattva as an adorning aspiration, it will outshine all the precious jewelry that is the development of the aspirations to become a Shravaka or a pratyeka Buda.²⁰⁷⁹

54. 229 ?Noble one, there is the great precious jewel called pure water. If it is placed in water, it becomes clear of all mud and pollution. In the same way, the great precious pure water jewel of the aspiration to enlightenment clears away the mud and pollution of the kleshas.²⁰⁸⁰

54. 230 ?Noble one, there is the great precious jewel called being with water. A fisherman who wears it will not drown in the water. In the same way, the

Bodhisattva who wears the great precious being with water jewel of the2081

aspiration to omniscience will not drown in all the oceans of samsara.

54. 231 ?Noble one, there is the great precious jewel called Naga jewel armor. If

fishermen and all those who make their living from the water hold it in their

hands, they will not be attacked by snakes even if they enter all abodes of

the Nagas. In the same way, the Bodhisattva who wears the great precious

Naga jewel armor of the aspiration to omniscience, even if entering all the

abodes of the realm of desire, will not be impaired.2082

54. 232 ?Noble one, Shakra, the king of the devas, who wears the great precious

jewel called attached to Shakra, outshines the host of devas. [F.314.a] In the

same way, the Bodhisattva who wears as a crown of prayer the great

precious attached to Shakra jewel of the aspiration to omniscience outshines all

the three realms.2083

54. 233 ?Noble one, a human who wears the great precious jewel called the king of

wish fulfillment has no fear of poverty. In the same way, the Bodhisattva

who wears the great precious king of wish fulfillment jewel of the development

of the aspiration to omniscience has no fear concerning necessities and

livelihood.2084

54. 234 ?Noble one, if one faces the great precious jewel called beautified by the

sun toward the sun, fire will arise. In the same way, if the light rays of

wisdom strike the great precious beautified by the sun jewel of the

development of the aspiration to omniscience, it will emit the fire of wisdom.2085

54. 235 ?Noble one, if moonlight strikes the great precious jewel called beautified by

the moon, it will emit a flow of water. In the same way, if the light rays of

the dedication of roots of merit strike the great precious beautified by the moon

jewel of the development of the aspiration to enlightenment, it will emit a

flow of the water of the prayers of all roots of merit.2086

54. 236 ?Noble one, the great Naga kings who wear the great precious jewel called the king of wish fulfillment as a crest adornment have no fear of harm from others. In the same way, the Bodhisattvas who wear the great precious king of wish fulfillment jewel of the great compassion of the development of the aspiration to enlightenment have no fear of harm from lower existences, the bad existences.2087

54. 237 ?Noble one, the great precious jewel called the excellent array of beings fulfills the wishes of all beings without ever ceasing to do so. In the same way, the great precious excellent array of beings jewel of the development of the aspiration to enlightenment fulfills the wishes of all beings and the prayers of Bodhisattvas without ever ceasing to do so. [F.314.b]2088 2089

54. 238 ?Noble one, the great precious jewel of a cakravartin dispels all darkness wherever it is present, illuminating even those dwelling in the middle of the harem quarters. In the same way, the great, precious cakravartin jewel of2090 the development of the aspiration to omniscience dispels all darkness of ignorance within all the classes of beings, spreading the great light of wisdom even to those dwelling in the desire realm.

54. 239 ?Noble one, whatever is struck by the light of the great precious sapphire jewel is transformed into the color of the great precious sapphire jewel. In the same way, in whatever Dharma the great precious sapphire jewel of the development of the aspiration to omniscience is practiced, whatever it is directed toward, and whatever root of merit is dedicated by the development of the aspiration to omniscience, they all become transformed into the color of the great precious sapphire jewel of the development of the aspiration to omniscience.

54. 240 ?Noble one, even though the precious beryl jewel remains for a hundred thousand years among impurities, it will not become associated with their unpleasant smell. Its bright nature remains in that way clear and unstained. In the same way, even though the precious beryl jewel of the development of the aspiration to omniscience remains for a hundred thousand years within all desire realms, it will not become afflicted by any of the faults of the desire realm. The bright nature of the realm of the Dharma will remain pure in that way.2091

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54. 241 ?Noble one, the great precious jewel called stainless pure light outshines all sources of jewels. [F.315.a] In the same way, the great precious stainless pure light jewel of the development of the aspiration to omniscience outshines the source of the jewels of the qualities of ordinary beings, of training and trained Shravakas, and of pratyeka Budas.2093

54. 242 ?Noble one, a single great precious jewel called the arising of fire can dispel all darkness. In the same way, a single great precious arising of fire jewel of the development of the aspiration to omniscience that is endowed with vipashyana will through its correct mentation dispel all the darkness of ignorance.2094

54. 243 ?Noble one, when a priceless precious jewel taken from the great ocean by a ship comes into the hands of a merchant and he goes into the city, it outshines even a hundred thousand pieces of glass jewelry. In the same way, although the priceless great precious jewel of the development of the aspiration to omniscience is within the great ocean of samsara, it is brought onto the ship of prayer. Bodhisattvas who have the higher aspiration from having developed for the first time the aspiration for enlightenment, even

though they have not reached the city of omniscience, when they enter the city of liberation, they outshine all the Shravakas and pratyeka Budas, who are like jewelry made of glass.

54. 244 ?Noble one, there is the great precious jewel called the king of power.

Even though it is located in Jambudvipa, it manifests the reflections of the divine palaces that are the disks of the sun and moon, which are forty thousand yojanas distant. In the same way, the great precious king of power jewel of the development of the aspiration to omniscience, even while in samsara, [F.315.b] manifests the reflections of the sun and moon of the great wisdom of the Tathagatas who move through their range of activity, which is the sky that is the realm of phenomena, and the reflections of all the fields of perception of the Budas.2095

54. 245 ?Noble one, for as long as the disks of the sun and moon shine, for that long, all the wealth, grain, jewels, gold, silver, flowers, perfumes, garlands, clothes, and possessions there can be cannot all together reach the value of the great precious jewel called the king of power. In the same way, for as long as the wisdom of omniscience illuminates the realm of phenomena in the three times, for that long all the roots of merit, whether defiled or undefiled, of all devas, humans, Shravakas, and pratyeka Budas cannot all together reach the value of the great, precious king of power jewel of the aspiration to enlightenment.2096

54. 246 ?Noble one, there is the great precious jewel called the excellence of the ocean's display, which reveals the entire display of the ocean. In the same way, the great precious excellence of the ocean's display jewel of the development of the aspiration to enlightenment reveals all the displays of the ocean of the scope of omniscient wisdom.2097

54. 247 ?Noble one, except for the great precious jewel called the king of wish-fulfillment, there is nothing that is superior to divine Jambu River gold. In the same way, except for the great precious king of wish-fulfillment jewel of omniscient wisdom, there is nothing that is superior to the divine Jambu River gold of the aspiration to enlightenment.2099

54. 248 ?Noble one, a snake tamer who has the accomplishment of the hosts of Nagas has power over Nagas and snakes. [F.316.a] In the same way, the snake-tamer Bodhisattva who has the accomplishment of the hosts of Nagas, which is the practice of the development of the aspiration to omniscience, has power over all the Nagas and snakes of the kleshas.

54. 249 ?Noble one, a hero with weapons is difficult for the host of enemies to harm. In the same way, all Bodhisattvas who have the weapons of the development of the aspiration to omniscience cannot be harmed by all the hosts of enemies who are the kleshas.

54. 250 ?Noble one, one dharana of divine uragasara sandalwood powder will fill a thousand worlds with a lovely aroma, so that even jewels that could fill a billion-world universe would not reach the value of one karsha of divine uragasara sandalwood powder. In the same way, a single instance of the superior aspiration that is the divine uragasara sandalwood of the development of the aspiration to omniscience will pervade the entire realm of phenomena with the lovely aroma of good qualities, and therefore it outshines the aspirations of all training Shravakas and accomplished Shravakas and of pratyeka Budas.

54. 251 ?Noble one, precious Himalayan sandalwood will pacify all torment and cool the entire body. In the same way, the precious Himalayan sandalwood

of the development of the aspiration to omniscience will dispel all the torment from the conceptualization, desire, anger, and ignorance of the kleshas and will refresh the body of wisdom.

54. 252 ?Noble one, all who approach Sumeru, the king of mountains, become the same color as its golden color. [F.316.b] In the same way, whoever approaches the development of the aspiration to omniscience will become the same color as the color of omniscience.

54. 253 ?Noble one, the kind of lovely aroma that comes from the bark of the divine coral tree and orchid tree is not found among the gardenia, royal jasmine, jasmine, and the other flowers of Jambudvipa. In the same way, there is the Bodhisattva aroma that comes from the qualities and wisdom that are the bark of the tree of prayer grown from the seed that is the development of the aspiration to omniscience. This is not found among all those who have lesser roots of merit, among the Shravakas and the pratyekabuddhas who are the gardenia, royal jasmine, and jasmine flowers, and who have immaculate correct conduct, samadhis, wisdoms, liberations, and the sight of the wisdom of liberation.

54. 254 ?Noble one, know that when a divine coral tree and orchid tree blossom, they become the source of many thousands of flowers. In the same way, when the divine orchid tree of the development of the aspiration to omniscience has the blossoms of the roots of merit, know that it becomes the source of both the stained and immaculate flowers of enlightenment of countless devas and humans.

54. 255 ?Noble one, the kind of lovely aroma that arises in one day from cloth or oil perfumed by the flower of a divine orchid tree does not come in a hundred thousand days from cloth or oil perfumed by magnolia or jasmine

flowers. [F.317.a] In the same way, the lovely aroma of the qualities and wisdom of the Bodhisattva who has meditated in one lifetime on the continuum of the aspiration to omniscience spreads into the presence of all the Budas in the ten directions. That kind of lovely aroma does not arise from the immaculate roots of merit and knowledge of the Dharma in the minds of Shravakas and pratyeka Budas who have meditated for a hundred thousand kalpas.

54. 256 ?Noble one, there is the species of tree called the coconut, which originates in the Udyataka Sea. From its roots to its flowers and fruit it has always, at all times, nourished beings. In the same way, the Bodhisattva, who has arisen from great compassion and prayer as the roots, since the first development of the aspiration to omniscience until the conclusion of dwelling in the Dharma always, at all times, nourishes the world with its devas.2100

54. 257 ?Noble one, there is the kind of mercury called golden light, one pala of which can transform a thousand palas of iron into gold, but those thousand palas of iron do not eliminate that pala of mercury or transform it into iron. In the same way, one element of the mercury of the development of the aspiration to omniscience in the grasp of the wisdom of the dedication of roots of merit will eliminate all the iron of the obscurations of karma and kleshas and create the color of the omniscient wisdom of all phenomena, but all the iron of the obscurations of karma and kleshas cannot eliminate that single element of the mercury of the development of the aspiration to omniscience or transform it into kleshas.2101

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54. 258 ?Noble one, however small a fire one has, just by encountering the right conditions it will give rise to flames. [F.317.b] In the same way, however small the fire of the development of the aspiration to omniscience one has, just by its encountering the right conditions of the accumulations with a vast focus, the light of wisdom will spread and thereby increase.

54. 259 ?Noble one, one lamp can light a hundred thousand lamps, and there is no end and no limit to the lamps it can light. In the same way, one lamp of the development of the aspiration to omniscience can light the many lamps of the development of the aspiration to omniscience of all the past, present, and future Tathagatas, but there is no end and no limit to the lamps of the development of the aspiration to omniscience that can come from that single lamp flame of the development of the aspiration to omniscience.

54. 260 ?Noble one, when one lamp is placed inside a house or at a window, it instantly illuminates, dispelling darkness that has accumulated there even for a thousand years. In the same way, the lamp of a single development of aspiration to omniscience, as soon as it enters the darkness of ignorance in the dark home of the thoughts of a being, brings the light of wisdom and dispels all the darkness and obscurations of karma and kleshas that have accumulated throughout countless hundreds of thousands of kalpas.²¹⁰⁴

54. 261 ?Noble one, as long as a lamp has a wick, the lamp will illuminate, and for as long as there is an accumulation of oil, for that long it will burn. In the same way, as long as the lamp of the development of the aspiration to omniscience has the special wick of Bodhisattva prayer, it will illuminate the²¹⁰⁵ realm of phenomena. For as long as there is the accumulation of the oil of the conduct of great compassion, for that long it will burn by guiding beings, purifying realms, and accomplishing the body of a Buddha. [F.318.a] [B20]²¹⁰⁶

54. 262 ?Noble one, the adornment made of divine Jambu River gold that is worn on the head of Vashavartin, the king of devas, cannot be surpassed by any of the devas within the desire realm. In the same way, the irreversible Bodhisattvas have the adornment made of divine Jambu River gold that is the development of the aspiration to omniscience, which is being established in practice and good qualities and is the great prayer that is worn upon their heads. It cannot be surpassed by any of the various kinds of foolish beings, by the training Shravakas and accomplished Shravakas, or by pratyeka Budas.

54. 263 ?Noble one, the roar of the lion, the king of beasts, gladdens the newly born lion cubs and drives away other animals. In the same way, from the Tathagata individual who is a great lion comes the roar that describes the development of the aspiration to enlightenment so that the lion cubs, who are the beginner Bodhisattvas, are gladdened by the Dharma of the Buda, and all beings who are dependent on the objects of sensory perception are driven away.2107

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54. 264 ?Noble one, the sound from the lute strings made from the gut of a lion causes other lute strings to snap. In the same way, the sound that describes good qualities that come from the strings made from the gut of the development of the aspiration to enlightenment of the lion that is the Buda with a body of the perfections causes all the lute strings of delight in desires to snap. It also brings to a stop all the talk of the conduct and qualities of Shravakas and pratyeka Budas. [F.318.b]2109

54. 265 ?Noble one, if one drop of the milk of a lion is dropped into an ocean of the milk of cows, buffalo, and goats, all those milks will separate from it and not absorb it. In the same way, if one drop of the milk of the development of the

aspiration to omniscience from a lion who is an individual who is a Tathagata is dropped into an ocean of the milk of the kleshas that has accumulated throughout hundreds of thousands of kalpas, they will all cease, and, also, the liberations of the Shravakas and pratyeka Budas will not remain and will not conjoin with it.²¹¹⁰

54. 266 ?Noble one, the avadavat chick has an especially powerful song even while still inside the egg, while none of the flocks of birds that live in the Himalayas have such strength and power in their song. In the same way, the beginner Bodhisattva who is the avadavat chick inside the egg of samsara has the especially powerful song of great compassion and the aspiration to enlightenment, which none of the Shravakas and pratyeka Budas have.

54. 267 ?Noble one, not long after a great garuda's chick is born, it possesses the power and strength of the wind from its wings, and it has the quality of pure eyes that no other kind of bird has, even when fully grown. In the same way, the great garuda's chick that is a Bodhisattva who has developed motivation for the first time, who is born from the family and lineage of the great garuda who is the Tathagata, possesses the power and strength of the wind from the wings of the development of the aspiration to omniscience and has the quality of the pure eyes of great compassion and higher motivation, which are not to be found among the Shravakas and pratyeka Budas who appear during a full hundred thousand kalpas. [F.319.a]

54. 268 ?Noble one, the arrowhead shot from the hands of a great man will pierce armor no matter how thick. In the same way, there is no armor of predispositions that cannot be pierced by the arrowhead of the development of the aspiration to omniscience when it is fired from the hands of a Bodhisattva with firm diligence.

54. 269 ?Noble one, when a great strongman is filled with wrath, for as long as there are bulges on his forehead there will be no one in Jambudvipa who can defeat him. In the same way, for as long as there are the bulges of the development of the aspiration to omniscience on the face of a Bodhisattva strongman with the fierce higher motivation of great compassion, then no maras in all world realms and no mara activity can defeat him.

54. 270 ?Noble one, a student training under a master archer has not gained mastery of the method of archery but has a training in the art and methods and particulars of archery that is not found among those who have no knowledge of archery. In the same way, the Bodhisattva with a beginner?s knowledge has not gained the mastery of the level of omniscience, but whatever special wisdom of prayer and power of conduct they have is not to be found among any beings who have not developed the aspiration to omniscience, among the training Shravakas and accomplished Shravakas, or among the pratyeka Budas.²¹¹¹

54. 271 ?Noble one, in learning the art of archery, first there is the preliminary of learning the stance. In the same way, in the Bodhisattva training for the level of omniscience, [F.319.b] in order to comprehend all the Dharma of the Budas, one must first be established in the preliminary of the higher motivation of the development of the aspiration to omniscience.

54. 272 ?Noble one, all the illusory manifestations and objects of perceptions created by a conjurer are accomplished through first focusing on the accomplishment of the magical power of a mantra. In the same way, all the field of perception of the Budas and Bodhisattvas, which is the manifestation of all Bodhisattva miracles and objects of perception, is accomplished through first developing the aspiration to omniscience.

54. 273 ?Noble one, all the magic mantras and spells have no form, and there is nothing to be shown, and yet through the development of an aspiration, conjured illusions and forms of all kinds manifest. In the same way, the development of the aspiration to omniscience has no form, and there is nothing to be shown, and yet just through having the power of aspiration in the realm of phenomena there is the accomplishment of the manifestation of the display of qualities throughout the entire realm of phenomena.

54. 274 ?Noble one, when a cat merely looks at a mouse it runs away. In the same way, the Bodhisattva, just through engaging in the higher motivation of the development of the aspiration to omniscience, causes all karma and kleshas to run away.

54. 275 ?Noble one, when a person wears jewelry made of Jambu River gold, it outshines all other adornments. In the same way, when the Bodhisattva wears the jewelry made of Jambu River gold, which is the development of the aspiration to enlightenment, it outshines all the jewelry of the qualities of all Shravakas and pratyeka Budas.

54. 276 ?Noble one, however small an element of the king of lodestones may be, [F.320.a] it destroys all hard iron chains. In the same way, however small the element of a sincere development of the aspiration to omniscience, it destroys the iron chains of wrong views, ignorance, and craving.

54. 277 ?Noble one, wherever one places an element of lodestone, ordinary iron will disperse, will not remain, and will not gather. In the same way, wherever the element of the development of the aspiration to omniscience is present among karma, kleshas, and the liberations of Shravakas and pratyeka Budas, those karma, kleshas, and the liberations of Shravakas and pratyeka Budas will disperse, will not remain, and will not gather.

54. 278 ?Noble one, a fisherman who eats just a fragment of the fat of a makara will become freed from fear of all water creatures, and the bite of the makara will not harm his body. In the same way, Bodhisattvas who with a higher motivation eat only a part of the aspiration to enlightenment will become free from fear of the kleshas, and even though they come into the presence of all Shravakas and pratyeka Budas and remain there, they will not be harmed by falling into the wrong path for manifesting the final conclusion.

54. 279 ?Noble one, a person who drinks amrita will not die as the result of any harm from others. In the same way, the Bodhisattva who drinks the amrita of the development of the aspiration to omniscience will not die on the level of any Shravaka or pratyeka Buda and will not cease the continuous Bodhisattva prayers of great compassion. [F.320.b]

54. 280 ?Noble one, a person who has the magical accomplishment of collyrium can be active within all human habitations but will be seen by no one. In the same way, the Bodhisattva who relies on the wisdom and prayer of the²¹¹² development of the aspiration to enlightenment, although active in all the realms of the maras, will not be seen by any mara.

54. 281 ?Noble one, a person who is supported by a great king has no fear of ordinary people. In the same way, the Bodhisattva who is supported by the great king of the Dharma, which is the development of the aspiration to enlightenment, has no fear of all obscurations, obstacles, and lower realms.

54. 282 ?Noble one, if something lives in a hole in the ground and that gap in the earth is saturated with water, it has no fear of fire. In the same way, the Bodhisattva whose mind is saturated by the roots of merit of the aspiration to enlightenment has no fear of the fire of the wisdom of liberation of the Shravakas and pratyeka Budas.

54. 283 ?Noble one, a person who is supported by a hero has no fear of any enemy. In the same way, the Bodhisattva who is supported by the hero that is the development of the aspiration to omniscience has no fear of the enemy that is bad conduct.

54. 284 ?Noble one, Shakra, the lord of the devas, wielding the weapon of the vajra, defeats the entire host of asuras. In the same way, the Bodhisattva who wields the vajra weapon of the higher motivation that is dependent on the development of the aspiration to omniscience defeats the entire host of the asuras who are maras and adversaries.

54. 285 ?Noble one, a person who drinks the elixir of life will have a very long life, will not become weak, and will not grow old. [F.321.a] In the same way, the Bodhisattva who drinks the accumulated life-elixir of the development of the aspiration to omniscience will continue in samsara for countless kalpas without ever wearying or becoming stained by the defects of samsara.

54. 286 ?Noble one, in all preparations of herbal medicines, one first needs water, and then they will not turn bad. In the same way, in practicing an accumulation of all Bodhisattva conduct and prayer, one first needs to have the development of the aspiration to omniscience, and then they will not turn bad.

54. 287 ?Noble one, in all accomplishment of human goals, there must first be the faculty of life. In the same way, the Bodhisattva must first have the aspiration to enlightenment in order to acquire all the Dharmas of the Budas.

54. 288 ?Noble one, a person who is deprived of the faculty of life has no power to perform any action and cannot be brought to life even by parents and a host of relatives. In the same way, Bodhisattvas who are separate from the development of the aspiration to omniscience will have no power to attain

the wisdom of the Budas, and all beings cannot bring them to life with the qualities of omniscience.

54. 289 ?Noble one, the great ocean cannot be poisoned by any poisons. In the same way, the great ocean of the development of the aspiration to omniscience cannot be poisoned by any of the poisons of karma, kleshas, or the aspirations to enlightenment of the Shravakas and pratyeka Budas.

54. 290 ?Noble one, the light of all the stars cannot overwhelm the disk of the sun. [F.321.b] In the same way, the sun disk of the development of aspiration to omniscience cannot be overwhelmed by the immaculate qualities of all Shravaka and pratyeka Buda stars.

54. 291 ?Noble one, not long after a prince has been born, he outshines the highest ministers who are his seniors through being of noble birth and sovereignty. In the same way, not long after Bodhisattvas have developed the aspiration for enlightenment, through being born in the family of the Dharma kings, the Tathagatas, even though they are beginners, through the sovereignty of the great compassion of the aspiration to enlightenment, they outshine all the Shravakas who are their seniors in having practiced celibacy for a long time.

54. 292 ?Noble one, all ministers have to pay homage to a prince, however young he is and however senior to him they are, and yet the prince does not disrespect the senior ministers. In the same way, however senior the Shravakas and pratyeka Budas may be, however long they have been practicing celibacy, they should bow down to a beginner Bodhisattva. Also, the Bodhisattvas should not disrespect the Shravakas and pratyeka Budas.

54. 293 ?Noble one, even though a prince is not needed by anyone, because he has the royal title and because of the nobility of his family, none of the king's

ministers is his equal. In the same way, even though beginner Bodhisattvas are oppressed by result-causing karma and kleshas, they have the title of having developed the aspiration to omniscience and have the nobility and greatness of the family of the Budas, and therefore none of the Shravakas and pratyeka Budas that have reached complete attainment are their equals. [F.322.a]2113

54. 294 ?Noble one, a completely pure, precious jewel will appear impure to someone who has the visual defect of cataracts. In the same way, the nature of the jewel of the development of the aspiration to omniscience is pure, but it appears impure to those whose eyes of faith have the defect of the cataracts of ignorance.

54. 295 ?Noble one, when all mantras and elixirs have been gathered together and prepared, they heal the illness of beings through being touched or seen, or through being in their presence. In the same way, the body of the prayer and wisdom of the aspiration to enlightenment is created from all the mantras and elixirs of the accumulation of roots of merit and of wisdom and method. Hearing, seeing, being in the presence of, or thinking of someone who possesses that aspiration to enlightenment heals the illness of the kleshas of beings.

54. 296 ?Noble one, clothing that has the characteristic of duck feathers is unstained by the defect of mud. In the same way, the aspiration to enlightenment that is the clothing that has the characteristic of duck feathers is not afflicted by the defect of the mud of the kleshas of samsara.2114

54. 297 ?Noble one, a wooden figure that has its head shaft will not fall apart but be able to perform all functions. In the same way, if in the head of the body of the wisdom of the prayer for omniscience there is the shaft of the prayer

for the development of the aspiration to enlightenment, it will have the power for all Bodhisattva activities, and because the body is created from the wisdom of the prayer for omniscience, it will not fall apart.²¹¹⁵

54. 298 ?Noble one, a machine that does not have a shaft, even though it possesses wooden limbs, will not have the power for necessary actions.

[F.322.b] In the same way, if Bodhisattvas do not possess the higher motivation of the aspiration to omniscience, even though they have the accumulation of the limbs of enlightenment, they will not have the power to accomplish the Dharma of the Buddhas.

54. 299 ?Noble one, a cakravartin has the precious black agarwood called essence of the elephant. As soon as that incense is lit, all four branches of the cakravartin's army rise up into the sky. In the same way, all the Bodhisattva's roots of merit, which are the agarwood incense of the development of the aspiration to omniscience, rise above all the three realms and fully accomplish the noncomposite field of activity that is the sky of the wisdom of the Tathagatas.

54. 300 ?Noble one, diamonds do not come from inferior jewel mines but from diamond mines or from gold mines. In the same way, the development of the aspiration to omniscience is like a diamond. It does not arise in the jewel mines of the lesser roots of merit of the aspirations of beings, but from the diamond mines of the great compassion that protects beings or from the great gold mines of the higher focus on the omniscient wisdom.

54. 301 ?Noble one, the class of trees called without a root ultimately has no visible roots, and yet the trees are seen to be covered like a net with branches, leaves, foliage, and flowers. In the same way, there are ultimately no visible roots of merit of the development of the aspiration to omniscience, and yet in

all existences in all worlds there appear the extensive flowers of its merit,
wisdom, and higher cognitions, as a net of great prayers. [F.323.a]

54. 302 ?Noble one, if a diamond is placed in a poor container, it does not appear to be beautiful, and a vessel with cracks or holes cannot contain it, only a vessel in perfect condition. In the same way, the great diamond of the development of the aspiration to omniscience will not have beauty in the vessels of beings who have weak aspiration, are miserly, have bad conduct, are malevolent, are lazy, have disrupted mindfulness, or have wrong understanding. It cannot be contained within beings who are vessels with unstable minds and who follow erroneous higher motivations, but only in the precious vessels of a Bodhisattva's higher motivation.

54. 303 ?Noble one, a diamond can pierce all other jewels. In the same way, the diamond of the development of the aspiration to omniscience can pierce and comprehend all the precious Dharmas of the Budas.

54. 304 ?Noble one, a diamond can cut through and overcome all stones. In the same way, the diamond of the development of the aspiration to omniscience can cut through and overcome the stone of false views.

54. 305 ?Noble one, even if a diamond is broken, it is superior to all other jewels and outshines ornaments of gold. In the same way, even if the diamond jewel of the development of the aspiration to omniscience becomes broken through one's following erroneous thoughts, it still outshines the golden adornments that are the qualities of all Shravakas and pratyeka Budas.

54. 306 ?Noble one, even if a diamond is broken, it will dispel all poverty. In the same way, even if the diamond jewel of the development of the aspiration to omniscience becomes broken through not being practiced, it can still dispel the poverty that is samsara. [F.323.b]

54. 307 ?Noble one, however small a diamond element may be, it still has the characteristic of being able to cut all jewels and stones. In the same way, however minor the engagement in the diamond element of the development of the aspiration to omniscience, it still has the characteristic of destroying all ignorance.

54. 308 ?Noble one, a diamond jewel does not come into the hands of lesser people. In the same way, the diamond jewel of the development of the aspiration to omniscience does not come into the hands of devas and humans who have inferior aspiration and poor roots of merit.

54. 309 ?Noble one, a person who is not skilled in examining jewels will not know the qualities of a diamond jewel and therefore will not experience its qualities. In the same way, a person whose understanding is confused is not skilled in the qualities of the great diamond jewel of the development of the aspiration to omniscience and therefore will not experience its qualities.

54. 310 ?Noble one, a diamond cannot be dissolved. In the same way, the diamond of the aspiration to enlightenment, which is the cause of omniscience, cannot be dissolved.²¹¹⁶

54. 311 ?Noble one, the great diamond weapon can only be held by someone who has the superior powerful strength and might of the great Narayana, and not by another strongman. In the same way, the great diamond weapon of the development of the aspiration to omniscience can only be acquired by a great Bodhisattva whose limitless roots of merit are made firm by the power of the cause of omniscience, which has superior powerful strength and might like that of the great Narayana. Otherwise, it cannot be held by any other strongmen, who are the Shravakas and pratyeka Budas. [F.324.a]

54. 312 ?Noble one, a diamond can pierce what no other weapon can pierce,

without itself being damaged. In the same way, wherever the weapons of the prayers and wisdom of Shravakas and pratyeka Budas are ineffective in ripening and guiding beings, or in associating with the suffering that is experienced during the kalpas of the three times, there the Bodhisattva who wields the great diamond weapon of the development of the aspiration to omniscience is effective without weariness of mind, and without it being unendurable, and without being adversely affected by it.

54. 313 ?Noble one, a diamond can only be contained in a ground made of diamond and not in any other place. In the same way, only the strong diamond ground of the development of the aspiration to omniscience can contain the diamond of the accumulations of the prayers that arise from a Bodhisattva, so that Shravakas and pratyeka Budas cannot possess it.

54. 314 ?Noble one, the container of the great ocean is the diamond ground that is solid and without fissures so that water cannot leak through the cracks.

In the same way, the roots of merit of a Bodhisattva that rest on the uncracked ground of dedication of the diamond of the development of the aspiration to enlightenment will never be exhausted throughout all existences.²¹¹⁷

54. 315 ?Noble one, the great earth that rests on a foundation of diamond will never be destroyed and will never degenerate. In the same way, the Bodhisattva prayers that are based upon the solid diamond ground of the development of the aspiration to enlightenment will never be destroyed and will never degenerate.

54. 316 ?Noble one, a diamond will not rot if immersed in water. In the same way, the diamond of the development of the aspiration to enlightenment will not become rotten even if it remains for a kalpa in the water of all karma and

kleshas. [F.324.b]

54. 317 ?Noble one, a diamond will not be burned or scorched by the heat of fire.

In the same way, the diamond of the development of the aspiration to omniscience will not be burned by the heat of the fire of the sufferings of all samsara and will not be scorched by the burning fire of all the kleshas.

54. 318 ?Noble one, when a Tathagata arhat samyak sambuddha sits on the bodhimanda, overcomes the maras, and attains omniscient buddhahood, no place can be its location other than the ground that is the diamond center of a world realm of a billion worlds. In the same way, all the strength, power, and might of the Bodhisattvas? roots of merit from their prayers for the attainment of the highest, complete enlightenment, their entry into patience, their attainment of the bhumis, their completion of the roots of merit, their receiving their prophecy, their reliance on all the accumulations of the Bodhisattva path, their making offerings to all the Tathagatas, and their holding all the great clouds of the Dharma can only be located on the solid diamond center of the wisdom of all the prayers for the development of the aspiration to omniscience, and other beings will not be able to possess it.²¹¹⁸

54. 319 ?Noble one, the development of the aspiration to omniscience has those qualities and countless others; it possesses an indescribable extent of indescribable special qualities. [F.325.a] Any being who develops the aspiration to the highest, complete enlightenment possesses the phenomena of such qualities and will possess them going forward.

54. 320 ?Therefore, noble one, you have gained an excellent attainment in developing the aspiration to the highest, complete enlightenment, and in order to attain these qualities you have sought Bodhisattva conduct.

54. 321 ?Noble one, you asked, ?How does one perform Bodhisattva conduct?

How does one practice it??

?Noble one, go inside the great kutagara called Vairocana vyuhalamkara-garbha and look! You will then know how a Bodhisattva should train in Bodhisattva conduct and, having trained, what kind of qualities will be accomplished.?

54. 322 Sudhana, the head merchant's son, circumambulated the Bodhisattva Maitreya, keeping him to his right, and then said, ?Arya, open the door of the kutagara. I am going to enter.?

54. 323 The Bodhisattva Maitreya came in front of the door of the Vairocana-vyuhalamkara garbha kutagara. With his right hand he snapped his fingers, and with that sound the door opened.

He said, ?Noble son, enter the kutagara.?

54. 324 Sudhana, the head merchant's son, was greatly amazed, and he entered the kutagara. The instant he entered, the door closed by itself. He saw that the kutagara was vast and immense, many hundreds of thousands of yojanas wide; [F.325.b] as high as the surface of the sky; in all directions as vast as space; adorned by countless parasols, banners, and flags; adorned by countless jewels; adorned by countless hung strings of pearls; adorned by countless hung strings of jewels; adorned by countless hung strings of red pearls; adorned by countless hung strings of lion pearls; adorned by countless lion banners; adorned by countless moons and half moons; adorned by countless hung silk streamers of various colors; adorned by countless silk flags of various colors; adorned by the lights of countless nets of strings of jewels; adorned by countless nets of gold strings;2119 adorned by countless streamers of jewels; adorned by countless cords of gold beautified by jewels; adorned by countless bells with beautiful sounds;

adorned by countless strings of precious tiny bells that made beautiful sounds when moved; adorned by rains of countless divine flowers; adorned by countless hung streams of divine garlands; adorned by countless censers from which flowed the aroma of incense sticks; adorned by countless raindrops of gold dust; adorned by countless nets of upper balconies; adorned by countless windows; adorned by countless toranas; [F.326.a] adorned by countless pinnacles; adorned by countless mirrors; adorned by countless precious cornices; adorned by countless precious panels; adorned by countless pillars; adorned by countless clouds of precious cloths; adorned by countless precious tree trunks; adorned by countless precious platforms; adorned by countless precious pathways; adorned by countless precious canopies; adorned by countless precious floors of various kinds; adorned by countless precious kutagara adornments; adorned by countless precious thrones; adorned by countless precious statues of females; adorned by countless walkways overhung with precious streamers; adorned by countless beautifully arranged pillars of banana trees made of Jambu River gold; adorned by countless statues made of all precious materials; adorned by countless statues of Bodhisattvas; adorned by countless flocks of various birds singing beautiful songs; adorned by countless precious lotuses; adorned by countless precious supporting columns; adorned by countless pools; adorned by countless white lotuses; adorned by countless stairways; adorned by countless arrangements of daises; adorned by countless various kinds of precious ground; [F.326.b] adorned by countless lights of great precious jewels; adorned by countless arrangements of all jewels; and adorned by countless perfect qualities and excellences.2120

54. 325 He saw within the kutagara another hundred thousand with this kind of an array of adornments: adorned by countless precious parasols, banners, and flags, and so on, adorned by countless perfect excellent qualities.

54. 326 He saw that all those kutagaras were in that way vast, immense, and immeasurable; were treasuries of space; and had been completely, beautifully adorned.

54. 327 He saw that these kutagaras were perfectly arranged so that in a single perception they appeared in the manner of reflections that were separate from one another, not mingled with one another, and distinct from one another, and so that they appeared with all of them without exception being perceived in a single perception.

54. 328 Sudhana, the head merchant's son, having seen in that way the inconceivable field of perception and miraculous manifestations of the Vairocana vyuhalamkara garbha kutagara, had great delight, and his enthusiasm and aspiration increased by an immeasurable power of joy, which saturated his mind and body; his mind was clarified of all conceptualizations; his mind dispelled all obscurations; he was freed from all ignorance; he entered the direction of the absence of delusion; [F.327.a] he had hearing that perceived with the unimpeded memory of all sounds; he had mentation that was free of all confusion; he had the power of understanding that followed the way of unobscured liberation; he had eyesight that reached all perceptions without obscuration; and with the accomplishment of paying homage with his body while facing all directions he paid homage by prostrating with the full length of his all-pervading body.²¹²²

54. 329 As soon as Sudhana, the head merchant's son, bowed down he perceived that he had entered all those kutagaras through the power of the

Bodhisattva Maitreya's blessing. He saw the many different and various miraculous manifestations and inconceivable objects of perception inside those kutagaras. Inside some kutagaras he perceived and comprehended where the Bodhisattva Maitreya first developed the prayer for the highest, complete enlightenment: his birth into a family, what name he had, what roots of merit he was inspired to, which kalyanamitras inspired him, his lifespan, the name of the kalpa, and under which Tathagata in a realm with what kinds of displays and in what kind of assembly he made which particular prayers.

54. 330 He also perceived himself, during the entire lifetime of that Tathagata and of those beings, to be at the feet of that Tathagata in that time, [F.327.b] and he saw all those activities.

54. 331 In some kutagaras he saw the Bodhisattva Maitreya at the time that he first attained the samadhi of love.

54. 332 In some, he saw where he practiced conduct; in some, where he completed the perfections; in some, where he entered the state of patience; in some, where he ascended the bhumis; in some, where he gained the displays of Buda realms; in some, where he obtained the teaching of Tathagatas; in some, where he attained the patience of the birthlessness of phenomena; and in some, where he received the prophecy of his highest, complete enlightenment, and everything about what kind of prophecy he received, who gave the prophecy, and the length of time that was prophesied.

54. 333 In some kutagaras he saw the Bodhisattva Maitreya being a cakravartin establishing beings on the path of the ten good actions.

54. 334 In some, he saw him being a lord of the world, benefiting the world and gathering beings through all kinds of happiness; in some, being a Shakra,

turning beings away from delighting in sensory pleasures; in some, being a Brahma, describing to beings dhyana and immeasurable joy; in some, being a Suyama deva lord, describing limitless qualities to beings; in some, being a Samtushita deva lord, describing the qualities of a Bodhisattva with one life remaining; [F.328.a] in some, being a Sunirmita deva lord, manifesting the array of emanations of all Bodhisattvas to his retinue; in some, being a Vashavartin deva lord, displaying to the devas power over all phenomena; in some, being a Mara, teaching to devas the impermanence of all good fortune; and in some, being born in the dwelling of the lord of the asuras, teaching the Dharma to his retinue of asuras in order that they forsake all pride, arrogance, and conceit, enter the great ocean of wisdom, and attain the illusory powers of the wisdom of the Dharma.²¹²³

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54. 335 In some kutagaras he saw the realm of Yama, in which the light of the Bodhisattva Maitreya illuminated all the beings in the hells, so that all the sufferings of the hells ceased for the beings who had been reborn in the hells.

54. 336 In some kutagaras he saw the realm of the pretas, in which the Bodhisattva Maitreya created much food and drink for the beings who had been reborn in the preta realms, ending their hunger and thirst.

54. 337 In some kutagaras he saw the worlds of animals, in which through taking birth in their various kinds of physical existences he guided those beings who had been reborn as animals.

54. 338 In some kutagaras he saw him in the deva retinues of the realms of the Maharajas, where he taught the Dharma to the world lords; in some, he was in the retinue of a Shakra deva lord; in some, in the retinue of a Suyama deva

king; [F.328.b] in some, in the retinue of a Samtushita deva king; in some, in the retinue of a Sunirmita deva king; in some, in the retinue of a Vashavartin deva king; in some, in the retinue of a Mara; and in some kutagaras he saw the Bodhisattva Maitreya teaching the Dharma in the retinue of a Brahma lord.

54. 339 In some kutagaras, he saw the Bodhisattva Maitreya teaching the Dharma in the retinues of great Nagas and mahoragas; in some, in the retinues of yakshas and rakshasas; in some, in the retinues of gandharvas and kinnaras; in some, in the retinues of the lords of the asuras and danavas; in some, in the retinues of great lords of the garudas; in some, in the retinues of humans; in some, in the retinues of devas, Nagas, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and nonhumans; in some, in the retinues of Shravakas; in some, in the retinues of pratyeka Budas; and in some, in the retinues of Bodhisattvas.

54. 340 In some kutagaras, he saw the Bodhisattva Maitreya teaching the Dharma to beginner Bodhisattvas who had developed the aspiration to enlightenment for the first time; in some, to those who were engaged in Bodhisattva conduct; in some, to those who had attained patience and were irreversible; and in some, to those who were in their last lifetime and had been consecrated by the Budas.

54. 341 In some kutagaras, he saw him describing the particular qualities of a bhumi to Bodhisattvas who were on the first bhumi, and in some he saw the Bodhisattva Maitreya discussing all the particular qualities of the bhumis with Bodhisattvas on all ten bhumis; in some, he had the completion of all the perfections; [F.329.a] in some, he had infinite entries into all trainings; in some, he had vast entries through the gateways of all samadhis; in some,

he had profound liberations; in some he had pervaded the peaceful scope of dhyana, samadhi, samapatti, and higher cognitions; in some, he entered the Bodhisattva's conduct, guidance, and methods; and in some he had a vast accomplishment of prayers.²¹²⁵

54. 342 In some kutagaras, he saw the Bodhisattva Maitreya accompanying Bodhisattvas who followed the same kind of conduct and spoke in unison about engaging, in order to benefit beings, in the various specific kinds of arts and treatises that bring benefit, happiness, and wealth to all beings.²¹²⁶

54. 343 In some, he saw him speaking in unison with Bodhisattvas with one lifetime remaining about entering the gateway of the wisdom consecration of all the Buddhas.²¹²⁷

54. 344 In some kutagaras, he saw the Bodhisattva Maitreya dedicated to walking for many hundreds of thousands of years.²¹²⁸

54. 345 In some kutagaras, he saw the Bodhisattva Maitreya dedicated to chanting the teachings; in some, he was dedicated to examining the gateways of the Dharma; in some, he was dedicated to discussing the Dharma; in some, he was dedicated to writing out the Dharma; in some, he was resting in meditation on love; in some, he was resting in meditation on all dhyanas and immeasurables; in some, he was resting in meditation on all the ayatana meditation states and liberations; [F.329.b] and in some, he was resting in meditation in the samadhi of the method for accomplishing the higher cognitions of a Bodhisattva.

54. 346 In some kutagaras, he saw many Bodhisattvas resting in the Bodhisattva samadhi of emanations, and he saw many clouds of all emanations coming from all the pores of all their bodies.

54. 347 From some of them, he saw many clouds of devas arising from all their bodies and pores. From some of them, he saw many clouds of Nagas, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, Shakras, Brahmas, world lords, and cakravartins arising from all their bodies and pores; from some of them, many clouds of kings of realms from all their bodies and pores; from some of them, many clouds of young princes from all their bodies and pores; from some of them, many clouds of head merchants, ministers, and householders from all their bodies and pores; from some of them, many clouds of Shravakas, pratyeka Budas, and Bodhisattvas from all their bodies and pores; from some of them, many clouds of the bodies of Tathagatas from all their bodies and pores; and from some of them, measureless clouds of emanated beings arising from all their bodies and pores.

54. 348 From some of them, he heard various Dharma gateways coming from all their bodies and pores, which means he heard the many sounds of entering all Dharma doors such as the door of praising the qualities of Bodhisattvas; [F.330.a] the door of the perfection of generosity; the doors of the perfections of conduct, patience, diligence, dhyana, wisdom, method, prayer, strength, and knowledge; the doors of the methods of gathering pupils, the dhyanas, the immeasurables, the samadhis, the samapattis, the higher cognitions, gnosis, the retentions, the eloquences, the truths, the discernments, shamatha, vipashyana, and liberation; and the doors of dependent origination, elimination, the bases of miraculous powers, the powers, the strengths, the aspects of enlightenment, the paths, the teaching of the Shravakayana, the teaching of the Pratyeka buddhayana, the teaching of the Mahayana, the bhumis, patience, conduct, and prayer.

54. 349 In some kutagaras, he saw the gathered assemblies of followers of

Tathagatas. He saw the various different births of those Tathagatas, their different families, their countless different lifetimes, their different realms, their different kalpas, their different teachings of the Dharma, their different gateways of emanations, the different durations of their Dharmas, and so on, up to all the different forms of their assemblies of followers without exception. [F.330.b]2129

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54. 350 He saw in the center of the Vairocana vyuhalamkara garbha kutagara one kutagara that was greater and vaster than the others and was adorned with adornments that were greatly superior to all the adornments, without exception, of all the other kutagaras.

54. 351 He saw within that kutagara a billion-world world realm. He saw in that billion-world world realm the billion four-continent worlds and a billion Jambudvipas and a billion Tushita paradises.

54. 352 He saw within those Jambudvipas the Bodhisattva Maitreya being born from within a lotus; being taken up by Shakra and Brahma, walking seven steps, gazing into the ten directions, and emitting the lion's roar; manifesting all the stages of youth; being within the harem; going to the park; turning toward omniscience; setting forth and entering homelessness; manifesting the practice of asceticism; eating food; going to the bodhimanda; engaging in subjugating the maras; attaining the enlightenment of buddhahood; gazing without closing the eyes at the Bodhi tree; being supplicated by Mahabrahma; turning the wheel of the Dharma; and passing away to divine abodes, which was done through various different manifestations of the range of attainments of buddhahood, followed by turning the wheel of the Dharma in different ways, names, and forms, with various different lifespans,

with various different assemblies of followers, [F.331.a] with various different manifestations of pure Buda realms, with various different conduct and prayers, with various methods for presenting and teaching the Dharma and for ripening beings, and with various different manifestations of the distribution of relics and the power of the duration of the teachings.

54. 353 Sudhana, the head merchant's son, perceived himself to be at the feet of them all.

54. 354 Through the blessing of the unfailing memory, all the steadfast knowledge of all those assemblies of followers, all those manifestations of activities, and all those different lifespans remained within his level of comprehending knowledge.

54. 355 From all the nets of strings of bells and jingle bells, and from the music and songs and all other perceived sounds, he heard the inconceivable thunder from the clouds of the Dharma being emitted.

54. 356 He heard from them all the sounds of all the Dharma just as it had been previously taught: from some he heard the different kinds of aspiration to enlightenment; from some, the different kinds of conduct and prayer of the perfections; from some, the different kinds of countless bhumis; from some, the different kinds of miraculous manifestation from inconceivable higher cognitions; from some, the different kinds of various offerings to the Tathagatas; from some, the different kinds of displays of Buda realms; and from some, the different kinds of measureless clouds of the Dharma of the Tathagatas.

54. 357 From some, he heard the words concerning entering into omniscience: that in a world realm of such and such a name, [F.331.b] a Bodhisattva with such and such a name hears such and such a Dharma gateway, is inspired by

such and such a kalyanamitra, and at the feet of such and such a Tathagata hears that in a kalpa with a certain name he will be present in a certain realm, in a certain circle of followers, and having generated certain roots of merit and having heard of certain Buda qualities will develop a certain aspiration, and through a certain kind of prayer will develop the aspiration to enlightenment and will practice Bodhisattva conduct for a certain number of kalpas, and will then attain the highest, complete enlightenment of buddhahood, when he will have a certain name and a certain lifespan and have a certain perfection of qualities and arrays of a Buda realm, and through certain specific prayers will guide beings in a certain way and will gather a certain following of Shravakas and pratyeka Budas, and when he has passed into nirvana his Dharma will remain for a certain number of kalpas, and he will thus benefit beings in that way.

54. 358 From some, he heard that in a world realm of such and such a name, a Bodhisattva with such and such a name practices the perfection of generosity, making a hundred gifts in a certain way of that which it is hard to give away; that a Bodhisattva with such and such a name maintains correct conduct, meditates on patience, engages in diligence, [F.332.a] rests in dhyana, or practices the analysis of wisdom; that a Bodhisattva with such and such a name gives away his kingdom in order to search for the Dharma; that he gives away his jewels, gives away his children, gives away his wives, gives away his hands and feet, gives away his head, and jumps into fire; that a Bodhisattva with such and such a name holds the teaching of a Tathagata, recites the Dharma, makes a gift of the Dharma, makes an offering of the Dharma, raises the banner of the Dharma, beats the drum of the Dharma, blows the conch of the Dharma, sends down a rain of the Dharma, holds the

teaching of a Tathagata, adorns the caitya of the Tathagata, adorns the image of the Tathagata, gathers the articles that will bring happiness to beings, and guards the treasure of the Dharma.

54. 359 From some, he heard that in a world realm of such and such a name, there resided, lived, and remained a Tathagata with such and such a name, teaching the Dharma through a consecration with a certain name, to a certain assembly, in a certain Buda realm, in a certain kalpa, with a certain lifespan, with certain Dharma teachings, guiding beings in a certain way, and having attained buddhahood through certain prayers.

54. 360 In that way, he heard from all the perceived networks of bells and jingle bells, music, and so on the words of countless different kinds of Dharma doors. On hearing all those words, the mind of Sudhana, the head merchant's son, became saturated with the vast power of joy [F.332.b] and attained, through hearing, those Dharma doors. On hearing some, he attained many doors of eloquence. On hearing some, he attained many doors of the power of patience. On hearing some, he attained many doors of conduct. On hearing some, he attained many doors of prayer. On hearing some, he attained many doors of the perfections. On hearing some, he attained many doors of the higher cognitions. On hearing some, he attained many doors of gnosis and knowledge. On hearing some, he attained many doors of liberations. On hearing some, he attained many doors of samadhis.

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54. 361 He saw in the mirrors countless reflections of images. In some he saw the perception of the reflections of the assemblies of followers of Tathagatas; in some he saw the perception of the reflections of the assemblies of followers of Bodhisattvas; in some, the perception of the reflections of the assemblies

of followers of Shravakas; in some, the perception of the reflections of the assemblies of followers of pratyeka Budas; in some, the perception of the reflections of the assemblies of followers of Tathagatas; in some, the perception of the reflections of defiled realms; in some, the perception of the reflections of pure realms; in some, the perception of the reflections of defiled pure realms; in some, the perception of the reflections of purified defiled realms; [F.333.a] in some, the perception of the reflections of world realms with Budas; in some, the perception of the reflections of world realms without the presence of a Buda; in some, the perception of the reflections of small world realms; in some, the perception of the reflections of great world realms; in some, the perception of the reflections of narrow world realms; in some, the perception of the reflections of vast world realms; in some, the perception of the reflections of world realms that were within magical illusion; in some, the perception of the reflections of world realms that were sideways; in some, the perception of the reflections of world realms that were upside-down; in some, the perception of the reflections of world realms that were level; in some, the perception of the reflections of world realms that were the abodes of the hell beings, animals, and pretas; and in some, the perception of the reflections of world realms filled with devas and humans.²¹³¹

54. 362 He also saw countless Bodhisattvas on the walkways and seated on the thrones dedicated to a variety of necessities: some were walking, some were in meditation, some were looking, some were filled great compassion for beings, some were composing treatises on various subjects in order to benefit the world, some were receiving scriptural transmission, some were chanting it, some were writing it, [F.333.b] some were asking questions,

some were dedicated to The Confession of the Three Heaps and to dedication prayers, and some were accomplishing prayers.²¹³²

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54. 363 He saw many nets of light of all the kinds of jewels coming from the pillars: from some came blue lights; from some, yellow; from some, red; from some, white; from some, the color of crystal; from some, the color of gold; from some, the color of sapphire; from some, the colors of the rainbow; from some, the color of Jambu River gold; and from some, lights in every color; which brought happiness to the body and mind and were supremely beautiful.

54. 364 He saw that the pillars of banana trees made of Jambu River gold and the hands of the statues made of all precious materials were hung with clouds of flowers, and he saw that the hands were hung with wreaths of garlands; the hands were draped with cloths; the hands held parasols, banners, and flags; the hands held perfumes, incense, and ointments; the²¹³⁴ hands were hung with nets of strings of precious jewels; the hands were hung with various jewels on various cords of gold; the hands were hung with long necklaces of various pearls; the hands were hung with long necklaces of various jewels; the hands were holding all kinds of adornments.²¹³⁵

54. 365 He saw that some were bowing down their topknot jewels and crowns, staring with unblinking eyes, and paying homage with their palms placed together.

54. 366 He saw that from the strings of pearls fell a gentle rain of water with the eight good qualities that had the lovely aroma of various scents. [F.334.a]

54. 367 He saw many shining rows of lamps come from the nets of strings of beryl jewels.

54. 368 He saw the precious parasols adorned by every kind of adornment and decoration. He saw their interiors adorned by precious bells, nets of jingle bells, silk streamers and tassels, precious tablets, and eggs made of various kinds of precious jewels.2136 2137

54. 369 He saw the ponds in which arose countless precious red lotuses, blue lotuses, night lotuses, and white lotuses. He saw that some were a hand span in size, some were a fathom in circumference, some were the size of carriage wheels, on which were arrayed the adornments of various statues. He saw that there were statues of women, statues of men, statues of boys, statues of girls, statues of Shakra, statues of Brahma, statues of the world lords, and statues of devas, Nagas, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, Shravakas, pratyeka Budas, and Bodhisattvas, and also statues in the form of all beings with their many various colors and bodies, all arranged paying homage, with their palms together and bowing their bodies.

54. 370 He also saw statues of Tathagatas adorned with the thirty-two signs of a great being and sitting cross-legged.

54. 371 He saw that the floor was a great ground made of beryl with a checkerboard pattern, and within each of the squares there were countless perceptions of reflections. [F.334.b] In some, he saw the perception of reflections of realms; in some, the perception of reflections of Bodhisattvas; and in some, the perception of reflections of Budas.2138 2139

54. 372 He saw that reflections of the entire array of the adornments in the kutagaras appeared in each of the squares.

54. 373 He saw that from out of the entire treasury of the various flowers and fruits of the precious trees emerged the upper halves of many bodies with

various shapes and various colors. He saw that from some emerged the upper halves of the bodies of Budas; from some emerged the upper halves of the bodies of Bodhisattvas; from some emerged the upper halves of the bodies of devas, Nagas, yakshas, gandharvas, asuras, garudas, kinnaras, and mahoragas; from some emerged the upper halves of the bodies of Shakra, Brahma, and world lords; from some emerged the upper halves of the bodies of cakravartins and lords of humans; from some emerged the upper halves of the bodies of young princes, head merchants, householders, ministers, men, women, boys, girls, Bikshus, bhikshunis, upasakas, and upasikas.

54. 374 He saw that some of them had flower garlands hanging from their hands; some of them had strings of jewels hanging from their hands; some of them had all adornments held in their hands; some were bowing, with palms together, and gazing with unblinking eyes; [F.335.a] some were praising; some were resting in meditation; some were the color of gold; some were the color of silver; some were the color of coral; some were the color of blue beryl; some were the color of sapphires; some were the color of the radiance of Vairocana jewels; some were the color of magnolia flowers; some had bodies of light; and some were beautified by the signs of a great being.²¹⁴⁰

54. 375 He saw that from the half moons emerged countless reflections of suns, moons, planets, and stars.

54. 376 He saw that on all the walls of the buildings, divine palaces, and kutagaras there were checkerboard patterns made of all jewels.

54. 377 He saw within those jewel checkerboard patterns all the Bodhisattva Maitreya's stages of Bodhisattva conduct in his past practice of Bodhisattva conduct; in some of the squares he saw the Bodhisattva Maitreya giving away his head; in some, giving away his eyes; in some, giving away his

hands; in some, giving away his clothes; in some, giving away his crest
jewel; in some, giving away his crest jewel of righteousness; in some,
giving away his teeth; in some, giving away his tongue; in some, giving
away his ears; in some, giving away his nose; in some, giving away his heart;
in some, giving away his flesh and bone marrow; [F.335.b] in some, giving
away his blood; in some, giving away his skin and panniculus; in some,
giving away his fingernails and toenails with their flesh; in some, giving
away his fingers with their connecting webs; in some, giving away his sons,
daughters, and wives; in some, giving away heaps of jewels; in some, giving
away villages, towns, districts, regions, realms, and royal capitals; in some,
giving away Jambudvipa; in some, giving away the power of sovereignty; in
some, giving away the royal throne; in some, giving away his male and
female slaves; in some, giving away his harem; in some, giving away his
parks and forest groves; in some, giving away parasols, banners, and
flags; in some, giving away flowers, garlands, perfumes, and ointments;
in some, giving away healing medicines; in some, giving away much food
and drink; in some, giving away all requisites; in some, giving away all
shelters; in some, giving away white copper vessels filled with jewels; in
some, giving away precious carriages; in some, freeing prisoners; in some,2141

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freeing those condemned to death; in some, curing children; and in some,
showing the way to those who were lost; in some, he was a ferryman who

sailed his boat across the river; in some, he was Balaha, the king of horses, who saved the beings who had gone to the island of the rakshasis in the great ocean; [F.336.a] in some, he was a great Rishi who created teaching traditions; in some, he was a cakravartin who established beings on the path of the ten good actions; in some, he was a physician who healed sickness; in some, he was someone who honored his father and mother; in some, he was someone who revered kalyanamitras; in some, he was dedicated to guiding beings in the appearance and form of a Shravaka; in some, he was dedicated to guiding beings in the appearance and form of a pratyeka Buda; in some, he was dedicated to guiding beings in the appearance and form of a Bodhisattva; in some, he was dedicated to guiding beings in the appearance and form of a Buda; in some, he ripened beings through manifesting being reborn in any of the particular births of beings; in some, in the form of a dharmabhanaka, he entered the teachings of a Tathagata, received the transmission of the teachings, recited the teachings, correctly analyzed them, adorned the caitya of the Tathagata, had statues of the Tathagata made, inspired beings to make offerings to the Tathagata, anointed them with perfumes and ointments, dressed them in bells and garlands, and so on, and he was dedicated to making offerings to the Buda and established beings on the path of the ten good actions, established beings in the five precepts, the eight poshadha vows, taking refuge in the Buda, Dharma, and Sangha, [F.336.b] entering mendicancy, hearing the Dharma, receiving the transmission of the Dharma, reciting the Dharma, and contemplating it correctly; and in order to talk about the Dharma he sat upon a lion throne and explained the enlightenment of the Budas.²¹⁴⁷

54. 378 In that way, the Bodhisattva Maitreya practiced the six perfections for

countless hundreds of thousands of quintillions of kalpas. Sudhana, the head merchant's son, saw all of that in various ways within each square of the checkerboard patterns.

54. 379 He saw in some kutagaras the Bodhisattva Maitreya serving as many kalyanamitras as there are, and all the array of miraculous manifestations that came from that.

54. 380 Sudhana went before all those kalyanamitras, and he perceived them speaking to him and giving an instruction: "Come here, Sudhana! Welcome! Are you well? Look at this inconceivable range and display of miraculous manifestations of the Bodhisattva!"²¹⁴⁸

54. 381 Sudhana, the head merchant's son, saw in each of the kutagaras, and in each object of perception, this and other ranges and displays of miraculous manifestations. Because of his unfailing power of memory, his pure vision, his view of all directions, and his unobscured wisdom of view in vipashyana, he was established on the level of wisdom that comes from the understanding of a Bodhisattva, and therefore he saw all that infinite range and display of miraculous manifestations. [F.337.a]

54. 382 It was like when a person goes to sleep and in a dream sees many various particular perceived forms, such as delightful houses and divine palaces; delightful villages, towns, districts, and regions; delightful parks, gardens, and forest groves; delightful trees, rivers, pools, and mountains; delightful clothes, food, drink, and enjoyments; and the enjoyment of the pleasures of delightful songs, instrumental music, and percussive music. He perceives himself in the company of his father, mother, friends, family, and relatives. He sees the great ocean. He perceives Sumeru, the king of mountains, all divine realms, and Jambudvīpa, in which he himself is many hundreds of

yojanas tall. He sees his house and environs as vast. He perceives them to be adorned with all qualities and adornments. Even though he knows it is daytime, he cannot tell if that day is long or short, or even know that this is a dream. He perceives having all things that are pleasant, and he has the appearance of his composite body being in a state of happiness, not sleeping and free of all that is unpleasant, experiencing vast joy and happiness. He thinks this lasts a long time: for a day, a week, a fortnight, a month, a year, a hundred years, or longer, and when he wakes he remembers it all. [F.337.b]2149

54. 383 In that way, Sudhana, the head merchant's son, through the blessing of the Bodhisattva Maitreya, and through a knowledge that was free from a limited perception, like that of someone who has entered a dream of the three realms, was dwelling in the vast, extensive, unobscured perception of a Bodhisattva and possessed the comprehension that could follow the inconceivable entry into the way of the Bodhisattva and comprehend the scope of the displays of a Bodhisattva, and therefore he saw all of those displays of miraculous manifestations, knew them, experienced them, examined them, identified them, and beheld them. He also perceived himself to be present among them.

54. 384 This is like when a sick person is in the final phase of his mind. In the instant that occurs, his existing karma manifests: there is the ripening of whatever kind of karma he has accumulated, so that on the basis of bad karma he sees the hells, birth as an animal, the realm of the pretas, or the servants of Yama holding menacing weapons and furiously shouting abuse; he hears the sounds of the wailing and cries of the beings in the hells; he sees the rivers of acid; he sees the mountains of rows of razor-blade edges, the iron cotton trees, and the forests of sword blades; and he sees the beings

in hell on fire, burning, being incinerated, and all burning inside one iron pot. [F.338.a] He perceives those harms being inflicted and those sensations being experienced, and he sees and feels the suffering of the hell beings being burned by fire.

54. 385 Through good karma he sees the palaces and dwellings of devas: he sees the retinue of a deva, the groups of apsaras, and all the arrayed adornments; he sees and experiences parks, forest groves, rivers, ponds, precious mountains, wish-fulfilling trees, and many enjoyments, and he perceives them to last for a lifetime.

54. 386 Even though he has not passed away from this world and has not been reborn elsewhere, because of the inconceivable scope of karma, those kinds of appearances are not imperceptible but are perceived and experienced.

54. 387 In the same way, Sudhana, the head merchant's son, because of the inconceivable scope of a Bodhisattva's karma, saw all that display of miraculous manifestations.

54. 388 By analogy, when a person is overpowered by a demon spirit, they will see many various kinds of forms, and whatever questions they ask, it will reveal an answer to them. In the same way, Sudhana, the head merchant's son, saw all those arrays through the power of the blessing of the Bodhisattva.

54. 389 By analogy, a person who goes into the dwelling of a Naga will enter into a Naga's perception [F.338.b] and will have the perception of a day, a week, a fortnight, a month, a year, or a hundred years passing, but when they separate from the Naga's perception, they will see that in terms of human perception only a moment has passed. In the same way, Sudhana, the head merchant's son, having a mind that maintained the perception of a

Bodhisattva and the blessing of the Bodhisattva Maitreya, perceived in one moment many hundreds of thousands of quintillions of kalpas.²¹⁵⁰

54. 390 By analogy, within Mahabrahma's divine palace, called Sarva jagadvara-vyuha garbha, the perceived reflections of all the world realms in the billion-world universe appear clearly and distinctly. In the same way, Sudhana, the head merchant's son, saw the arising of all those displays, all those perceptions, unmixed with one another and unmingled with one another.

54. 391 By analogy, a monk dwelling in the samapatti of a meditative state of totality in a singleness without duality, whether in his cell or on a walkway, seated on a seat or standing up, perceives, sees, and experiences the entire world as the inconceivable scope of his meditation, the scope of his samapatti of whichever meditative state of totality. [F.339.a]

In the same way, Sudhana, the head merchant's son, saw and experienced those displays according to whatever scope of perception he engaged in.²¹⁵¹

54. 392 It was like the display and ornamentation of a gandharva city that appears in the sky, which occurs without any obscuration.

54. 393 It was like the palace of a yaksha being within a human palace, or a human palace being within a yaksha palace; they are inseparable but are perceived in accordance with the purity of the scope of perception of a person's karma.²¹⁵²

54. 394 It was like all the world realms of a billion-world universe appearing upon a great ocean as reflections on the ocean.²¹⁵³

54. 395 By analogy, a conjurer manifests all kinds of forms and activities through the blessings of the power of mantras, spells, and potions. In the same way, Sudhana, the head merchant's son, saw all the displays of miraculous manifestations because of the Bodhisattva Maitreya's engagement in

inconceivable conjurations from blessing and wisdom. This was because of his accomplishment of the power of conjuration from the knowledge of all phenomena and because of conjuration through a Bodhisattva's power of blessing and wisdom.

54. 396 Then the Bodhisattva Maitreya entered the kutagara and, diminishing those blessings, he snapped his fingers, saying to Sudhana, the head merchant's son, "Arise, noble one! Noble one, this is the nature of phenomena. This is the blessing of the wisdom of a Bodhisattva. It is the characteristic of accomplishment from the practice of all Dharmas. [F.339.b] They thus have no existing nature of their own. They are like conjurations, dreams, and reflections."2154

54. 397 Then, with that finger snap, Sudhana, the head merchant's son, arose from samadhi. The Bodhisattva Maitreya then said to him, "Noble one, you have seen the miraculous manifestations of the blessing of a Bodhisattva. You have seen the power and natural result of the accumulations of a Bodhisattva. You have seen accomplishments through the wisdom of the prayers of a Bodhisattva. You have seen the delightful abodes of a Bodhisattva. You have seen the accumulated conduct of a Bodhisattva. You have heard the doors through which the Bodhisattvas come forth. You have seen the immeasurable qualities and displays of the Buda realms. You have seen the specific different prayers of the Tathagatas. You have followed the inconceivable liberation of the Bodhisattva. You have experienced the delight and bliss of the Bodhisattva's samadhi."

54. 398 Sudhana said, "Arya, I have seen them through the blessing of the kalyanamitra, through the intention of the kalyanamitra, and through the power of the kalyanamitra. Arya, what is this liberation called?"

Maitreya answered, "Noble one, this liberation is called the essence of the display of the unfailing memory that engages with the knowledge of all objects of perception in the three times.

54. 399 "Noble one, this kind of liberation, which is inexpressibly inexpressible, is the attainment of a Bodhisattva with one lifetime remaining." [F.340.a]2155

54. 400 Sudhana asked, "Arya, where is this display?"

The Bodhisattva Maitreya answered, "It is where it comes from."

54. 401 Sudhana asked, "Where does it come from?"

The Bodhisattva Maitreya answered, "It comes from the accomplishment of the blessing of the wisdom of a Bodhisattva. It dwells within that blessing. It does not come or go from anywhere. It does not accumulate. It does not come together. It does not amass. It has no location as a thing. It has no location as an object of perception. It has no location in any direction.

54. 402 "By analogy, noble one, the net of clouds of the Nagas is not located in the body, is not located in the mind, is not located internally, and yet through the power of a Naga's mind and through the inconceivable power of a Naga there is emitted a measureless flow of rain, which is not nonexistent and appears. In the same way, noble one, those displays are not located internally and are not located externally, but they become visible through the power of a Bodhisattva's blessing and through your being a good vessel.

54. 403 "By analogy, noble one, a conjurer displays the entire range of illusions, but they do not come from anywhere, do not go anywhere, and are not transferred to anywhere, but through the power of mantra and concoctions, they are perceived. In the same way, noble one, those displays do not go anywhere, have not come from anywhere, and are not transferred anywhere,

but they are perceived through having trained in the inconceivable wisdom
conjurations of a Bodhisattva and through the power of wisdom and the
blessing of past prayers.?

54. 404 Sudhana asked, ?Arya, from how far have you come??

The Bodhisattva Maitreya answered, ?Noble one, the movement of
Bodhisattvas has no coming or going; [F.340.b] their motion is without
movement or stillness. Their motion is without basis or location. Their motion
is without passing away or rebirth. Their motion is without remaining or
going elsewhere. Their motion is without movement or rising. Their motion
is without dependence or location. Their motion is without karma or its
ripening. Their motion is without creation or cessation. Their motion is
without permanence or annihilation.

54. 405 ?Moreover, noble one, the motion of Bodhisattvas is great compassion
because it observes beings to be guided. The motion of Bodhisattvas is
great love because it saves beings from suffering. The motion of
Bodhisattvas is correct conduct because it regards everyone kindly. The
motion of Bodhisattvas is prayer because of the blessings of the past. The
motion of Bodhisattvas is higher cognition because it manifests itself to2156
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all. The motion of Bodhisattvas has no formation, as there is no movement
from being at the feet of all the Tathagatas. The motion of Bodhisattvas has no
acquisition or rejection, because it is not focused on a body or mind. The
motion of Bodhisattvas is wisdom and method because it follows all beings.
The motion of Bodhisattvas is the manifestation of emanations because it is
like a mirage, a reflection, or an illusory manifestation.

54. 406 ?Moreover, noble one, you asked, ?From how far have you come??

Noble son, I come here from a hamlet called Kuti in the land of the Maladas, which is the place of my birth. In that place there was a head merchant by the name of Gopalaka. After I had established him in the Buddha's Dharma, [F.341.a] I taught the Dharma, in accordance with the nature of the recipients, to the people of my birthplace. After I had inspired my parents, family, and relatives and brahmins and householders to enter the Mahayana, I came here. 2158

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54. 407 Sudhana asked, "Arya, where are the birthplaces of the Bodhisattvas?"

Maitreya replied, "Noble one, there are ten birthplaces of the Bodhisattvas.

What are the ten?

54. 408 (1) "The aspiration to enlightenment is a birthplace of the Bodhisattvas

because it is birth into the family of Bodhisattvas. (2) The higher motivation is

a birthplace of the Bodhisattvas because it is birth into the family of

kalyanamitras. (3) Being upon the bhūmis is a birthplace of the Bodhisattvas

because it is birth into the family of the perfections. (4) The accomplishment

of prayer is a birthplace of the Bodhisattvas because it is birth into the family

of Bodhisattva conduct. (5) Great compassion is a birthplace of the

Bodhisattvas because it is birth into the family of all the methods of

gathering pupils. (6) The correct realization of the nature of phenomena is a

birthplace of the Bodhisattvas because it is birth into the family of the

perfection of wisdom. (7) The Mahayana is a birthplace of the Bodhisattvas

because it is birth into the family of skillful methods. (8) Ripening beings is a

birthplace of the Bodhisattvas because it is birth into the family of complete

buddhahood. (9) Method and wisdom are a birthplace of the Bodhisattvas

because they are birth into the family of patience from the birthlessness of phenomena. (10) Noble one, the practice of the Dharma is a birthplace of the Bodhisattvas because it is birth into the family of all past, future, and present Tathagatas. [F.341.b] Noble one, those ten are the birthplaces of the Bodhisattvas.

54. 409 ?Noble one, method and wisdom are the father of the Bodhisattvas; the perfection of wisdom is their mother; the perfection of generosity is their wet nurse; the perfection of conduct is their nanny; the perfection of patience is their adornment and jewelry; the perfection of diligence is their growing up; the perfection of meditation is their correct conduct; the kalyanamitras are their training in conduct; all the aspects of enlightenment are their companions; all the qualities of the roots of merit are their friends; all the Bodhisattvas are their brothers; the aspiration to enlightenment is their family; their practice is the qualities of their family; being upon the bhumis is being in their family; attaining patience is being born into the family; accomplishing prayer is inheriting the knowledge of the family; pure conduct is gaining the qualities of the family; inspiring others to the Mahayana is maintaining the continuity of the family; being consecrated as having one life remaining is being the senior son of a Dharma king; and attaining becoming a Tathagata is purifying the lineage of the family.

54. 410 ?Noble one, in that way, the Bodhisattvas transcend the level of different foolish beings; enter the faultlessness of a Bodhisattva; enter the family of the Tathagatas; are within the lineage of the Tathagatas; practice to maintain the continuity of the family of the Three Jewels; are dedicated to protecting the family of the Bodhisattvas; [F.342.a] make the family and clan pure; do not cause the vital lineage to decline; have no fault of

transgression in the family that could be criticized by any of the beings in the world including its devas, its maras, its Brahma deities, and its Shramanas and brahmins; and have the nobility of their family because through being born in the supreme family of the Budas they possess a body of great prayer.²¹⁶¹

54. 411 ?Noble one, the Bodhisattvas who have such a family lineage know all phenomena to be like reflections, so they are not revolted by births in all worlds. Knowing that all births in existences are like magical illusions, they are born in and remain within the various modes of existence without being afflicted by them. They have comprehended the absence of a self in everything and therefore do not become wearied in ripening and guiding beings. They possess bodies of great love and great compassion and therefore do not become fatigued in benefiting beings. They have realized that all samsara is like a dream and therefore do not become disheartened in remaining in it throughout all kalpas. They know that all the skandhas are like conjured illusions, and therefore they are not made despondent by all manifestations of birth, passing away, and death. They have realized the dhatus and ayatanas to have the nature of the realm of phenomena and are therefore not wounded by anything in the range of sensory possessions. They meditate on all forms of perception as being like mirages and therefore have no aspiration for any of the joys of samsara. They play with all phenomena as being like conjured illusions and therefore are unstained by any scope of the maras. [F.342.b] They have Dharma bodies and therefore are not brought down by the kleshas. And they have attained power over rebirth and therefore realize and comprehend all classes of existence.²¹⁶²

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54. 412 ?Noble son, in that way, I have spread throughout the realm of phenomena with a body that enters birth in all world realms, with the particular appearances that are congruent with the forms of all beings, with specific definitions that are congruent with all beings, with various names that are congruent with all beings, with conduct that is congruent with the aspirations of all beings, with a conformity to worlds that is congruent with guiding all beings, with the manifestations of lifespans and births in families that are congruent with the beings who are to be purified, with gateways of entry into activities that are congruent with all the conducts of foolish beings, with an engagement in knowledge that is congruent with all the forms of perception of beings, and with the manifestations and splendor of bodies that are congruent with all the emanations from the prayers of Bodhisattvas.2165

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54. 413 ?Noble one, in order to ripen those beings who in the past practiced in the same way as I did but lost aspiration for enlightenment, and in order to manifest a birth and life in Jambudvipa, I was born in the brahmin castes in this hamlet called Kuti in the lands of the Maladas in this southern region. I was born here so as to guide my father, mother, family, and relatives, to dispel arrogance among those in the particular brahmin castes who were proud of their birth into those castes, and so that they would be born in the

family of the Tathagatas. [F.343.a]

54. 414 ?Noble one, in that way, I dwell in this Vairocana vyuhalamkara garbha kutagara here in this southern region, ripening and guiding beings in whatever way is necessary and according to their aspirations through these kinds of methods.

54. 415 ?When I die and pass away from here, I will manifest taking birth in the Tushita paradise in order to take care of beings in accordance with their aspirations; in order to ripen the Tushita devas whose conduct accords with mine; in order to manifest a Bodhisattva's merit, wisdom, and display of miracles to all those who have transcended the realm of desire; in order to dispel craving for desired pleasures; in order to teach the impermanence of all that is composite; in order to teach their eventual decline to all those who have been born as devas; in order to discuss, together with Bodhisattvas who have one lifetime remaining, the Dharma gateway to great wisdom; in order to gather together those born there who have been ripened together with me; and in order to cause the lotuses of the guidance sent forth by the Tathagata Shakyamuni to blossom. When the time has come for my intentions to be fulfilled, I will set out to attain omniscience, and when I have attained enlightenment, you will see me again, together with the kalyanamitra Manjushri.²¹⁷²

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54. 416 ?Depart, noble one. Go again into the presence of the Bodhisattva Manjushri and ask him, ?How should Bodhisattvas train in Bodhisattva conduct? [F.343.b] How should they practice it? How should they comprehend the field of completely good conduct? How should they accomplish it? How should they pray for it? How should they increase it?

How should they follow it? How should they master it? How should they enter it? How should they perfect it?? Then that kalyanamitra will teach you.²¹⁷⁴

54. 417 ?Why is that? Because Manjushri Kumara bhuta has a special prayer for the accomplishment of that conduct, which a hundred thousand quintillion Bodhisattvas do not have. Manjushri Kumara bhuta has accomplished countless prayers. Manjushri Kumara bhuta has accomplished countless special Bodhisattva qualities. Manjushri Kumara bhuta is like a mother for a hundred thousand quintillion Budas. Manjushri Kumara bhuta teaches instructions to a hundred thousand quintillion Bodhisattvas. Manjushri Kumara bhuta is dedicated to ripening and guiding all realms of beings. Manjushri Kumara bhuta has spread the wheel of his name throughout the world realms of the ten directions. Manjushri Kumara bhuta is a person who has spoken to all the assembled followers of the Tathagatas. Manjushri Kumara bhuta is extolled and praised by all the Tathagatas. Manjushri Kumara bhuta sees all phenomena exactly as they are and practices the wisdom of the profound Dharma. [F.344.a] Manjushri Kumara bhuta has the scope of conduct that has gone far in the ways of all liberations and follows the completely good Bodhisattva conduct.

54. 418 ?Noble one, that kalyanamitra is the one who has given birth to you into the family of the Tathagatas; he is the one who has increased your roots of merit; he is the one who has caused you to look for Bodhisattva accumulations; he is the one who has revealed the kalyanamitras to you; he is the one who has inspired you toward all qualities; he is the one who caused you to enter the net of great prayers; he is the one who has established you in the accomplishment of prayers; he is the one who caused you to hear the secrets of all the Bodhisattvas; he is the one who has taught

you all the inconceivabilities of the Bodhisattvas; and he is the one who has practiced together with you in your past lives.2175 2176

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54. 419 ?Therefore, noble one, be again at the feet of Manjushri, and do not weary or be disheartened while receiving all the instructions for the qualities. Why is that? It is because, Sudhana, you should see that all the kalyanamitras that you have seen, all the gateways to conduct that you have heard, however many liberations you have engaged in, and whatever specific prayers you have been immersed in are all because of the power and blessing of Manjushri Kumara bhuta.?

54. 420 Then Sudhana, the head merchant's son, bowed his head to the feet of the Bodhisattva mahasattva Maitreya, circumambulated him many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the Bodhisattva Maitreya. [F.344.b]

55. Chapter 55

Manjushri

55. 1 Sudhana, the head merchant's son, after passing through a hundred and ten towns, came to the district called Sumanamukha, where, while thinking of and looking for Manjushri Kumara bhuta, he was aspiring and praying to see Manjushri Kumara bhuta and continually yearning to meet him.

55. 2 Then Manjushri Kumara bhuta, from a distance of a hundred and ten yojanas, extended his hand and placed it upon the head of Sudhana, the head merchant's son, who was in the town of Sumanamukha, and said, ?Well done, well done, noble one! Someone who does not have the power of faith, who has a mind that wearies, who has thoughts of despondency, who

abandons practice, who turns away from diligence, who is pleased by having a few qualities, who remains clinging to a single root of merit, who is not skilled in accomplishing the conduct and prayer, who is not in the care of a kalyanamitra, and who does not consider the Buddhas is unable to know the true nature of phenomena in this way, or to know this kind of way and this kind of range of activity, or to know this kind of place or enter it, or to believe in it or examine it or understand it or attain it.?

55. 3 Then Manjushri Kumara bhuta taught Sudhana by speaking of the Dharma and, having inspired him, extolled him, and gladdened him, made him the possessor of countless Dharma gateways, so that he attained the great illumination of infinite wisdom. He blessed him with a Bodhisattva's retention, eloquence, samadhi, higher cognitions, and infinite wisdom and established him in the field of completely good conduct, and he remained in his own region and departed from the presence of Sudhana, the head merchant's son. [F.345.a] [B22]

56. Chapter 56

SAMANTA BHADRA AND THE PRAYER FOR
COMPLETELY GOOD CONDUCT?

56. 1 Sudhana, the head merchant's son, who had revered as many kalyanamitras as there are atoms in the world realms of a billion-world universe; who had the motivation to gather the accumulations for omniscience; who correctly held and practiced the instructions and teachings of all kalyanamitras; who in the presence of all kalyanamitras gave rise to the same aspiration as they did; who had the realization that pleased and was not displeasing to all kalyanamitras; who followed the ocean of the ways of the instructions and teachings of all kalyanamitras; who had the

essence that arises from the ocean of the aspiration of great compassion;
who had shone on all beings with the clouds of the ways of great love; who
had a body that increased the power of great joy; who was active in
complete peace within the vast Bodhisattva liberations; who had the vision
focused on whatever emanates from all gateways; who had perfected the
practice of the ocean of the qualities of all Tathagatas; who had followed
the path of aspiration of all the Tathagatas; who had increased the power
of diligence in the accumulation of omniscience; who had a mind with the
perfect development of the motivation and aspiration of all Bodhisattvas;
who had comprehended the succession of all the Tathagatas in the three
times; [F.345.b] who had realized the ocean of the ways of the Dharmas of all
Budas; who had followed the ocean of the ways of the Dharma wheels of
all the Tathagatas; who had the range of activity of manifesting the
appearance of taking birth in all worlds; who had comprehended the ocean
of the ways of the prayers of all Bodhisattvas; who was established in
Bodhisattva conduct in all kalpas; who had attained the illumination of the
scope of omniscience; who had increased all the powers of a Bodhisattva;
who had attained the illumination of the path to omniscience; who had
attained the unobscured illumination of all directions; who had the2179

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realization that pervades the ways of the entire realm of phenomena; who
had accomplished the illumination of the ways of all realms; who had
engaged in the appropriate way with the activities of the vast extent of
beings; who had demolished all the precipices and mountains of

obscurations; who had followed the unobscured true nature of phenomena; who was active in complete peace in the Bodhisattva liberations that have the essence of all the surfaces and bases in the realm of phenomena; who was seeking the range of activity of all the Tathagatas; who had been blessed by all the Tathagatas; who was established in being active in the range of activity of a Bodhisattva; who had heard the name of the Bodhisattva mahasattva Samanta bhadra; who had heard of his Bodhisattva activity; who had heard of his special prayers; who had heard of his special entry and dwelling in the accomplishment of accumulation; who had heard of his special path of accomplishment and setting forth; [F.346.a] who had heard of his way of activity on the completely good level; who had heard of the accumulations of his level; who had heard of his power for attaining that level; who had heard of his ascending to that level; who had heard of his being established on that level; who had heard of his reaching that level through leaving the previous levels; who had heard of the range of activity of that level; who had heard of the blessings of that level; who had heard of his dwelling on that level; and who yearned and thirsted for the sight of the Bodhisattva Samanta bhadra; with a motivation as vast as space that had risen above all clinging; with a perfect meditation that perceived all realms; with a mind that had transcended all attachments; with an unobscured range of activity in all phenomena; with an obstructed mind that pervaded the entire ocean of the directions; with an unobscured mind that ascended to the scope of perception of omniscience; with a pure mind that had the pure vipashyana that adorns a bodhimanda; with a perfectly distinct mind that comprehended the ocean of the Dharmas of all the Buddhas; with a vast mind that pervaded all realms of beings in order to ripen and guide

them; with an immense mind that purified all Buda realms; with a measureless mind that manifested his appearance within the assemblies of the followers of all Budas; and with an inexhaustible and endless mind that dwelled in all kalpas and had the conclusive strengths, fearlessnesses, and unique qualities of all the Tathagatas, Sudhana, in the bodhimanda, which had the supreme vajra as its essence, was seated upon a lotus seat that was a mass of all jewels, gazing at the lion throne that was the seat of the Tathagata. [F.346.b]2183

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56. 2 Sudhana, the head merchant's son, who was dedicated to that kind of aspiration and attention, was saturated by previous roots of merit, was blessed by the Tathagatas, and had the equivalent roots of merit in the past as the Bodhisattva Samanta bhadra, and therefore there appeared ten omens of the appearance of the Bodhisattva Samanta bhadra.

56. 3 What were those ten? They were that (1) all Buda realms were purified through having pure adornments at the bodhimandas of all Tathagatas; (2) all Buda realms were purified through the elimination of all their unfortunate states, lower existences, and lower realms; (3) all Buda realms were purified through becoming pure Buda realms with arrays of lotus beds; (4) all Buda realms were purified through the bodies and minds of all their beings becoming joyous and happy; (5) all Buda realms were purified through becoming made of all precious materials; (6) all Buda realms were purified through all their realms of beings becoming adorned by the signs and features of a great being; (7) all Buda realms were purified through

being covered by clouds of adornments and decorations; (8) all Buda realms were purified through all their beings having a nature that was mutually loving, altruistic, and without malice; (9) all Buda realms were purified through their bodhimandas becoming adorned by adornments; and (10) all Buda realms were purified through all their beings becoming dedicated to remembering and focusing on the Budas. [F.347.a] Those were the ten omens of the appearance of the Bodhisattva mahasattva Samanta bhadra.2187

56. 4 There also appeared ten lights that were omens of the appearance of the Bodhisattva Samanta bhadra.

What were those ten? They were that (1) from each atom of the atoms of all world realms shone a multitude of nets of light rays from all Tathagatas; (2) from each atom of the atoms of all world realms emerged a multitude of halos of Budas, some of a single color, some of various colors, some with many hundreds of thousands of colors, spreading throughout the entire realm of phenomena; (3) from each atom of the atoms of all world realms emerged clouds of all jewels creating the perception of the images of all Tathagatas spreading throughout the entire realm of phenomena; (4) from each atom of the atoms of all world realms emerged wheels, and circles of the light radiated from all Tathagatas spreading throughout the entire realm of phenomena; (5) from each atom of the atoms of all world realms emerged a multitude of clouds of perfume, flowers, garlands, ointments, and incense that resounded with thunder from all the clouds that proclaimed the ocean of the phenomena of the qualities of the Bodhisattva Samanta bhadra, spreading throughout the entire realm of phenomena; [F.347.b] (6) from each atom of the atoms of all world realms emerged multitudes of clouds of suns,

moons, and stars, emanating the light of the Bodhisattva Samanta bhadra, spreading throughout the entire realm of phenomena; (7) from each atom of the atoms of all world realms emerged multitudes of clouds of lamps in the shapes of all bodies, shining like the light rays of Budas and spreading throughout the entire realm of phenomena; (8) from each atom of the atoms of all world realms emerged multitudes of clouds of figures made of precious jewels that represent the bodies of the Tathagatas, spreading throughout all the world realms in the ten directions; (9) from each atom of the atoms of all world realms emerged multitudes of clouds of figures made of light rays that appeared in the forms of the bodies of all the Tathagatas, sending down rain from the clouds of the blessings and prayers of all the Budas and spreading throughout the entire realm of phenomena; and (10) from each atom of the atoms of all world realms emerged an ocean of clouds of the images with the appearance of all kinds of forms of the bodies of Bodhisattvas, engaged in liberating all beings and accomplishing the fulfillment of the Dharma aspirations of all beings and spreading throughout the entire realm of phenomena. Those were the ten great lights that were omens of the appearance of the Bodhisattva mahasattva Samanta bhadra.

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56. 5 When Sudhana, the head merchant's son, had seen those ten great lights as omens, he gained the opportunity to see Samanta bhadra. He had the support of his own roots of merit. He had the blessing of all the Tathagatas and had given rise to the illumination of the Dharma of all the Budas. He was focused on the conduct of the Bodhisattva Samanta bhadra. He was blessed by the prayers of the Bodhisattva Samanta bhadra. He aspired to the

range of conduct of all the Tathagatas. He had attained the strength and power of certainty in the immense field of activity of the Bodhisattva. He thought that seeing the Bodhisattva Samanta bhadra would be the same as attaining omniscience. His faculties were directed to seeing the Bodhisattva Samanta bhadra. He had gained the great power of diligence for seeing the Bodhisattva Samanta bhadra. He applied himself with unflagging diligence in seeking the sight of the Bodhisattva Samanta bhadra.

56. 6 With the wheel of his faculties facing in all directions; with the body of a Bodhisattva that has reached the all-seeing range of perception; with a mind fixed on the Bodhisattva Samanta bhadra as being present at the feet of all Budas without exception; with a focus on all Budas as the object of his perception; with an aspiration that never ceased to seek the Bodhisattva Samanta bhadra as an object of perception; with the eyes of wisdom that follow the path of the Bodhisattva Samanta bhadra having as their essence the idea of seeing the Bodhisattva Samanta bhadra; with an aspiration that was as vast as space; [F.348.b] with a higher motivation that possessed the thunderbolt of great compassion; with the prayer to follow the Bodhisattva Samanta bhadra; with the blessing that lasts till the last of future kalpas; with the pure power of ascension; by following the same conduct as

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that of the Bodhisattva Samanta bhadra; by dwelling in the wisdom that is established on the level of the Bodhisattva Samanta bhadra; by residing in the field of perception of all Tathagatas; and by possessing those qualities, he saw the Bodhisattva Samanta bhadra, who had attained equality with all Tathagatas, who followed the three times equally, who possessed an inconceivable field of perception, who had an inviolable conduct, who had a

limitless field of perception of wisdom, who was looked upon by all Bodhisattvas, who could not be surpassed by all worlds, who was followed by all assemblies of followers, and who possessed a superior field of perception.²¹⁹²

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56. 7 He was seated on a great precious lotus on the center of a lion throne in front of the Tathagata Arhat Samyak sambuddha, the Bhagavat Vairocana, with an ocean of an assembly of Bodhisattva followers, at the head of a gathering of Bodhisattvas.

56. 8 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of light rays that illuminated all world realms throughout the extent of the realm of phenomena to its limits and brought an end to the suffering of beings. [F.349.a]

56. 9 He saw him increasing the vast power of joy and aspiration in all Bodhisattvas.

56. 10 He saw emanating from the crown of his head, his two shoulders, and all his pores a multitude of clouds of perfumes and lights of various colors, which spread throughout the assemblies of the followers of all Tathagatas and let fall their rain.

56. 11 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of all flowers, which were as numerous as the atoms in all Buda realms and which spread throughout the assemblies of the followers of all Tathagatas and let fall their rain.

56. 12 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of various aromatic trees, which were as numerous as the atoms in all Buda realms and which spread throughout

the realm of phenomena, throughout the entire realm of space to its limits, adorning it with the clouds of aromatic trees, letting fall a rain of an inexhaustible treasure of perfume, aromatic powders, and incense and spreading throughout the assemblies of the followers of all Tathagatas and letting fall their rain.

56. 13 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of various clothes, which spread over and adorned the entire realm of phenomena, the entire realm of space.

56. 14 He saw that from all the pores on his body, from each of those pores, emerged clouds of streamers of silks in various colors, clouds of various garlands, clouds of various pearls, [F.349.b] and clouds of wish-fulfilling precious jewels, which were as numerous as the atoms in all Buda realms and which spread throughout the assemblies of the followers of all Tathagatas and let fall their rain.

56. 15 He saw that from all the pores on his body, from each of those pores, in order to fulfill the wishes of all beings, there emerged clouds of jewel trees, which were as numerous as the atoms in all Buda realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, adorning the Buda realms with treasures of jewels emanated from the jewel trees and spreading throughout the assemblies of the followers of all Tathagatas and letting fall their rain.

56. 16 He saw that from all the pores on his body, from each of those pores, emerged clouds of devas of the form realm, who were as numerous as the atoms in all Buda realms and who praised the Bodhisattva and spread throughout all Buda realms.

56. 17 He saw that from all the pores on his body, from each of those pores,

emerged clouds of emanated devas of the Brahma paradises, who supplicated the Tathagatas to turn the wheel of the Dharma.

56. 18 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of the bodies of the deva lords from within the entire desire realm, who held many wheels of Dharma of all the Tathagatas.

56. 19 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, clouds of Buda realms that resembled all the Buda realms within the three times [F.350.a] and were as numerous as the atoms in all Buda realms, and they spread throughout the realm of phenomena, throughout the entire realm of space to its limits, becoming a dwelling, a refuge, and a basis for beings without a dwelling, without a refuge, and without a basis.

56. 20 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, clouds filled with pure Buda realms, the appearances of Budas, and all the assemblies of Bodhisattva followers, which were as numerous as the atoms in all Buda realms, spreading throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing the purification of beings with powerful aspirations.

56. 21 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, multitudes of clouds of various defiled pure realms, which were as numerous as the atoms in all Buda realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing the purification of beings afflicted by the kleshas.

56. 22 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, multitudes of clouds of purified defiled

realms, which were as numerous as the atoms in all Buda realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing the purification of every single being afflicted by the kleshas.

56. 23 He saw that from all the pores on his body, from each of those pores, emerged clouds of the bodies of all beings, which were as numerous as the atoms in all Buda realms [F.350.b] and which spread throughout the realms of beings, throughout the entire realm of space to its limits, following the conducts of beings and ripening all beings for the highest, complete enlightenment.

56. 24 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, clouds of the bodies of Bodhisattvas, which were as numerous as the atoms in all Buda realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, reciting the multitude of names of all Budas in order to increase the roots of merit of beings.

56. 25 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of bodies of Bodhisattvas, which were as numerous as the atoms in all Buda realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing in the entire vast extent of Buda realms the roots of merit of developing and maintaining the first aspiration of all Bodhisattvas.

56. 26 He saw that from all the pores on his body, from each of those pores, emerged clouds of Bodhisattvas, which were as numerous as the atoms in all Buda realms, reciting in all Buda realms the entire ocean of Bodhisattva prayers in order to perform the completely pure conduct of Samanta bhadra.

56. 27 He saw that from all the pores on his body, from each of those pores, in order to fulfill the aspirations of all beings, there emerged clouds of the Bodhisattva Samanta bhadra's conduct, which were as numerous as the atoms in all Buda realms, [F.351.a] increasing the power of joy through ascending toward omniscience and letting fall their rain.

56. 28 He saw that from all the pores on his body, from each of those pores, emerged clouds of the attainment of buddhahood, manifesting the attainment of complete buddhahood in all Buda realms and increasing the great clouds of Dharma that ascend toward omniscience, which were as numerous as the atoms in all Buda realms.

56. 29 Sudhana, the head merchant's son, was overjoyed, pleased, delighted, thrilled, and blissful on seeing the scope of the Bodhisattva Samanta bhadra's miracles, and he contemplated the Bodhisattva Samanta bhadra's body even more strongly.

56. 30 In each of the Bodhisattva Samanta bhadra's limbs, in each section of his limbs, in each part of his body, in each section of the parts of his body, in each side of his limbs, in each section of the sides of his limbs, in each form, in each section of each form, in each pore, and in each section of each pore, he saw the images of this billion-world world realm with its mass of air, its mass of water, its mass of earth, its mass of fire, its oceans, its continents, its rivers, its mountains of jewels, its Sumerus, its Cakravalas, its villages, towns, districts, regions, realms, and royal capitals, its forests, its houses, [F.351.b] its populations, its hells, its animal existences, its Yama realms, its asura realms, its Naga realms, its deva realms, its Brahma realms, its range of desire realms, its range of form realms, its range of formless realms, its ground, its foundations, its shapes, its clouds, its lightning, its

stars, its days and nights, its fortnights, its months, its seasons, its years, its intermediate kalpas, and its kalpas.²¹⁹⁴

56. 31 Just as he saw this world realm, he saw the images of all the world realms in the eastern direction. Just as he saw those in the eastern direction, he also saw the world realms in the southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, and in the downward and upward directions, together with their appearances of Budas and their assemblies of Bodhisattva followers.

56. 32 He also saw all the past successions of worlds in this Saha world realm in each of the Bodhisattva Samanta bhadra's physical signs of a great being, [F.352.a] together with their appearances of Budas, all their assemblies of Bodhisattva followers, all their beings, all their houses, all their days and nights, and all their kalpas. In the same way, he saw the entire vast extent of its future Buda realms.

56. 33 Just as he saw the past and future of this world realm, in that way he saw the succession of all world realms.

56. 34 In the same way, he saw the past and future successive world realms of all world realms in the ten directions in the Bodhisattva Samanta bhadra's body, and in each of his physical signs of a great being and in each pore, all distinctly and not mixed with one another.

56. 35 In the same way that he saw the Bodhisattva Samanta bhadra manifesting this play of being seated on a great precious lotus on the center of a lion throne in front of the Bhagavat, the Tathagata Vairocana, in the same way he saw him manifesting this same play in the eastern direction in the world realm Padmashri of the Bhagavat, the Tathagata Bhadra shri.

56. 36 In the same way as in the eastern direction, he saw the Bodhisattva Samanta bhadra manifesting this play of being seated on a great precious lotus on the center of a lion throne in front of all the Tathagatas of all the world realms in the principal and intermediate directions. [F.352.b]

56. 37 In the same way that he saw the Bodhisattva Samanta bhadra manifesting this display of being seated on a great precious lotus on the center of a lion throne in front of all the Tathagatas in all the world realms in the ten directions, he saw, in the atoms of all the Buda realms in the ten directions, the Bodhisattva Samanta bhadra manifesting this display of being seated on a great precious lotus upon the center of a lion throne in front of all the Tathagatas within an assembly of followers of the Buda, as vast as the realm of phenomena, in each atom.

56. 38 He saw in each of those bodies the manifestation of reflections of all objects of perception in the three times.

56. 39 He saw the manifestation of the perceptions as reflections of all realms, all beings, all appearances of Budas, and all the assemblies of Bodhisattva followers.

56. 40 He heard the sounds of all beings, the voices of all Budas, the Dharma wheels of all Tathagatas, and all the miraculous manifestations of the teaching of instructions.

56. 41 Having seen and heard in that way the play of the Bodhisattva Samanta bhadra's liberation, he attained the ten practices of the perfection of knowledge.²¹⁹⁵

56. 42 What are those ten? [F.353.a] (1) He attained the practice of the perfection of knowledge of filling all Buda realms with his body in each instant of mind; (2) he attained the practice of the perfection of knowledge of going

into the presence of all Tathagatas without differentiation; (3) he attained the practice of the perfection of knowledge of serving and making offerings to all Tathagatas; (4) he attained the practice of the perfection of knowledge of the attainment of acquiring all the Dharmas of the Budas from all Tathagatas and from each Tathagata; (5) he attained the practice of the perfection of knowledge of the definitive understanding of the Dharma wheels of all Tathagatas; (6) he attained the practice of the perfection of knowledge of the inconceivable miracles of the Budas; (7) he attained the practice of the perfection of knowledge of an unceasing discernment of all Dharmas, which is steadfast until the last of future kalpas, through the teaching of a single word of the Dharma; (8) he attained the practice of the perfection of knowledge that directly perceives the entire ocean of the Dharma; (9) he attained the practice of the perfection of knowledge that²¹⁹⁶
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manifests within the perceptions of all beings; and (10) he attained the practice of the perfection of knowledge that directly perceives the conduct of the Bodhisattva Samanta bhadra in each instant of mind. [F.353.b]

56. 43 The Bodhisattva Samanta bhadra extended his right hand and placed it upon the head of Sudhana, the head merchant's son, who possessed such a practice of the perfection of knowledge.

56. 44 The instant that the Bodhisattva Samanta bhadra placed his right hand upon the head of Sudhana, the head merchant's son, he entered as many samadhi gateways as there are atoms in all Buda realms. In each samadhi he realized the sight of an ocean of world realms, as numerous as the atoms in a Buda realm, which he had never seen before. He gathered as many accumulations of omniscience as there are atoms in a Buda realm. There

came as many accumulations of the Dharmas of omniscience as there are atoms in a Buda realm. He arose to as many great establishments in omniscience as there are atoms in a Buda realm. He comprehended an ocean of prayers as numerous as the atoms in a Buda realm. He set out along paths that have arisen from omniscience, which were as numerous as the atoms in a Buda realm. He entered into as many Bodhisattva conducts as there are atoms in a Buda realm. He increased as many powers of omniscience as there are atoms in a Buda realm. He illuminated with as many illuminations from the knowledge of all Budas as there are atoms in a Buda realm. [F.354.a]

56. 45 Just as the Bodhisattva Samanta bhadra, at the feet of the Bhagavat, the Tathagata Vairocana in this Saha world realm, extended his right hand and placed it upon the head of Sudhana, the head merchant's son, in the same way, the Bodhisattva Samanta bhadra at the feet of the Tathagatas in all world realms extended his right hand and placed it upon the head of Sudhana, the head merchant's son. In the same way, the Bodhisattva Samanta bhadra at the feet of all the Tathagatas within the atoms of all world realms in all the principal and intermediate directions extended his right hand and placed it upon the head of Sudhana, the head merchant's son.

56. 46 Just as Sudhana, the head merchant's son, entered many Dharma gateways when touched by the hand of the Bodhisattva Samanta bhadra at the feet of the Bhagavat Vairocana, in the same way Sudhana, the head merchant's son, entered in many ways many Dharma gateways when touched by the clouds of hands emanated from all the bodies of Samanta-bhadra.

56. 47 Then the Bodhisattva mahasattva Samanta bhadra said to Sudhana, the

head merchant's son, "Noble one, you have seen my miraculous manifestations."

Sudhana said, "Arya, I have seen them. The inconceivable liberations that I have seen can only be known by the knowledge of a Tathagata." [F.354.b]

56. 48 Samanta bhadra said, "Noble one, I long for the omniscient mind and have practiced for as many kalpas as there are atoms in an anabhilapyanabhilapya of Buda realms.

56. 49 "In each of those great kalpas, I purified the aspiration for enlightenment, and I served as many Tathagatas as there are atoms in an anabhilapyanabhilapya of Buda realms.

56. 50 "In each of those great kalpas, I accumulated the merit for omniscience and engaged in all the great giving of gifts and offerings. I held bestowals of gifts and offerings that were proclaimed throughout the world and were bestowed upon all beings.

56. 51 "In each of those great kalpas, aspiring to the Dharmas of omniscience, I gave gifts, great gifts, and extreme gifts that were as numerous as the atoms in an anabhilapyanabhilapya of Buda realms.

56. 52 "In each of those great kalpas, without concern for body and life, and cherishing the Dharma of the Budas, I gave away bodies as numerous as the atoms in an anabhilapyanabhilapya of Buda realms. I gave away great kingdoms. I gave away villages, towns, regions, lands, realms, and royal capitals. I gave away gatherings of entourages that were beautiful and pleasing and that I could not part with. I gave away sons, daughters, and wives. I gave away my body and flesh. I gave the blood from my body to those who asked for it. I gave away my bones and marrow. [F.355.a] I gave away my legs and arms. I gave away the greater and smaller parts of my

body. I gave away my nose and ears. I gave away my eyes. I gave away the organ of my tongue from my mouth.

56. 53 ?In each of those great kalpas, aspiring for the head of omniscience that is above and higher than all worlds, I gave away my own head as many times as there are atoms in an anabhilapyanabhilapya of Buda realms.

56. 54 ?As it was in each of those great kalpas, it was the same in each of an ocean of kalpas as numerous as the atoms in an anabhilapyanabhilapya of Buda realms, in which through becoming a supreme lord I served, honored, and venerated Tathagatas as numerous as the atoms in an anabhilapyanabhilapya of Buda realms, making offerings to them and giving them clothing, food, beds, medicines when ill, and necessary utensils. I entered homelessness in the teachings of those Tathagatas, following all their instructions, and held their teachings.

56. 55 ?Noble one, throughout the ocean of that many kalpas, I developed an aspiration solely for the teaching of the Tathagatas and do not remember ever developing an inappropriate aspiration. Throughout the ocean of that many kalpas, I developed solely that aspiration, and I do not remember developing an aspiration through anger, an aspiration through fixation on the self, an aspiration from protecting and grasping a self, [F.355.b] an aspiration that made a distinction between self and others, or an aspiration that was not connected with the path to enlightenment, nor do I remember developing an aspiration that became wearied or disheartened or confused by obscurations through remaining in samsara. Instead, I developed the aspiration for gathering the accumulations for omniscience, an aspiration that had an invincible knowledge and unconquerable essence.

56. 56 ?Noble one, it is like this: an ocean of kalpas would pass if I were to teach

my past perfect practices, my engagement in purifying Buda realms, my engagement in protecting, ripening, and purifying beings with my attainment of great compassion, my engagement in making offerings to and serving Budas, my engagement in serving gurus in order to seek the good Dharma, my engagement in giving away my body in order to obtain the good Dharma, and my engagement in giving up my life in order to protect the good Dharma.

56. 57 ?Noble one, there is not one word or letter from all that ocean of the Dharma for which I did not give up the kingdom of a cakravartin or all my possessions through being dedicated to saving all beings, dedicated to attaining definitive understanding of the continuum of my mind, dedicated to others hearing the Dharma, dedicated to the elucidation of the light of worldly knowledge, dedicated to the elucidation of all world-transcending knowledge, [F.356.a] dedicated to giving rise to happiness in samsara for all beings, and dedicated to praising the qualities of all the Tathagatas. In that way, an ocean of kalpas as numerous as the atoms in an anabhilapyanabhilapya of Buda realms would pass by if I were to teach my perfect practices in the past.

56. 58 ?Noble one, in that way, I attained the pure Dharma body that is undifferentiated by the three times through the strength of such accumulations, through the strength of the accumulation of the causal roots of merit, through the strength of a vast aspiration, through the strength of practicing the qualities, through the strength of correctly comprehending all Dharmas, through the strength of the eyes of wisdom, through the strength of the blessing of the Tathagatas, through the strength of great prayers, through the strength of great compassion, through the strength of perfectly

purified higher cognitions, and through the strength of being taken into the care of the kalyanamitras. I also purified the unsurpassable form body that transcends all worlds, that is perceived by all beings according to their aspirations, that is spread throughout all Buda realms, that is present everywhere, that manifests all miracles in every place, and that is attractive to all beings. [F.356.b]2198

56. 59 ?Noble one, regard this perfect body I have attained, which has been accomplished through an endless ocean of kalpas and which is rare to appear and rare to see in many hundreds of thousands of quintillions of kalpas.

56. 60 ?Noble one, those beings who have not developed roots of merit cannot hear me, let alone see me.

56. 61 ?Noble one, those beings who just hear my name become irreversible in their progress toward the highest, complete enlightenment. Those who just see me, touch me, accompany me, follow me, see me in a dream, or hear my name in a dream become irreversible in their progress toward the highest, complete enlightenment.

56. 62 ?Some, through thinking of me, become ripened in one day, some in one week, some in a fortnight, some in a month, some in a year, some in a hundred years, some in a kalpa, some in a hundred kalpas, and some in as many kalpas as there are atoms in an anabhilapyanabhilapya of Buda realms. Some become ripened after as many lifetimes as there are atoms in an anabhilapyanabhilapya of Buda realms. Some become ripened through seeing my light, some through seeing the light rays I radiate, [F.357.a] some through the realm shaking, some through the manifestation of my form body, and some through rejoicing in it.

56. 63 ?Noble one, in that way, through as many methods as there are atoms in a Buda realm, beings become irreversible in their progress toward the highest, complete enlightenment.

56. 64 ?Noble one, the beings who hear of my pure Buda realm will be reborn in pure Buda realms. Those who see my pure body will be reborn with a body like mine. Therefore, noble one, look at my body.?2199

56. 65 Sudhana, the head merchant?s son, contemplated the body of the Bodhisattva Samanta bhadra and saw an anabhilapyanabhilapya of oceans of Buda realms in each pore. He saw in each of those oceans of realms Tathagatas encircled by oceans of assemblies of Bodhisattvas. He saw all those oceans of realms as having various grounds, various shapes, various arrays, and various Cakravala mountain ranges, covered by various clouds and various skies, and possessing various appearances of Budas and the sound of various Dharma wheels.

56. 66 What he saw in each pore he saw in all pores without exception, in all the physical signs and features of a great being, and in all the greater and smaller parts of the body. He saw clouds of emanations of bodies of Budas, as numerous as the atoms in all Buda realms, appearing in each of the oceans of realms, pervading all the world realms in the ten directions, [F.357.b] and ripening beings for the highest, complete enlightenment.

56. 67 Sudhana, the head merchant?s son, having been taught the instructions and teachings of the Bodhisattva Samanta bhadra, entered all the world realms that were within the body of the Bodhisattva Samanta bhadra and ripened beings.

56. 68 The roots of merit accumulated by Sudhana, the head merchant?s son, through the light of knowledge by coming before, seeing, and honoring as

many kalyanamitras as there are atoms in a Buda realm, were not a hundredth of the roots of merit accumulated by seeing the Bodhisattva Samanta bhadra; they were not even a thousandth, were not even a trillionth, and could not even be an enumeration, a fraction, a number, an analogy, or a basis for it.²²⁰⁰

56. 69 However many successions of oceans of Buda realms Sudhana apprehended from first developing the aspiration for enlightenment until he saw the Bodhisattva Samanta bhadra, he apprehended in each instant of mind even more successions of oceans of Buda realms, as many as there are atoms in an anabhilapyanabhilapya of Buda realms, in each of the Bodhisattva Samanta bhadra's pores. Just as it was in each of his pores, so it was in all his pores without exception, and even if in each instant of mind Sudhana were to arrive at world realms as numerous as the atoms in an anabhilapyanabhilapya of Buda realms and continue spreading through world realms until the last of future kalpas, he would still not reach the end of those successions of oceans of Buda realms. [F.358.a] He would not reach the end of the forms of the oceans of realms, the particulars of the oceans of realms, the groupings of the oceans of realms, the origination of the oceans of realms, the destruction of the oceans of realms, the categories of the oceans of realms, the succession of the oceans of the appearances of Budas, the bodies of the oceans of the appearances of Budas, the particulars of the oceans of the appearances of Budas, the groupings of the oceans of the appearances of Budas, the originations of the oceans of the appearances of Budas, the destruction of the oceans of the appearances of Budas, the oceans of the Bodhisattva assemblies of followers, the successions of the oceans of the Bodhisattva assemblies of

followers, the particulars of the oceans of the Bodhisattva assemblies of
followers, the groupings of the oceans of the Bodhisattva assemblies of
followers, the origination of the oceans of the Bodhisattva assemblies of
followers, the destruction of the oceans of the Bodhisattva assemblies of
followers, the entries into the realms of beings, the entries in each instant
into the knowledge of the faculties of beings, the realizations of the
knowledge of the faculties of beings, the ripening and guiding of beings, or
the practices of the profound Bodhisattva miracles and would not reach the
end of the ocean of the ascending of Bodhisattva bhumis.2201

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56. 70 He was active in some realms for a kalpa. He was active in some realms for
as many kalpas as there are atoms in an anabhilapyanabhilapya of realms,
and he did not depart from those realms. [F.358.b] In each instant of mind, he
ripened beings for the highest, complete enlightenment in a vast extent of an
ocean of realms with no end or middle, until in that way he eventually
attained equality with the ocean of the prayers and the conduct of the
Bodhisattva Samanta bhadra. He attained equality with all the Tathagatas,
equality with their pervasion of all realms by their bodies, equality with their
fulfillment of conduct, equality with their manifesting the miraculous
manifestation of the attainment of complete buddhahood, equality with their
turning the wheel of the Dharma, equality with their pure discernment,
equality with the utterances of their voices, equality with the engagement in
the oceans of all the aspects of their voices, equality with their great love and
great compassion, and equality with the miraculous manifestation of the
inconceivable liberations of the Bodhisattvas.2204

56. 71 The Bodhisattva mahasattva Samanta bhadra then composed these verses
in order to further elucidate kalpas, the vast extent of kalpas, and world
realms as numerous as the atoms in an anabhilapyanabhilapya of Buda
realms:

56. 72 However many lions among men there are²²⁰⁵

In the three times, in the worlds in the ten directions,

I pay homage to them all without exception,

With purity of body, speech, and mind. {1} [F.359.a]

56. 73 Thinking that all the jinas are before me,

With the power of the prayer of good conduct,

I bow down toward all the jinas

With as many bodies as there are atoms in the realms. {2}²²⁰⁶

56. 74 There are as many Budas as atoms within a single atom,

Seated in the midst of Bodhisattvas.²²⁰⁷

I focus on the entire realm of phenomena,

Without exception, being filled by jinas in that way. {3}

56. 75 I recite a praise of all the sugatas,

Enumerating the qualities of all the jinas,

With unending oceans of eulogies

And the sound of oceans of every quality of voice. {4}

56. 76 I make an offering to those jinas

Of perfect flowers, perfect garlands,

Perfect music, ointments, and parasols,

Perfect lights, and perfect incenses. {5}

56. 77 I make offerings to those jinas

Of perfect clothing and perfect perfumes,

Pouches of scented powders equal to Mount Meru,

And all perfect, sublime displays. {6}

56. 78 Offerings that are unsurpassable and exalted

I am resolved to offer to all the jinas.

I praise and make offerings to all the jinas

Through the power of devotion to good conduct. {7}2208

56. 79 Whatever bad actions I have done

Under the power of desire, anger, and ignorance,

With my body, speech, and mind,

I make a confession of them all. {8}

56. 80 I am rejoicing in the entirety of merit

In the ten directions that is created by beings,

By practicing and accomplished pratyeka Budas,2209

By the Bodhisattvas, and by all the jinas. {9}2210

56. 81 I make the request to all the lords,

The lamps of the worlds in the ten directions,

Who have attained without impediment the enlightenment of buddhahood,

That they turn the unsurpassable wheel. {10}

56. 82 With palms placed together, I supplicate

Those who wish to manifest passing into nirvana

That they remain for as many kalpas as there are atoms in the realms,

For the benefit and happiness of all beings. {11} [F.359.b]

56. 83 Whatever little virtue I have accumulated2211

Through homage, offering, confession,

Rejoicing, supplication, and entreating,

I dedicate it all to enlightenment. {12}

56. 84 May the Budas of the past and those who are present

In the worlds of the ten directions be offered to.

May those in the future swiftly fulfill

Their aspirations for the enlightenment of buddhahood. {13}

56. 85 May the realms that are in the ten directions

Become purified and sublime.²²¹²

May they become filled with jinas, who have come

To the Bodhi tree, the lord of trees, and with Bodhisattvas. {14}

56. 86 However many beings there are in the ten directions,

May they all be always happy and healthy.

May all beings be successful in their Dharma goals,

And may their wishes be fulfilled. {15}

56. 87 May I practice the conduct of enlightenment

And remember my lives in all existences.

May I always practice mendicancy

In all my lifetimes of deaths and rebirths. {16}

56. 88 Following the teaching of all the jinas

And perfecting my good conduct,

May I always practice stainless, pure,

Correct conduct that is flawless and unblemished. {17}

56. 89 May I teach the Dharma in all languages,

Whatever the languages of beings:

Through the languages of devas, the languages of Nagas,

The languages of yakshas, kumbhandas, and humans. {18}

56. 90 May one who is gentle and dedicated to the perfections²²¹³

Never forget the aspiration to enlightenment.

May the obscurations of bad karma

Be purified without any remainder. {19}

56. 91 May my conduct, even in the worldly existences,

Be free of karma, kleshas, and the actions of Mara,²²¹⁴

Just as the lotus is unstained by water

And the sun and moon are unobstructed in the sky. {20} [F.360.a]

56. 92 May I end all the sufferings of lower existences

And establish all beings in happiness,

Practicing a conduct that brings benefit to all beings

Throughout the directions and the extent of realms. {21}²²¹⁵

56. 93 May I practice this conduct in all future kalpas,

Conforming with the conduct of beings,

Perfecting the conduct of enlightenment,

And teaching good conduct. {22}²²¹⁶

56. 94 May I always be in the company of those

Whose conduct is in harmony with my conduct.

May my body, my speech, and also my mind

Practice the same conduct and have the same prayer. {23}²²¹⁷

56. 95 May I always associate

With friends who wish to benefit me

And teach me the correct conduct,

And may I never displease them. {24}

56. 96 May I always see before me the jinas,

The lords who are encircled by Bodhisattvas,

And may I make vast offerings to them,²²¹⁸

Without wearying, throughout all future kalpas. {28}

56. 97 Keeping the good Dharma of the jinas,

Expounding the conduct of enlightenment,²²¹⁹

And purifying the good conduct,

May I practice that conduct in all future kalpas. {26}

56. 98 While circling through all existences,

May I obtain inexhaustible merit and knowledge.

May I be an inexhaustible treasure of wisdom,²²²⁰

Methods, samadhis, liberations, and all good qualities. {27}

56. 99 There are realms as numerous as atoms in each atom,

And while practicing the conduct of enlightenment,

May I see in those realms countless Budas

Who are seated in the midst of Bodhisattvas. {28}

56. 100 May I engage in practicing conduct for an ocean of kalpas

Within every hair's breadth in every direction,

Without exception, in which there are an ocean

Of Budas of the three times, and an ocean of realms. {29} [F.360.b]

56. 101 May I always comprehend the speech of the Budas,²²²¹

Which, through having an ocean of languages in a single syllable,

Has the purity of the aspects of the speech of all the jinas

And words that accord with the aspirations of all beings. {30}²²²²

56. 102 May I comprehend, through the power of the mind,

The unceasing sounds of the voices

Of the jinas in the three times,²²²³

Who are turning the wheel in various ways. {31}²²²⁴

56. 103 May I enter all the future kalpas,

Entering them in a single instant,

And in a fraction of an instant practice

The conduct throughout the kalpas of the three times. {32}

56. 104 May I in a single instant see

The lions among humans in the three times. 2225

Through the power of the liberation of being an illusion,

May I always enter into their conduct. {33}

56. 105 May the displays of realms in the three times

Be accomplished within a single atom.

May I perceive such displays of the realms of the jinas

That are in every direction without exception. {34}

56. 106 May I go into the presence of all those lords,

Those future lamps of the world, who will successively

Attain enlightenment, turn the wheel,

And demonstrate the final peace of entering nirvana. {35}

56. 107 Through the power of miracles that has complete speed,

Through the power of yantras that possesses every gateway, 2226

Through the power of conduct that has the complete qualities,

Through the power of love that is universal, {36}

56. 108 Through the power of merit that has complete goodness,

Through the power of knowledge that is without impediment,

Through the power of wisdom, methods, and samadhi,

May I accomplish the power of enlightenment. {37}

56. 109 May I purify the power of karma,

Destroy the power of the kleshas,

Render powerless the power of the maras,

And make complete all the powers of good conduct. {38}

56. 110 May I purify an ocean of realms, [F.361.a]

Liberate an ocean of beings,

See an ocean of the Dharma,

And realize an ocean of knowledge. {39}2227

56. 111 May I purify an ocean of conduct,

Fulfill an ocean of prayers,

Make offerings to an ocean of Budas,

And have tireless conduct for an ocean of kalpas. {40}

56. 112 May I, through good conduct, realize enlightenment

And fulfill, without exception,

All the specific prayers of enlightened conduct

That are made by the jinas in the three times. {41}

56. 113 I dedicate all this virtue

So that I may have the same conduct as that wise one,

The eldest son of all the jinas,

Whose name is Samanta bhadra. {42}2228

56. 114 Just as the good wise one made a dedication

For a pure body, speech, and mind,

A pure conduct, and a pure realm,

May it be the same for me. {43}

56. 115 May I practice the conduct of Manjushri's prayer

For good conduct, for complete goodness,

Without weariness throughout the kalpas to come.

May I complete all those activities without exception. {44}

56. 116 May there be no limit to that conduct;

May there be no limit to those good qualities,

And having maintained a conduct that has no limit,
May I give rise to all those miraculous powers. {45}

56. 117If there were an end to space,

There would be an end to all beings.

Only when their karma and kleshas end

Will my prayers also come to an end. {46}

56. 118If someone offered to the jinas the endless realms

In the ten directions adorned with jewels

And the most excellent pleasures of devas and humans

For kalpas as numerous as the atoms in a realm, {47}

56. 119Someone who has faith just once

On hearing this king of dedications

And aspires to attain perfect enlightenment

Will have a higher, superior merit. {48} [F.361.b]

56. 120Whoever recites this prayer for good conduct

Will be free from all lower existences,²²²⁹

Will be free from bad companions,

And will quickly see Amitabha. {49}

56. 121They will have in this life the good fortune

Of obtaining success, a happy life,

And will soon become

The same as Samanta bhadra. {50}

56. 122If someone through the power of ignorance

Has the bad karma of the five actions with immediate results,

They will be purified of it, without any remainder

Through reciting this prayer for good conduct. {51}

56. 123They will have the wisdom, form,
Features, family, and color,
Be invincible to hosts of maras and tirthikas,
And be offered to by the entire three realms. {52}

56. 124They will soon go to the Bodhi tree, the lord of trees,
And having reached there be seated for the benefit of beings,
Become enlightened in buddhahood, turn the wheel of the Dharma,
And overpower Mara and his entire army. {53}

56. 125The Buda knows the result that ripens
For the one who possesses, recites,
Or teaches this prayer for good conduct.
Do not doubt the supreme enlightenment! {57}

56. 126Just as the hero Manjushri knows,
In that way so does Samanta bhadra.2230 2231
In practicing in the same way as they do,
I am dedicating all this merit. {55}

56. 127With the prayer that is praised as supreme
By all the jinas in the three times,
I am dedicating all this merit
For the supreme good conduct. {56}

56. 128When the time has come for me to die,
May I dispel all obscurations,
See Amitabha before me,
And go to the Sukhavati realm. {57}

56. 129When I have gone there, may these prayers [F.362.a]
All become completely manifest.

May I fulfill them all without exception

And benefit beings for as long as there are worlds. {58}

56. 130 May I be born from a beautiful, perfect lotus

In that pleasant, beautiful circle of the jinas,

And there obtain my prophecy

Directly from the Jina Amitabha. {59}

56. 131 Having obtained there the prophecy,

May I through the power of mind

Bring many benefits to beings in the ten directions

Through many billions of emanations. {60}

56. 132 May what little merit I have accumulated

Through reciting the good conduct prayer

Cause the virtuous prayers of beings

All to be fulfilled in an instant. {61}

56. 133 Through the sublime, endless merit attained

By my dedicating the good conduct,

May the beings drowning in a river of suffering

Depart to the supreme residence of Amitabha. {62}

56. 134 The compilation of Sudhana's conduct of honoring kalyanamitras from the great

Dharma teaching entitled 'Stem Array' from within the 'Bodhisattva pitaka,' 'The

Mahavaipulya sutra Entitled 'A Multitude of Buddhas,' is concluded.

56. 135 This concludes the episodes of Sudhana's conduct of honoring kalyanamitras from the great Dharma teaching, 'The Stem Array.'

c. Colophon

c. 1 This was translated and revised by the Indian upadhyayas Jinamitra and

Surendrabodhi and by the chief editor Lotsawa Bande Yeshe De and

others.²²³²

.Tibetan Editor's Colophon.

Tashi Wangchuk

c. 2 A Multitude of Budas is the marvelous essence of the final, ultimate, definitive wheel from among the three wheels of the Sugata's teaching. It has many other titles, such as The Mahavaipulya Basket, The Earring, The Lotus Adornment, and so on.

c. 3 It has seven sections: A Multitude of Tathagatas, The Vajra Banner Dedication, The Teaching of the Ten Bhumis, The Teaching of Completely Good Conduct, [F.362.b] The Teaching of the Birth and Appearance of the Tathagatas, The Transcendence of the World, and Stem Array. These are subdivided into forty-five chapters.^{2233 2234}

^{2235 2236}

^{2237 2238}

^{2239 2240}

c. 4 According to Buton Rinpoche and others, it contains thirty-nine thousand and thirty verses, a hundred and thirty fascicles, and an additional thirty verses. In the Tshalpa Kangyur edition there are a hundred and fifteen fascicles, the Denkarma edition has a hundred and twenty-seven fascicles, and present-day editions have various numbers of fascicles.^{2241 2242}

c. 5 This sutra was first received from Arya Nagarjuna by Pandita Buddhabhadra and Pandita Shikshananda (652-710), and they both translated it into Chinese. It is taught that Surendrabodhi and Vairocana rakshita became principal editors for a Chinese translation.

c. 6 As for the lineage of the text, there is the lineage from China: The perfect Buda, Arya Manjushri, Lord Nagarjuna, the two panditas mentioned above,

and Heshang Tushun. Then the lineage continued through others until Upa Sangye Bum received it from Heshang Gying-ju. Then that lineage was passed on through Lotsawa Chokden and has continued up to the present time.

c. 7 The lineage from India is as follows:

It was passed from Nagarjuna to Aryadeva, and then Manjushrikirti, and so on, until Bari Lotsawa received it from Vajrasana. It is taught that the lineage then continued through Chim Tsondu Senge, the great Sakya Lord, and so on.²²⁴³

c. 8 However, I have not seen any other text or history of a translation made by any other lotsawa or pandita other than those listed in the colophon to this translation into Tibetan.

c. 9 The king of Jangsa Tham had a complete Kangyur made that was based on the Tshalpa Kangyur. At the present time this is known as the Lithang Tshalpa Kangyur (1609-14). I considered this to be a reliable source and so have made it the basis for this edition. However, it has many omissions, accretions, and misspellings, and therefore I have at this time corrected it by seeking out many older editions.²²⁴⁴

c. 10 There are variant Indian texts and conflicting translations, and I have not been able to ascertain from them a definitive single meaning or correct words. Nevertheless, this text is nothing but a valid edition.

c. 11 There are varying translations of terms that have been left unrevised, as there is no contradiction in meaning. For example, it has rgyan instead of bkod pa; ?byam klas instead of rab ?byams; so so yang dag par rig pa instead of tha dad pa yang dag par shes pa; thugs for dgongs pa; [F.363.a] nyin mtshan dang zla ba yar kham mar kham dang instead of nyin mtshan dang yud du yan man

dang; and tha snyad instead of rnam par dpyod pa.2245 2246

2247 2248

2249 2250

c. 12 Sanskrit words have many cases and tenses, so that although the Tibetan lotsawas and panditas, who had the eyes of the Dharma, translated their meaning, their tenses, cases, and so on are difficult to discern. Those are the majority of the examples of uncertainty, and there are also a few other kinds, but they are nevertheless in accord with Tibetan grammar.

c. 13 In most texts there are many archaic words, so that the meaning of the translation is not clear, but there is a consistency when those words are all in archaic Tibetan. However, there appears to have occurred in later times a strong adulteration of the text so that there is a mixture of archaic and modern forms. There are also unreliable placements of the shad mark that differentiates clauses, but all these have been left as they are because these faults are few and minor. Therefore, this revision has been diligently edited without becoming analogous to knocking down the ancient megaliths of the southern regions.

c. 14 May this remain for the entire kalpa within the circle of the Cakravala Mountains, as bright as the sun and moon, as the glory of the merit of nonsectarian beings and the precious teaching of the Buda.

c. 15 This was printed in the water tiger year called dge byed (1722), in the presence of Tenpa Tsering (1678-1738), the divine Dharma king who rules in accordance with the Dharma, who has the vast, superior wealth of the ten good actions, and who is a Bodhisattva as a ruler of humans and the source of happiness in the four regions of greater Tibet.2251

c. 16 This was written by the attendant Gelong Tashi Wangchuk, who in the

process of revision was commanded to become its supervisor.

c. 17 Ye Dharma hetu prabhava hetun teshan tathagato hy avadat. Teshan ca yo nirodha evam vadi maha shramanah.

(The Tathagata has taught those causes that are the causes for the arising of phenomena, and the great Shramana, in that way, taught that which is their cessation.)

n. NOTES

See colophon, c. 3.

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

This depiction of Shakyamuni as a Vairocana emanation has its precedent in a sutra that was never translated into Tibetan but exists in Chinese translation: the Brahma jala sutra. This sutra introduces the Buda Vairocana as the primordial Buda who is the source of ten billion Shakyamunis who exist simultaneously in ten billion different worlds. This sutra should not be confused with the Brahma jala sutra that exists both in the Pali canon and in the Tibetan Kangyur (Toh 352).

See Peter Alan Roberts, trans., The Ten Bhumis

(<https://read.84000.co/translation/toh44-31.html>), Toh 44-31.

There is evidence for Mahayana sutras originating in northern India. In his Genealogies of Mahayana Buddhism, Joseph Walser argues that the 'core portion' of The Perfection of Wisdom in Eight Thousand Lines (Toh 12, Ashta-sahasrika prajna paramita) 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 Sarvastivadin monk residing at Buddhadeva's Guhavihara outside of Mat.' See Walser (2018), 242.

Osto notes that Etienne Lamotte, Edward Conze, and Nalinaksha Dutt all regard the Mahasamghika as the source of the Mahayana tradition. See Osto (2008), 157, n. 5. Paul Williams argues that at least some Mahayana sutras emerged from the Mahasamghika: "There can be no doubt that at least some early Mahayana sutras originated in Mahasamghika circles. In the lokottaravada supramundane teachings we are getting very close to a teaching well-known in Mahayana that the Buddha's death was also a meritorious 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 Mahayana: What Are We Looking For?" that it is impossible to draw a clear connection between the Mahayana and a single sect, maintaining instead that the Mahayana was a loose set of related movements that cut across Buddhist India. For a fine summary of scholarship concerning the origins of the Mahayana, see Osto (2008), 105-16.

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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 Mahayana: What Are We Looking For?" that it is impossible to draw a clear connection between the Mahayana and a single sect, maintaining instead that the Mahayana was a loose set of related movements that cut across Buddhist India. For a fine summary of scholarship concerning the origins of the Mahayana, see Osto (2008), 105-16.

Toh 127. See translation in Peter Alan Roberts, trans., *The King of Samadhis sutra* (<https://read.84000.co/translation/toh127.html>), 84000: Translating the

Words of the Buda, 2018.

Osto (2008), 108-9.

Bodhi sattva gocara upaya vishaya vikurvana nirdesha, Toh 146. See English translation in Jamspal 2010.

See Satyaka sutra, folios 98.b-130.a.

See Satyaka sutra, folios 132.b-133.a.

Saddharma pundarika nama Mahayana sutra, 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 Buda, 2018.

This is found in chapter 4 of the Satyaka sutra, titled "The Teaching as a

Single Yana" (theg pa gcig tu bstan pa'i le'u). See Satyaka sutra, folios 94.b-98.b.

Osto (2008), 5.

"phags pa bzang po spyod pa'i smon lam gyi rgyal po (Arya bhadracharya pranidhana raja, Toh 1095).

Osto (2008), 6, 113.

Termed the Navadharma ("Nine Dharmas") or Navagrantha ("Nine Texts"),

these works are (1) Prajnaparamita, (2) Ganda vyuha, (3) Dashabhumi

(<https://read.84000.co/translation/toh44-31.html>), (4) Samadhiraja

(<https://read.84000.co/translation/toh127.html>), (5) Lankavatara, (6) Saddharma -n. 7

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pundarika (<https://read.84000.co/translation/toh113.html>), (7) Lalitavistara (<https://read.84000.co/translation/toh95.html>), (8) Suvāna prabhasa (<https://read.84000.co/translation/toh555.html>), and (9) Tathagataguhyā. See Lewis (1993), 327, n. 15.

Osto (2008), 4.

Osto (2008), 129.

Osto (2008), 4.

Otake (2007), 93-94.

The Stok Palace (vol. 34, folio 310.a), Lhasa (vol. 46, folio 341.b), Chone (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 Ganda vyūha from within the Bodhisattva pitaka called the vast Buddhavatamsaka sūtra,' which suggests that the Buddhavatamsaka is a type of text known as a Bodhisattva - pitaka. 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 Bodhisattva pitaka and Ganda - vyūha from the Mahāvaiṣṭya sūtra called the Buddhavatamska,' 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 Bodhisattva -

pitaka and Ganda vyuha are titles for one and the same work. By contrast, the Dege (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 Mahavaipulya sutra called the Buddhavatamsaka, from within the Bodhisattva pitaka, the great Dharma discourse called the Ganda vyuha,' meaning that the Ganda vyuha is from the Bodhisattva pitaka, a collection of Bodhisattva teachings, and has been included in the Buddhavatamsaka. In other words, the Ganda vyuha is contained in the Bodhisattva pitaka that is contained in the Buddhavatamsaka -a statement that would not seem to make much sense.

Osto (2008), 4.

Osto (2008), 130.

Osto (2008), 11.n. 18

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Osto (2008), 5.

Osto (2008).

Van Norden (2019).

Fontein (1967), 117. Fontein (2012), 1. See also Revianur (2018), 577.

Fontein (1967), 118.

Fontein (1967), 120-21.

si tu chos kyi ?byung gnas, folio 205.a.

D. E. Osto, ?The Supreme Array Scripture

(<http://www.douglasosto.com/the-supreme-array-scripture>),? accessed

July 6, 2021.

Toh 352 in the Kangyur.

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.

sems kyi rgyal pos dris nas grangs la ?jug pa bstan pa, folios 348.b-393.b.

According to the Sanskrit. There is no division into chapters in the Tibetan,

see Introduction i. 65. In Shikshananda?s eighty-fascicle Chinese translation

(hereafter, ?the Chinese?), this is presented as the thirty-ninth sutra in

twenty-one fascicles, from 60 to 80. Each fascicle bears the title ???? (ru fa

jie pin), number 39, and a serial number ranging from 1 to 21; for example,

fascicle 60 is entitled ????????? (ru fa jie pin di san shi jiu zhi yi), the

first segment of the thirty-ninth sutra, Entry into the Realm of the Dharma.

According to the Sanskrit and such Kangyurs as the Dege, which have shes

pa dam pa?i ye shes. Lithang and Chone Kangyurs have shes rab dam pa?i ye shes.

Yongle and Kangxi have ye shes rab dam pa?i ye shes.

According to the Sanskrit. The Tibetan has brtan pa dam pa?i ye shes.

According to the Sanskrit and the Chinese. The Tibetan blo gros chen po?i gzi

brjid appears to translate from mahamatitejas.

This is followed in the Sanskrit by Samanta prabha tejas, 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 ????? (pu ji

xiang wei li).n. 26

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Construction from the Tibetan. Not present in the Sanskrit or the Chinese.

According to the Sanskrit, the Chinese, and most Kangyurs, which have shin tu rnam par lta ba'i myig. Yongle, Lithang, Kangxi, and Chone 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.

In the Sanskrit and the Chinese this is followed by 'the Bodhisattva

Samanta netra,' which is not present in the Tibetan.

The Sanskrit has 'Bodhisattva mahasattva.' The Chinese ends all names with 'Bodhisattva.'

The Sanskrit has 'Bodhisattva mahasattva.'

The Sanskrit has ?Bodhisattva mahasattva.?

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.

The Sanskrit has ?Bodhisattva mahasattva.?

Occurs last in the list of -ketu names in Sanskrit.

The Sanskrit has ?Bodhisattva mahasattva.?

According to the Sanskrit and the Chinese. The Tibetan omits dhatu.

The Sanskrit has ?Bodhisattva mahasattva.?

The Sanskrit has ?Bodhisattva mahasattva.?

The Sanskrit has ?Bodhisattva mahasattva.?

The Sanskrit has ?Bodhisattva mahasattva.?

The Sanskrit has ?Bodhisattva mahasattva.?

According to the Sanskrit. The Tibetan ye shes ri bo?i blo appears to be
translated from jnana parvata buddhi. The Chinese reads ???? (xu mi guang
jue).

In the Sanskrit the order of Vimala buddhi and Asanga buddhi are reversed.n. 42

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The Chinese translation uses the term ?? (cheng jiu), which means
?accomplished.? Sanskrit: abhiniryata.

The Sanskrit Samantabhadra bodhi sattva carya pranidhana could also be
interpreted, as is similarly found in Osto, as ?the prayer for the Bodhisattva
conduct of Samanta bhadra,? though this would more regularly be written as
bodhi sattva Samantabhadra carya pranidhana.

According to the Sanskrit. The translation of the word vijnaptishu, 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 ????? (zhi chu wu xian, ?who had been to
countless places?).

According to the Sanskrit and the Chinese. The Tibetan appears to have
inadvertently omitted ?of the Budas.?

According to the Sanskrit guna. The word yon tan (the translation of guna) is
absent in the Tibetan, and absent in the Chinese as well.

According to the Sanskrit anigrihita. 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 无所 (wu suo yi zhi, ?nondwelling?) because they are in accordance with the aspirations of beings.

According to the Sanskrit and the Chinese. The Tibetan inadvertently omits ?wisdom.?

According to the Sanskrit. The Tibetan appears to have translated tshogs from a manuscript in which gagana (?space?) was corrupted to gana (?crowd, ?class, ?group?) so that it meant ?the range of activity of the crowd of Tathagatas.? The Chinese omits the description ?that is as extensive as space.?

According to the Tibetan sgo (?gateway?). The Chinese translation has ? (men, ?door?) as well. The available Sanskrit appears to have sukha (?bliss?) in error for mukha (?door?).

According to las in the Stok Palace, Kangxi, Lithang, Yongle, and Chone Kangyurs. The others have la.n. 60

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According to the Sanskrit vihara and the Chinese. The Tibetan appears to have inadvertently omitted it.

According to the Sanskrit kaya and the Chinese. The Tibetan appears to have inadvertently omitted it.

According to kyis in Dege and most Kangyurs. Lithang and Chone have kyi.

According to the Sanskrit. The Tibetan appears to have kyi in error for kyis in all versions. The Chinese has ?? (sui shun, ?according to?).

According to the Sanskrit. The Tibetan has rgyan (?adornment?).

According to the Sanskrit and the Chinese. The Tibetan has rgyan (?adornment?). The Chinese translates this as ?how he had practiced.?

The Tibetan has interpreted the compound as bsgrub pa dang / rnam par ?phrul pa, meaning ?attainments and miraculous manifestations.?

According to the Sanskrit dakshina, and yon in Stok Palace, Yongle, Narthang, and Lhasa. Other Kangyurs have yon tan (?qualities?). The Chinese translates as ????? (bu shi gong de, ?the merit of generosity?).

According to the instrumental particle in most Kangyurs, including Stok Palace, but absent in Lithang and Chone.

These three qualities (i.e., extensive as space, beyond example, and having adornments) appear only in the Tibetan. The Sanskrit and the Chinese have maha karunasharira and ????? (da bei wei shen), both of which mean ?the body of great compassion,? which is absent in Tibetan.

According to the Sanskrit. The Tibetan has a genitive particle that connects this description with the following one.

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.?

According to the Sanskrit. The Tibetan has a genitive particle that connects this description with the following one.

According to the Sanskrit raja and rgyal po in Stok Palace, Narthang, and Lhasa. Other Kangyurs have rgyal ba.

According to the Sanskrit divyatmabhava interpreted in Tibetan as 'bodies of divine materials.' The Chinese interprets it as ??? (tian shen yun, 'cloudsn. 70

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of divine bodies?).

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 ?? (hua shu, 'flowering trees? or 'flowers and trees?).

According to the Tibetan. 'Trees? is absent in the available Sanskrit. The Chinese has ??? (yi shu yun, 'clouds of clothes and trees?).

According to the Sanskrit. The Tibetan translates patala, here meaning 'a

mass or assemblage,? as na bun (?mist?). The Sanskrit sharira 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 ???? (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 ????? (yi qie ru zhong sheng xing, ?in forms of all sentient beings?). Cleary has ?form of all beings? while Osto has ?body of the entire world.?

According to the Sanskrit jala and the Chinese ? (wang). The Tibetan appears to have translated from raja (?king?). The word ?powder? is absent in the Chinese.

According to the Sanskrit bimba. The Tibetan translates as ?bru, which could be taken to mean ?grain.? Not present in the Chinese.

According to the Sanskrit adhitishtha. 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.

In the Sanskrit this is followed by ?manifested the circles of followers in all Buda realms,? which is absent in the Tibetan and the Chinese.

According to the Sanskrit and Tibetan later in the sutra. At this point the Sanskrit omits tejo, while the Tibetan omits rgyal po (raja).

According to the Sanskrit. Tibetan has bdug spos (?incense?) instead of rgyal mtshan (?banners?). The sentence then repeats, so this is apparently an error.

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. 85

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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.?

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).

According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of ?clothing.?

According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of ?clothing.?

According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of ?clothing.?

The Sanskrit has the adjective pandu (?white?).

According to the Mahavyutpatti, the Sanskrit shila 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 shila as ?? (bai yu, ?white

jade?).

Lithang and Chone have sprin (?clouds?) in error for spyan (?eyes?).

Sanskrit: sarva ratna Dharma dhatvabhimukha dvara shikhara maha mani ratna kutagaran, ?kutagaras 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.

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 ? (xiang, ?incenses?) without mentioning clothing.

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 sarva sattva - prasthanana, according to Cleary, means that the sounds are ?of the abodes of all beings.? According to Osto it means the sounds ?of all beings.? Prasthanana can mean ?to set out for? or ?origin.? The Chinese describes the head adornmentn. 95

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as ?????????????? (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?).

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.

The Tibetan uses sgra bsgrags pa throughout this passage, but the Sanskrit has
mostly pramuncan (?emits?) and also has nigarjan (?roars?) twice.

According to the Tibetan skad and the Chinese ?? (yu yan). The Sanskrit has
?mantras.?

The Sanskrit has nigarjan (?roars?).

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.?

According to the Tibetan. The Sanskrit has ?gifts of clothing.? The Chinese
mentions only recipients of generosity.

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.?

According to the Sanskrit vyuha. The Tibetan translates as rgyan, and the
Chinese as ?? (zhuang yan, ?adornments,? ?jewelry?).

According to the Sanskrit anayuha and the Chinese ???? (zhong wu suo lai).
The Tibetan has the obscure len pa med pa.

This and the previous quality are combined in the Sanskrit and the Chinese.

According to the Sanskrit and the Chinese. The word ?wisdom? is

inadvertently missing from the Tibetan.

According to the Sanskrit and the Chinese. Missing from the Tibetan.

According to the BHS vrishabhita.

According to the Sanskrit carita vikurvita, which is translated into Chinese as

?? (miao xing). The Tibetan has sbyong ba?i rnam par ?phrul pa.n. 106

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According to the Tibetan mngon du ?dor ba. The Sanskrit parakrama means

?exertion,? ?strength,? and so on. The Chinese translates according to the

Sanskrit as ?? (yong jian).

According to the BHS vijnapti, translated in Chinese as ?? (shi xian). Tibetan

translates as dmyigs pa (archaic spelling of dmigs pa).

From the Tibetan grub pa. The Sanskrit nirvrita could mean happiness, peace,

extinction, or the state of nirvana.

The order of the first and second qualities in this list is reversed in the

Sanskrit.

According to the Sanskrit and the Chinese. ?Dream-like? appears to have been inadvertently omitted from the Tibetan.

Both epithets (i.e. agrayuga bhadrayuga; mchog gi zung, bzang po'i zung) refer to Shariputra and Maudgalyayana. Not mentioned in the Chinese.

According to the Sanskrit. The Tibetan omits ?wisdom.? The Chinese has ?eyes of wisdom.?

According to the Sanskrit vrikashrigala and the Chinese ?? (chai lang). The Tibetan translates as ?wolves and foxes.?

According to the Tibetan. The Sanskrit has sodyana mandalam (?a circle of gardens?). The Chinese is similar to the Sanskrit.

According to the Sanskrit and the Chinese. The Tibetan has ?They had perfected the nature and branches of omniscient wisdom.?

According to the Sanskrit. The Tibetan translates vidya (?the science of medicine?) as vidyamantra, and grahana (?the acquisition of that knowledge?) as ?the collecting of herbs.?

According to the BHS avatirna. Tibetan translates literally as zhugs pa (?enter?).

According to the BHS niryata. Tibetan translates literally according to the alternative meaning of ?emerge? as byung ba.

According to the Tibetan mthong and the Chinese ? (jian). The Sanskrit has prajananti (?know?).

According to the Tibetan. The Sanskrit has gotra (?classes,? ?types,? or ?families?). The Chinese has ?skilled in identification of all hidden.

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treasures.?

According to the Sanskrit shilpasushikshita. The Tibetan has (in Yongle, Kangxi, and Chone) don rtags (?signs or proof of meaning?). Other Kangyurs such as Dege and Stok Palace have dan in error for don.

According to the syntax of the Sanskrit. The Tibetan syntax is obscure.

According to the Tibetan. The Sanskrit akalperyapatha means ?improper conduct? or ?improper ascetic practices.?

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

According to the Tibetan lus, presumably translated from kaya. The present available Sanskrit has karya (?activities?), but kaya when this is repeated.

According to the Sanskrit, Chinese, and Yongle, Narthang, and Lhasa versions of the Tibetan. Dege, Stok Palace, and other Kangyurs have sems can (?being?) in error for sems (?mind?).

The Tibetan translates inconsistently as shes (?know?).

According to the BHS meaning of varna, the Pali vanna, and the Chinese ? (xiang). The Tibetan translates according to the most common meaning of the Sanskrit varna as an archaic term for color: kha dog mdog.

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.

According to the Sanskrit compound cittagocara. The Tibetan interprets it as ?mind and range.? The Chinese translates it as ?? (xin jing jie) rather than the usual term ??? (xin jing jie), omitting ? (xin), the word for ?mind,? probably to keep the same number of words in each line of the verses.

According to the Sanskrit aparajitah and the Yongle pham myed and Narthang pham med. Other Kangyurs have the incorrect pham byed.

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. 135

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According to the BHS anirvrita. The Tibetan translates as grub pa med pa (?without production?). The Chinese has translated the second part of this verse as ?????, ????? (zhi wu bian hua fa, er xian bian hua shi, ?they know the unchanging instructions on Dharma, but manifest changing events?).

According to the Tibetan. The Sanskrit can be translated as ?the Buda does not have a region.?

According to the Tibetan, presumably from deshanugah. The Sanskrit can be translated as ?the Buda does not go into a direction (dishanugah).? The Chinese translation of this verse has considerable wordplay, using the common translation of the Sanskrit dishanugah as ?? (wu liang), which has the connotation of being inconceivable, without any quantifiable, measurable, or ascertainable feature, including direction and realm, contrary to its antonym ?? (you liang). The verse in Chinese can be understood as ?the state of enlightenment is neither ?? nor ??; the great Muni has gone beyond both.?

Literally, ?does not go beyond.? According to the Sanskrit, the Stok Palace, and the Dege las. Yongle, Lithang, Kangxi, and Chone have pas. The Chinese does not have the negative.

According to the Sanskrit. The Tibetan has plural.

According to the Sanskrit instrumental and Yongle, Narthang, and Lhasa yis.

Other Kangyurs have the genitive yi. ?Looking through? is implied.

There is a play on words in the Sanskrit, as varna 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 'yuan, 'aspirations').

This verse is translated according to the Tibetan. The Chinese is similar to the Tibetan.

According to the Sanskrit second-person plural. The Tibetan is ambiguous. The Chinese has 'the various activities of the Bodhisattvas' as the subject.

According to the Sanskrit, Stok Palace, and Narthang bu'i.

According to the Sanskrit shodhana, Chinese 'qing jing), and the Stok Palace sbyong. Other Kangyurs apparently have has spyod in error for sbyong.n. 147

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According to the Sanskrit pramocana. The Tibetan has 'grel ba in error for 'grol ba.

According to the Tibetan. The Sanskrit viniyante means 'guided' or 'trained.'

According to the Tibetan. The Sanskrit reads sambuddha. The Chinese is the same as the Sanskrit.

According to the Sanskrit suvicitra. Tibetan has bris (?written,? ?drawn?) in error for bres.

The second half of the verse is in accordance with the Tibetan.

According to the Sanskrit maha. Stok Palace, Narthang, and Lhasa have chen, which matches the Sanskrit and the Chinese ? (da, ?great?). Dege and others have can; Yongle has cen.

According to the Sanskrit. Presumably for lack of room in the Tibetan verse, ?of buddhahood? is omitted. The Chinese has ??? (wu shang jue, ?supreme, unsurpassable enlightenment?).

According to the Tibetan, which has two synonymous adjectives, while the Sanskrit and the Chinese have one adjective.

According to the Sanskrit and the Chinese. The Tibetan has rtag par apparently in error for brtags par (?examine? as in Stok Palace).

According to the Sanskrit. The Tibetan reads de la sems skye med par bsam, which appears to mean ?He thinks that the mind is birthless.? The Chinese translation appears to evolve around the word ? (si), which functions both as a noun and a verb, meaning ?thoughts,? ?to think,? ?that which/who thinks,? and so on: ?????, ?????; ?????, ????? (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]?).

According to the Sanskrit and the Chinese. The Tibetan has either misread baddha (?bound?) as Buda or was translating from a manuscript containing that error. The result in Tibetan is ?Although the Budas continuously appear, the world remains fruitless.? The Chinese has ?????,????

? (fan fu ying chang liu zhuan, yu shi chang liu zhuan, ?Ordinary beings suffer

from illusions and confusions, continuously wandering in the world?).n. 158

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According to the Sanskrit. The Tibetan omits jnana vikranta (ye shes kyis rnam par gnon pa), which was present in the earlier version of the name. Earlier in the Dege we find non pa rather than gnon pa.

Literally ?hundreds of ten millions.?

According to the Sanskrit punyatirtha (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 ????? (pu sheng san shi fu, ?He is the universal source of merits of the three times?).

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.

Literally jinaurasah (?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 ?? (fo zi, ?sons of the Buda?).

According to the Sanskrit. The Tibetan appears to have translated from a

corrupted manuscript in which akshaya was replaced by jnana. 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.

The Sanskrit has just the one verb uditā, which is doubled in the Tibetan to shar shing ?byung (?arisen and appeared?). This reads as byung in Yongle, Lithang, Kangxi, Narthang, and Chone, which appears more correct for a past passive participle. The Stok Palace version has byang, which is an error for byung.

According to the Sanskrit voshodhanah and the Tibetan sbyong in Stok Palace, Yongle, Kangxi, Narthang, Chone, and Lhasa. Dege has spyod. The Chinese interprets it this as ????? (cheng jiu zhi hui shen, ?has attained wisdom body?).

According to the Tibetan ?od snang gsal ba of Stok Palace, Narthang, and Lhasa. Other Kangyurs have ?di snang gsal ba. The Sanskrit is candrabhasvara (?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 Budas and increase their power of wisdom.?

According to the Tibetan, which gives the same name as earlier. The Sanskrit gives an alternate version of his name,n. 169

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Dharmadhatutalabhedajnanabhijnaraja, which is the version translated into Chinese.

According to the Sanskrit shruti and the Narthang and Lhasa thos. Other Kangyurs, including Stok Palace and Dege, 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 Budas? versus ?born in higher realms but temporarily unable to hear the names of the Budas.?

According to the Sanskrit and the Chinese. The Tibetan appears to have unintended omissions resulting in ?the teaching of the succession of Budas in the atoms of all the Buda realms...?

According to the Sanskrit and the Chinese. The Tibetan appears to have misinterpreted ?facing the bodhimandas? as meaning ?the location of manifesting the essence, enlightenment.? The Chinese translates as ???? (fo zuo dao chang, ?the bodhimandas where the Budas reside?).

According to the Sanskrit arambanataleshu, which the Tibetan translates as ?grounds focused on.?

According to the Sanskrit sama and the Chinese. The Tibetan has ?in the atoms of all realms.?

According to the Sanskrit jina and the Stok Palace, Yongle, Lithang, Kangxi, Narthang, Chone, and Lhasa rgyal. Dege has rgal.

According to the Sanskrit tatra and the Stok Palace de na. Narthang and Lhasa have ni. Dege and other Kangyurs have nas (?from?).

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, ????? (jie zhu pu xian xing), which can be understood as ?all maintain excellent conduct? or ?all maintain the conduct of Samanta bhadra.?

The Tibetan translates Sagara here as the gang chen mtsho (?ocean that is big?) as opposed to rgya mtsho elsewhere. Lithang, Chone, and Lhasa appear to have ?corrected? it to gangs chen mtsho (?ocean of great snow?). The Chinese has ? (hai, ?ocean?).

According to the Tibetan and the Chinese.n. 179

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According to the Tibetan. The Sanskrit has sugati (?a happy state?) in the accusative. The Chinese translation has ?? (shen yun, ?cloud bodies?) as the subject of the first line, a term that denotes the numberless bodies of Budas. The Chinese omits ?the sugatas.?

According to the Sanskrit bhuyasya matraya and the Stok Palace and Dege brnan. Yongle, Lithang, Kangxi, and Chone have bstan. Not present in the

Chinese.

According to the Sanskrit sama and the Chinese. The Tibetan khongs su chud pa could mean 'comprised within'.

According to the Tibetan and the Chinese. Here the Tibetan is presumably translated from a manuscript that read namavarna ('name and color') instead of the present Sanskrit editions that have nanabala ('various powers'). The Chinese has 'name' and 'color' as two features.

According to the Sanskrit pratishthana, the Chinese ?? (zhu chu), and the Stok Palace, Narthang, and Lhasa gzhi. Other Kangyur have zhing ('realms').

According to the Sanskrit vyanjana. The Tibetan translates as yi ge ('letters').

According to the Sanskrit, the Chinese, and the instrumental kyis in the Stok Palace, Yongle, Kangxi, Narthang, Urga, and Lhasa Kangyurs. Dege has kyi.

Also, the following part of the sentence is missing in all Kangyurs. The

Chinese has 'the great assemblies of Bodhisattvas saw...'

According to the Sanskrit and the Chinese. There has been an accidental omission of most of this and the following sentence in Tibetan.

According to the Sanskrit and the Chinese. 'Directions' is not present in Tibetan.

According to the Sanskrit kaya. The Tibetan is inconsistent, as in conjunction with 'beings' it translates kaya as lus ('body'). The Chinese translates literally as 'body' (, shen): 'bodies of all realms,' 'bodies of all beings,' omitting the word 'directions.'

According to the Sanskrit samjnagata. The Tibetan translates as mying ('name').

There is the inadvertent scribal omission of a few words here so that this and the following direction in the list have been combined.

At this point some words appear to be missing from the Tibetan.n. 189

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According to the Sanskrit kaya. The Tibetan is inconsistent, as in conjunction with 'beings' it translates kaya as lus ('body').

According to the Sanskrit shravana, the Chinese, and the Stok Palace mnyan pa.

Dege, etc. have the corruption of mnyan pa to mnyam pa ('equal?'). The

Chinese has 'seeing and hearing.'

According to the Sanskrit and the Chinese. The Tibetan translates as 'the atoms in ten incalculable Buda realms.'

According to the Tibetan and the Chinese. The Sanskrit has avarana ('obscurator?') instead of alambana.

According to the Sanskrit asambheda and the Chinese. The negative is not present in the Tibetan.

According to the Sanskrit sarva Dharma pada pratishthanadhishtanadhishtita and the Chinese. Missing from the Tibetan.

According to the Sanskrit vivarana. The Tibetan translates obscurely as
?conduct through color.? The Chinese has ?????????? (guan yi qie
shi jian zhu se siang cha bie), which can mean literally ?perceiving different
forms (? se, ?color?) and appearances (? xiang, ?appearance?) of all lords in
all worlds.?

According to the Sanskrit pratipatti. The Tibetan translates adverbially as nan
tan gyis. The Chinese has ?????????? (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 Budas?).

From the Sanskrit vamsha, which was translated into Tibetan as rigs and into
Chinese as ?? (zhong xing).

According to the Sanskrit.

According to the Sanskrit avarta, which was translated into Tibetan as klong,
apparently in terms of its meaning ?waves.? Not present in the Chinese.

According to the Sanskrit kshanasambheda. Translated in the Chinese as ??
(pu zhi, ?know fully?). The Tibetan tha myi dad pa appears to have been a
translation from kshanasambheda.

According to the Tibetan rang bzhin dam pa. The Sanskrit has shariragarbha, ?the
essence of the body of...? The corresponding Chinese is ??? (fa jie shen,
?body of the Dharma realm?).n. 202

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According to the Sanskrit asangavabhasa 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.

According to the Sanskrit 'anacchedya. Translated into Tibetan as mi 'phrogs pa and into Chinese as ??? (bu duan jue).

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 ????' (shi fang pu xian shen, 'appearance and presence of the body in the ten directions?').

According to the Sanskrit vinaya. The Tibetan appears to have translated this from a manuscript that had vishaya ('range,' 'scope?') in error for vinaya.

Omitted in the Chinese.

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 Tathagatas. 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 ???????? (nian nian zhong fo ri chang chu xian, 'the sun of the Buda(s) appears constantly in all instances of mind?').

According to the Tibetan. The Sanskrit has samtapa (?burning?). The Chinese appears to interpret this differently as ?????????? (yi ri zhong xi zhi san shi suo you fa, ?knowing all dharmas of the three times in one day?).

According to the Sanskrit and the Chinese. The Tibetan has omitted ?that emits the complete illumination.? The Chinese simply has ?? (yan shuo, ?that teaches? or ?that illuminates?).

According to the Sanskrit atikrama. The Tibetan translates as ?dzin pa (?holding?). The Chinese has ??????? (jian yi qie fo zi zai li, ?the miraculous power the perceive all Budas?).

According to the Sanskrit garbha. The Tibetan and the Chinese omit ?of the essence.?

According to the Sanskrit sharira and the Chinese. The Tibetan translates as rang bzhin (?nature?). The Chinese omits ?that has the memory.?n. 215

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According to the Sanskrit sarva and the Chinese ?? (yi qie). Omitted in the Tibetan.

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.

According to the Sanskrit nanaratna and the Chinese. ?Jewels? has been omitted in the Tibetan.

According to the Sanskrit abhimukha. The Tibetan translates as mngon du gyur, which could also mean ?manifested.? The Chinese has ???????? (yiqie zhi zhi chang zai qian, ?the omniscient wisdom has constantly manifested in front?).

According to the Sanskrit. The Tibetan appears to have translated from a text that read nimnanalaya instead of nirvanalaya and can be translated as ?they were completely absorbed into the nondifferentiation of basis through the pacification of all worlds.?

According to the Sanskrit and the Chinese. The Tibetan combines this quality with the next, probably from a corruption of pa to par.

According to the Sanskrit pratishtha. The Tibetan translates as phyin pa (?gone to?).

According to the Sanskrit. The Tibetan appears to take the second half of this compound and join it with the next compound.

The Sanskrit sagaravati is here translated obscurely into the Tibetan as gang can mtsho. Lithang, Narthang, Chone, and Lhasa have gangs in error for gang.

The Chinese describes the samadhi as ????? (jian gu bu dong, ?enduring and unwavering?).

According to the Tibetan mdzod, presumably translating from a text that had kosha and not kaushalya (?skill?).

According to the Tibetan, which appears to have derived ?destruction? from samvarta instead of samvitti.

According to the Sanskrit. The Tibetan here breaks the compound into the

two qualities of wisdom and power. The Chinese breaks it into ????

(shan guan zhu fa, ?skilled in investigating all phenomena?) and ????

(hui gen zeng zhang, ?growth of the sprout of wisdom?).n. 225

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Literally ?disk? with ?sun? implied. The Tibetan reads [nyi ma?i] dkyil ?khor.

The Sanskrit reads [surya]mandala.

According to the Sanskrit, the Chinese, and the Lhasa and Narthang division of the compounds.

According to the Sanskrit vyavaharana. The Tibetan omits this and has

?attentive to the absence of features.? The Chinese reads ??? (wu xiang guan zhi, ?insight or wisdom arising from the contemplation of featurelessness?).

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.

Literally ?disk? with ?sun? implied. The Tibetan reads [nyi ma?i] dkyil ?khor.

The Sanskrit reads [surya]mandala.

According to the Tibetan. The Sanskrit reads 'all the Budas.' The Chinese has 'fo fa shen, 'the Dharma body of the Buda?', with no indication of plural or singular.

According to the BHS meaning of adhishtana, 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 sutras. The Chinese reads 'xian, 'appear,' 'manifest'.

According to the Sanskrit. Vimandala 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').

According to the Tibetan and the Chinese. The latter reads 'they traveled in the boat of great wisdom, moving without impediment'. The present Sanskrit has gagana ('space') instead of gamana ('going'), and patra ('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.'

According to the Tibetan kha dog (literally, 'color'), translating from a manuscript that had varna. The Chinese has 'they manifested in forms' (se, n. 237

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

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.

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.’

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.’

From the Sanskrit susukshmodara paramanuraja. The Tibetan has ‘in extremely minute vast atoms.’ Clearly translates from the Chinese as ‘atomic particles subtle and gross.’ The Chinese simply reads ‘in each atom.’

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.

According to the Sanskrit ekarūpa. The Tibetan has de lta bu?i (‘in that way’), presumably translating from a manuscript that had evarūpa in error for ekarūpa. Absent in the Chinese.

According to the genitive kyi in Stok Palace, Narthang, and Lhasa.

According to the Sanskrit vriksha (vrikshana is a BHS plural genitive). The Tibetan has zhing (?realm?) in error for shing (?tree?). Clearly has ?trees and flowers.? The Chinese has ?? (bao shu, ?jewel-trees?).

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.

According to the Tibetan. The Sanskrit kshetradadhastat means ?from under the ground of the realms? instead of zhing rnam rgya mtsho?i (?an ocean of realms?). The Chinese has ?as numerous as atoms of all oceans in the ten directions.?

The Tibetan interprets the compound gandharci pushpa as meaning ?perfumed light rays and flowers.? The Chinese lists burning incense ?? (xiang yan), flowers, and treasures.n. 247

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The plural instrumental indicates that the Bodhisattva Samanta bhadra is not specifically being named here.

According to the Sanskrit bhumi, the Stok Palace shes pa?i sa, and the Narthang

Kangyur's ye shes pa'i sa. It is missing in the Chinese. Dege has ye shes kyis (?by wisdom?), apparently in error for ye shes kyi sa. Yongle, Lithang, Kangxi, and Chone have ye shes pa'i sa bon (?seed of wisdom?).

According to the Sanskrit bhumi, the Stok Palace shes pa'i sa, and the Narthang Kangyur's ye shes pa'i sa. It is missing in the Chinese. Dege has ye shes kyis (?by wisdom?), apparently in error for ye shes kyi sa. Yongle, Lithang, Kangxi, and Chone have ye shes pa'i sa bon (?seed of wisdom?).

According to the Sanskrit bhumi. It is missing in the Chinese. Dege has ye shes kyis (?by wisdom?), apparently in error for ye shes kyi sa as in the Stok Palace.

According to the Sanskrit bhumi. It is missing in the Chinese. Dege has ye shes kyis (?by wisdom?), apparently in error for ye shes kyi sa as in the Stok Palace.

According to the Sanskrit and the Chinese. The Tibetan appears to be translating from a corrupted text and has ?defeats the various kleshas and predispositions through the method of entering the capabilities of all beings.?

According to the Sanskrit. Missing from the Tibetan. The Chinese divides this into two, of which the second, ?? (kai wu, ?become enlightened?), can be understood as ?practices leading to enlightenment.?

According to the Tibetan. The Sanskrit has yamanagareshu (?in the cities of Yamas?). The Chinese has ?palace of the king of Yamas.?

According to the Sanskrit and the Chinese. The Tibetan erroneously repeats yi dwags (?preta?).

According to the Sanskrit.

According to the Sanskrit satya. The Tibetan has bde ba (?bliss?) in error for bden pa.

According to the Sanskrit Dharma. The Tibetan has las in error for chos.

According to the Sanskrit and the Chinese. The Tibetan includes a negative

myed pa.n. 258

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From the Sanskrit pratimandala. The Tibetan and the Chinese translate as

?adornment.?

According to the Sanskrit Sagara 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 Mahavyutpatti, 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, Chone, and Lhasa, where it is incorrectly written gangs chen mtsho (?great snow lake?).

The online Sanskrit (Vaidya) has kutagara.

According to the Tibetan thams cad mkhyen pa?i chos, presumably from a

Sanskrit manuscript that had sarvajnadharma. The Chinese has ????????

? (yi qie zhi zhi wu shang fa cheng), which can mean ?the towns of omniscient

supreme Dharma,? probably a confluence of two Sanskrit terms sarvajnana and sarvajnadharma, or ?the towns of supreme Buddhadharma? or ?the supreme town of omniscient Dharma.? The present Sanskrit has just sarvadharma (?all Dharmas?).

According to the BHS avaropita. The Chinese translation emphasizes ?planted deeply.? The Tibetan has bskyed pa (?generated?).

Ashtapada (?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,? ? (lu), instead of ? (dao) for ?road? or ?path.? The first feature of this road or path is ???? , ???? (zuo you ba bu, ping tan zhuang yan, ?eight steps to his right and left is flat, even, and beautified?).

In the Sanskrit and the Chinese, ?emit from their urna hairs.? ?From their urna hairs? is not present in the Tibetan. The Chinese describes how Budas emit light from their urna hairs when they are about to give teachings.

From the Sanskrit nipatanti. 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.?

The Sanskrit has ?turned back with the miraculous power of Bodhisattvas,? which is not present in the Tibetan or the Chinese.n. 271

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From the Sanskrit prag. The Tibetan translates as Ita smos kyang ci smos. The Chinese reads ? (kuang).

This repetition in Tibetan is not present in the Sanskrit or the Chinese.

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.?

According to the Tibetan and the Chinese. The Sanskrit has mantra.

From the Tibetan brda?. The BHS Sanskrit samjna can also mean ?idea.? The Chinese has ?? (shi xun), ?explanations.?

According to the Sanskrit samanta bhadrayam bodhi sattva caryayam. 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 Samanta bhadra?s conduct.? The Chinese interprets it as ?established in the mind of Bodhisattvas, firmly and unwaveringly.?

According to the Tibetan. ?Activities? is not present in the Sanskrit or the Chinese.

According to the Tibetan and the Chinese, which has ??????? (zhuang yan chuang suo luo shu lin, ?forest of sal trees and majestic banners?). The Sanskrit has vicitra sara dhvaja vyuha, translated by Cleary as ?Array of Various Standards of Strength,? translating sara as ?strength.?

Literally, ?ten million times a hundred thousand million times a hundred

thousand times ten.? In other words, a million million million million.

From the Sanskrit shreshthi. The Tibetan translates as tshong dpon (?merchant leader?). The Chinese translation does not have an adjective here.

From the Sanskrit shreshthidaraka. The Tibetan translates as tshong dpon gyi bu, ?son of a head merchant.? The Chinese translates as ?? (tong zi, ?youth, ?youthful?), translating only daraka and not shreshthin.

From the Sanskrit anku. 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 sapta ratnankurah 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 ??? (qi bao ya, ?sprouts made of seven precious jewels?).n. 280

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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.?

According to the Sanskrit sarva buddhananta. The Tibetan has, apparently in error, ?the succession of the Budas,? which is then repeated as the next item in the list. The Chinese has ?????? (yi qie fo ci di fa), which might be reconstructed as sarva buddhanantara.

According to the Sanskrit vyuha and the irregular Tibetan translation rgyan that is used in the translation of this sutra (the translations of other sutras use bkod pa) in Yongle, Kangxi, Narthang, Lhasa, and Stok Palace. Other Kangyurs have the incorrect rgyud.

According to the Tibetan. The online Sanskrit edition (Vaidya) has nirvana in error for nirmana. The Chinese has ??? (hua dao fa), which could mean ?methods to guide beings.?

According to the Tibetan and the Chinese. The BHS Dharma deshanadhishtanam prati prarabhya could mean ?having concluded his resolve to teach the Dharma to the beings...?

According to Tibetan analysis of the compound Buda guna mahatmyam. This could also be ?the greatness of the qualities.? The Chinese translation omits ?greatness.?

According to the Sanskrit hitaya. 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.

According to the Tibetan, which takes this as a vocative and places it in the first line of verse along with ?wise one.?

According to the Sanskrit sattva and the Chinese. ?All? is not present in the Tibetan.

According to the Sanskrit timira and the Chinese. The Tibetan has the inexplicable gzings pa.

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.'

Vaidya interprets gagane na sajjase as gaganena sajjase.n. 292

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From the Sanskrit pranidhiparakrama and in agreement with the Chinese interpretation. The Tibetan translates as 'power of prayer' (smon lam gyi mthu), which does not fit the analogy so well.

According to the Sanskrit khanga (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 spyan ('eyes') in Yongle, Lithang, Kangxi, Chone, and Lhasa.

According to the Tibetan. The Chinese has 'always attended.' The online Vaidya edition has nirvrita in error for nivrita. The first two lines in the Chinese translation have no verbs.

The Sanskrit has upanamayahi me ('bring me before the').

According to the BHS pithana-supithita. The Tibetan translates as skyabs kyis gcad (?block through refuge?).

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 ????? (zhi yan xi yuan li, ?You, the one with the eyes of wisdom, are free from both?).

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 ????? (fen bie xin wu qie, ?able to distinguish, your mind is free from fear?).

According to the Sanskrit deshaka, the Chinese, and the Narthang and Lhasa ston. Dege and other Kangyurs have sgron (?lamp?). The Chinese adds the analogy that the Budas of the three times reveal the path like the sun arising in the world.

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.

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 Chinesen. 304

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translation ????? (zhi hui jue ding ren, ?the one with unchanging wisdom?).

From samharahi. The Tibetan translates bstan, which usually translates darshayahi (?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.

According to the Sanskrit rajya. Absent from the Chinese. The Tibetan translates this simply as dam pa (?excellent?), which is the translation in the next verse for shreshtha, but the entire analogy of this verse appears not to have been understood either in translation or in its transmission.

According to the Sanskrit shayana and the Chinese. The Tibetan has lam (?path?).

According to the Sanskrit samakula. 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.

According to the Tibetan gzer from the BHS shalya, which in Classical Sanskrit means ?lance? or ?arrow.? In the Chinese translation, the third line reads ?
???? (heng tu jing jie xiang, ?anointed with the fragrance of pure conduct

all the time?), and the fourth line ????? (ren ru lao zhuang yan, ?adorned by unshakable patience?).

According to the Tibetan mthu and the Chinese. The online Vaidya has tala (?plain? or ?surface?) apparently in error for bala.

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: ?? ???, ????? (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 ? (xu) has the connotation of ?calmly and graciously.?

In accordance with the Chinese and an assumed Sanskrit malya. Vaidya has marya. The Tibetan sgyu ma (?illusion?) appears to have been translated from a text that had maya. The Chinese translates as ????? (shan qiao ru huan hua, ?as skillful as magical displays?), with no mention of wisdom.n. 314

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From the Sanskrit avarana. The Tibetan translates it from its other meaning of ?obscuraton,? 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 ????? (yi qie wu zhang ai, ?completely

without obstructions?).

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').

According to the Sanskrit sarva. 'All' is omitted in the Tibetan and the Chinese.

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, 'zhi hui man shi fang, 'wisdom that fills [the space in all] the ten directions'.

According to the BHS viyuhana. The Tibetan translates as klubs ('to envelop'), which is not found in the Mahavyutpatti, nor is viyuhana. In the Chinese, it is translated as a noun: 'zhuang yan, 'splendor'.

According to the Sanskrit. The Tibetan and the Chinese omit 'wind.'

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 'ding xin an yin zhu, 'the mind is stable and rests in peace', and it continues with an additional line: 'pu yun zhu han shi, 'transport all those with consciousness'.

According to the Sanskrit maha mahitalacalopama, 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').

According to the Sanskrit rashmi and the Chinese. The Tibetan omits 'light rays.'

According to vilokayi, the BHS first person optative. Translated into Tibetan

as imperative, 'Show me!' The Chinese has translated the fourth line as ??
??? (yuan neng ci gu wo, 'may you look upon me with kindness!') and has
'the Dharma king' in a separate line of verse.n. 322

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According to the Sanskrit nagara. Absent in the Chinese. The Tibetan
translates as pho brang ('palace').

According to the BHS adhyalambitavya.

The Sanskrit adds the adjective vishuddha ('pure').

According to the Tibetan dpal. The Sanskrit ketu can mean 'brightness' or
'banner.' The Chinese has ?? (wei li, 'splendor,' 'power,' and so on).

The Sanskrit punya-kara could be translated as a multitude or plentitude of
merit or a source of merit. It is translated into Chinese as ?? (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 vishiddhi ('pure') describes all four descriptions of
merit.

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, ????? (ju zu pu sa xing), as a result of the third line, likely to mean ?perfect the Bodhisattva conduct.?

According to one of the meanings of the BHS shodhayishyasi, and in agreement with the Chinese. The Tibetan translates as ?purify.?

According to the BHS adhyalambitavya.

According to the Sanskrit utsanga or autsanga and the Chinese. The Tibetan may have translated from a text that had aushadha as sman ljongs (?valley of herbs?).

According to the BHS adhyalambitavya.

According to the Tibetan rgyud. Sanskrit has pracara (?conduct,? ?activity?).

According to the Sanskrit loka kripa 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 bodhisattvaloka kripa, which would include aloka (?light?) instead of loka (?world?). The Chinese has ?manifesting the Bodhisattva?s activities for the world.?

According to the Sanskrit vijnapana. The Tibetan translates as dmigs par mdzad pa (?focusing on,? ?perceiving,? ?visualizing,? ?observing,? and so on).n. 332

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According to the Sanskrit ananta and the Chinese. The Tibetan omits
?infinite.?

According to the Sanskrit jagat. ?Beings? is omitted in the Tibetan.

According to the Sanskrit and the Chinese. The Tibetan omits ?ten.?

From one meaning of the BHS aragana. 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.?

According to the Tibetan. ?Resounding with their voices? is not present in
the Sanskrit and the Chinese.

According to the Sanskrit and the Chinese. ?Will explain it to you? is omitted
in the Tibetan.

According to the Sanskrit bhumi and the Chinese ? (wei). ?Level? is omitted
in the Tibetan.

According to the Tibetan.

From the BHS anumarjan. The Tibetan translates as rjes su sbyang ba (?trained
in?).

According to the Tibetan.

The Sanskrit avartante means ?to turn toward? in contrast to vivratante,
?turning away? from samsara. The Tibetan ?grub pa is literally ?accomplish?
or ?attain,? which is more properly used to translate sampadyante in relation
to the family of the Tathagatas in this same paragraph, and therefore may be

translated from a manuscript that had sampadyante here instead of avartante.

From the Tibetan rgyud. The Sanskrit srotas can also mean 'river'.

The Sanskrit avartante means 'to turn toward'. The Tibetan translates as 'jug
(enter)'. The Chinese translates as ' (cheng, 'attain').

From the Sanskrit dyotayanti ... prabhavam, which could be translated as
'illuminating the majesty of'. The Chinese omits 'the arising of'.

According to the Sanskrit, the Chinese, and Narthang and Lhasa: skye'o.

Other Kangyurs have skye'i, thus continuing the sentence.n. 345

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According to the Sanskrit abhimukha, the Chinese ' (zhuan nian bu she,
with the connotation of 'not abandoning') and 'dun pa in Narthang. The
other Kangyurs have 'dug.

According to the Sanskrit. The Tibetan and the Chinese omit 'to dispel

wisdom's obscurations.?

According to the Sanskrit and the Chinese. ?Deeper? is omitted in the Tibetan.

The BHS here is kalika, which, although Monier-Williams defines it as ?bud,? is related to the Classical Sanskrit karnika and the Pali kannika. The Dasha - bhumika sutra has the exact same kind of lotus, with a sapphire stem, gold leaves, emerald stamens, and a sandalwood pericarp.

Throughout this passage the number is literally ?ten hundred thousand.?

?Pure merit? (Sanskrit punyaśuddha) may well be a euphemism for a particular kind of jewel.

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.

The Sanskrit here is the less familiar synonym Jambudhvaja translated as ?? ? (yan fu chuang) in the Chinese. The Tibetan has ?dzam bu?i chu (?Jambu River?).

The word for ?diamond? here is vajrasimha (?vajra lion?); rdo rje?i seng ge in the Tibetan, ????? (jin gang shi zi) in the Chinese.

From the Sanskrit bhasana. The Tibetan has brjod (?describe?) in error for brjid.

The Chinese has ?profundity? instead of ?the majestic radiance.?

According to the Tibetan, which is in agreement with the Chinese ?????

(wu jian ding xiang). The Sanskrit has avalokita-murdhita (?the visible crown of his head?).

From the Sanskrit. The Tibetan has ?bases and different aspects.? The Chinese has ?all the supreme Dharmas of the Budas? ?????? (yi qie zhu fo miao fa).

From the BHS samavasaraṇa. The Tibetan interprets this as an additional verb,

gzhol ba (?descend? or ?be absorbed in?). The Chinese translates samavasarana as ? (ru, ?enter?), and has ?all Dharma wheels.?n. 360

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From the Sanskrit vijnapana. The Tibetan translates as rnam par dmigs pa (?focus on?). The Chinese has ? (zhao, ?see clearly,? ?illuminate?).

From the Sanskrit samdarshayami, which is in agreement with the Chinese.

Omitted in the Tibetan.

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.?

From the Sanskrit vijnapana. The Tibetan translates as rig pa (?know?). The Chinese has ??????? (neng yi zhi hui xian wu ru, ?communicate wisdom and awaken all beings?).

The Sanskrit avagahyamana has the stronger meaning of ?being immersed in.?

From the Sanskrit avarta. 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 ?? (xuan fu, ?whirlpools and undercurrents?).

This could possibly be an incorrect Sanskritization of the Middle-Indic dipa, which could mean both ?continent? and ?lamp.?

According to the Tibetan gnas. The Sanskrit patha primarily means ?road? but could also mean ?region.?

According to the Tibetan. ?In beautiful colors? is not present in the Sanskrit or the Chinese.

The Sanskrit reads ?human form and strength.? Yongle and Kangxi have kha (?faces?) instead of kha dog (?color?). The male garudas are omitted in Cleary. The Chinese has ??? (tong zi xing, ?youthful form?).

According to the Tibetan dga?. The Sanskrit has parama (?highest?), according with the Chinese (Cleary: ?uppermost in their minds,? p. 1186).

?Nonviolence? according to the Sanskrit avihimsa and the Chinese ??? (wu sha xin, ?nonkilling?), which according to the Mahavyutpatti should be ?tshe ba med pa in Tibetan. Yongle and Kangxi have the error bsod pa med. Chone has rtsod pa med (?without quarrel or conflict?), while Lithang has the error brtsod pa med.

According to the Sanskrit sevita. The Tibetan appears to have bstan pa (?teach?) in error for brten pa or bsnyen pa.n. 373

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From the Sanskrit bhavayitava, translated into Tibetan as bsgom (?meditate?) and into Chinese as ?? (xiu xing, ?practice?).

According to the BHS paripindayitavya (in agreement with the Chinese), which is elsewhere translated as bsdus pa. Here the Tibetan translates as yongs su brtul (?subjugate,? ?tame?).

From the Sanskrit paribhavayitava (in agreement with the Chinese), translated into Tibetan as bsgom (?meditate?).

According to the Tibetan. In the Sanskrit this is a second half of the previous sentence: ?...through accomplishing all the activities of a Bodhisattva.?

According to the Tibetan tshul (?way,? ?manner?). The Sanskrit has dhyata (?contemplation,? ?reflection?).

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.

?Hour? here translates muhurta, but as there are thirty muhurta in a day, this ?hour? is forty-eight minutes long.

According to the Tibetan. Not present in the Sanskrit.

According to the Sanskrit asharira. The Tibetan and the Chinese omit the

negative: ?I have no impediment in my own body pervading the Buda
realms.?

According to the Sanskrit tishthami and the Chinese. ?Stand? is omitted in
Tibetan.

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.?

From the Sanskrit vigraha. The Tibetan and the Chinese translate from its
alternative meaning as gzugs (?form?). The Chinese adds ?clouds? to each
item.

From the Sanskrit vigraha. The Tibetan translates from its alternative meaning
as gzugs (?form?). This sentence is omitted in the Chinese.

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 n. 386

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translated from tryadhvaloka instead of tryadhvaloka. The meaning of the Chinese translation ???????? (nian shan zhi shi pu zhao san shi) is not clear; it may refer to the mind of the kalyanamitras or his own mind remembering the kalyanamitras.

From the Sanskrit yogaprasrita. The Tibetan translates yoga as thabs (?method?).

The Chinese merges this with the preceding one: ?great aspirations to save all beings.?

According to the Sanskrit rati, the Chinese ?? (yu xing), and the Yongle, Narthang, and Lhasa dga? ba. Dege and other Kangyurs have dge ba (?virtues?).

According to the Tibetan. The Sanskrit and the Chinese have this first in the list of qualities.

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.?

According to the Tibetan. The Sanskrit and the Chinese have this earlier in the list of Sudhana?s qualities.

According to the Sanskrit. The Tibetan and the Chinese merge this quality with the preceding one.

According to the BHS gati and the Chinese ? (chu). Tibetan may have rig in error for rigs.

According to the Sanskrit hetu, the Chinese ? (gu), and the Narthang and Lhasa rgyu. Other Kangyurs have rgyud.

From the Tibetan dpung gnyen. The Sanskrit has pranabhuta, and the Chinese accords with it.

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 ?? (feng lun), ?wheel of wind.?

According to the Sanskrit atmasneha, the Chinese ?? (wo ai), and the Yongle, Lithang, Kangxi, Narthang, Chone, and Lhasa bdag. Dege has bag.

According to the Tibetan nga rgyal and the Chinese. The online Vaidya has mara instead of mana.n. 400

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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, ???, ??, ??, ?? (wei kai shi, yan shuo, fen bie, jie shi, ?revealed, described, analyzed, and explained to them?).

The inhabitants of Yama?s realm are the pretas.

According to the Tibetan.

According to the Tibetan.

According to the Sanskrit pada. The Tibetan omits ?words.?

According to the Tibetan and the Chinese. Not present in the Sanskrit.

According to the Sanskrit sambhavayan and the Chinese. The Tibetan translates as bsam pa (?contemplate?). The Chinese translates as ?? (si wei, ?ponder,? ?think,? ?consider theoretically?).

From the Sanskrit virya. The Tibetan translates as brtson ?grus (?diligence?).

The Chinese uses ??? (zhu jia zhou, ?all kinds of armor?) as a metaphor for ?courage? and merges ?diligence? into the next description.

From the Sanskrit asama. The Tibetan has bdag gi med pa (?no mine?), perhaps from a text that had amama. The Chinese has ?? (ping deng, ?equal?).

From the Sanskrit pratyuhavyuha. The Tibetan has so sor rtog med or so sor rtogs med (?without discrimination?).

According to the Sanskrit sarva. The Tibetan appears to have translated from a text that read Dharma.

According to the Sanskrit kula. The Tibetan has gzhi, apparently translating from tala. Absent from the Chinese.

According to the Sanskrit kula. The Tibetan has gzhi, apparently translating from tala. Absent from the Chinese.

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.?

According to the Tibetan snang ba. The Sanskrit has vidyu (?lightning?), and the Chinese has ? (liu, ?stream?).n. 412

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According to the Tibetan. The Sanskrit reads, 'Arya, I have obtained success because I have met the kalyanamitra Megha. Why is that? It is difficult to see kalyanamitras ...? The Chinese reads, 'Arya, being able to meet the kalyanamitra today, I have gained vast, great benefits? (probably from sudurlabha).

According to the Sanskrit asad, the Chinese ?? (qin jin). The Mahavyutpatti translation is bsnyen pa. The Tibetan has mnyes pa ('please?).

According to the Tibetan. The Sanskrit reads, 'I have succeeded in meeting the kalyanamitra Megha.? Absent in the Chinese.

According to the Tibetan and the Chinese. The Sanskrit has buddhasattvas. Clearly translates as 'Budhas.?

According to the Tibetan and the Chinese. 'Of samadhi? is not present in the Sanskrit.

According to the Sanskrit manoratha and the Chinese. Omitted in the Tibetan.

According to the Tibetan rnam par dpyod pa or rnam par spyad pa. The Sanskrit

has vyuha (?display?). The second half of the list in the Chinese is considerably different.

According to the Sanskrit shrutam ca ma, the Chinese ? (wen), and the sentence as written earlier in the text. Here the Tibetan omits ?I have heard.?

According to the Sanskrit shikshitavya and the Chinese ? (xue). The Tibetan reads brtson pa (?dedicated?), though this is repeated within this sentence.

According to the Sanskrit kshipram and the Chinese ? (ji). The Tibetan omits ?quickly.?

According to the Sanskrit anyonyanavarana and the Chinese. The Tibetan has phan tshun mchod pa (?mutual offering?), where mchod pa is a scribal corruption.

According to the Tibetan translation of the Sanskrit kalpa: tshul sna tshogs (?various ways?).

From the Sanskrit brahmendra. The Tibetan interprets it as ?Lord of the [Devas].? The Chinese mentions ?devas? and ?Nagas.?

According to the BHS ayuhami niryuhami. The Tibetan translates as rtog cing dpyod pa (?examined and analyzed?), which does not fit the context. Chinese translates as ?? (ru chu, ?have gone in and out,? ?have entered andn. 427

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emerged from the gate of liberation?).

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 anilambha cakshurarambana or similar.

According to the Sanskrit. The Tibetan omits a translation of the initial sarva.

The Chinese appears to have named a different Bodhisattva ???? (jin gang yan hui, ?Brilliant Vajra-like Wisdom?).

According to the Sanskrit. In the Tibetan the name ends with rgyal po blo gros, which would be the equivalent of rajamati instead of just mati. The Chinese appears to have named a different Bodhisattva ??? (fa chuang wang, ?Lord of Dharma Banners?).

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

All Tibetan versions have dad pa (?faith?) in error for ngang pa (?goose? or ?swan?), which is the translation for hamsa. The Chinese has ?lion.?

According to one meaning of the BHS arambana. The Tibetan translates as dmigs pa (?support,? ?basis?). Location and time are not mentioned in the Chinese.

According to the Tibetan sgrib pa?i, perhaps translating from nivaraniya Dharma.

The Sanskrit has arambaniya Dharma (?the phenomena of sensory objects?).

The Chinese translation is in accord with the Sanskrit.

According to the Tibetan mi mthong ba. The Sanskrit avalokita appears to lack

the negative.

According to the Tibetan mi g.yo ba and one of the meanings of the BHS nirunminjita (literally, 'not turning side to side'). The Chinese translates as 'silent.'

The Tibetan is presumably translating from ramat. The available Sanskrit has romat ('from the pores').

According to the Tibetan dga' bas mtho bar gyur pa. Clearly has 'ecstatic body,' while this is not present in Carre.

According to the Tibetan. The Chinese has 'ru fa shang wei, 'supreme Dharmic flavors,' 'supreme flavors in accordance with Dharma').

One of the 'four methods of gathering pupils.' BHS samanarthata.n. 441

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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.?

According to the Sanskrit dandakashtha kundika. The Tibetan omits ?staff? and has ril ba (?round vessel?). The Chinese omits ?staff? and has ?? (zao ping, ?water jar?).

According to the Tibetan. Absent from the Chinese.

According to the Sanskrit prarupayamana and the Chinese ?? (yan shuo). The Tibetan translates as brtag (?examine?).

From the Sanskrit and BHS anupurvakriya. The Tibetan translates as mthar gyis bya ba. The Chinese translates as ??????? (sui ci di ge xiu qi ye).

According to the Sanskrit alamkara and the Chinese. Omitted in the Tibetan.

From the Sanskrit adhishtamanah. The Tibetan translates according to an alternative meaning: byin gyis rlob (?blessing?). Omitted in the Chinese.

According to the BHS jaladhara and in accord with the Chinese. The Classical Sanskrit meaning is ?cloud.?

From the Sanskrit pramardayamana and in accord with the Chinese. The Tibetan translates as rab tu gdul ba (?completely subjugate?).

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.

According to the Tibetan. Klesha is not present in the online Vaidya. According to Cleary, the Chinese interpreted rana to mean ?pleasure? instead of the first half of a compound meaning ?battle? or ?war.? The Chinese has added ?? (yong gong he shan, ?coexist in harmony forever?).

According to the Sanskrit paravartayamana and in accord with the Chinese. The Tibetan translates as rjes su ?brang (?follow?).

Infantry, chariots, elephants, and cavalry.

According to the BHS akara and in accord with the Chinese ???? (yu wu liang bao, ?rain down immeasurable amounts of precious materials?). Then. 454

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Tibetan translates according to the meaning ?byung gnas (?source?) but translates akara correctly in the very next phrase.

According to the Tibetan bslu ba and in accord with the Chinese. The Sanskrit is samvivada paramata (?quarreling?).

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.?

According to the BHS vyapada 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.

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.

According to the Sanskrit suvarna, the Chinese, and the Lithang, Narthang, and Chone Kangyurs that read gser. Yongle and Kangxi have the misspelling gzer. Dege, Stok Palace, and others have the error dngul (?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.

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.

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.

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

According to the Sanskrit. The Tibetan interprets the compound as ?bodies adorned by various colors and shapes.? The Chinese has ????????

(xi yi xiang hao zhuang yan qi shen), describing all the Bodhisattvas? bodies as

?adorned with ?? (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. 468

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According to the Sanskrit and the Tibetan. Clearly has 'without attachment to giver, receiver, or gift.' Absent from the Chinese.

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

According to the Sanskrit kamaloka. 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 'ling zhu zhong sheng yong duan zhu e, 'causing all beings to end all iniquity permanently?).

From the Sanskrit dushta.

From the Sanskrit pratihata, translated into Tibetan as khong khro ('rage?).

From the BHS adhishtanapr ayukta. The Tibetan translates as rgyun mi chad par brtson pa ('continuous effort?'). The Chinese translates as 'qin xiu, 'practice diligently?).

According to the Sanskrit adhimukti vashita. The Tibetan here has ye shes kyi dbang ('power of wisdom?'). The Chinese translates as 'zi zai zhi, 'unimpeded knowledge or wisdom?).

From the BHS nirvana, 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 '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?).

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.? ?

According to the Tibetan. Not present in Sanskrit and the Chinese. The Chinese translation consists of four short phrases on four strengths. From the Sanskrit compound. The Tibetan has ?Cakravala and vajra mountain ranges.?

According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan omits ?establishing beings in the power over miracles.?n. 477

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According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has ye shes kyis (?by wisdom?) in error for ye shes kyi sa.

According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has ye shes kyis (?by wisdom?) in error for ye shes kyi sa.

According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has ye shes kyis (?by wisdom?) in error for ye shes kyi sa.

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According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has ye shes kyis (?by wisdom?) in error for ye shes kyi sa.

According to the Sanskrit and the Chinese. The Tibetan has ye shes kyis (?by wisdom?) in error for ye shes kyi sa.

According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has ye shes kyis (?by wisdom?) in error for ye shes kyi sa.

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.

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.

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.

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.

According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan omits ?and establishing beings in the perfection of knowledge.?

From the Sanskrit kuta. The Tibetan translates as tshogs (?accumulation?). The Chinese translates the name of the cloud as ?? (hai zang, ?ocean of treasure? or ?treasure in the ocean?).

From the BHS sammarjana. The Tibetan translates as bsgrub (?accomplish?).

Cleary has ?cleaning? from the Classical Sanskrit meaning of the word. In

Chinese, the cloud is named ?? (fa chuang, ?banners of the Dharma?).

This refers to the paradise of Trayastriṃśa, which is on the summit of

Sumeru.n. 489

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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 ?????? (ji zhuang yan xu kong jie, ?swift adornment/display in the field of space?).

According to the Sanskrit samgīti nirghoṣa. The Tibetan has yang dag par ?gro ba, perhaps from a manuscript that had samgata, with nirghoṣa omitted. The Chinese has ??? (jin gang lun, ?vajra wheel?). A Dharma cloud with a similar name ?? (huan xi, ?joy?) is associated with the yakshas.

According to the Sanskrit asurendra and the Chinese. The Tibetan omits ?lord of.?

According to the Sanskrit samgiti nirghosha and the Chinese. The Tibetan has yang dag par ?gro ba, perhaps from a manuscript that had samgata, with nirghosha omitted. The Chinese has ???? (wu bian guang ming), ?limitless light and radiance.?

According to the Sanskrit vishaya and the Chinese. The Tibetan has rnam par ?byed pa (?analyze?), perhaps from a manuscript that had pravicya or, more likely, just vicaya. The Chinese has ??? (wu le zhuo, ?free from indulgence and attachment?), attributed to ?lords of humans.?

This is a euphemism for the world of the pretas.

According to the Sanskrit bala. The Tibetan has kha dog (?color?), perhaps translating from a manuscript that had varna. The Chinese has ?? (se xiang, ?colors and forms?).

From the Sanskrit kalpa. Narthang and Lhasa have tshul. Other Kangyurs have tshul khirms, which is already in the list.

According to the Sanskrit uttamanga, 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.?

According to the Sanskrit bhedana and the Chinese. Stok Palace has gshags sam. Lithang, Kangxi, and Chone have bshags pa dang. Other Kangyurs have gshegs sam (?go and?).

According to the Sanskrit samkshobhana, Dege, and most Kangyurs. Narthang has bskem and Lhasa has skem, both meaning ?dry up.? Stok Palace has bskyabs (?protect?). The Chinese has one verb ?? (zhen dong, ?shaking?) for worlds and oceans together.n. 504

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According to the Sanskrit samtrasana and the Chinese negative expression.

The Tibetan translates as yongs su tshar gcad (?completely destroy?). The

Chinese has ?none of the hordes of maras is not destroyed into pieces.?

According to the Sanskrit acintya and the Chinese ??? (bu si yi). Omitted in the Tibetan.

According to the Sanskrit acintya and the Chinese ??? (bu si yi). Omitted in the Tibetan.

According to the Sanskrit adhimucyamana. The Tibetan translates as khong du chud (?comprehend?). The Chinese uses the verb ?? (si wei, ?to contemplate?) throughout this paragraph.

According to the Sanskrit acintya and the Chinese ??? (bu si yi). Omitted in the Tibetan.

According to the Sanskrit cetana and the Yongle, Lithang, Kangxi, and Chone sems. Dege and other Kangyurs (including Stok Palace) have sems can (?being?). Absent in the Chinese here, but appears in the next phrase.

According to the Tibetan and the Chinese. Not present in the Sanskrit.

According to the Tibetan and the Chinese. Not present in the Sanskrit.

According to the Tibetan and the Chinese. Not present in the Sanskrit.

In Sanskrit this is followed by anusmatayan (?causing him to be remembered?).

From the BHS upanibadhna. The Tibetan uses rjes su?brang, which was already used above for anugamayan.

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

According to the Sanskrit acaryani and the Chinese. ?Masters? or ?teachers? is omitted in the Tibetan.

According to the Sanskrit dictionaries, pankti can mean fivefold rows.

However, it is evident that the number is not to be taken literally, as later in the sutra there are mentions of ?seven pankti.? The Tibetan and the Chinese do not specify the number of rows.

According to the Sanskrit dictionaries, pankti can mean fivefold rows.

However, it is evident that the number is not to be taken literally, as later inn. 515

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the sutra there are mentions of 'seven pankti.' The Tibetan and the Chinese do not specify the number of rows.

According to the Tibetan. 'Clouds' and 'spread across the ground' are not present in the Sanskrit or the Chinese.

According to the Sanskrit dictionaries, pankti can mean fivefold rows.

However, it is evident that the number is not to be taken literally, as later in the sutra there are mentions of 'seven pankti.' The Tibetan and the Chinese do not specify the number of rows.

According to the Tibetan ba gam. Niryuha literally means 'a projection' and is also used to mean 'the vestibules that extend from the entrance door.'

Absent from the Chinese.

According to the Sanskrit garbha. The Tibetan has ka gdung ('pillars and beams?'). Absent from the Chinese.

Literally 'ten times a hundred thousand.' The Chinese has 'ten thousand.'

The Sanskrit (saptaratna) and the Chinese have 'seven jewels.'

nor bu rin po che chu 'dang. The Sanskrit has dasha prasada kanaka (literally, 'ten pellucid gold?'), where dasha is evidently a scribal error, presumably for daka ('water?'). The jewel is also called udakaprasada, and in Buddhist literature is described as a jewel that clarifies muddy water. Cleary translates as 'ten layers.' Carre (p. 174), translating from Shikshananda's Chinese, has 'piques de perles hyalines' ('inset with transparent pearls?'). The Chinese has 'clear water.'

From the Sanskrit Vaidurya and the Chinese. Omitted in the Tibetan.

According to the Tibetan. The Chinese and the Sanskrit descriptions yield different interpretations of this passage describing the 'kings of jewels.'

According to the Sanskrit rocana and the Chinese. The Tibetan has yid du ?ong
(?attractive,? ?beautiful?).

From the Sanskrit samantamukha and the Chinese ?? (pu men). The Tibetan
translates as sgo kun nas brgyan pa (?completely adorned gateway? or ?door?).

According to the Sanskrit airavana Naga raja and the Chinese ?? (xiang wang).

In the Tibetan translation only ?elephant? survives.

According to the BHS abhilagna and in accord with the Chinese. The Tibetan
translates here as mngon par dga? ba (?delighted by Shakra?) in contradiction ton. 530

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the Mahavyutpatti.

From the Sanskrit bimba and corresponding to the Chinese ?? (bao shen).

The Tibetan translates as ?bru (?syllable? or ?grain?).

According to the Sanskrit citta and Dege, Yongle, Kangxi, Narthang, and

Lhasa sems. Other Kangyurs have sems can (?being?). Absent from the

Chinese.

Sanskrit: eka; Tibetan: gcig.

Sanskrit: shata; Tibetan: brgya.

Sanskrit: sahasra; Tibetan: stong.

Sanskrit: shatasahasra; Tibetan: brgya phrag stong.

Sanskrit: koti; Tibetan: bye ba.

Sanskrit: kotishata; Tibetan: bye ba brgya.

Sanskrit: kotisahasra; Tibetan: bye ba stong.

According to the Tibetan bye ba brgya phrag stong (?a hundred thousand ten millions?). The Sanskrit koti shata sahasra is missing in the available edition.

Sanskrit: koti niyuta shata sahasra; Tibetan: bye ba khrag khrig brgya phrag stong.

According to the Mahavyutpatti, 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 kimkara. 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 nayuta is translated as tha dgu and has the value of ten thousand trillion trillion.

The Sanskrit is kankara in Vaidya and kankala in Suzuki. The Tibetan is thams thams, its general value being a hundred nayuta in BHS (in the Abhidharmakosha it is a thousand niyuta). However, in the Avatamsaka it has a different value.

The Sanskrit for chapter 10 has kankara in Vaidya and kankala in Suzuki. In

chapter 15 it is kimkara. The Mahavyutpatti dictionary has both kamkara and n. 543

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kamkara, and both are translated as gtams. The Chinese has ??? (jin jie luo).

The usual value for kimkara is a hundred bimbara, but in this sutra in chapter 15 it is the value of bimbara squared. In this chapter the order and the value of bimbara and kimkara are reversed so that the value of the number is 1 followed by 28 zeros.

In chapter 10 the value of bimbara and kankara 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 khrig khrig. The Tibetan here is, confusingly, khrag khrig, which is usually the translation for nayuta. The Chinese has ??? (pin po luo).

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 Mahavyutpatti dictionary has both agara and agara, and both are

translated as yid yal. The Chinese is ??? (a qie luo). The value of the number here would be 1 followed by 224 zeros (a hundred treseptuagintillion).

The Tibetan has gang ya (though the Kangxi has gang yang). The Mahavyutpatti dictionary translated pravara as both mchog yal and mchog yas. Its value here would be 1 followed by 448 zeros (ten cenoctoquadragintillion).

According to chapter 15 and the Mahavyutpatti. The Tibetan has ban bun. In chapter 10 the Sanskrit is parama. In chapter 15 the Sanskrit is mapara. The Mahavyutpatti dictionary has mavara, mapara, and savara, all translated as ban bun. Its value here would be 1 followed by 896 zeros (a hundred duocenseptennonagintillion).

The Tibetan is phyar phyur. The Sanskrit is missing in chapter 15 in the available editions. The Mahavyutpatti dictionary has avara as phyar 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).

According to chapter 15. The Tibetan is lcag lcig. Neither the Sanskrit nor the Tibetan are present in chapter 10. The Mahavyutpatti dictionary has tavana translated as phyad phyod. Its value would be 1 followed by 3,584 zeros (one hundred milliacentrenonagintillion).n. 555

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According to chapter 15. The Tibetan is byang bying. The Sanskrit in chapter 10 is asina. The Mahavyutpatti dictionary has sima 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).

Chapter 10 has the Sanskrit anaupama and the Tibetan nyer ?jal. Chapter 15 has yama and the Tibetan chem chem. The Mahavyutpatti dictionary appears to record the Sanskrit huma, 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.

The Tibetan is phyal phyol. The Mahavyutpatti dictionary and chapter 15 are in agreement with chapter 10. Its value would be 1 followed by 28,672 zeros.

According to chapter 15 and the Mahavyutpatti. In chapter 10 the Sanskrit is vipasa and the Tibetan yal yol. In chapter 15 the Sanskrit is avaga and the Tibetan is khyud khyud (Stok: khyung khyung). The Mahavyutpatti dictionary has avaga and arava with the Tibetan as rigs dom or rigs sdom. Its value would be 1 followed by 57,344 zeros.

Chapter 10 translates as ljad ljod. Chapter 15 translates as zar zer. The Mahavyutpatti dictionary has migava, mivaga, and mrigava with the Tibetan as zar zer. Its value would be 1 followed by 114,688 zeros.

The Tibetan is phyod zim. The Tibetan and the Sanskrit are missing in chapter 15. The Mahavyutpatti dictionary does not appear to list this number. Its value would be 1 followed by 229,376 zeros.

The Tibetan is phyad phyod. Chapter 15 has viraga and the Tibetan khrib khrib. The Mahavyutpatti dictionary has vinaka and viraga with the Tibetan as khrib khrib and khrab khrib. Its value would be 1 followed by 458,752 zeros.

The Tibetan is dam ldam (Stok Palace: ldam ldam). Not present in chapter 15 or the Mahavyutpatti. Its value would be 1 followed by 917,504 zeros.

According to the Mahavyutpatti. The Tibetan is ya gang. Both chapters in the present Sanskrit have vivaga. The Mahavyutpatti dictionary has vigava and the Tibetan bsgyur yas for both chapters. Its value would be 1 followed by 1,835,008 zeros.

The Tibetan is cho ma. The Mahavyutpatti dictionary has samkrama for chapter 10 and samgrama for chapter 15 with sbar yas as Tibetan for both. Its value would be 1 followed by 3,670,016 zeros.n. 561

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The Tibetan is khram khrim. The Mahavyutpatti dictionary has visara, but the Tibetan is given as ?phro yas. Suzuki chapter 15 has vishrata. Its value would be 1 followed by 7,340,032 zeros.

The Tibetan is nab nub. The Sanskrit is missing in chapter 10. Chapter 15 has vibhaja. The Mahavyutpatti 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.

The Tibetan is missing in chapter 10. The Sanskrit in chapter 15 is vijangha

and the Tibetan is sang sang. The Mahavyutpatti dictionary has vijagha, vijagha, and vijaga with the Tibetan as thab thib. Its value would be 1 followed by 29,360,128 zeros.

According to the Mahavyutpatti. The Tibetan has brgyud yas. The Sanskrit in chapter 10 is visrota. Chapter 15 has vishodha. The Mahavyutpatti dictionary has visota and visoda. Its value would be 1 followed by 58,720,256 zeros.

The Tibetan is btang yas. The Mahavyutpatti dictionary has the Tibetan as khyad gyin or khyad phyin. Its value would be 1 followed by 117,440,512 zeros.

According to chapter 15 and the Mahavyutpatti. The Tibetan is bkra yar. The Sanskrit in chapter 10 is vibhakti and in chapter 15 is vibhakta. The Mahavyutpatti dictionary has vibhakti for chapter 10 and vibhakta for chapter 15. Its value would be 1 followed by 234,881,024 zeros.

According to chapter 15 and the Mahavyutpatti. 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 Mahavyutpatti dictionary has vikhyata 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.

According to the Mahavyutpatti 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 dalana, mistaking the Devanagari u for the similar da. The Tibetan is missing in chapter 15. The Mahavyutpatti 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.

The Tibetan is mtshungs med. Not present in the Mahavyutpatti. Its value would be 1 followed by 1,879,048,192 zeros.n. 571

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The Tibetan is lam lum. The Mahavyutpatti dictionary has dharana for chapter 10 and varana for chapter 15 and for the Tibetan has gzhal dpag. Its value would be 1 followed by 3,758,096,384 zeros.

The Tibetan is rab rib. In chapter 15 the Tibetan is yal yol. The Mahavyutpatti 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.

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 Mahavyutpatti 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.

The Tibetan is ?grigs yol in Dege; ?grag yol in Yongle; ?grags in Lithang and Chone; ?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 turna. The Mahavyutpatti 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.

According to the Mahavyutpatti and chapter 15. Sanskrit chapter 10 has vivarna, 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 khul. The Mahavyutpatti 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.

According to the Mahavyutpatti. The Tibetan has bsam phyod (Yongle: bsam phyad; Stok: bsam phyong). In chapter 10 the Sanskrit is samya in Vaidya and sampa in Suzuki. Chapter 15 has samaya. The Mahavyutpatti 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.

According to the Mahavyutpatti dictionary and chapter 15. The Tibetan has ?dra mnyam. The Tibetan appears to be missing in chapter 15, and the Sanskrit there is viturna. In chapter 10 the Sanskrit is varana (Suzuki has navarana). The Mahavyutpatti dictionary has viturna 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. 580

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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 Mahavyutpatti 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.

The Tibetan in chapter 10 is bgrong yas. In chapter 15 it is bgrod yas. The Mahavyutpatti 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.

The Tibetan is rgyas 'dal (Stok Palace: rgyal 'dal). In Vaidya chapter 10 the Sanskrit is visara, and in Suzuki it is vishara. It is not present in Tibetan or Sanskrit chapter 15. The Mahavyutpatti does not have the number of either chapter. Its value would be 1 followed by 1,924,145,348,608 zeros.

The Tibetan is bsngo yas. The Mahavyutpatti 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.

The Tibetan is zang yag. The Mahavyutpatti has atyudgata. Its value would be 1 followed by 7,696,581,394,432 zeros.

According to the Mahavyutpatti and chapter 15. The Tibetan has 'phro bkya.

Chapter 10 has visrishta. The Mahavyutpatti has vishishta, with brtan yas or bstan yas as the Tibetan. Its value would be 1 followed by 15,393,162,788,864 zeros.

The Sanskrit according to the Mahavyutpatti 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 Mahavyutpatti it is stobs yas. Its value would be 1 followed by 30,786,325,577,728 zeros.

According to the Mahavyutpatti. The Tibetan has yong tan (Stok Palace: yong than). Chapter 10 has paribheda, and Chapter 15 has harita. The Mahavyutpatti 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.

The Tibetan is ?brug g.yos (Stok Palace: brug g.yos). The Mahavyutpatti 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.

According to the Mahavyutpatti for chapter 15, which also lists the variant galibha. Suzuki chapter 10 has palimbha, and Vaidya has paligunja. The Tibetan in both chapters is sang yal. The present Sanskrit for chapter 15 has halita. Then. 587

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

According to the Mahavyutpatti. The Tibetan has ?thing yug. Chapter 10 has thing yug; Stok Palace has thing yig; and chapter 10 has harita. The Mahavyutpatti for chapter 10 is harisa or harisa. Chapter 15 has hari. Its value would be 1 followed by 492,581,209,243,648 zeros.

According to the Mahavyutpatti 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 aloka. The

Mahavyutpatti 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.

Drishtanta is according to the Mahavyutpatti for chapter 15 with the Tibetan as
yid ?phyo, corresponding to the Kangyur chapters 10 and 15. Chapter 15 of
the present Sanskrit has drishtvanta. Chapter 10 the Sanskrit is indriya while the
Mahavyutpatti has drabuddha and the Tibetan ?thab yas or mtha? yas. Its value
would be 1 followed by 1,970,324,836,974,592 zeros.

According to the Mahavyutpatti 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.

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 Mahavyutpatti (though the latter has drabuddha earlier in the list as an
alternate to drishtanta in chapter 15). Its value would be 1 followed by
7,881,299,347,898,368 zeros.

According to the Sanskrit of chapter 10. There appears to be no Tibetan. The
Mahavyutpatti has haruna (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.

The Tibetan is khriks thams. According to chapter 10 the Sanskrit is maluta. The
Mahavyutpatti 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.

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 Mahavyutpatti has dumela orn. 597

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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.

According to chapter 15. The Tibetan is bgrang yas. In chapter 10 the Sanskrit is kshaya. The Mahavyutpatti has kshamuda (Tibetan: bzod yas) in chapter 10 and kshepu (also translated as bzod yas) in chapter 15. Its value would be 1 followed by 126,100,789,566,373,888 zeros.

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 Mahavyutpatti. Its value would be 1 followed by 252,201,579,132,747,776 zeros.

According to the Mahavyutpatti. The Tibetan is thug yal. In chapter 10 the Sanskrit is elata. In chapter 15 the Sanskrit is eluda. The Mahavyutpatti 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.

According to Suzuki's Sanskrit of chapter 10 and the Mahavyutpatti. The Sanskrit in chapter 15 is bhaluda. The Tibetan in chapter 10 is yad yud. In chapter 15 it is shang shang. The Mahavyutpatti has maluma (Tibetan: tshad yas) in chapter 10 and maluda 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.

According to the Vaidya Sanskrit for chapter 10, in which the Tibetan appears to be the Dege phyo ldog (Yongle, Lithang, Kangxi, and Chone: ?phyo ldog). Suzuki's Sanskrit has mandama. Not present in chapter 15 in either Tibetan or Sanskrit. Not present in either chapter in the Mahavyutpatti. Its value would be 1 followed by 2,017,612,633,061,982,208 zeros.

According to the Sanskrit of chapter 10, for which the Tibetan may be Dege brda yas or lhub be. It is not present in the Sanskrit or Tibetan of chapter 15 or the Mahavyutpatti. Its value would be 1 followed by 4,035,225,266,123,964,416 zeros.

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 Mahavyutpatti has sadama (Tibetan: rtog yas or rtogs yas) in chapter 10 and samata (rtogs yas) in chapter 15. Its value would be 1 followed by 8,070,450,532,247,928,832 zeros.

Visada is according to the Sanskrit of chapter 15, in which the Tibetan appears to be tham thim (Chone: thim thim). In chapter 10 the Sanskrit is missing and the Tibetan may be thag thug. The Mahavyutpatti has vimuda (andn. 605

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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.

According to the Sanskrit of chapter 10. The Tibetan appears to be khrig ge.

Neither the Sanskrit nor the Tibetan appear to be present in chapter 15, unless the Tibetan is rlom bsnyal. The Mahavyutpatti has vaimatra (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.

Pramatra is according to chapter 15 and the Mahavyutpatti. In chapter 10 the Sanskrit in Vaidya is pramarta, and in Suzuki it is antra. The Tibetan is gzhal ?phyos. The Mahavyutpatti has pramatra 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.

According to the Mahavyutpatti, 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 amantra, and the Tibetan appears to be snyad med. The Mahavyutpatti has sumatra 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.

According to the Mahavyutpatti for chapter 10. Chapter 15 has bhramantra, and the Tibetan is gzhal med. In chapter 10 the Sanskrit is annamantra, and the Tibetan appears to be mchog phreng. The Mahavyutpatti has bhramatra (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.

According to the Mahavyutpatti. Chapter 15 has gamantra, and the Tibetan is gzhal ?khor. In chapter 10 the Sanskrit is sangamantra, and the Tibetan appears to be nyag ?bru. The Mahavyutpatti has gamatra (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.

According to the Mahavyutpatti for chapter 10. In Vaidya chapter 10 the

Sanskrit is vimantra, and in Suzuki it is vinnamantra. The Tibetan in chapter 10

appears to be spu ?phyes. Chapter 15 has namantra and the Tibetan gzhal thim.

The Mahavyutpatti has namatra (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. 613

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According to the Mahavyutpatti. In chapter 10 the Sanskrit is himantra, and the

Tibetan appears to be ?bru ?brel. Chapter 15 has nahimantra. The Tibetan is

gzhal gar (Stok: gar gzhal). The Mahavyutpatti has hematra (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.

Based on the Mahavyutpatti 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 Mahavyutpatti has vematra or dhematra (and the Tibetan

gzhal sangs) in chapter 10 and vimantra (gzhal sangs) in chapter 15.

According to the Mahavyutpatti. 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 paramantra, and the Tibetan appears to be brjod phul.

The Mahavyutpatti has paramatra (and the Tibetan gzhal thag) in chapter 10 and paramantra (gzhal thag) in chapter 15.

According to the Mahavyutpatti and the Tibetan translations. In chapter 10 the Sanskrit is shivamantra, and the Tibetan appears to be zhi snyad. Chapter 15 has shivamantra. The Tibetan is gzhal zhi. The Mahavyutpatti has shivamatra (and the Tibetan gzhal phul or gzhal yul) in chapter 10 and shivamantra, shimantra, or thimantra (gzhal phul) in chapter 15.

Chapter 15 has delu. The Tibetan appears to be missing. In chapter 10 the Sanskrit is ela, and the Tibetan appears to be ngag thim. The Mahavyutpatti has ela (and the Tibetan ya lad or yal ?das) in chapter 10 and elu (ya lad or yal) in chapter 15.

Chapter 15 has velu. The Tibetan is apparently ?phyo ?gyur. In chapter 10 the Sanskrit is vela, and the Tibetan appears to be ?phyo ?gyur. The Mahavyutpatti has vela (and the Tibetan dus rlabs or rus rlabs) in chapter 10 and velu (dus rlabs or tus rlabs) in chapter 15.

The Sanskrit in chapter 10 has tela. The Tibetan in chapters 10 and 15 appears to be nyar nyer. The Mahavyutpatti has tela for chapter 10. The Sanskrit is missing from chapter 15 and in the Mahavyutpatti for chapter 15.

According to chapter 10 in Vaidya. Suzuki has rola. Absent in chapter 15 and the Mahavyutpatti. Apparently absent in the Tibetan in both chapters.

In chapter 10 the Sanskrit is kela. The Tibetan is phyag phyig. The Mahavyutpatti has gela and phyag phyig for both chapters. Chapter 15 reads gelu in Sanskrit; the Tibetan is phyag phyig.n. 619

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According to chapter 10 in Vaidya and Suzuki. Absent in chapter 15 and the Mahavyutpatti. Apparently absent in the Tibetan.

In chapter 10 the Sanskrit is shvela. The Tibetan has zal zul (Chone: zal zil). In chapter 15 the Sanskrit is khelu, which appears to be a corruption. The Mahavyutpatti has svela in chapter 10 and shvelu in chapter 15.

The Tibetan for this is missing in the Kangyurs consulted. In chapter 10 the Sanskrit is nela. Chapter 15 has nelu. The Mahavyutpatti has nela (Tibetan: gtad yas or gtang yas) in chapter 10 and nelu (btang yas or gtang yas) in chapter 15. The Tibetan is nyar nyer (according to the Mahavyutpatti). In chapter 10 the Sanskrit is bhela and in chapter 15 bhelu. The Tibetan is missing in both chapters. The Mahavyutpatti has no entry for chapter 10 and bhelu (nyar nyer) for chapter 15.

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 Mahavyutpatti has kela (sal sal) for chapter 10 and kelu (sal sal) for chapter 15.

In chapter 10 the Sanskrit is sela, and in chapter 15 it is selu. The Tibetan g.yo ?deg is the same in both chapters. The Mahavyutpatti has sela (yang yod or yad yod) for chapter 10 and selu (yad yod) for chapter 15.

In chapter 10 the Sanskrit is pela, and in chapter 15 it is pelu. The Tibetan phan phun is the same in both chapters. The Mahavyutpatti has phela (phyol yas) for chapter 10 and pelu (phyol yas) for chapter 15.

The Tibetan appears to be brnang ya. The Sanskrit is hela in chapter 10. There is no corresponding Sanskrit in chapter 15 and no entry for either chapter in the Mahavyutpatti.

In chapter 10 the Sanskrit is mela and in chapter 15 it is melu. The Tibetan in chapter 10 is rem grol (Dege), rim grol (Lithang and Chone), and rem ?drol (Narthang, Lhasa, and Stok Palace). In chapter 15 the Tibetan is rem ?drol. The Mahavyutpatti has mela (phrad yas) for chapter 10 and melu (?phrad yas) for chapter 15.

The Tibetan is rdzi ngad in both chapters. The Sanskrit is sarada in both chapters. The Mahavyutpatti has sarata (phrad yas) for chapter 10 and sarata (brjod yas) for chapter 15.

The Tibetan is rdzi rdul in both chapters, based on the Sanskrit maruta in chapter 10 and marutu in chapter 15. There is no Sanskrit in chapter 15 andn. 628

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no entry for either chapter in the Mahavyutpatti.

The Tibetan is phun yol in both chapters. The Sanskrit given here is according to the Mahavyutpatti. The Sanskrit in chapter 10 is meruta, and in chapter 15 it

is bherudu, apparently in error for merudu. The Mahavyutpatti has meruda or meluda (rdzi phyod) for chapter 10 and merudu (rdzi phyod) for chapter 15.

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 Mahavyutpatti has kheluda (rdzi phyod khyod) for chapter 10 and kheludu (rdzi phyod khyod or rji phyod phyod) for chapter 15.

The Tibetan is ngad ngad in both chapters. The Sanskrit in chapter 10 is maluta, and in chapter 15 it is maludu. The Mahavyutpatti has matula or matula (ma gzhal) for chapter 10 and maludu (ma gzhal) for chapter 15.

The Tibetan has bgrang brtsi in both chapters. The Sanskrit in chapter 10 is muluta, and in chapter 15 it is samula. The Mahavyutpatti has samula (dpag ?byams, dpag ?jal, or dpag ?phyam) for chapter 10 and sambala (dpag ?byam or dpag ?byams) for chapter 15.

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 Mahavyutpatti has ayava (zab ?grang or zab bgrang) for chapter 10 and ayava or apava (zab ?gra or zab ?grang) for chapter 15.

The Tibetan has dga? rkyang in both chapters (though Stok chapter 10 has dga? rgyang and the Mahavyutpatti has dga? brkyang in both chapters). The Sanskrit is kamala in both chapters and in the Mahavyutpatti.

The Sanskrit magava is according to the Mahavyutpatti. 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 Mahavyutpatti has magava (brtag yas) for chapters 10 and 15.

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 Mahavyutpatti

has atara (bsgral yas or bskral yas) for chapter 10 and ataru (bsgral yas) for chapter 15.

Sanskrit according to the Mahavyutpatti. 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 Mahavyutpatti. 639

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

The Tibetan has gdab yas in both chapters. The Sanskrit is missing from chapter 15 and is veluva in chapter 10. The Mahavyutpatti has veluva (gdab pas) for chapter 10 and no entry for chapter 15.

According to the Sanskrit from the Suzuki for chapter 10. Vaidya has javaka.

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 Mahavyutpatti has kalapa (cha tshogs) for chapter 10 and kashaca or kashava (cha tshogs) for chapter 15.

The Sanskrit here is from the Mahavyutpatti. 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 Mahavyutpatti has havava or havaca (brang yal) for chapter 10 and havava (brang yal or bgrang

yas) for chapter 15.

The Sanskrit here is from havala in chapter 10 and in the Mahavyutpatti's entry for chapter 15. It is absent in chapter 15, and there is no entry in the Mahavyutpatti for chapter 10. The Tibetan has byim 'phyo in both chapters, though Stok Palace has byim 'phyi in chapter 10. The Mahavyutpatti has havala (ljab ljib) for chapter 15 and no entry for 10.

The Sanskrit here is from the Mahavyutpatti. The Sanskrit in chapter 10 is bimbara (bimba in Suzuki) and absent in chapter 15. The Tibetan is yam me in both chapters. The Mahavyutpatti has vivara (bsnyad yas) for both chapters 10 and 15.

The Sanskrit here is from the Mahavyutpatti. 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 Mahavyutpatti has no entry for chapter 10 and bimba (gzugs yas) for chapter 15. Chapter 10 has ldab ldob, but ldab ldeb in Stok Palace. Chapter 15 has ldab ldeb. Both chapters have carana. The Mahavyutpatti has navara (rab yangs) for chapter 10 and carana (gdab yas) for chapter 15.

The Sanskrit according to chapter 10 and the Mahavyutpatti. The Tibetan has 'phan chad in both chapters, though Stok Palace has 'ban chad in chapter 10. Sanskrit chapter 10 has carama. The Mahavyutpatti has camara (rgod yas) for chapter 10 and carama (mtha' byam) for chapter 15.n. 648

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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 Mahavyutpatti. The Sanskrit according to chapter 10 and the Mahavyutpatti. The Sanskrit is absent in chapter 15. The Tibetan has mtha? rdul in chapter 10 and is apparently absent in chapter 15. The Mahavyutpatti has no entry for chapter 10 and dhavara (lang ling) for chapter 15.

The Sanskrit here is from chapter 15 and Suzuki for chapter 10 (it is missing in Vaidya). The Tibetan is rgyu lding (Dege) and rgyud lding (Narthang and Lhasa) in chapter 10 and possibly khe?u tshang in chapter 15. The Mahavyutpatti has dhamara (?dzin yas) for chapter 10 and dhamana (?dzin yas) for chapter 15.

The Tibetan is yun ?gyangs in chapter 10 and possibly zhung zung in chapter 15. The Sanskrit is pramada in both chapters. The Mahavyutpatti has pramada (dga? ?byam) for both chapters.

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 Mahavyutpatti has vigama (dpal bral) for chapter 10 and nigama (dpag bral) for chapter 15.

The Sanskrit here is according to the Mahavyutpatti. 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 Mahavyutpatti has upavarta (mtha? rtul) for chapter 10 and upavarta (mtha? rtul or mthal rtul) for chapter 15.

Tibetan is apparently absent in chapter 10 and is yun 'gyangs in chapter 15.

The Sanskrit is nirdesha in both chapters, though the Stok Palace has nirdasha in chapter 10. The Mahavyutpatti has nirdesha (nges brtan or nges bstan) for chapter 10 and nirdesha (nges bstan) for chapter 15.

The Tibetan is apparently bun lob in both chapters. The Sanskrit is akshaya in both chapters. The Mahavyutpatti has akshaya or aksheya (mi zad pa) for chapter 10 and akshaya (mi zad pa) for chapter 15.

The Tibetan is lam lom in both chapters. The Sanskrit is sambhuta in both chapters and in the Mahavyutpatti, which has legs 'byung for the Tibetan in both chapters.n. 656

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The Tibetan is bsnyad yas in both chapters. The Sanskrit is mama in chapter 10.

The Sanskrit is mamama in chapter 15. The Mahavyutpatti has amama (nga med) for both chapters.

The Tibetan is lang ling in both chapters. The Sanskrit is vada in chapter 10 and avada in chapter 15. The Mahavyutpatti has avanta (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.

The Tibetan is mi brtsal in both chapters. The Sanskrit is utpala in in both chapters and in the Mahavyutpatti, which has brlabs yas for the Tibetan in both chapters.

The Tibetan is ?byams yas in both chapters. The Sanskrit is padma in both chapters and in the Mahavyutpatti, which has mchog yas for the Tibetan in both chapters.

The Tibetan is nga ?grang in both chapters. The Sanskrit is samkhya in both chapters. The Mahavyutpatti has samkhya (grangs ?byam) for chapter 10 and samkhya (grangs ?byam) for chapter 15.

The Tibetan is bkra chal in both chapters. The Sanskrit is gati in both chapters. The Mahavyutpatti has gati (rtogs ?gro) for both chapters. In chapter 10 this number follows the next in both Sanskrit and Tibetan.

The Tibetan is smos yal in both chapters. The Sanskrit is upagama in chapter 10 and upagama (Suzuki) and upaga (Vaidya) in chapter 15. The Mahavyutpatti has upagama (rmos yal) for chapter 10 and apparently no entry for chapter 15.

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 Mahavyutpatti appears to have no equivalent entry for any of these in chapter 10, but for chapter 15 has upamya and uruma parivartta, 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 uruma parivartta in the Tibetan, which would have concluded in la bsgres, as in the following sets of numbers.

The Tibetan is bgrang ?phyos. In the Mahavyutpatti, for chapter 10 (7802) and 15

(7932) it is bgrang du med pa.n. 665

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The Tibetan is bgrang ?phyos la bsgres. In the Mahavyutpatti, 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.

The Tibetan is dpag yas. In the Mahavyutpatti, for chapter 10 (7804) it is dpag yas and for chapter 15 (7936) the translation is both dpag yas and dgag tu med pa.

The Tibetan is dpag yas la bsgres. In the Mahavyutpatti 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.

The Tibetan is yal phyod (Dege has the error phyong). In the Mahavyutpatti for chapter 10 (7806) it is mu med and for chapter 15 (7938) the translation is mu med pa.

The Tibetan is yal phyod la bsgres. In the Mahavyutpatti, for both chapters (7807 and 7939) the translation is mu med pa la bsgres pa.

The Tibetan is mu yal. In the Mahavyutpatti, for both chapters (7808 and 7940) the translation is thug med.

The Tibetan is mu yal la bsgres. In the Mahavyutpatti, for both chapters (7809

and 7941) the translation is thug med la bsgres pa.

The Tibetan is bgrang yol. In chapter 10 the Sanskrit is aganeya; in chapter 15 it is agananiya. In the Mahavyutpatti, for both chapters (7810 and 7942) the Sanskrit is aganeya. The Tibetan translation in chapter 10 is brtsi yas and in chapter 15 it is brtsis yas.

The Tibetan is bgrang yol la bsgres. In chapter 10 the Sanskrit is aganeya parivarta; in chapter 15 it is agananiya parivarta. In the Mahavyutpatti, for both chapters (7811 and 7943) the Sanskrit is aganeya parivarta. 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.

The Tibetan is myi mjal. In chapters 10 and 15 the Sanskrit is atulya. In the Mahavyutpatti, for both chapters (7812 and 7944) the Sanskrit is also atulya and the Tibetan for both is gzhal du med pa.

The Tibetan is myi mjal la bsgres. In the Mahavyutpatti, for both chapters (7813 and 7945) the Sanskrit is atulya parivarta 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 inn. 674

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

The Tibetan is bsam phyod. In chapters 10 and 15 the Sanskrit is acintya. In the Mahavyutpatti, for both chapters (7814 and 7946) the Sanskrit is also acintya and the Tibetan for both is bsam gyis mi khyab pa.

The Tibetan is bsam phyod la bsgres. In the Mahavyutpatti, for both chapters (7815 and 7947) the Sanskrit is acintya parivarta and the Tibetan in both chapters is bsam gyis mi khyab pa la bsgres pa and bsam gyis mi khyab pa las bsgres pa.

The Tibetan in both chapters is mtha? ?byam. The Sanskrit is absent from chapter 15. The Sanskrit and Tibetan are absent from the Mahavyutpatti for both chapters.

The Tibetan is mtha? ?byam la bsgres. The Tibetan and the Sanskrit are absent from chapter 15 and in the Mahavyutpatti for both chapters.

The Tibetan is dpag thag. In both chapters the Sanskrit is amapya. In the Mahavyutpatti, for chapter 10 (7816) the Sanskrit is ameya and the Tibetan is bgrang yol. In chapter 15 (7948) the Sanskrit is amapya and the Tibetan is gzhal gyis mi lang ba.

dpag thag la bsgres. In both chapters the Sanskrit is amapya parivarta. In the Mahavyutpatti, 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 amapya parivarta and the Tibetan is gzhal gyis mi lang ba la bsgres pa and gzhal gyis mi lang ba las bsgres pa.

brjod du med pa. In both chapters the Sanskrit is anabhilapya. The Mahavyutpatti for both chapters (7818 and 7950) is identical.

brjod du med pa la bsgres. In both chapters the Sanskrit is anabhilapya parivarta. In

the Mahavyutpatti, in the entries for both chapters (7819 and 7951) the Sanskrit is anabhilapya parivarta and the Tibetan is brjod du med pa la bsgres pa and brjod du med pa las bsgres pa.

brjod du med pa?i yang brjod du med pa. In both chapters the Sanskrit is anabhilapyanabhilapya and anabhilapyanabhilapya. The Mahavyutpatti is identical but appears to only refer to chapter 15 (7952).

brjod du med pa?i yang brjod du med pa la bsgres. The Mahavyutpatti is identical but appears to only refer to chapter 15 (7953).n. 685

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According to the Sanskrit and the Chinese. The Tibetan omits the second half of the sentence beginning with ?and so on.?

Neither the Sanskrit, the Chinese, nor the Tibetan has the expected description of the aspiration to hold the Dharma wheels of all Budas, which is what came next in the earlier list.

According to the Sanskrit kamadhātu. The Tibetan has nam mkha?i dbyings (?realm of space?). The Chinese has ?world realms.?

According to the Sanskrit āśoka and the Chinese. The Tibetan has ?without kleshas,? perhaps from a corrupted manuscript.

The Vaidya Sanskrit here has Samudravetala. 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 ??? (hai chao chu, ?a place by the ocean?), probably from Samudra-vetadin.

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

According to the Sanskrit mitra and the Yongle and Narthang Kangyurs bshes gnyen. Other Kangyurs have dge ba?i bshes gnyen (kalyanamitra). The Chinese has ????? (tong xing shan zhi shi), which is a combination of mitra and kalyanamitra.

According to the Tibetan. The Sanskrit kalyanata and the Chinese ? (shan) mean ?goodness.?

According to the Sanskrit ashaya and the Chinese ? (yi). Omitted in the Tibetan.

The Tibetan appears to have translated this as an adjective (?very powerful?) for the vajra rather than the vajra?s owner. Narayana here is ostensibly used as an alternative name for Indra. The Chinese omits ?unbreakable? and ?vajra? and translates the phrase as ??? (bao zhuang yan), a compound of the adjectives ?precious? and ?majestic? or of the nouns ?jewel? and ?ornament.?

From the Sanskrit suvibhakta. The Chinese has ??? (chu chu hang lie, ?rows [of sandalwood trees] everywhere?).

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. 695

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According to the Sanskrit kumuda. Omitted in the Tibetan.

According to the Sanskrit setu, the context, and the Chinese ? (qiao). The Tibetan translates according to another meaning of setu as steps bu (?platform?).

According to the Tibetan. ?Brahmin? is not present in the Sanskrit and the Chinese. The Chinese omits the number and has ?disciples.?

From the Sanskrit. The Tibetan translates kuta (?summit?) as brtsegs pa (?heap?).

According to the Sanskrit marga. The Tibetan has snying po (?essence?), which appears to be a translation from a text that had garbha in error for marga. The Chinese translation appears to be based on garbha as well.

In the Sanskrit and the Chinese this paragraph follows the next paragraph.

According to the Sanskrit. Omitted in the Tibetan. The Chinese has ?? (yi nian), which can mean a hundred thousand years or sometimes a far higher number of years according to context.

From the Sanskrit sarva kalacakra vashavartinam. The Tibetan omits ?power? and

has 'in time.' The Chinese is similar to the Sanskrit but omits 'wheel.'

From the Sanskrit lakshana jñānabhinihara. The Tibetan interprets the compound as 'signs and knowledge.' The Chinese has ?????? (zhu fo wu liang zhi hui, 'immeasurable wisdom of the Buddhas').

According to the Sanskrit lakshana. The Tibetan and the Chinese have skad cig gcig ('one instant'), apparently translating from a manuscript that had kshana instead of lakshana.

According to the Sanskrit sharira. The Tibetan translates as rang bzhin ('nature').

According to the Sanskrit tryadhva. The Tibetan and the Chinese omit 'the three times.'

According to the Sanskrit prasarita, the Chinese, and the Dege, Lhasa, and Narthang 'dal ba. Yongle, Lithang, Kangxi, and Chone have the error 'dul ba.

According to the Tibetan. The present Sanskrit has sattvashraddha ('beings-faith'). The Tibetan has mnyam pa thams cad ('all equality'), apparently a scribal error, while Yongle, Lithang, Kangxi, Narthang, Chone, and Stokn. 707

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Palace have mnyan pa thams cad (?all that is heard?), perhaps translating from a Sanskrit manuscript that had sarvashrava or sarvashruta. The Chinese has ?? ?????, ???? (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 shraddha (retained in the Sanskrit manuscript) and shruta or shvara.

According to the Tibetan and the Chinese. The Sanskrit has ?the light of definitive wisdom.?

According to the Tibetan and the Chinese. The Sanskrit has sarvatra, ?all-pervading higher cognition.?

According to the Tibetan and the Chinese. The Sanskrit also has vidyut, ?the lightning of the knowledge of the ten strengths.?

According to the Sanskrit parishodhana, the Chinese, and the Yongle, Lithang, Kangxi, and Chone sbyangs. Dege has the error spyad. Stok Palace has sbyar.

According to the Sanskrit maha and the Chinese. The Tibetan omits ?great.?

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.

From the Sanskrit samjnagata and in accord with the Chinese (?perceptions of limitless beings?). The Tibetan translates as mying (archaic spelling for ?name?).

From the Sanskrit kshuradhara. 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 Chone differs slightly from these, reading spu gri?i sos bshibs pas ?khor ba. The Chinese has ?? (dao shan), a compound of ?blade/sword? and ?mountain,? without the term ?path? or ?rows.? In his commentary, ?? (Cheng Guan) explains that ?? is a metaphor for ????? (wu fen bien zhi; Skt. nirvikalpa-jnana, nishkalpana-jnana, avikalpa-jnana, ?nonconceptual wisdom?). See Cheng Guan ?. Da fangguang fohuayan jingshu ???????. ?? Taisho 1735, 57: 932a3-4. The Chinese has an additional phrase ??? ????? (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 ?. Da fangguang fohuayan jingshu ??????????. Taisho 1735, 57: 932a8-12.n. 721

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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.?

From the Sanskrit khandaka. The Tibetan translates as myi gcags/chags.

According to the Sanskrit kaksha, which can also mean ?a forest of dead trees? or ?dry wood.? The Tibetan translates as lcag lcig (?dirt,? ?impurity?). The

Chinese translates as ? (xin, ?firewood?).

According to the Tibetan and the Chinese. The Sanskrit has ?kleshas and karma.?

Tibetan has mi shes (?ignorance?). The Sanskrit has akshana-jnana (?inopportune or inappropriate knowledge?). The Chinese translates as ?? ??? (yi qie huo chou lin, ?the dense forest of all confusions?).

Tibetan interprets the Sanskrit compound as meaning ?chasm and terror.?
The Chinese omits ?chasm.?

The Sanskrit pancatapas, in accord with the Chinese ?? (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).

According to the Tibetan and the Chinese. The Sanskrit adds asama (?unequaled asceticism?).

According to the Sanskrit anubhava, the Chinese ? (li), and Narthang, Lhasa, and Stok Palace byin. Dege has sbyin (?generosity?).

According to the Tibetan shin tu dag. The Sanskrit has kalyana (?good?). The Chinese has ?? (chun shan, ?pure and good?).

According to the Sanskrit, the Chinese, Yongle, Lithang, Kangxi, and Chone. Dege has a genitive that assigns the number ?ten thousand? to the entourage.

According to the Tibetan, apparently translating from a text that had sharira. The Sanskrit has ashaya (?thoughts,? ?disposition of mind,? ?aspiration?). The Chinese is similar to the Tibetan.

From the Sanskrit prasadayanti. The Tibetan translates as mos par byed (?to

cause to have aspiration?). The Chinese has ??? (wu gou zhuo, ?free ofn. 729

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stains?).

According to the Tibetan. ?Brahmin? is not present in the Sanskrit (which has udara, meaning ?illustrious,? ?noble,? and so on) or the Chinese.

According to the Sanskrit bodhi and the Chinese. The Tibetan omits ?for enlightenment.?

According to the Sanskrit tikshna and the Chinese. The Tibetan translates as gsal ba (?clear?).

According to the Sanskrit vriksha and the Chinese. The Tibetan omits ?trees.?

According to the Sanskrit vayu samiritebhyo and the Chinese. This is omitted at this point in the Tibetan but is present when the list is repeated.

According to the Sanskrit yavat and the Chinese ?? (nai zhi). Omitted in the Tibetan.

According to the Tibetan chu klung. Not present in the Sanskrit and the

Chinese.

According to the Tibetan and the Chinese. The online Vaidya omits Dharma.

From the Sanskrit varna. The Tibetan translates as kha mdog (?color?). Omitted in the Chinese.

According to the Tibetan.

This line is according to the Tibetan. The Chinese has ?????, ?????

(yi qie wu yi ju, an zhu xin bu dong, ?whoever has no doubts has a calm, unwavering mind?).

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 ???? (bi bu tui zhuan, ?who will definitely not regress?).

According to the Tibetan and the Chinese. Vaidya has gocaraniryata (?setting forth into the inconceivable range of the kalyanamitras?).

From the Tibetan as rgya che (?vast?) in accord with the Chinese ?? (guang da). The Sanskrit udara can mean ?great,? ?excellent,? etc.

According to the Tibetan.n. 742

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According to the Sanskrit karma. The Tibetan appears to have translated from a manuscript that had Dharma. The Chinese translation is based on kalpa, ?? (yi qie jie wu shi huai ji), literally ?all kalpas are without destruction or dissolution,? which can mean ?harmony in the apogee of kalpas.?

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 Tathagatas.?

According to the Chinese. The Sanskrit vakpatha means ?the range of speech,? translated literally into Tibetan as tshig gi lam (?path of words?). The Chinese has ? (xiang), ?echo.? Cleary and Carre translate it as ?echo.?

According to the Sanskrit and the Chinese. The Tibetan appears to have ?was encircled by countless fences of jewels.?

According to the Sanskrit abhinilāneta. 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 ??? (gan zi se, ?violet?).

From the Sanskrit parivata (which also means ?turning,? ?revolving,? and ?chapter?). The Tibetan translates as rgyud (?continuum?). The Chinese translation uses the common term for Dharma ? (fa).

From the Sanskrit akarayantya. The Tibetan translates as dran par bya ba (?remember?). Cleary translates as ?making it familiar.? The Chinese has ?

? (yi chi, ?remember?), and some terms in this phrase are omitted.

According to the Tibetan.

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 ??? (bu shi huai), literally ?no destruction or dissolution,? although it can mean ?harmony.?

According to the Sanskrit karmavishaya and the Chinese. Omitted in the Tibetan.

According to the Tibetan and the Chinese. Not present in the Vaidya online transcription.

According to the Sanskrit and the Chinese. ?The Dharma of? is omitted in the Tibetan.n. 757

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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 kaya (?bodies?).

According to the Sanskrit pada. The Tibetan and the Chinese omit ?words.?

According to the Tibetan. Not present in the Sanskrit or the Chinese, which have simply ?who are not overpowered by the world.?

According to the Sanskrit sarva. ?All? is not present in the Tibetan or the Chinese.

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.

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 ????? (zhong sheng suo zuo xing, ?conduct of beings?).

According to the Sanskrit satya, the Chinese, and the Narthang and Lhasa bden. Dege has dben (?isolation?). The Chinese appears to have combined this and the preceding phrase into one: ????? (zhong sheng ru guang ying, ?beings are like light and shadow?).

From the BHS vyavahara and in accord with the Chinese. The Tibetan translates as rnam par dpyod pa (?analysis?).

According to the Sanskrit unnata and tunga. The Tibetan translates more vaguely as dbyibs legs (?good shape?) and ran pa (?appropriate?). Absent from the Chinese.

Meaning that his height was equal to the length of his outstretched arms.

According to the Sanskrit jnana. Omitted in the Tibetan. The Chinese has ?? (ping deng, ?equanimity?).

According to the Sanskrit vipula. Omitted in the Tibetan and the Chinese.

According to the Sanskrit nibhritam suvyavasthitam 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 ?? (shen di, ?investigate carefully,? ?observe carefully?).n. 769

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According to the Sanskrit avartayanti and the Chinese. The Tibetan translates as bsgrub par byed (?accomplished?).

According to the Tibetan. The Sanskrit asantiratri and the Chinese have ?spring nights.?

According to the Sanskrit paricumbya. The Tibetan translates as bzhin sbyar (?pressed the face against?). Not present in the Chinese.

According to the Sanskrit parilikhya and Yongle, Lithang, Kangxi, Narthang, Chone, and Lhasa physis. Dege has the error phyin (?gone?). Not present in the Chinese.

According to the Sanskrit valuka. The Tibetan omits ?grains of sand.?

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.

According to the Sanskrit buddhakshetra and the Chinese. The Tibetan has just
?Budās? and omits ?realms.?

From the Sanskrit. The Tibetan interprets the compound as meaning
?prayers and mental retention.?

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 Tathagatas
and accomplishing countless ways of the Dharma? as the result of ?retention
of holding the Dharma wheels.?

According to the Tibetan myig ?phrul, which appears to be translating
indrajala. The online Vaidya transcription has indrabala. The Chinese has ??
?? (yin tuo luo wang, ?the net of Indra?), a literal translation of the Sanskrit
indrajala.

According to the Sanskrit and the Chinese. The Tibetan omits ?three.?

According to the Tibetan. ?In a single time? is not present in the Sanskrit or
the Chinese.

According to the Sanskrit. The Tibetan omits ?of wisdom.? The Chinese has
??? (sui shun deng), a compound that consists of ?? (sui shun, ?fit,?
?compliant,? ?appropriate?), which corresponds to the Sanskrit anuloma, and
? (deng, ?lamp?).n. 782

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According to the Sanskrit amridya, the Chinese ??? (wu neng huai), and Narthang, Lhasa, and Stok Palace thub pa med. Dege has thug pa med (?untouchable?).

From the Sanskrit asraya. The Tibetan translates as gzhi (?basis, ?foundation?). Cleary has ?body.? An equivalent is not present in the Chinese.

According to the Narthang, Lhasa, and Stok Palace kyis. Dege has kyi.

From the Narthang and Stok Palace zlos. Dege has slos. The Sanskrit anumantrayan could mean ?authorize.? Cleary has ?apply.? The Chinese has ?recalled and recited.?

According to the Sanskrit anuprayacchan. The Tibetan translates as bsdud pa (?collected, ?compiled?). Not present in the Chinese.

According to the Tibetan shod thabs she pa. The Sanskrit nikshepa could mean ?to set down in writing, ? as in the Lalita vistara?s list of skills

(<https://read.84000.co/translation/toh95.html#UT22084-046-001-670>),

which has nikshepaliphi.

According to the Sanskrit pattana and the Chinese ? (yi). Omitted in the Tibetan.

?Ten million? is according to the Sanskrit koti, the Tibetan bye ba, and the

Chinese ?? (ju zhi).

The Tibetan reads khod khod or a hundred trillion. The usual value for ayuta is a thousand million, i.e., a billion, and the Mahavyutpatti 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 ??? (a yu ta), which is simply a transliteration of the Sanskrit ayuta.

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 ??? (na yu ta), which again is just a transliteration of the Sanskrit, and is one ayuta times one ayuta.

The Tibetan is khrig khrig. Chapter 10 has khrag khrig. The Mahavyutpatti dictionary translates niyuta as khrag khrig. The usual value for a bimbara is a hundred niyuta, or sometimes the values of bimbara and kimkara are reversedn. 795

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

The Tibetan is thams thams. The Sanskrit for chapter 10 has kankara in Vaidya and kankala in Suzuki. The Mahavyutpatti dictionary has both kamkara and kamkara, and both are translated as gtams. The usual value for kimkara is a hundred bimbara, or sometimes the values of bimbara and kimkara are reversed as in chapter 10 of this sutra. Here the value of the number is ten sextrigintillion (1 followed by 112 zeros). The Chinese is ??? (jin jie luo), one bimbara times one bimbara.

The Tibetan is myad myid. Not present in chapter 10 in either the Sanskrit or the Tibetan. Suzuki has magara in chapter 15. The Mahavyutpatti dictionary has both agara and agara, 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.

The Tibetan is gang ya (Kangxi has gang yang). The Mahavyutpatti dictionary translated pravara as both mchog yal and mchog yas. Its value here would be 1 followed by 448 zeros (ten cenoctoquadragintillion).

The Tibetan is ban bun. In chapter 10 the Sanskrit is parama. The Mahavyutpatti dictionary has mavara, mapara, and savara, all translated as ban bun. Its value here would be 1 followed by 896 zeros (a hundred duocenseptennonagintillion).

The Tibetan is phyar phyur. The Sanskrit is missing in chapter 15 in the available editions. The Mahavyutpatti 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).

The Tibetan is lcag lcig. Neither the Sanskrit nor the Tibetan are present in chapter 10. The Mahavyutpatti dictionary has tavana translated as phyad phyod.

Its value would be 1 followed by 3,584 zeros (one hundred milliacentrenonagintillion).

The Tibetan is byang bying The Sanskrit in chapter 10 is asina. The Mahavyutpatti dictionary has sima for both chapters, recording translations as n. 806

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

The Tibetan is chem chem. Chapter 10 has the Sanskrit anaupama and the Tibetan nyer ?jal. The Mahavyutpatti dictionary appears to record the Sanskrit huma, 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.

The Tibetan is phyal phyol. The Mahavyutpatti dictionary is in agreement. Its value would be 1 followed by 28,672 zeros.

The Tibetan is khyud khyud (Stok: khyung khyung). In chapter 10 the Sanskrit is vipasa and the Tibetan yal yol. The Mahavyutpatti dictionary has avaga and arava with the Tibetan as rigs dom or rigs sdom. Its value would be 1 followed by 57,344 zeros.

The Tibetan is zar zer. Chapter 10 translates as ljad ljod. The Mahavyutpatti

dictionary has migava, mivaga, and mrigava, with the Tibetan as zar zer. Its value would be 1 followed by 114,688 zeros.

From chapter 10, with the Tibetan as phyod zim. The Tibetan and the Sanskrit are missing in chapter 15. The Mahavyutpatti dictionary does not appear to list this number. Its value would be 1 followed by 229,376 zeros.

The Tibetan is khrib khrib. Chapter 10 has the Sanskrit viraga and the Tibetan phyad phyod. The Mahavyutpatti dictionary has vinaka and viraga with the Tibetan as khrib khrib and khrab khrib. Chapter 15 has the Sanskrit viraga. Its value would be 1 followed by 458,752 zeros.

From chapter 10 with the Tibetan as dam ldem (Stok Palace: ldam ldam). Not present in chapter 15 or the Mahavyutpatti. Its value would be 1 followed by 917,504 zeros.

According to the Mahavyutpatti. The Tibetan is ya gangs. Both chapters in the present Sanskrit have vivaga. The Mahavyutpatti dictionary has vigava and Tibetan bsgyur yas for both chapters. Its value would be 1 followed by 1,835,008 zeros.

The Tibetan is cho ma. The Mahavyutpatti dictionary has samkrama and samgrama, with sbar yas as Tibetan for both. Its value would be 1 followed by 3,670,016 zeros.

The Tibetan is khram khrim. The Mahavyutpatti dictionary has visara, but the Tibetan is given as ?phro yas. Suzuki chapter 15 has vishrata. Its value would be 813

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1 followed by 7,340,032 zeros.

The Tibetan is nab nub. The Sanskrit is missing in chapter 10. The Mahavyutpatti dictionary has vijambha and vibhaja with the Tibetan as nab nub. Its value would be 1 followed by 14,680,064 zeros.

The Tibetan is sang sang. The Tibetan is missing in chapter 10. The Sanskrit in chapter 10 is vijanga. The Mahavyutpatti dictionary has vijagha, vijagha, and vijaga with the Tibetan as thab thib. Its value would be 1 followed by 29,360,128 zeros.

According to Mahavyutpatti. The Tibetan is brgyud yas. The Sanskrit in chapter 10 is visrota. Chapter 15 is vishodha. The Mahavyutpatti dictionary has visota and visoda. Its value would be 1 followed by 58,720,256 zeros.

The Tibetan is btang yas. The Mahavyutpatti dictionary has the Tibetan as khyad gyin or khyad phyin. Its value would be 1 followed by 117,440,512 zeros.

According to chapter 15 and the Mahavyutpatti. The Tibetan is bkra yar. The Sanskrit in chapter 10 is vibhakti and in chapter 15 is vibhakta. The Mahavyutpatti dictionary has vibhakti for chapter 10 and vibhakta for chapter 15. Its value would be 1 followed by 234,881,024 zeros.

According to chapter 15 and the Mahavyutpatti. 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 Mahavyutpatti dictionary has vikhyata 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.

According to the Mahavyutpatti 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 dalana, mistaking the Devanagari u for the similar da. The Tibetan is missing in chapter 15. The Mahavyutpatti 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.

The Tibetan is mtshungs med. Not present in Mahavyutpatti. Its value would be 1 followed by 1,879,048,192 zeros.

The Tibetan is lam lum. The Mahavyutpatti dictionary has dharana for chapter 10 and varana for chapter 15, and for the Tibetan has gzhal dpag. Its value would be 1 followed by 3,758,096,384 zeros.n. 823

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The Tibetan is yal yol. In chapter 10 the Tibetan is rab rib. The Mahavyutpatti 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.

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 Mahavyutpatti

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.

The Tibetan is ?grigs yol in Dege; ?grag yol in Yongle; ?grags in Lithang and Chone; ?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 turna. The Mahavyutpatti 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.

According to the Mahavyutpatti and chapter 15. The Sanskrit for chapter 10 has vivarna 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 khul. The Mahavyutpatti 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.

According to the Mahavyutpatti. The Tibetan is bsam phyod (Yongle: bsam phyad; Stok: bsam phyong). In chapter 10 the Sanskrit is samya in Vaidya and sampa in Suzuki. Chapter 15 has samaya. The Mahavyutpatti 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.

According to the Mahavyutpatti dictionary and chapter 15. The Tibetan is ?dra mnyam. The Tibetan appears to be missing in chapter 15, and the Sanskrit there is viturna. In chapter 10 the Sanskrit is varana (Suzuki has navarana). The Mahavyutpatti dictionary has viturna 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.

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

Mahavyutpatti dictionary has hevara for chapter 10 and gevara for chapter 15,n. 832

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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.

The Tibetan in chapter 10 is bgrong yas. In chapter 15 it is bgrod yas. The

Mahavyutpatti 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.

The Tibetan in chapter 10 is rgyas ?dal (Stok Palace: rgyal ?dal). In chapter 10 of

Vaidya the Sanskrit is visara, and in Suzuki it is vishara. It is not present in the

Tibetan or the Sanskrit in chapter 15. The Mahavyutpatti does not have the

number of either chapter. Its value would be 1 followed by 1,924,145,348,608

zeros.

The Tibetan is bsngo yas. The Mahavyutpatti has bsdo yas or bsko yas for chapter

10 and bsngo yas or bsko yas for chapter 15. Its value would be 1 followed by

3,848,290,697,216 zeros.

The Tibetan is zang yag. The Mahavyutpatti has atyudgata. Its value would be 1

followed by 7,696,581,394,432 zeros.

Chapter 10 has visrishta. The Mahavyutpatti has vishishta, with brtan yas or bstan yas as the Tibetan. Its value would be 1 followed by 15,393,162,788,864 zeros.

According to the Mahavyutpatti. The Tibetan is yong tan (Stok Palace: yong than). The Sanskrit for chapter 10 has paribheda. Chapter 15 has the Sanskrit harita. The Mahavyutpatti 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.

According to the Mahavyutpatti for chapter 15, which also lists the variant galibha. The present Sanskrit has halita. The Mahavyutpatti Sanskrit for chapter 10 is halibhu. Suzuki chapter 10 has palimbha, and Vaidya has paligunja. The Tibetan is sang yal. The Mahavyutpatti has rmo yas or rmong yas. Its value would be 1 followed by 246,290,604,621,824 zeros.n. 839

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According to the Mahavyutpatti. 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 Mahavyutpatti for chapter 10 has harisa or harisa. Chapter 15 has hari. Its value would be 1 followed by 492,581,209,243,648 zeros.

According to the Mahavyutpatti 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 aloka. The Mahavyutpatti 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.

According to the Mahavyutpatti for chapter 15. The Tibetan is yid ?phyo. In chapter 10 the Sanskrit is indriya. In chapter 15 the Sanskrit is drishtvanta. The Mahavyutpatti has the Sanskrit drabuddha and the Tibetan ?thab yas or mtha? yas in chapter 10, and it has the Sanskrit drishtanta and the Tibetan yid ?phyo in chapter 15. Its value would be 1 followed by 1,970,324,836,974,592 zeros.

According to the Mahavyutpatti 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.

According to the Sanskrit of chapter 10. The Tibetan is absent. It is not present in chapter 15 or in the Mahavyutpatti. Its value would be 1 followed by 7,881,299,347,898,368 zeros.

According to the Sanskrit of chapter 10. The Mahavyutpatti has haruna 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.

The Tibetan is khrigs thams. According to chapter 10 the Sanskrit is maluta. The Mahavyutpatti 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.

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 Mahavyutpatti 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. 848

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According to chapter 15. The Tibetan is bgrang yas. In chapter 10 the Sanskrit is kshaya. The Mahavyutpatti has the Sanskrit kshamuda and the Tibetan bzod yas in chapter 10, and it has the Sanskrit kshepu and the Tibetan bzod yas in chapter 15. Its value would be 1 followed by 126,100,789,566,373,888 zeros.

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 Mahavyutpatti. Its value would be 1 followed by 252,201,579,132,747,776 zeros.

According to the Mahavyutpatti. The Tibetan has thug yal. In chapter 10 the Sanskrit is elata. In chapter 15 the Sanskrit is eluda. The Mahavyutpatti 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.

According to the Suzuki Sanskrit of chapter 10 and the Mahavyutpatti. The Sanskrit in chapter 15 is bhaluda. The Tibetan in chapter 10 is yad yud. In chapter 15 it is shang shang. The Mahavyutpatti has the Sanskrit maluma and the Tibetan tshad yas in chapter 10, and it has the Sanskrit maluda 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.

According to the Vaidya Sanskrit for chapter 10. The Tibetan appears to be the Dege phyo ldog. Yongle, Lithang, Kangxi, and Chone have ?phyo ldog. The Suzuki Sanskrit has mandama. Not present in chapter 15 in the Tibetan or the Sanskrit. Not present in either chapter in the Mahavyutpatti. Its value would be 1 followed by 2,017,612,633,061,982,208 zeros.

According to the Sanskrit of chapter 10. The Tibetan may be the Dege brda yas. Vishamata is not present in the Sanskrit of chapter 15 or the Mahavyutpatti. Its value would be 1 followed by 4,035,225,266,123,964,416 zeros.

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 Mahavyutpatti has the Sanskrit sadama and the Tibetan rtog yas or rtogs yas in chapter 10, and it has the Sanskrit samata and the Tibetan rtogs yas in chapter 15. Its value would be 1 followed by 8,070,450,532,247,928,832 zeros.

Visada is according to the Sanskrit of chapter 15, in which the Tibetan appears to be tham thim (Chone has thim thim). In chapter 10 the Sanskrit is missing and the Tibetan may be thag thug. The Mahavyutpatti 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. 856

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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 Mahavyutpatti has the Sanskrit vaimatra 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.

Pramatra is according to chapter 15 and the Mahavyutpatti. In chapter 10 the Sanskrit in Vaidya is pramarta, and in Suzuki it is antra. The Tibetan reads gzhal ?phyos. The Mahavyutpatti has pramatra 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.

According to the Mahavyutpatti, 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 amantra, and the Tibetan appears to be snyad med. The Mahavyutpatti has the Sanskrit sumatra 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.

According to the Mahavyutpatti for chapter 10. Chapter 15 has bhramantra and

the Tibetan is gzhal med. In chapter 10 the Sanskrit is annamantra, and the Tibetan appears to be mchog phreng. The Mahavyutpatti has the Sanskrit bhramatra 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.

According to the Mahavyutpatti. Chapter 15 has gamantra and the Tibetan is gzhal ?khor. In chapter 10 the Sanskrit is sangamantra, and the Tibetan appears to be nyag ?bru. The Mahavyutpatti has the Sanskrit gamatra 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.

According to the Mahavyutpatti for chapter 10. In Vaidya chapter 10 the Sanskrit is vimantra, and in Suzuki it is vinnamantra. The Tibetan in chapter 10 appears to be spu ?phyes. The Sanskrit for chapter 15 namantra and the Tibetan is gzhal thim. The Mahavyutpatti has the Sanskrit namatra 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 bhramatra. Its value would be 1 followed by 1,033,017,668,127,734,890,496 zeros.n. 864

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According to the Mahavyutpatti. In chapter 10 the Sanskrit is himantra, and the Tibetan appears to be ?bru ?brel. Chapter 15 has the Sanskrit nahimantra and

the Tibetan gzhal gar (Stok: gar gzhal). The Mahavyutpatti has the Sanskrit hematra 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.

Based on the Mahavyutpatti 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 Mahavyutpatti has the Sanskrit vematra or dhematra and the Tibetan gzhal sangs in chapter 10, and it has the Sanskrit vimantra and the Tibetan gzhal sangs in chapter 15.

According to the Mahavyutpatti. 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 paramantra, and the Tibetan appears to be brjod phul. The Mahavyutpatti has the Sanskrit paramatra and the Tibetan gzhal thag in chapter 10, and it has the Sanskrit paramantra and the Tibetan gzhal thag in chapter 15.

According to the Mahavyutpatti and the Tibetan translations. In chapter 10 the Sanskrit is shivamantra, and the Tibetan appears to be zhi snyad. In chapter 15 the Sanskrit is shivamantra and the Tibetan is gzhal zhi. The Mahavyutpatti has shivamatra and the Tibetan gzhal phul or gzhal yul in chapter 10, and it has the Sanskrit shivamantra, shimantra, or thimantra and the Tibetan gzhal phul in chapter 15.

In chapter 15 the Sanskrit is delu. The Tibetan appears to be missing. In chapter 10 the Sanskrit is ela, and the Tibetan appears to be ngag thim. The Mahavyutpatti 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.

In chapter 15 the Sanskrit is velu. The Tibetan has, apparently, ?phyo ?gyur. In

chapter 10 the Sanskrit is vela, and the Tibetan appears to be ?phyo ?gyur. The Mahavyutpatti 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.

The present Sanskrit of chapter 10 has tela. The Tibetan in chapters 10 and 15 appears to be nyar nyer. The Mahavyutpatti has tela for chapter 10. The Sanskrit is missing from chapter 15 and in the Mahavyutpatti for chapter 15.n. 870

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According to chapter 10 in Vaidya. Suzuki has rola. Absent in chapter 15 and the Mahavyutpatti. Apparently absent in the Tibetan in both chapters.

In chapter 10 the Sanskrit is kela and the Tibetan is phyag phyig. The Mahavyutpatti has gela and phyag phyig for both chapters. Chapter 15 has the Sanskrit gelu and the Tibetan phyag phyig.

According to chapter 10 in Vaidya and Suzuki. Absent in chapter 15 and the Mahavyutpatti. Apparently absent in the Tibetan.

In chapter 10 the Sanskrit is shvela and the Tibetan is zal zul (Chone: zal zil). In chapter 15 the Sanskrit is khelu, which appears to be a corruption. The Mahavyutpatti has svela in chapter 10 and shvelu in chapter 15. The Tibetan is the same in all versions.

The Tibetan in the Kangyur is missing. In chapter 10 the Sanskrit is nela. In chapter 15 it is nelu. The Mahavyutpatti 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.

The Tibetan is nyar nyer following the Mahavyutpatti. In chapter 10 the Sanskrit is bhela and in chapter 15 it is bhelu. The Tibetan is missing in both chapters. The Mahavyutpatti has no entry for chapter 10 and has the Sanskrit bhelu and the Tibetan nyar nyer for chapter 15.

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 Mahavyutpatti 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.

In chapter 10 the Sanskrit is sela, and in chapter 15 it is selu. The Tibetan g.yo ?deg is the same in both chapters. The Mahavyutpatti 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.

In chapter 10 the Sanskrit is pela, and in chapter 15 it is pelu. The Tibetan phan phun is the same in both chapters. The Mahavyutpatti 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.

The Tibetan appears to be brnang ya. The Sanskrit is hela in chapter 10. There is no corresponding Sanskrit in chapter 15 and no entry for either chapter in the Mahavyutpatti.n. 877

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In chapter 10 the Sanskrit is mela, and in chapter 15 it is melu. The Tibetan in chapter 10 is rim grol in Lithang and Chone and rem 'drol in Dege, Narthang, Lhasa, and Stok Palace. In chapter 15 the Tibetan is rem 'drol. The Mahavyutpatti 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.

The Tibetan is rdzi ngad in both chapters. The Sanskrit is sarada in both chapters. The Mahavyutpatti has the Sanskrit sarata and the Tibetan phrad yas for chapter 10, and it has the Sanskrit sarata and the Tibetan brjod yas for chapter 15.

The Tibetan is rdzi rdul in both chapters. Based on the Sanskrit maruta in chapter 10 and marutu in chapter 15. There is no corresponding Sanskrit in chapter 15 and no entry for either chapter in the Mahavyutpatti.

The Tibetan is phun yol in both chapters. The Sanskrit here is according to the Mahavyutpatti. The Sanskrit in chapter 10 is meruta, and in chapter 15 it is bherudu, apparently in error for merudu. The Mahavyutpatti 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.

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 Mahavyutpatti 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.

The Tibetan is ngad ngad in both chapters. The Sanskrit in chapter 10 is maluta and in chapter 15 it is maludu. The Mahavyutpatti has the Sanskrit matula or matula and the Tibetan ma gzhal for chapter 10, and it has the Sanskrit maludu and the Tibetan ma gzhal for chapter 15.

The Tibetan is bgrang brtsi in both chapters. The Sanskrit in chapter 10 is muluta, and in chapter 15 it is samula. The Mahavyutpatti 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.

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 Mahavyutpatti 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. 887

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The Tibetan is dga' rkyang in both chapters (though Stok chapter 10 has dga' rgyang and the Mahavyutpatti has dga' brkyang in both chapters). The Sanskrit is kamala in both chapters and in the Mahavyutpatti.

The Sanskrit magava is according to the Mahavyutpatti. 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 Mahavyutpatti has the Sanskrit magava and the Tibetan brtag yas for chapters 10 and 15.

The Sanskrit in chapter 10 is atara, and in chapter 15 it is ataru. The Tibetan is phyod yal in chapter 10 and khrug phyad in chapter 15. The Mahavyutpatti 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.

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 Mahavyutpatti 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.

The Tibetan is gdab yas in both chapters. The Sanskrit is missing from chapter 15 and is veluva in chapter 10. The Mahavyutpatti has the Sanskrit veluva and the Tibetan gdab pas for chapter 10, and it has no entry for chapter 15.

Following the Sanskrit from the Suzuki for chapter 10. Vaidya has javaka. 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 Mahavyutpatti has the Sanskrit kalapa and the Tibetan cha tshogs for chapter 10, and it has the Sanskrit kashaca or kashava and the Tibetan cha tshogs for chapter 15.

The Sanskrit here is from the Mahavyutpatti. 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 Mahavyutpatti 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.

The Sanskrit here is from havala in chapter 10 and in the Mahavyutpatti entry for chapter 15. The Sanskrit is absent in chapter 15, and there is no entry in

the Mahavyutpatti for chapter 10. The Tibetan is byim ?phyo in both chapters, though Stok Palace has byim ?phyi in chapter 10. The Mahavyutpatti has the Sanskrit havala and the Tibetan ljab ljib for chapter 15 and no entry for chapter 10.n. 895

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The Sanskrit here is from the Mahavyutpatti. The Sanskrit in chapter 10 is bimbara (bimba in Suzuki) and absent in chapter 15. The Tibetan is yam me in both chapters. The Mahavyutpatti has the Sanskrit vivara and the Tibetan bsnyad yas for chapters 10 and 15.

The Sanskrit here is from the Mahavyutpatti. 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 Mahavyutpatti has no entry for chapter 10, and it has the Sanskrit bimba and the Tibetan gzugs yas for chapter 15.

Chapter 10 has ldab ldob, but ldab ldeb in Stok Palace. Chapter 15 has ldab ldeb. Both chapters have carana. The Mahavyutpatti 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.

The Sanskrit here is according to chapter 10 and the Mahavyutpatti. 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 Mahavyutpatti 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.

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 Mahavyutpatti.

The Sanskrit here is according to chapter 10 and the Mahavyutpatti. The Sanskrit is absent in chapter 15. The Tibetan is mtha? rdul in chapter 10 and apparently absent in chapter 15. The Mahavyutpatti has no entry for chapter 10 and the Sanskrit dhavara and the Tibetan lang ling for chapter 15.

The Sanskrit here is from chapter 15 and Suzuki for chapter 10 (where it is missing in Vaidya). The Tibetan is rgyu lding (Dege) and rgyud lding (Narthang and Lhasa) in chapter 10 and possibly khe?u tshang in chapter 15.

The Mahavyutpatti 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.

The Tibetan is yun ?gyangs in chapter 10 and possibly zhung zung in chapter 15. The Sanskrit is pramada in both chapters. The Mahavyutpatti has the Sanskrit pramada and the Tibetan dga? ?byam for both chapters.n. 903

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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 Mahavyutpatti 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.

The Sanskrit here is according to the Mahavyutpatti. 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 Mahavyutpatti 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.

The Tibetan is apparently absent in chapter 10. It has yun ?gyangs in chapter 15. The Sanskrit is nirdesha in both chapters, though Stok Palace has nirdasha in chapter 10. The Mahavyutpatti has the Sanskrit nirdesha and the Tibetan nges brtan or nges bstan for chapter 10, and it has the Sanskrit nirdesha and the Tibetan nges bstan for chapter 15.

The Tibetan is apparently bun lob in both chapters. The Sanskrit is akshaya in both chapters. The Mahavyutpatti has the Sanskrit akshaya or aksheya and the Tibetan mi zad pa for chapter 10, and it has the Sanskrit akshaya and the Tibetan mi zad pa for chapter 15.

The Tibetan has lam lom in both chapters. The Sanskrit is sambhuta in both chapters and in the Mahavyutpatti, which has legs ?byung for the Tibetan in both chapters.

The Tibetan is bsnyad yas in both chapters. The Sanskrit is mama in chapter 10 and mamama in chapter 15. The Mahavyutpatti has the Sanskrit amama and the Tibetan nga med for both chapters.

The Tibetan is lang ling in both chapters. The Sanskrit is vada in chapter 10

and avada in chapter 15. The Mahavyutpatti has the Sanskrit avanta 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.

The Tibetan is mi brtsal in both chapters. The Sanskrit is utpala in both chapters and the Mahavyutpatti, which has brlabs yas for the Tibetan in both chapters.

The Tibetan is ?byams yas in both chapters. The Sanskrit is padma in both chapters and the Mahavyutpatti, which has mchog yas for the Tibetan in both. 911

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chapters.

The Tibetan is nga ?grang in both chapters. The Sanskrit is samkhya in both chapters. The Mahavyutpatti has the Sanskrit samkhya and the Tibetan grangs ?byam for chapter 10, and it has the Sanskrit samkhya and the Tibetan grangs ?byam for chapter 15.

The Tibetan is bkra chal in both chapters. The Sanskrit is gati in both chapters.

The Mahavyutpatti 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.

The Tibetan is smos yal in both chapters. The Sanskrit is upagama in chapter 10 and upagama (Suzuki) and upaga (Vaidya) in chapter 15. The Mahavyutpatti has the Sanskrit upagama and the Tibetan rmos yal for chapter 10 and apparently no entry for chapter 15.

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 Mahavyutpatti appears to have no equivalent entry for any of these in chapter 10, but for chapter 15 it has upamya and uruma parivartta, 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 uruma parivartta, the Tibetan for which would have concluded in la bsgres, as in the following sets of numbers. The Tibetan is bgrang ?phyos. In the Mahavyutpatti, for chapters 10 (7802) and 15 (7932), it is bgrang du med pa.

The Tibetan is bgrang ?phyos la bsgres. In the Mahavyutpatti, 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.

The Tibetan is dpag yas. In the Mahavyutpatti, for chapter 10 (7804) it is dpag yas and for chapter 15 (7936) the translation is both dpag yas and dgag tu med pa.

The Tibetan is dpag yas la bsgres. In the Mahavyutpatti, 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. 920

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The Tibetan is yal phyod (Dege has the error phyong). In the Mahavyutpatti, for chapter 10 (7806) it is mu med and for chapter 15 (7938) it is mu med pa.

yal phyod la bsgres. In the Mahavyutpatti, for both chapters (7807 and 7939) the translation is mu med pa la bsgres pa.

mu yal. In the Mahavyutpatti, for both chapters (7808 and 7940) the translation is thug med.

mu yal la bsgres. In the Mahavyutpatti, for both chapters (7809 and 7941) the translation is thug med la bsgres pa.

bgrang yol. In chapter 10 the Sanskrit is aganeya; in chapter 15 it is agananiya. In the Mahavyutpatti, for both chapters (7810 and 7942) the Sanskrit is aganeya, and the Tibetan translation in chapter 10 is brtsi yas and in chapter 15 it is brtsis yas.

bgrang yol la bsgres. In chapter 10 the Sanskrit is aganeya parivarta. In chapter 15 it is agananiya parivarta. In the Mahavyutpatti, for both chapters (7811 and 7943) the Sanskrit is aganeya parivarta; 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.

myi mjal. In chapters 10 and 15 the Sanskrit is atulya. In the Mahavyutpatti, for both chapters (7812 and 7944) the Sanskrit is also atulya and the Tibetan is gzhal du med pa.

myi mjal la bsgres. In the Mahavyutpatti, for both chapters (7813 and 7945) the Sanskrit is atulya parivarta. 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.

bsam phyod. In chapters 10 and 15 the Sanskrit is acintya. In the Mahavyutpatti, for both chapters (7814 and 7946) the Sanskrit is also acintya and the Tibetan for both is bsam gyis mi khyab pa.

bsam phyod la bsgres. In the Mahavyutpatti, for both chapters (7815 and 7947) the Sanskrit is acintya parivarta and the Tibetan in both chapters is bsam gyis mi khyab pa la bsgres pa and bsam gyis mi khyab pa las bsgres pa.

mtha? ?byam. The Tibetan appears in both chapters. The Sanskrit is absent from chapter 15. The Sanskrit and the Tibetan are absent from the Mahavyutpatti for both chapters.n. 928

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mtha? ?byam la bsgres. The Tibetan and the Sanskrit are absent from chapter 15 and from the Mahavyutpatti for both chapters.

dpag thag. In both chapters the Sanskrit is amapya. In the Mahavyutpatti, for

chapter 10 (7816) the Sanskrit is ameya and the Tibetan is bgrang yol. In

chapter 15 (7948) the Sanskrit is amapya and the Tibetan is gzhal gyis mi lang
ba.

dpag thag la bsgres. In both chapters the Sanskrit is amapya parivarta. In the
Mahavyutpatti, 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 amapya parivarta and the Tibetan is gzhal gyis mi lang ba la bsgres
pa and gzhal gyis mi lang ba las bsgres pa.

brjod du med pa. In both chapters the Sanskrit is anabhilapya. The Mahavyutpatti
for both chapters (7818 and 7950) is identical.

brjod du med pa la bsgres. In both chapters the Sanskrit is anabhilapya parivarta. In
the Mahavyutpatti, for both chapters (7819 and 7951) the Sanskrit is
anabhilapya parivarta and the Tibetan is brjod du med pa la bsgres pa and brjod du
med pa las bsgres pa.

brjod du med pa?i yang brjod du med pa. In both chapters the Sanskrit is
anabhilapyanabhilapya and anabhilapyanabhilapya. The Mahavyutpatti is identical
but appears to only refer to chapter 15 (7952).

This appears in chapter 10 but is absent from chapter 15.

brjod du med pa?i yang brjod du med pa la bsgres. The Mahavyutpatti (7953) is
identical but appears to only refer to chapter 15.

From the Sanskrit sucayitum.

From the Sanskrit paridipayitum.

From the Sanskrit vishaya. The Tibetan appears to have translated from a
manuscript that read vishesha. This sentence is not present in the Chinese.

From the Sanskrit sarvatranugata vibhakti nirvana nidarshana. The Tibetan has the
addition of rigs or rig in the compound and appears to have been originally

rigs to mean 'different kinds.' Clearly has 'emancipation' for nirvana and
'various means' for vibhakti, which is translated into Tibetan as rnam par phyed
ba ('separating,' 'differentiating,' 'opening?'). Vibhakti does not mean
'open' but can mean 'differentiation' or 'classification.' The Chinese has n. 939

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???????? (yu yi qie qu jie sui xian shen, 'manifest in all realms in
appropriate forms?').

According to the Sanskrit pura and the Chinese ? (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.

According to the Sanskrit grishma and the Chinese. The Tibetan has dpyid
(?spring?) in error for dbyar and is further corrupted in Lithang and Chone to
dbyings. The Chinese translates this sentence as 'The instructions of the
kalyanamitras are like the snow mountain in the summertime; they can
relieve animals from the suffering of heat and thirst.'

From the Sanskrit maha bhujagendra, a synonym for Naga. The Tibetan translates as klu?i dbang po chen po. The Chinese translates as ??? (da long wang, ?great kings of Nagas?).

From the Sanskrit praviddha. Urga, Lithang, Kangxi, and Chone have snang. Narthang has bang. Dege and Lhasa have rnang. The Chinese translates this sentence as ?The instructions of the kalyanamitras are like the great kings of Nagas playing at sublime ease in the sky.?

The Sanskrit uses the synonym tridashaloka (?the world of the thirty[-three devas]?). The Chinese has ?thirty-three.?

Literally, ?ten hundred thousand ten million.? The Chinese has ??? (shu shi yi), which means several ten ? (yi), where yi can mean ?ten million.?

According to the Sanskrit divyakalpa. The Tibetan here has yid bzhin (?wish-fulfilling?) for kalpa.

From the Sanskrit arohaparinaha (?the size of their waists?). The Tibetan is literally ?beautiful circumference.? Not mentioned in the Chinese.

According to the Tibetan. The Sanskrit means ?delighted, joyful, and reverent.? The Chinese simplifies this as ?delighted and joyful.?

According to the Sanskrit sattva and the Chinese. The Tibetan omits ?beings.?

According to the Sanskrit yathordhvayam dishi. The Tibetan repeats ?in the east.? This passage is not present in the Chinese.

According to the Sanskrit gati and the Chinese ? (qu). The Tibetan either has a scribal error of blo or was translating from a manuscript that had the error. 951

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budhi instead of gati.

According to the Sanskrit syntax. The Tibetan translates vyavahara 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.

From the Sanskrit nicaya, which could also mean 'accumulations.' The Tibetan translates as tshogs, which is also used to translate sambhara, the regular term for the 'accumulations.' The Chinese has ' (zang, 'treasury,' 'store').

From BHS samanvahara. The Tibetan translates as 'dzin.

From the BHS netri, which, according to the Mahavyutpatti, would be translated as lugs. Dege has chos ('Dharma?'). Yongle, Lithang, Kangxi, and Chone have tshogs.

From the syntax of the Sanskrit. The Tibetan conjoins the present active vyavalokayati with the following present participle of abhilashan ('longing for?'), making the object the kalyanamitras (plural) instead of Vidvan. The Chinese is similar to the Sanskrit.

From the Sanskrit anugata. The Tibetan has thogs med ('unimpeded?'), perhaps

translating from a manuscript that had asanga. The Chinese is similar to the Sanskrit.

The Tibetan has drung du (?in front?), perhaps in error for drang du (?upright?). The Chinese is the same as the Sanskrit.

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.

According to the Sanskrit pura and the Chinese ? (cheng). The Tibetan has pho brang (?palace?).

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.?

According to the Sanskrit. The clause about carriages has been omitted in the Tibetan.n. 963

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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.

According to the Tibetan. The Sanskrit list ends with ?sheep.?

According to the Tibetan, which translates as bla na med pa, and the Chinese ?? (wu shang), perhaps translating from anuttara. The present Sanskrit has anantara (?continuous,? ?uninterrupted?).

According to the Sanskrit bala. The Tibetan translates as dpung (?horde,? ?army?) from an alternative meaning of bala. The Chinese has ?? (yuan xing, ?malicious actions?).

According to the Sanskrit trishna. The Tibetan translation replaces ?thirst? with mos pa (?aspiration?). This phrase is absent from the Chinese.

According to the Sanskrit yana and the Chinese ?? (che cheng), which accords with the wordplay of setting beings onto the Mahayana. The Tibetan translates as bzhon pa (?steed? or ?mount?).

Literally, ?the color of crystal.? This sentence is not present in the Chinese.

These adjectives primarily translated according to the Sanskrit.

According to the Sanskrit premata and the Chinese ?? (ai nian). The Tibetan has dben pa, perhaps a corruption from dga? ba.

From the Sanskrit desiderative shushrushamanah. The Chinese has ???? (jue ding shen xin, ?has developed firm and deep faith in?). Omitted in the Tibetan.

According to the Tibetan ri bo and the Chinese ?? (shi zhong). The Sanskrit has the specific Sumeru.

According to the Sanskrit antarapana madhya gatam and the Chinese. The Tibetan has ?in a market street.?

From the Sanskrit samgiti and the Yongle, Lithang, Kangxi, Chone, and Lhasa bgro. Dege has ?gro (?go?). The Chinese translates as ?? (yan shuo,

?explaining,? ?teaching?).

According to the Tibetan phyag rgya and the Chinese ? (yin), translating from mudra. The Sanskrit has samudra (?ocean?).

According to the Tibetan and the Chinese. The Sanskrit adds ?of the bhumis.?n. 974

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According to the Sanskrit garbha and the Chinese ? (zang). The Tibetan omits ?essence.?

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 ? ??? (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.

According to the Tibetan and the Chinese ?? (hai zang). The Sanskrit has
?the ocean of the essence of all beings.?

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??

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 ???? (shi hao yuan
man, ?who has all the qualities described by the ten synonyms of a Buda?).

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 raja here not as ?king? but by an alternate
meaning, recorded in the Mahavyutpatti as mdzed pa (?beautified,?
?pleasing?). This sentence is not present in the Chinese.

From the Sanskrit megha. The Tibetan translates as na bun (?fog? or ?mist?).

This sentence is not present in the Chinese.

From the Sanskrit acintya and the Chinese. The Tibetan translates as thams cad
(?all?). This sentence is not present in the Chinese.

According to the Sanskrit and the Chinese. The Tibetan omits ?of the
Bodhisattvas.?

From the Tibetan bsgo ba. Not present in the Sanskrit. The Chinese uses the
term ? (xiang) to refer to all these fragrant materials.

According to the Sanskrit vimana. The Tibetan has khang pa brtsegs pa
(kutagara). The Chinese includes both vimana and kutagara, and it lists a few
additional architectural structures and other items.n. 989

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From the BHS nandi. The Tibetan has sems mos pa (?aspiration?). The Chinese has fewer adjectives.

From the Tibetan sems kyi shugs. Not present in the Sanskrit or the Chinese.

From the Sanskrit prashasti and in accord with the Chinese. The Tibetan translates as skyong, which could be translated as ?protect.?

From the BHS upacara. Translated into the Tibetan as gam yo (?attendant?).

According to the Sanskrit unnata and tunga. The Tibetan translates more vaguely as dbyibs legs (?good shape?) and ran pa (?appropriate?).

Meaning that his height was equal to the length of his outstretched arms.

The Tibetan has drung du (?in front?), perhaps in error for drang du (?upright?).

According to the Sanskrit maha. Omitted in the Tibetan. In the Chinese, maha describes the jewel either as a decoration or the material of the handle.

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 klesha and crimes (less in number and with considerable difference).

From the Sanskrit vrikashrigala. The Tibetan interprets this as spyang ki dang / wa (?jackals and foxes?). This sentence is not present in the Chinese.

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.

According to the Sanskrit hanyananam and the Kangxi, Narthang, Lhasa, and Stok Palace gsad pa. Dege has the error gsang ba (?secret?). Absent from the Chinese.

From the Sanskrit karanah karyamananam. The Tibetan appears to have translated as myi sdug ... byas pa (?unpleasant things being done?). Absent from the Chinese.

From the Sanskrit nigraha and in accord with the Chinese ?? (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. -

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1008

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According to the Sanskrit jyotirasa and Yongle, Lithang, Kangxi, and Chone, which read skar ma snang ba. Dege and Stok Palace have sgra snang ba. This is absent from the Chinese.

Literally 'the net of Indra'; the wordplay is lost in translation.

According to the Sanskrit dharani, the Chinese ??? (tuo luo ni), and the Narthang gzungs. Dege, Stok Palace, and the other versions consulted have gzugs (?form?).

According to the Sanskrit. 'Inconceivable' is not present in the Tibetan or the Chinese.

According to the Sanskrit candana kardama kalushodakabhih. 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.?

From the Sanskrit maha. Not present in the Tibetan or the Chinese.

From the Sanskrit jyotirashmi (?starlight rays?) corresponding to the Tibetan skar ma?i ?od zer; this is a synonym for jyotirasa (skar ma snang ba). The Chinese has ??? (yan guang ming), ?brilliant light.?

According to the Sanskrit aparajita dhvaja and the Chinese ???? (wu neng sheng chuang). The Tibetan omits ?banners.?

According to the Sanskrit. The Tibetan omits ?network.?

The BHS is the obscure khotaka. The Tibetan lan kan is equated in the Mahavyutpatti with vedika (?balcony?), but vedika is next in the list of features, and therefore lan kan here has a different meaning than that ascribed to it in the Mahavyutpatti. The tshig mdzod chen mo (Tibetan-Chinese dictionary) states that lan kan is Chinese for pu shu, which the Mahavyutpatti equates with harmya. Earlier in this translation lan kan was used to translate harmya.

From the Sanskrit vedika. This is translated into Tibetan as stegs bu (?platform?).

According to the Tibetan. ?Which rivaled that of Devendra? is not present in the Sanskrit. The Chinese names this kutagara in this city as ??? (zheng fa zang, ?Treasury of Good Dharma?), which King Mahaprabha frequents.

According to the Sanskrit and the Chinese. The Tibetan omits ?of action.?n. -

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According to the Tibetan yongs su sbyangs. Not present in the Sanskrit or the Chinese.

According to the Sanskrit anugaveshita. Omitted in the Tibetan.

According to the Tibetan rnam par bris. The Sanskrit has vicitrita, which can mean ?to decorate or paint.? Translated as ?? (zhung yan, ?decorate,?

?adorn?) in conjunction with ?? (xiu xi, ?study and practice?) in the Chinese. Cleary has ?diversified.? Carre translates this as ornee (?adorned?). According to the Sanskrit rajyam anushasami. The Tibetan translated anushasami both as skyong (?rule?) and according to its more usual meaning as ston (?teach?). The Chinese accords with the Tibetan.

From BHS cittata. The Tibetan translates this as sems (?mind?). The Chinese translates it as ? (xin, ?mind?).

From the Sanskrit daya and in accord with the Chinese ??? (ai min xin). The Tibetan translates as snying rje, usually translated into English as ?compassion.?

From the Tibetan yongs su bsrung. The Sanskrit repeats anugraha with the addition of sattva at the beginning of the compound ?caring for beings.?

According to the Tibetan lus and one BHS meaning of ashraya. The Chinese translates this literally as ???? (shen wu zhu ku, ?body free of suffering?).

According to the Sanskrit ablative case. The Tibetan has a genitive linking ?attachment? to ?the continuum of the mind.?

According to the Tibetan syntax. The Vaidya edition breaks the sentences differently, joining the verbs with the preceding phrases.

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.

According to the Sanskrit arcish. The Tibetan has myu gu (?seedling?).

According to the Sanskrit rajyam anushasami. The Tibetan translates anushasami both as skyong (?rule?) and according to its more usual meaning, ston (?teach?). The Chinese translates as ?? (jiao hua, ?guide?).

From the Tibetan rdo rje, translating from vajra. Vaidya has vastra (?clothing?).

The Chinese has ?jewels? and omits ?banners? and the description of n. -

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invincibility.

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.?

The Tibetan analyzes the compound as meaning ?network of beads of the round windows.? The Chinese has ?? (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.?

According to the Sanskrit grama. Omitted in the Tibetan and the Chinese.

According to the BHS (cf. Pali bijagama). Vaidya has bijagrama. 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 ?? (shan yuan, ?mountains and plains?) and ??? (zhu cao shu, ?various grasses and trees?).

According to the BHS (cf. Pali bhutagama). Vaidya has bhutagrama. The Tibetan has ?byung ba?i tshogs, literally ?the group of that which arises.?

The Tibetan for shasya, which is lo tog (?crops?), is followed by ldum bu (?plant?), which has no Sanskrit equivalent in Vaidya.

According to the Sanskrit utsa (usually translated into Tibetan as chu mig) and the Chinese ? (quan). The Tibetan has mtsho (?lake?).

According to the Sanskrit. The Tibetan and the Chinese omit ?in the four directions.?

According to the Sanskrit sukshma. The Tibetan omits ?delicate.? The Chinese

translates as ?? (bao yi, ?precious clothing?).

According to the Sanskrit pura and the Chinese ?? (da cheng). The Tibetan translates as pho brang (?palace?).

The disk of the world is said to be based upon and held up by a circle or disk of air.

From one of the meanings of the BHS abhinirhara. The Tibetan translates as bsgrubs pa (?accomplished?). This sentence is not present in the Chinese.

According to the Sanskrit dridhikurvanah, the Chinese ?? (jiang gu), and the Narthang and Stok Palace brtan. Dege, etc. have bstan (?teach?).n. -

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From the Tibetan gnas rnam pa tha dad pa, while gnas could have other meanings, including ?locations.? The Sanskrit has adhimatrata (?excessiveness?). Clearly has ?measurelessness.? The Chinese has ??? (cha bie xiang), one of the common translations of adhimatrata. Here it can mean ?different aspects.?

According to the Sanskrit and the Chinese. The Tibetan has ?all Dharma clouds.?

According to the Sanskrit angkura, the Chinese ?? (gen ya), and the Lhasa myu gu. Other Kangyurs have myi gu, mi gu, and mgu ba.

According to the Tibetan ?phags pa?i tshogs kyi dkyil ?khor, presumably translating from a manuscript that read sarvarya mandala gana. The Sanskrit has sarvartha mandala gana (?the circle, or field, of all benefits, or goals?) and the Chinese concurs.

According to the Sanskrit apashyat and the Chinese. Omitted in the Tibetan.

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 samadhis as ??? (jue yi qie, ?realizing all,? ?aware of all?) and ??? (qi te chuang, ?amazing banner?). The 80-volume edition starts with ????

?? (liao yi qie xi you xiang, ?seeing clearly all rare aspects?).

The Tibetan appears to have been translating from a manuscript that had sarva jagad dhita so that it has ?gro ba thams cad dang bral ba. In the Chinese translation, the 60-volume edition has ?????? (yuan li yi qie zhong sheng, ?separated from all beings?). The 80-volume edition has ?????? (yuan li yi qie shi jian, ?separated from all worlds?). The Sanskrit sarva jagad dhita means ?benefit of all beings.?

This could mean power over a million devas or worlds. Mahabrahma 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 kleshas of the desire realm.? Clearly 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.

From the BHS paribhavita. The Tibetan translates as bsgom (?meditate? or ?cultivate?). The Sanskrit paribhavita is often translated in the Chinese as ??n. -

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

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 ????? (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.

The Sanskrit here for ?mountain? is *acala* (literally, ?immovable?) and is a play on words in reference to her name, *Acala*, which is lost in translation.

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. Carre translates as *tous les enseignements* (?all the teachings?).

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.?

From the Tibetan yid chas and in accord with the Chinese. The Sanskrit has the BHS adhimoksha (?dedication to?). In the Chinese, the 80-volume edition has ?? (nan zhi), ?difficult to know or understand,? and the 60-volume edition adds ?? (nan shuo), ?difficult to explain or express.?

According to the Sanskrit duhita, 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.?

From the Tibetan mi nyal. The Sanskrit has ratryam prashantayam (?on a silent night?). Not present in the Chinese.

From the Sanskrit rajapura (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.

The Tibetan appears to have translated from a manuscript with a scribal corruption. It has mi zad pa (?unceasing,? which would be from akshaya).

Narthang and Lhasa have mi bzad (?unbearable? or ?inexhaustible,? whichn. -

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could, according to the Mahavyutpatti, be from vishama). The Sanskrit has vishaya

(?range,? ?object of attention,? and so on). The Chinese translates as ???

?? (neng kan ren nai xin), ?enduring tolerance and patience,? followed by ?

??? (jiu e zhong sheng), ?save beings from unfavorable conditions.?

According to the Sanskrit abhilashanti and the Chinese ? (qiu). The Tibetan translates as dad pa (?having faith in?).

According to the Tibetan dran pa and the Chinese ? (nian). The BHS is abhijanati. Edgerton gives the meaning as ?know? and ?recognize? and thinks that Burnouf and Kern (who translated The Lotus sutra from Sanskrit) were wrong in interpreting the word as ?remember.?

According to the Sanskrit vismartum and the Chinese ?? (wang shi). The Tibetan has brjod (?speak,? ?describe?) in error for brjed (?forget?).

According to the Sanskrit vismartum and the Chinese ?? (wang shi). The Tibetan has brjod (?speak,? ?describe?) in error for brjed (?forget?).

From the Sanskrit agraha and the Chinese ?? (zhi zhao). The Tibetan has rab kyi ?du shes (?highest identification?), presumably translating from a manuscript that had the error agra.

From the Sanskrit hinapranita, translated into the Chinese as ?? (sheng lie, ?inferior or superior?). The Tibetan has bzang ngan gyi ?du shes (?identification as good or bad?).

According to the Sanskrit and the Chinese ??? (sheng si hai, ?ocean of births and deaths?). The Tibetan has chos kyi rgya mtsho (?ocean of Dharma?).

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 kleshas throughout the great cities of the three realms,? ?????????? (bian nao dong san you da cheng fan nao hai). Carre has roi des asuras, and Cleary ?lord of the asuras.?

From the Tibetan brjod pa, presumably from the Sanskrit varnitam. Not present in Vaidya.

From the Tibetan yongs su bsgom pa, which would have been translating paribhavita. Not present in Vaidya or the Chinese, where the list is shorter.n. -

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According to the Sanskrit samikurvan and most Kangyurs, which read mnyam par bya ba byed pa. Dege has the error mnyam par bya ba myed pa. Cleary translates as 'living up to it.' Not present in the Chinese.

According to the Sanskrit dharani, the Narthang and Stok Palace gzungs, and the Chinese ??? (tuo luo ni). Other Kangyurs have the error gzugs ('form').

According to the Tibetan sgo. The Sanskrit has naya ('way?'). The Chinese has ???????? (ling qi hui xiang yi qie zhi wei, 'make them dedicate for attaining omniscient wisdom?').

According to the Tibetan. The Chinese adds two synonyms of Budas.

The Tibetan translates this by using a double negative.

From the Sanskrit pashanda. Translated into the Tibetan as zhags pa 'thub pa ('noose splitting?'). The Chinese has ???? (jiu shi liu zhong, 'ninety-six groups of individuals?').

From the Sanskrit nigama. Not present in the Tibetan. This sentence is not present in the Chinese.

Sanskrit sarvagamini, while his name is 'Sarvagamin.'

According to the Sanskrit svabhava and the Chinese. The Tibetan has rang
bzhin med (?absence of nature?), perhaps from a corruption in the Sanskrit.
The Chinese has ?????? (zheng zhi zhu fa shi xing, ?realizing the true
nature of all phenomena?), omitting the term wisdom.

According to the BHS Sanskrit madapramada. Mada can also mean ?pride.?
Both meanings were translated into the Chinese as ?? (jia yi).

The Sanskrit Naga is used as a synonym for ?elephant,? but the phrase
nagsamkshobha occurs a little later in this text in reference to Nagas. In this case,
however, it may refer specifically to cobras, as Naga 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?
?? (xiang zang) in association with ?Nagas? (?, long).

The Dege print has here page 594 (folio 297.b) in error for 94 (folio 47.b). The
page number has been emended in the Dege reader.

This refers to infantry, chariots, cavalry, and elephants.n. -

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According to the Sanskrit shubhonavyuha. The Tibetan rnam par 'byed pa means 'differentiation.' Carre, translating from the Chinese, has Pur Ornament, and therefore the Chinese may have been translating from a text that had shuddhovyuha.

According to the Sanskrit vishamata 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.

According to the Chinese and the Sanskrit kshema, though its opposite is missing in the Vaidya edition. The Tibetan has bde ba and mi bde ba ('pleasant and unpleasant?').

According to the Tibetan and the French translation of the Chinese. Vaidya has anugrahajana, 'the knowledge for benefiting.'

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.

From the BHS unnamavanama translated into Tibetan as mthon dman du gyur pa ('become high [or] low').

From the Sanskrit mati. Translated into Tibetan as nan tan ('diligent practice'), perhaps from a text that read pratipatti.

Simplified from the Sanskrit sambhavaheṭu and the corresponding Tibetan 'byung ba'i rgyu, which would literally be 'the cause of the arising of' as in the Chinese 生因 (sheng da zhi yin).

The Tibetan interpretation of the compound could be taken to mean 'various gateways and continuums' (with rgyud translating avartanaya). In Chinese, this and the preceding phrase are conjoined as one, and avartanaya is translated as 旋 (xuan, 'revolving').

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').

Vishuddhi is not present in the Vaidya Sanskrit in this sentence but is in the following sentences. The Chinese translation contains 'pure' 清 (qing jing) in this and the following phrases.

According to the Tibetan, which appears to be a free translation of abhi - mukham avartayayishyami ('to turn toward'). The Chinese translates as 轉 (jian, n. -

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1103

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?see?).

According to the Sanskrit and the Chinese. ?Noble one? is omitted in the Tibetan.

According to the Sanskrit mula. The Tibetan has gtos, not present in the Mahavyutpatti and defined elsewhere as che chung (?size?). The Chinese translates as ? (zhong), literally ?seeds,? which can mean ?sources.?

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.

From the Sanskrit praivarjana. The Tibetan translates as bkol ba (use, employ).

Sanskrit kshana. An astronomical hour of forty-eight minutes.

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.

From the Sanskrit parivartana. The Tibetan translates as the obscure brdo ba or rdo ba.

From the Sanskrit arthakarya. The Tibetan interprets this as don dang dgos pa (benefits and necessities). The Chinese has to benefit beings.

From the Sanskrit kshemena. The Tibetan translates as lam bde (happy path).

The Chinese translates as xing an yin dao, travel by safe path.

From the Sanskrit shivena. The Tibetan translates as nye zhor mi gyur (without obstacle). Not present in the Chinese but implied by an yin dao, safe path.

From the Sanskrit vipanna. The Tibetan translates as bub pa am nye zhor gyur.

Translated into the Chinese as sun huai, damage.

The Tibetan translates the compound by associating sarva (all) with the ocean. The Chinese has never fear the ocean of.

From the Sanskrit samsidana. The Tibetan translates as nye zhor gyur ba (had an obstacle). Omitted in the Chinese.

1106

n. -

1107

n. -

1108

n. -

1109

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1111

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n. -

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From the Sanskrit mukhibhavati. 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.?

According to the Sanskrit amogha. Omitted in the Tibetan.

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: 若你見我 或聞我 或與我共住 或與我共聞 或與我共見 或與我共聞 或與我共見 或與我共聞 (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?').

According to the Tibetan chags pa'i chu srin. The Sanskrit is samgrahagraha, and the Chinese also makes no mention of makaras.

According to the Tibetan rang bzhin dang gzhi and the Sanskrit svabhava-tala. The Chinese has 性 (xing, 'nature') but omits 'basis.' Carre has la nature vrai ('the true nature').

According to the Tibetan rgya mtsho. The Sanskrit has jala ('water').

According to the Tibetan rnam par spyod pa, presumably from the Sanskrit vicarinam. Vaidya has viharinam ('wandering') and Cleary has 'remain.' Carre 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?').

According to the Tibetan and Carre's French translation from the Chinese.

Vaidya has Sagara sambhinna ('the different oceans') and not sagarasambhinna, and Cleary's translation accords with that.

According to the Sanskrit tattvabhijñanam. The Tibetan has dmigs pa shes pa or dmigs shes pa. The Chinese translates as 能一神通度眾勝海 (neng yi shen tong du zhong sheng hai, 'who can save the ocean of beings through their clairvoyance?').

According to the Sanskrit kala and the Chinese 時 (shi). The Tibetan has dbres or bres.

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 ?? (run ze, ?to moisten,? ?to enrich?) to indicate the aspiration to benefit all beings with great compassion as does water.n. -

1119

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1120

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1121

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1122

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1123

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1124

n. -

1125

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1126

n. -

1127

n. -

1128

n. -

1129

According to the BHS meaning of nimna, 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 ????? (xin wu gao xia, ?mind is free from ?high and low? ?).

From the Sanskrit uddhrita. The Tibetan translates as zhugs pa (?enter, ?follow, ?engage in?). The Chinese has ????? (ba bu shan ci) and ????? (mie yi qie zhang), ?pulled out thorns of harmful qualities? and ?eliminated all obstacles.?

From the Sanskrit parakrama, which can also mean ?advance,? and which the Tibetan translates as sngon du ?dor ba (?cast before?). The Chinese translates by the metaphor of ?? (qiang qian), ?walls and moats.?

From the BHS samarpita. The Tibetan translates as rab tu byung ba (?completely arisen?).

From the BHS vipula prasarabdhī. Absent in the Tibetan. The Chinese translates by the metaphor of ?? (yuan yuan, ?gardens and parks?).

According to the Sanskrit pura and the Chinese ? (cheng). The Tibetan translates as pho brang (?palace?).

From the Sanskrit akshunna. The Tibetan translates as thogs pa med pa (?unimpeded?) and as adverbial to ?the act of entering.?

From the Sanskrit parinishthapayantam, the Narthang and Lhasa bgrö, and the Chinese ?? (li duan). Other Kangyurs, including Stok Palace have ?gro (?go?). The Chinese makes additional mention of ?numerous merchants.?

From the Sanskrit ahamkāra. Translated into Tibetan as bdag tu bya ba. The Chinese translates as ?? (wo man, ?self-pride?) and repeats an alternative translation of the term simply as ? (wo) in the next short phrase.

According to the Sanskrit mamakarotsargaya and the Chinese ?? (wo suo). Its translation appears to be missing from the Tibetan.

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. -

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According to the Sanskrit ajaniyam; ?tshal in the Narthang, Lhasa, and Stok Palace Kangyurs; and the Chinese. Others such as Dege have btsal (?seek?), apparently a scribal error in following dictation.

The Tibetan interprets ?omnipresent? as referring to the ?gateway.? The Chinese translation agrees with the Sanskrit.

According to the Tibetan and the Chinese. ?Miracles? is absent in the Sanskrit.

The Tibetan interprets ?omnipresent? as referring to the ?gateway.? The Chinese translation agrees with the Sanskrit.

According to the Tibetan sum cu rtsa sum. The Sanskrit has tridasha (?thirty?) but in context is clearly referring to what is usually called the Trayastrimsha paradise. The Chinese has ???? (san shi san tian, ?Heaven of the Thirty-Three Celestials?).

According to the Sanskrit pashanda and the Chinese ?? (wai dao). The Tibetan translates as zhags pa ?thub pa (the first half meaning ?noose?), perhaps from a manuscript that had pashanda.

According to the Tibetan mi bde ba. The Sanskrit has karana (?cause?). The Chinese has this as ?I describe the beings in hell? and places it before the preceding sentence.

The Tibetan interprets ?omnipresent? as referring to the ?gateway.? The Chinese has ?pure or stainless gateway? and ?the power of the noncomposite miracles.?

From the Sanskrit vimala. The Tibetan may have been translating from bala (?power?).

According to the Tibetan and the Chinese. ?Miracles? is absent in the

Sanskrit.

According to the Tibetan that appears to be translating from abhava as earlier.

The Sanskrit has avabhasa (?illumination,? ?splendor?). The Chinese agrees with the Tibetan.

From the Sanskrit. The Tibetan reads ?who have ears dedicated to focusing on all paths of words and sounds.? The Chinese has ???? (yin sheng yan shuo), referring to the entire range of sound and speech.n. -

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According to the Sanskrit kumara. The Tibetan has rogs pa (?helpers?). The Chinese simply has ?countless people said to him...?

According to the Tibetan. The Chinese has ???????????? (ru dao li tian zhong bo li duo luo shu, ?like the night-flowering jasmine (Skt. parijataka) tree in the Trayastrimsha paradise?). The Sanskrit reads, ?like the indestructible coral trees in the city of Tridasha.?

According to the Tibetan. Not present in the Sanskrit or the Chinese.

According to the Sanskrit. The Tibetan and the Chinese do not have ?peaks.?

According to the Sanskrit and the Chinese. The Tibetan omits ?jewels.?

According to the Tibetan stan. The Sanskrit has vastra (?cloth?) and is in accord with the Chinese ? (yi).

According to the Sanskrit. The Tibetan repeats the adjective ?various? here.

The Chinese does not indicate whether it is singular or plural.

According to the Tibetan. ?Adorned by many? is not present in the Sanskrit or the Chinese.

According to the Sanskrit and the Yongle, Lithang, Kangxi, and Chone Kangyurs. Other Kangyurs omit ?thousand.? The last phrase is absent in the Chinese.

From the Sanskrit simhaskandha. Yongle, Lithang, Kangxi, and Chone 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 ? (ju, ?gathering, ? ?aggregation?), but the meaning here is unclear.

According to the Sanskrit raja. The Tibetan translates as dam pa, perhaps in error for ?dam pa, which means ?mud.?

According to the Tibetan and the Chinese. ?And soft? is not present in the Sanskrit.

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.?

According to the Tibetan sil ma. Not present in the Sanskrit. This description is not present in the Chinese.n. -

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According to the Tibetan ngang ngur (Dege has nga ngur), while the Sanskrit hamsa 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.

Transliterated as ko ki la in Tibetan, though the Tibetan khu byug is supplied in the Mahavyutpatti.

According to the Sanskrit atula and the Chinese ?? (wu bi). The Tibetan translates as rin thang med pa ('priceless').

According to the Sanskrit and the Chinese. The Tibetan translates the compound as 'strings and tassels of flowers of pearl jewels.'

'Variety' is from the Sanskrit vicitra. The expected sna tshogs is not present in the Tibetan.

According to the Tibetan. The Sanskrit is ananta. The Chinese has ?? (wu

liang, 'infinite,' 'endless'), but the description refers to the kutagaras, not the ocean.

According to the Tibetan. The Sanskrit reads 'with an inconceivable array of jewels.'

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.'

According to the Sanskrit. The Tibetan has lha ('deva').

The Sanskrit is literally 'thirty' (tridasha), but this is a short form of the name.

The Tibetan translates as sum cu rtsa gsum ('thirty-three'). The Chinese translates as ??? (dao li tian), 'thirty-three paradise,' which is an abbreviation of ????? (da li ye da li she).

The Sanskrit is citrakuta. 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.'

From the BHS baladhana. This accords with the Chinese ??? (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 Nagas from a billion worlds and countless beings can fit into this park without feeling crowded.'

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1177

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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.

According to the Sanskrit samantad.

The phrase ?surrounded by a great assembly? is according to the Sanskrit.

Not present in the Tibetan or the Chinese.

According to the Sanskrit iryapatha. The Tibetan has just spyod lam

(?conduct?) in agreement with the Chinese.

According to the Sanskrit shantendriyam, the Chinese, and the Yongle, Lithang, Kangxi, Narthang, Chone, and Lhasa Kangyurs. Dege omits.

From the BHS sugupta (cf. Pali sugutta). The Tibetan translates as shin tu dben pa (?isolated,? ?concealed?). Not present in the Chinese.

According to the Sanskrit amoghadarshana and the Chinese ????? (jian zhe bu kong). The Tibetan omits ?to see.?

According to the Sanskrit and the Chinese. ?Dharmas? is not present in the Tibetan.

According to the Tibetan and the Chinese. Not present in the Sanskrit.

According to the Tibetan. Absent from the Sanskrit and the Chinese.

According to the Sanskrit. ?Wisdom? is absent from the Tibetan. The Chinese has the name ?the arising of delight toward the Budas? from the following sentence.

According to the Tibetan and the Chinese. Not present in the Sanskrit.

According to the Sanskrit garbha, the Tibetan snying po, and the Chinese ? (zang). Cleary and Carre translate this as ?treasure.?

According to the Sanskrit lata. The Tibetan translates as rgyud (?continuum?).

Cleary has ?tendrils.? The Chinese omits this but adds an adjective ? (miao, ?sublime?) to flowers. Carre has the adjective merveilleuse (?marvelous?).

From the Sanskrit Vairocana. Translated into Tibetan as nam par snang ba. The Chinese has the phonetic transcription ????? (pi lu zhe na).

The Chinese has ?superior and inferior motivations.?n. -

1180

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From the Sanskrit ghanarasa, translated into Tibetan as ro rngams chen po
(?very thick taste?).

According to the Tibetan nags tshal. Not present in the Sanskrit or the
Chinese, which has a shorter list.

According to the Sanskrit. The Tibetan has the instrumental pas (instead of
the expected pa la), meaning ?by the bhikshuni Simha vijrimbhita.? Not present
in the Chinese.

According to the Sanskrit and the Chinese. The number is not present in the
Tibetan.

From the BHS ayuhatya niryuhatyah, translated into Tibetan as sgrub pa dang
yongs su sgrub pa.

The Sanskrit and the Chinese have ?this gateway of the light of wisdom.?

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 samadhi? ????

?? (yi qie fa san mei wang).

According to the Tibetan. Not present in the Sanskrit. The Chinese has ??
(bao zang, ?treasury,? ?treasury of jewels?).

According to the Sanskrit upastambhayan and the Narthang rton. Other
Kangyurs have ston (?demonstrate?). The Chinese translates as ? (de,
?attaining?).

According to the Sanskrit karma, the Chinese ? (ye), and the Narthang las.
Other Kangyurs have the error lam (?path?).

From the Sanskrit utkshipta. The Tibetan translates as g.yeng ba med pa
(?without distraction?). The Chinese is similar to the Tibetan, reading ???

? (mu shi bu shun), which appears to be based on utkshipta-cakshus.

From the Sanskrit abhirupa. 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.

According to the Sanskrit ashubha. The Tibetan has sdug cing gtsang ba (?unpleasant and pure?). The Chinese presents this and the followingn. -

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1199

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1200

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n. -

1207

n. -

1208

sentence simply as opposite thoughts -?? (jing xiang, 'pure?') and ?? (yu xiang, 'desire?') -without further elaboration.

According to the Sanskrit sharana and the Chinese ?? (yi hu). The Tibetan translates vaguely as gnas ('location,? 'place?').

According to the Sanskrit prakara. The Tibetan has sil ma ('pieces?'). This and preceding descriptions are not present in the Chinese.

From the Sanskrit udviddha. Not present in the Tibetan. This description is not present in the Chinese.

According to the Sanskrit prakara and the Chinese. The Tibetan has 'byungs gnas ('source?'), presumably from a manuscript that had akara. Not present in the Chinese.

According to the Sanskrit prakirna and the Chinese ? (san). The Tibetan has sil ma ('pieces?' or 'petals?'). The Chinese describes the ground as 'covered with these dispersed flowers.?

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.

From the Sanskrit nicaya, in agreement with the Chinese. The Tibetan has the obscure kun gyis shes pa.

The description of the tree is in accordance with the Tibetan but not present in the Chinese.

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 ?? (gan qing).

According to the Sanskrit and the Chinese. The Tibetan omits ?sounds.?

From the Sanskrit vishaya, the Chinese ?? (jing jie), and ?jig rten in the Yongle, Lithang, Kangxi, and Chone Kangyurs, which is absent in other Kangyurs.

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.

According to the Sanskrit and the Chinese. ?Of the Buda? is absent in the Tibetan.n. -

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1221

According to the Tibetan dril bu (?bell?), presumably from a manuscript that had kinkini. The Sanskrit has kakani. Clearly has ?coin.?

According to most Kangyurs. Dege has the genitive byang chub sems dpa'i.

The Chinese has ????? (pu sa mo he sa, ?Bodhisattva mahasattvas?).

Literally, ?a hundred times ten million.? The Tibetan is bye ba phrag brgya. The Sanskrit is kotishata.

Literally, ?a thousand times ten million.? The Tibetan is bye ba phrag stong. The Sanskrit is kotisahasra.

In other words, ?a trillion Budas.? Literally, ?a hundred ten millions times a thousand.? The Tibetan is bye ba brgya phrag stong. The Sanskrit is koti shata - sahasra.

Literally, ?a billion times ten million.? According to the BHS meaning of ayuta in koti-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 khrag khrig is used, which usually translates the next number, niyuta.

The BHS is koti-niyuta. Literally, 'a hundred billion times ten million.' The

Tibetan is bye ba dung phyur.

The Sanskrit is koti-kankara, in which kankara is a hundred niyuta. The Tibetan is bye ba thams thams.

The Sanskrit is koti-bimbara. The Tibetan is bye ba khrag khrig. The Tibetan repeats khrag khrig used earlier in the list for ayuta.

According to the Sanskrit vinardita. The Tibetan has khyu mchog gi mthu byung, a translation of vrishabhita, 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.

According to the BHS gati and the Tibetan rig pa in Dege and other Kangyurs. Yongle, Lithang, Kangxi, Narthang, and Chone have rigs.

According to the Sanskrit bhaktya. The Tibetan has blo gros, perhaps translating from a manuscript that had matya.

According to the Sanskrit vinardita. The Tibetan has khyu mchog gi mthu byung, a translation of vrishabhita, which occurs a little further in this list, and therefore it appears that a scribal error occurred in the Sanskrit manuscript.n. -

1222

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1223

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n. -

1234

The Chinese translation has here ???? (cui fu jo jun, ?defeat and tame the army of maras?). The Chinese presents these perceptions as four-word phrases, and the list is shorter.

According to the BHS gati and the Tibetan rig pa in Dege and other Kangyurs. Yongle, Lithang, Kangxi, Narthang, and Chone have rigs.

According to the Sanskrit bhaktya. The Tibetan has blo gros, perhaps translating from a manuscript that had matya. Not present in the Chinese.

According to the Sanskrit atulam and the Chinese. ?Unequaled? is not present in the Tibetan.

According to the BHS gati and the Tibetan rig pa in Dege and other Kangyurs.

Yongle, Lithang, Kangxi, Narthang, and Chone have rigs.

According to the Sanskrit bhaktya. The Tibetan has blo gros, perhaps translating from a manuscript that had matya.

According to the Sanskrit Tathagata divasavakranta. The Tibetan has nyi ma las byung ba (?that have arisen from the sun of the Tathagatas?). The Chinese has ???? (ru lai zhi ri, ?the sun of the wisdom of the Tathagatas?).

According to the Sanskrit mudra and the Chinese. The Tibetan has rgya mtsho (?ocean?), presumably from a manuscript that read samdura.

Shirijalaraja may alternatively be the name of a region.

According to the Sanskrit dhira and the Narthang brtan pa. Other Kangyurs make it into the adverb brtan par.

According to the Sanskrit nayakanam and the Yongle and Narthang Kangyurs. Dege and other Kangyurs have an instrumental particle.

From the Sanskrit shrotranugamam anusmaran. The Tibetan has rjes su ?brang (?follow?), connected to the names rather than the hearing. Not present in the Chinese.

According to the Sanskrit and the Chinese. The Tibetan and the Chinese omit ?the Dharma.?

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 Budas attaining complete buddhahood.?n. -

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According to the Sanskrit. The Tibetan translates as sman ljongs (?valley? or
?land of herbs?). The Chinese has ?the western side of the valley.?

According to the Sanskrit utsa-sarah-prasravana.

According to the Sanskrit, the Chinese, and the Narthang and Lhasa

Kangyurs. Other Kangyurs omit ?wisdom.? The Chinese has ???? (wu jin

zhi ju, ?the inexhaustible torch of wisdom?).

From the Sanskrit svagatam. The Tibetan translates as 'Your coming is excellent, excellent!' The Chinese translates as 'shan lai', a compound of 'excellent' and 'coming'.

From the Sanskrit vagavishta and the Chinese. The Tibetan translates as byin gyis brlabs, which could be translated similarly, though byin gyis brlabs usually translates adhishtana and is also regularly translated into English as 'blessing'.

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 Manjushri'.

According to the Tibetan gyi char. 'Rain' is not present in the Sanskrit or the Chinese.

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.

The Sanskrit samtrasaka-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.

From the Sanskrit upakrama and the Chinese ('harmful circumstances'). The Tibetan has mi bde ba ('unhappiness').

According to the BHS ashloka and the Chinese 'e ming). The Tibetan translates as grags pa med pa ('being without fame').

According to the Sanskrit. 'Great' is not present in the Tibetan or the Chinese.

According to the Tibetan dang mnyam par, presumably translating from a manuscript with samato, while the Sanskrit has shamatha ('peacefulness').n. -

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According to the Sanskrit text. The Tibetan translates as sman ljongs (?valley?

or ?land of herbs?).

The Sanskrit term is actually the synonym bhujaga.

According to the Sanskrit shubha and the Chinese. The Tibetan has grags (?fame?), which is repeated in the next line.

According to the Sanskrit giri. The Tibetan has rin chen (?jewel?) in error for ri chen.

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 Buda realm.

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 kalyanamitras in worlds in the ten directions.

According to the Sanskrit gatha-labdha-citta and the Chinese. The Tibetan appears to have translated from a corrupt manuscript with jnana-gahalabdha, 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 Avalokiteshvara?). Omitted in the Chinese.

According to the BHS nirjavana, which can also mean ?to come out of.? The Tibetan translates as ?gro ba (?to go?). Clearly translates from the Chinese as ?speeding forth in all directions.? The Chinese reads ????? (pu men su ji xing).

According to the Sanskrit anubhava. The Tibetan translates as mthu (?power?), similar to the Chinese ?? (shen li, ?miraculous power?).

According to the Sanskrit vikridita and Yongle, Lithang, Kangxi, and Chone brtse. Dege and others have rtse.

According to the Sanskrit esha, the Narthang ?dir, and the Dege ?de re. Yongle, Lithang, Kangxi, and Chone have ?di re. Not present in the Chinese.

According to the Sanskrit devagare. Not present in the Tibetan.

According to the Sanskrit. Not present in the Tibetan or the Chinese.

According to the Sanskrit karma. Not present in the Tibetan or the Chinese.

According to the Tibetan. Not present in the Sanskrit. The Chinese has ??

(zhu wang, ?net of pearls?).n. -

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According to the Sanskrit *danena*. The Tibetan has the accusative instead of the instrumental case and thus could be rendered 'teach generosity to the world.'

According to the Sanskrit *dushkara* and the Narthang and Lhasa *gtang bar dka? ba*. Other Kangyurs have *gtang bar dga? ba* ('give that which you like giving').

According to the Tibetan and the Chinese.

According to the Sanskrit *bodhisattvanam* and the Narthang and Lhasa *sems dpa?*. Other Kangyurs have *sems dpa?i*. The Chinese has '?????' (*pu sa mo he sa*, 'Bodhisattva mahasattva').

The Sanskrit uses the synonym *uraga*.

The Sanskrit *svagatam* could be translated directly as 'Welcome!'. Not present in the Chinese.

According to the BHS and the Pali *ayuhanti*. The Tibetan translates as *yongs su dpyod*, though this may be a scribal error for *yongs su spyod*.

According to the BHS *niryuhanti*. The Tibetan translates as *rnam par dpyod*, though this may be a scribal error for *rnam par spyod*.

According to the Tibetan *phrin las*, presumably translating from *karya*. The present Sanskrit has *kaya* ('body'). The Chinese also translates as

?activities.?

According to the Sanskrit. The Tibetan has, literally, ?separated black and white.? The Chinese describes the color of her eyes and hair as ?? (gan qing, ?reddish dark color?).

The Sanskrit rakta can also mean ?red.? The Chinese translates this as ?red.? According to the Tibetan skad (?speech? or ?language?), which here appears to translate the Sanskrit mantradharmā, which could here mean ?qualities of speech.?

From the BHS vihāra. The Tibetan translates in the same way, as rnam par spyod pa.

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. -

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According to the Sanskrit and the Chinese. Unintentionally omitted in the Tibetan.

According to the Sanskrit antara and the Chinese. The Tibetan translates it as gzhan (?other?).

According to the Sanskrit samgrahaka and the Yongle, Lithang, Kangxi, and Chone sdud pa. Dege and others have the scribal error sbud pa. The Chinese omits this and also the manifestations as a merchant leader, king of the garudas, and king of mahoragas, but adds ?? (yu wang, ?king of fish?).

According to the Tibetan mnyan pa. The Sanskrit kaivarta can mean ?fisherman.? The Chinese is the same as the Tibetan: ?? (chuan shi, ?ferryman,? ?captain?).

According to the Sanskrit ratrau and the Chinese ? (ye). Omitted in the

Tibetan.

According to the Sanskrit. The Tibetan translates as 'impeded through being unable to give up children and wife.'

According to the Tibetan. The Sanskrit translates as 'who remain in the vast variegated domain of trees.'

According to the Sanskrit kantaka. The Tibetan has the obscure spong po.

According to the Sanskrit drumā. Not present in the Tibetan.

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

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

According to the Lithang and Kangxi rgol and the Chinese 'she'. Other Kangyurs have rkyal ('swim').

According to the Tibetan. The Chinese has ?? (he hai, 'river and ocean'). It is not present in the Sanskrit.

From the Sanskrit nigama. Translated into Tibetan as ljongs ('land') and the Chinese as ?? (cheng yi, 'cities').

According to the Sanskrit matya. The Tibetan translates according to an alternative meaning of the word blon po ('minister').

According to the BHS posha, translated into Tibetan, apparently from an incorrect etymology, as gso ba ('nurturing or healing'). The Chinese. -

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mentions ?self, person/individual, and beings.?

According to the Tibetan gnod. The Sanskrit ghata can also mean ?kill.? The

Chinese has ???? (zi ru shang hai, ?insult and harm?).

According to the Sanskrit vicchindika and the Lithang and Chone spyod pa.

Dege has spong ba (?abandon?). The Chinese translates as ? (duan, ?sever, ?abandon?).

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.?

According to the Sanskrit. The Tibetan has ?who are not harmful.?

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 sangha and brahmins.?

According to the Sanskrit eka, the Chinese ? (yi), and the Yongle, Lithang, Kangxi, and Chone gcig. Dege has mchog (?supreme?).

According to the Sanskrit jnana. The Tibetan has gnas (?location, ?dwelling?). The Chinese has ? (chu, ?place, ?location?).

According to the Sanskrit samkalpa and Narthang and Stok Palace rtog pa?i. Dege has Ita ba?i (?view?).

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.?

According to the Tibetan. The Sanskrit has ?I gave rise to the illumination of the Dharma.? The Chinese agrees with the Sanskrit.

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.?

According to the Tibetan. The Sanskrit has ?I eliminate evil and illuminate the world. / Sudhana, this supreme way is perfectly firm/wise.? The Chinesen. -

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has ????? (fo zi ying xiu xue), which can mean that the sons of Budas should learn and practice in the same way.

According to the Tibetan. The Sanskrit has samanta (?always?). The Chinese has ??? (deng ru ru), which can mean ?always.?

According to the Tibetan dpag yas. The Sanskrit has atulah (?unequaled?), translated as ?? (wu deng) in Chinese.

According to the Sanskrit bhumi. The Tibetan gyi sa has been misinterpreted in Dege as gyis. The Chinese has ? (li, ?power,? ?strength?).

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.

The Sanskrit translates as ?all Bodhisattvas.?

According to the BHS vishodhayi. The Tibetan has spyod in error for sbyong. The Chinese has ? (du, ?to cross over,? ?to save?).

According to the Tibetan rjes su ?brang and the Chinese ? (xing), both presumably translating from anusarana. The present Sanskrit has anusmarana (?remembering?).

According to the Sanskrit asatya, the Yongle, Lithang, Kangxi, Narthang, Chone, and Stok Palace Kangyurs, and the Chinese ?? (fei shi). Dege adds a negative: ?Those Tathagatas are not untrue.?

The Sanskrit is svabhava vishuddhi, ?pure nature.? The Chinese is the same as the Tibetan, translating as ?nature.?

According to the BHS vipuli. The Tibetan has yongs in error for yangs. The Chinese has ????? (zeng zhang yuan man, ?to increase and perfect?), likely

from Sanskrit vipuli-karana.

According to the Tibetan translation of the BHS aparadhina and in accord with the Chinese 罪 (bu zi zai xiang). The term also means 'guilt' in BHS and Pali, which may be what is intended here.

According to the Sanskrit upsamharami. The Tibetan has 'teach' as in the preceding sentence. The Chinese has 与 (yu, 'give,' 'generate,' 'create').

The Sanskrit reads 'Tathagatas.' The Chinese reads 'Budhas.'n. -

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According to the Sanskrit vilagna, presumably originally translated as brtan.

Yongle, Lithang, Kangxi, and Chone have bstan (?teach?), and Dege has bsdad (?dwell?).

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.

According to the Tibetan sgra sgrog. The Sanskrit has anucarana (?traverse?).

The Chinese has ??? (shuo fa sheng, ?the sound of teaching the Dharma?).

According to the Sanskrit dushkara, the Chinese ? (nan), and Narthang, Lhasa, and Stok Palace bka?. Dege and other Kangyurs have dga? (?joy?).

From the Sanskrit. The Tibetan interprets this as ?asceticism and discipline.?

The Chinese does not repeat the word ?discipline? here.

According to the Tibetan and the Chinese.

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.?

According to the Tibetan. The Sanskrit translates as ?not being elevated or pleased by honors.?

According to the Sanskrit samvarnayamanan, which the Tibetan translates in the same way as it translated samdarshayamanan, namely, yongs su ston pa,

which could mean 'show' or 'teach.' The Chinese has ' (zan, 'praising').

According to the Tibetan 'jug pa'i sgo, translating from mukha. The Sanskrit has sukha ('bliss'), and the Chinese ' (le) is translated from sukha.

According to the Tibetan. Not present in the Sanskrit or the Chinese.

The Sanskrit translates as 'all kalyanamitras.'

The Sanskrit translates as 'all acaryas, gurus, and kalyanamitras.'

According to the Tibetan and Suzuki's Sanskrit. Vaidya's Sanskrit and the Chinese have only 'of all samadhis.'

According to the Tibetan. This sentence is not present in the Sanskrit.

The Sanskrit translates as 'ripening beings for omniscience.' The Chinese has 'cause all to be happy and accomplish omniscience.'n. -

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According to the Tibetan. The Sanskrit and the Chinese do not have ?and what is not meritorious.?

According to the Tibetan mya ngan mi bzad pa. The Sanskrit has ?the dense thicket (kantarahana) of wrong views,? which was translated into Chinese as ??? (jian chou lin).

According to the Tibetan sgo, which was translated from mukha. The present Sanskrit has sukha (?bliss?). The Chinese has ????, ???? (bu zhu sheng si, bu zhu nie pan, ?do not abide in either life and death (samsara) or nirvana?).

According to the Sanskrit avinasha and the Chinese ??? (bu po huai). The Tibetan has mi ?jigs pa (?fearless?) in error for mi ?jig pa.

According to the BHS apratisrabdham. Translated into Tibetan as rgyun med and into Chinese as ??? (wu jian duan, ?uninterrupted?).

According to the Sanskrit vishodhayamanan and the Chinese ?? (qing jing).

The Tibetan has spyod pa in error for sbyong ba.

According to the BHS adhivasana and the Chinese ?? (ren shou) as a verb.

The Tibetan has bag la zhi bar byed pa (?quiescence?) in Yongle, Lithang, Kangxi, and Chone, and the scribal error bag la zha bar byed pa (?propensity?) in other Kangyurs.

According to the Sanskrit durbhashita and the Tibetan ngan du smra ba. Chone has rang don du smra ba (?speaking self-benefit?).

According to the Sanskrit dushcintita. The Tibetan has nyes par spyod pa (?bad behavior?), perhaps a scribal error for dpyad pa. Yongle, Lithang, Kangxi, and Chone have nye bar (?closely?) in error for nyes pa.

From the Sanskrit avipranasha, which particularly has the meaning of something that continues until the fruition of its result, translated into Chinese as ??? (bu shi huai).

According to the Tibetan chos. The Sanskrit has karma.

According to the Tibetan ?du ba, presumably translating sambhara. The Sanskrit has sambhava (?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 (??, zi ju, an alternative translation of sambhara or translating from upakarana), purity, the sun disk of the great wisdom, and so on, manifested.?n. -

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According to the Sanskrit parishuddhi. The Tibetan has sbyor ba, apparently a

scribal error for sbyong ba. The Chinese translation follows the Sanskrit

parishuddhi (??, qing jing) but expands the phrase to include other details.

According to the Tibetan. The Sanskrit has vijnaptinaya, which in BHS could

mean ?the ways of proclaiming? or ?the ways of requesting the perfection of

knowledge.?

The Sanskrit adds at this point, 'the ways of an ocean of the perfection of knowledge.' Not present in the Tibetan.

The division of this list is according to the Sanskrit. The Tibetan appears to have 'Idan pa'i' in error for 'Idan pa', thus conjoining two elements in the list.

According to the Sanskrit dharmadharma. The Tibetan appears to have suffered scribal corruption and has 'Dharma and Dharma' (chos rnams dang chos). The Chinese translates as '???' (suo zhi fa), 'knowledge of Dharma' without further elaboration.

The Sanskrit translates as 'three times.' The Chinese is the same as the Tibetan.

According to the Sanskrit prasthanā, which is translated into Chinese as '??' (fa qu). The Tibetan has 'rab tu 'jug pa', which has a number of meanings, including one that coincides with prasthanā as confirmed by the Mahāvīyūtpatti.

The Sanskrit here uses a synonym for 'ocean' (Sagara) 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 'hai'.

According to the Sanskrit parivarta. The Tibetan translates as 'rgyud', which could mean 'continuum.'

According to the Tibetan spyod pa. The Sanskrit has 'Bodhisattva Dharma.'

This sentence is absent from the Vaidya Sanskrit edition but is present in the Suzuki edition and the Chinese.

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 bodhimanda, and space.n. -

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From the Sanskrit sarasvati, perhaps here meaning ?a flow? or ?pith.? The Tibetan dbyings usually translates dhatu. It is possible that the Tibetan was originally dbyangs. The Chinese omits this term, conjoining this phrase with

the subsequent one as ???????? (de ta xin zhi zhi zhong sheng xin,
?attaining the knowledge of the minds of other beings (translating from para-
citta-jnanam) and knowing the minds of beings?).

According to the Tibetan nor bu rin po che, presumably translating from
maniratna. The Sanskrit has maniraja (?king of jewels?), translated into
Chinese as ???? (mo ni bao wang).

According to the Tibetan. The Sanskrit has ?emanated bodies,? i.e., nirmana -
kaya.

According to the Sanskrit vimocyamana, the Chinese ?? (du tuo), and most
Kangyurs, which read ?grol ba. Dege has the error ?grel ba.

According to the Sanskrit and the Chinese. ?Devas? is not present in the
Tibetan.

According to the Sanskrit dhvaja, translated into Chinese as ? (chuang) and
the name of the previously mentioned samadhi and the Narthang and Lhasa
rgyal mtshan. Yongle has rgyal mtsho (?ocean of jinas?), and Dege and others
have rgya mtsho (?ocean?).

According to the Tibetan chos and the Chinese ? (fa). The BHS verse has the
unusual dharmata (cf. dharmata ?true nature?).

According to the Tibetan sems can, presumably translating sattvan. The
Sanskrit has sarvan (?all?). The Chinese translates as ?all beings.?

Literally, ?ten million (koti; bye ba) times a hundred thousand million (nayuta;
khrag khrig).? In other words, a million million million. The Chinese has ?one
million nayuta times one koti? (10 according to the definition given in both
Shikshananda?s fascicle 30 and prajna?s fascicle 10).⁴¹

According to the Sanskrit. The Tibetan has ?hundred? (brgya) instead of
hundred thousand million (nayuta; khrag khrig), so it would be only a hundred

million million. The number quintillion in Tibetan is literally 'ten million (koti; bye ba) times a hundred thousand million (nayuta; khrag khrig),? i.e., a million million million.

According to the Sanskrit maniprabhasa. The Tibetan has just 'od ('light?'), as if it is a part of the city's name. The Chinese has just ' (bao), 'jewels? orn. -

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?precious,? as part of the city?s name: ??? (xiang chuang bao).

From the Sanskrit snigdha citta hita citta. This is also present in the Chinese.

According to the Sanskrit. The Tibetan splits this into ?mountains and

Cakravala.? The Chinese has ?within the circle of Cakravala.?

According to the Sanskrit vara. Not present in the Tibetan. The Chinese has

?? (bao nu), ?a precious maiden,? presumably translating from ratnabharya instead of varabharya.

From the Tibetan rin chen. The Sanskrit racana can mean ?prepared,?

?arranged,? ?dressed,? etc. Not present in the Chinese.

According to the Sanskrit ananta. Not present in the Tibetan or the Chinese.

According to the Sanskrit dasha. The Tibetan has snyed. The Chinese has ?? (yi wan, ?one ten thousand?).

According to the Sanskrit durlabha and the Narthang and Lhasa dkon (?rare?).

Yongle and Kangxi have bkon. Dege 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.?

According to the Sanskrit yana and the Dege bzhon pa. Yongle, Lithang, Kangxi, and Chone have gzhon nu (?youths?). Chinese has ?? (ji cong, ?aids and servants on horseback?).

According to the Sanskrit kotinayuta. The Tibetan omits koti (Tibetan bye ba, which means ?ten million,? reducing the number of beings to ?a hundred

billion?). The Chinese has ??? (qian wan yi, ?ten millions times one

hundred millions (10)?) aids and servants on horseback and ?countless?

beings. According to the Avatamsaka sutra one kotinayuta would be 10.15

The Sanskrit reads as ?to the Sugata.? The Chinese has this in the previous

line and describes only the contents of her offerings here.

According to Tibetan. The BHS verses have the singular ?that night goddess? for the entire verse.

According to the BHS hitartha, the Chinese ?? (li yi), and the Yongle, Lithang, Kangxi, and Chone phan gdags. Dege and Stok Palace have phan bstan.n. -

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According to the BHS bodhayi mam. It is absent in the Tibetan. The Chinese omits ?with compassion.?

According to the BHS tasyam mama spriha utpanna. ?Toward them? appears to be absent in the Tibetan and the Chinese.

According to the BHS bodhayi pramattan, translated in Chinese as ?? (fang yi). Dege, Yongle, and Kangxi have myos bsal, Lithang has mos rtsal (?power of aspiration?), Chone has mos gsol, and Narthang and Lhasa have myos gsal.

According to the Sanskrit dasha. Not present in the Tibetan. The Chinese has ????? (shi yi na yu ta), ?ten ten-million nayuta.?

According to the Sanskrit. The Tibetan appears to have been translating from a manuscript that had Ratnarci parvata pradipa. The Chinese is the same as the Tibetan.

According to the Sanskrit abhirata. The Tibetan translates as dad dga?.

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.

Tibetan has literally ?the last.? The name of each Buda is preceded by a sequential number, so this is ?the tenth.?

According to the Sanskrit vibuddha, translated into Chinese as ?? (ming liao, ?understand clearly or thoroughly?). The Tibetan has dag, presumably translating from a manuscript that had vishuddha (?purified?).

According to the Sanskrit. The Tibetan has de bzhin gshegs pa (?Tathagata?).

The first two lines are not present in the Chinese.

Literally, 'eighty ten millions.' The Chinese has eighty nayuta.

Literally, 'offering gateways.' The Chinese has 'beautiful offerings with profound faith and respect.'

'After him' has been added for clarity. The Chinese has 'first is Gandharva - raja' and includes a sequential number with the name of each of the ten Budas.

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. -

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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 Samanta prabha megha, 'constant shining clouds,' as the name of the realm. The Chinese has, as the first three lines, 'After that came a kalpa named ??? (ji jing hui, 'Peaceful/Tranquil Wisdom?'), and the pure realm named ??? (jin gang bao, 'Precious Vajra?').? From the Sanskrit vibuddhi. The Tibetan has dag, presumably translating from a manuscript that read vishuddhi. The Chinese here gives names for the kalpa and the realm.

The Sanskrit has dashakalpa, which would be 'ten kalpas.' The Chinese here gives names for the kalpa and the realm.

According to the Tibetan chags med. Not present in the Sanskrit. The Chinese has ?? (wu ai), 'free of obstacles.'

According to the Tibetan, which has dpal gyi bdag, presumably translated from a manuscript that had shiriraja (a BHS form of shriraja). The Chinese has ? ?? (gong de wang), presumably translating from shiriraja as well; and very likely, to distinguish from it, Guna raja is translated as ???? (fo gong de wang), adding ? (fo, ?Buda?) at the beginning of the name. The Sanskrit has Giriraja (?Mountain King?).

The Tibetan (including Stok 644) mtshan gyi appears to be a scribal error for mtshan ri.

According to the Sanskrit, the Lhasa and Stok Palace chos dbang rgyal po, and the Chinese ??? (fa zi zai). Dege and others have chos dbyangs rgyal po (Dharma ghosha raja).

According to the Tibetan. The Sanskrit has narendra (?lords of humans?). The Chinese has ? (fo, ?Budass?).

The Tibetan has zhing (?realm?) in error for zhi (?peace?), which would be the translation for shanta. The Chinese has ??? (ji jing yin, ?Peaceful Voice?).

The Sanskrit is sura, which is a synonym of deva. ?Lords of devas and humans? is absent from the Chinese.n. -

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According to the Tibetan. The Tibetan dpal appears to be translated from Shiripradipa (BHS equivalent to Shripradipa). The present Sanskrit has giri and divides the compound into two names. The Chinese has ??? (gong de hai, ?Ocean of Merit?), which is the same as Sagara shri in verse 69.

According to the Tibetan rgyal ba, translated into the Chinese as ? (fo, ?Buda?). The Sanskrit has narendra (?lord of humans?).

According to the BHS nigarjasu. The Tibetan translates as bshad pa. The Chinese has ? (shuo, ?explained,? ?taught?).

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 Tathagatas.?

According to the Tibetan and also the Chinese (with ?self? and ?purity? reversed in order).

According to Lhasa Idongs. The Dege reads mdongs (?face,? ?appearance?).

The Chinese has ? (fu, ?covered by?).

According to the Tibetan. The Chinese has ????? (wang lai tan yu hai,
?going back and forth in the ocean of desires?).

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.?

According to the Tibetan. The Sanskrit has sugataputra. The Chinese has ??
??? (de ru pu xian dao, ?entered the path of Samanta bhadra?).

Dege has sgröl in error for sgron.

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.?

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. -

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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.?

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.

This list according to the Tibetan. The Sanskrit has a variant list, as does the Chinese.

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 Samanta sattva tranojah shri starts with the phrase ???????? (yi xin yuan de jian shan zhi shi, ?wished with single-minded resolution to see the kalyanamitra?).

According to the Sanskrit. The Tibetan appears to have ?the domain of the faculty of contemplating seeing a kalyanamitra.? 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 Pramudita nayana jagad virocana. According to the Sanskrit samudacarena. Not present in the Tibetan or the Chinese.

According to the Dege mthu, translating the Sanskrit vikrama. Yongle, Lithang, Kangxi, and Chone do not have mthu (?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.

From the BHS ekotibhavagata. 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 Samanta sattva tranojah shri.

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.

According to the Sanskrit. The Tibetan appears to have an error, reading ?the area called the samadhi that is completely free of dust.? The Chinese has ????
? (jiu jing qing jing lun, ?the cakra of ultimate purity?).n. -

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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' (di lun).

According to the Tibetan. The Sanskrit does not have 'and nonhumans.' The Chinese appears to have split this phrase into two: (zhu qu lun zhuan, 'rotation of the wheel of realms') and (sheng si wang lai, 'migration between life and death').

According to the Tibetan and the Chinese. There appears to be an omission in the Sanskrit.

The Sanskrit at this point also has 'focused on the creation of all good actions.' The Chinese and Tibetan do not have this phrase.

The Sanskrit has 'gazed upon her face.' The Chinese has (yi xin

zhan yang, '[gazed upon her] respectfully and one-pointedly').

According to the Sanskrit vipula and the Yongle, Lithang, Kangxi, Narthang, Lhasa, and Stok Palace yangs. Dege has yang. The Chinese has ?? (zun miao, 'excellent and beautiful?'), migrating adjectives from the second line.

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 abharana, or perhaps a translation of citravicitra. The Chinese has 'adorned with various signs,' omitting adjectives.

According to the Sanskrit anupama. The Tibetan, as it does not have the negative, has 'in the manner of examples.' The Chinese has ?? (wei miao, 'excellent,? 'marvelous?').

According to the Tibetan. BHS abhakutu, i.e., abhakuta, would mean 'a mass of light,' as in Cleary, 'multitude of lights.' Carre, 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 ?? (liang mei, 'two eyebrows?'), which can be understood as a reference to 'between the eyebrows,' as in verse 10.

According to the Sanskrit. The Tibetan interprets the compound as 'clouds of mists and vast suns.'

According to the Tibetan, presumably translating from vimalat. The Sanskrit has vimalah, making 'stainless' an adjective for 'the clouds of suns,' as inn. -

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

The Sanskrit has paripacayanti (?ripen?). The Chinese has ????? (du tuo san you hai, ?liberate [beings from] the ocean of the three states of existence?).

The Sanskrit is pratyekajina. The Chinese has ?? (san sheng, ?three yanas?).

From the Sanskrit sharira. Translated into Tibetan as lhun dang lus (?mass and body?). The Chinese translates as ? (ti, ?body?) but can also mean ?mass.?

According to the Sanskrit mishra, the Chinese ? (za), and the Chone ?dres.

Other Kangyurs (including Stok) have ?dren (?led?).

From the Tibetan རྩུ་, translating kosha. The Chinese has 奇宝 (qi bao, rare jewels?).

According to the Sanskrit subhiksha. 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?).

According to the Sanskrit viranam, the Chinese 勇健 (yong jian, courageous and strong?), and the Yongle, Kangxi, Narthang, Chone, Lhasa, and Stok Palace rtul phod. Dege has rdul phod.

According to the Sanskrit parasainya pramardakanam. The Tibetan translates obscurely as gzhan gyi མཐོག་.

From the Tibetan and the Sanskrit. Clearly omits this. Carre has born at the same time as the cakravartin. The Chinese is 玉王 ... 同世誕生 (yu wang ... tong shi dan sheng).

According to the Sanskrit parinayaka. The Tibetan has just blon po (minister?). The Chinese has 良臣 (liang chen, good ministers, virtuous ministers?).

According to the Sanskrit abhinilāneta. 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.

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 shrir nama cakravartin instead of shrīcandra. The Tibetan omits the reference to her being a cakravartin's daughter.n. -

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According to the Tibetan. The Sanskrit states, "There was no definite lifespan. There was no death during it." Carre's translation agrees with the Tibetan. Cleary's translation agrees with the Sanskrit. The Chinese has "?????" (huo you bu ding er zhong yao zhe, "Some had unstable conditions or uncertain lifespan and met an early death?").

According to the Tibetan. The Sanskrit has "made of the kings of jewels."

The Chinese has ??? (da lian hua, ?great lotus?).

According to the Tibetan and the later appearance of the name. At this point in the sutra, the present Sanskrit has Samanta jnanarci shri guna ketu dhvaja.

According to the Sanskrit prathama kalpika. The Tibetan has translated it as ?the first kalpa? (bskal pa?i thog ma). The Chinese has ?the first Buda among them.?

According to the Sanskrit mani, transcribed as ?? (mo ni) in the Chinese.

The Tibetan rin po che here is the noun ?jewel? and not the adjective ?precious.?

The Sanskrit has here the sentence on the Buda?s turning of the Dharma wheel that follows the list of benefits for beings in the Tibetan. Not present in the Chinese.

According to the Sanskrit. The Tibetan has the plural. The Chinese has ?? (yi qie, ?all,? ?everything,? ?everywhere?).

From the Sanskrit mashi. 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 ?? (ju mo, ?piled ink,? ?a pile of ink?).

There is a slight, but not identical, variation in the name in both the Tibetan and the Sanskrit. See g. 1030.

According to the Tibetan. The Sanskrit has ?heard light, miracle, decoration, and voice.? The Chinese has ?saw the miraculous light radiating from the Bodhisattva Samanta bhadra?s body and heard the marvelous sounds emitting from all the ornaments on his body.?

According to the Sanskrit pramodya. The Tibetan translates as mos pa, which

could mean ?aspiration.?

Infantry, cavalry, elephants, and chariots.n. -

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Literally, ?a hundred ten millions.? The Chinese has ????? (wu liang wu shu jie jie, ?limitless, innumerable kalpas?).

Dege has ldang in error for snang.

From the Sanskrit adhitishthana translated into Tibetan as byin gyis brlab, which is usually translated into English as 'blessing.' The Chinese has 'clouds of fragrant oceans.'

Vaidya romanized edition has the error bodhiganda.

According to the Sanskrit pramodya. The Tibetan translates as mos pa, which could mean 'aspiration.' The Chinese has 'qi xin qing jing, sheng da huan xi, 'her mind became pure and clear, experienced great happiness and delight?').

According to the Sanskrit divasa. The Tibetan has 'like the moment.' The Chinese omits it and adds '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?').

According to the Sanskrit divasa. The Tibetan and the Chinese omit it.

According to the Sanskrit sala and the Chinese 'suo luo'. The Tibetan omits or has dam pa translated from a manuscript that had vara instead of sala.

According to the Sanskrit vriksha, the Chinese 'shu), and Yongle, Kangxi, Narthang, and Stok Palace shing. Dege and others have zhing ('field?').

The sentence follows the meaning of the Sanskrit. It is similar to Cleary and absent in Carre. The Tibetan appears to state, 'like the planted seed of the excellent, perfect tree, which is the cause for a sprout to come soon.'

The Tibetan translates both anirita here and aninja earlier in the list as mi g.yo ba. Not present in the Chinese.

At this point in the list in the Sanskrit there is also abhinnacitta ('a mind that is undivided?'). The Chinese has 'a mind without arrogance.'

At this point in the list in the Sanskrit there is also anavanatacitta ('a mind that is without interruption?'), which is also not present in the Chinese.

At this point in the list in the Sanskrit there is also sarva Dharma svabhava -

nidhyapti citta (?a mind that understood the nature of all phenomena?), whichn. -

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the Chinese translates as ??????? (si wei zhu fa zi xing xin, ?a mind that contemplates the nature of all phenomena?).

According to the Sanskrit pratilabha. The Tibetan has spobs pa (?eloquence, ?confidence in speech?), presumably translating from a manuscript that had Pratibhana. It is also used in Tibetan to mean ?confidence? in general. The Chinese has ?? (xian jian, ?perceive directly?), a common translation of pratyaksha.

From the BHS adhyalamabanatayai (?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 (??, pu xian, could also be read as ?Samanta bhadra?s?) conduct, she made an ocean of prayers as numerous as the atoms in ten Buda realms like all Tathagatas.? Then, the first in the list of her prayers is ?to purify all Buda realms.?

At this point the world realm is given a shorter version of its name:

Vairocana shri, and only Vairocana (rnam par snang ba) in Tibetan. The Chinese repeats the longer version, which this translation also does, for consistency.

According to the Sanskrit and the Chinese. ?Wisdom? is not present in the Tibetan.

In Sanskrit the order of these two Budas is reversed. In the Chinese, the

eighth Buda is ??? (shan sheng fo), ?the Buda Mount Supreme,? and
the ninth is ??? (da bei hua), ?the Buda Flower of Great Compassion.?

?Karunika? means ?Compassionate One.?

According to the Tibetan. The Sanskrit and the Chinese have ?Prabha ketu -
raja.?

According to the Tibetan and the Chinese ??? (jin gang zhao). The present
Sanskrit has ?Virajaprabha.?

According to the Tibetan. The present Sanskrit appears to make Tejavati vega -
prabha a name. In the Chinese, the fifth one is ??? (ji jing yin), ?peaceful,
tranquil voice or sound,? and the sixth is ??? (ji jing chuang), ?peaceful
banner.?

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

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According to the Tibetan. The Sanskrit does not have 'unpleasant' and begins the list with 'name and form.' Clearly does not have 'unpleasant,' just 'objects of sense.' Carre has des desagreements des sens ('the tribulations of the senses?'). The Chinese has ??? (bu ke yi, 'unpleasant?') and adds ' (fa, 'Dharma?') as the sixth object in shadsamvrita.

The Sanskrit at this point has nigama ('market towns?'). 'Villages, towns, countryside, kingdoms, realms, and capital cities? not present in the Chinese.

According to the Tibetan khams. Not present in the Sanskrit and the Chinese.

According to the Tibetan, Carre, and the Chinese ?? (qi zi). The Sanskrit and Clearly have 'wives and children.'

According to the Sanskrit vyuha, regularly translated into rgyan within this sutra and most Kangyurs. The Chinese reads ?? (zhuang yan). Dege has the error rgyun ('continuity?').

According to the Tibetan gzhal med khang, which would have been a translation of vimana. The present Sanskrit has vinaya ('training,' 'guidance?'). The Chinese has ' (men, 'gates?').

The Sanskrit (and Clearly) has the addition pritivega ('with the power of delight?'). The Chinese translates as just ' (ji) without the addition.

According to the Tibetan. 'Colors? is not present in the Sanskrit or in the Chinese.

The Chinese has just 'bodies? and 'all features,' omitting 'eighty.'

According to the Tibetan gting med pa. The Sanskrit is atula (?unequaled?).

Carre?s French translation reads n?a pas de fond (?bottomless?).

According to the Tibetan. The Sanskrit is pratishthapanata (?brings to?), which

would accord with a translation of ?wind? instead of ?air.? The Chinese has

?? (da feng, ?great wind?) and continues by saying ???????????

(ling zhong sheng su ji qu yu yi qie zhi gu, ?because it brings beings to
omniscience swiftly?).

According to the Tibetan. The Sanskrit and Carre?s translation from Chinese

are very different from the Tibetan and each other. The Sanskrit is obscure

and possibly corrupt, reading vyuha naya vata mandala. Carre?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 Chinesen. -

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has ??? (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.?

Not present in the Tibetan according to the Sanskrit mahabhaga, 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.

According to the Tibetan. Carre?s French translation reads, ou pur et impur se melent (?where pure and impure are blended?). The Vaidya Sanskrit has vishuddho'samklishat (?pure and undefiled?).

According to the Sanskrit bhumi and the Chinese ? (di). The Tibetan has kyis in error for kyi sa.

According to the Sanskrit and the Chinese. The passage ?...clouds of the complete light of the tree. Subsequently, I venerated the Tathagata Guna - sumeru prabha tejas at that bodhimanda. As soon as I saw that Tathagata, I attained a samadhi 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.

According to the Sanskrit. The Tibetan omits simha at the end of the name,

which would have been seng ge in Tibetan. In the Chinese, ?? (shi zi,

?Simha?) appears at the very beginning of the name.

According to the Sanskrit, which has ?clouds of Dharma,? and the Yongle,

Lithang, Kangxi, and Chone chos. Dege has tshul (?ways?). The Chinese has

?????, ????????? (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 sutras?). The noun-verb ?? (wu jie), meaning ?realization/realize? or

?understanding/understand,? is used in the preceding and five subsequent

phrases as well.

According to the Sanskrit and the Chinese. The Tibetan has las (?actions? or

?from?) as a scribal error for la sa (?bhumis within?).

According to the Sanskrit bhumi and Yongle and Kangxi gyi sa?i (though it

should be just gyi sa). Dege has the scribal error of gyis for gyi sa.

According to the Sanskrit spharana, the Yongle and Kangxi gang, and Lithang,

Narthang, and Chone dgang. Dege has the error dga? (?joy?).

From the Sanskrit and the Chinese. Not present in the Tibetan. In the

Chinese, in this and subsequent phrases throughout this section, then. -

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adjective 'immeasurable' appears to apply to the quantity of Tathagatas.

According to the Sanskrit and the Yongle, Lithang, Kangxi, and Chone tsho.

Dege has mtshos, making the ocean of knowledge the agent.

Literally, 'doors of various methods,' thabs sna tshogs kyi sgo, translating from a manuscript that had nanopayamukha. Translated in the Chinese as ??? (fang bian men). The present Sanskrit has nanopayasukha ('the happiness of various methods').

According to the Tibetan. 'Attaining' is not present in the Sanskrit.

According to the Tibetan. The Sanskrit has just 'immeasurable level of the Tathagatas.'

According to the Sanskrit samudacara. The Tibetan translates as rgyud. The Chinese has just 'bodies.'

According to the Sanskrit. Not present in the Tibetan. The Chinese has instead ????????? (zhi wu liang ru lai guang da li hai), 'knowing the vast ocean of great strengths of limitless Tathagatas,' 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.?

According to the Tibetan. BHS has nirupamo (?incomparable?), as in Cleary.

Carre?s French translates as ?very pure? (tres purs). The Chinese has ?I was able to hear pure Dharma, with great happiness and delight.?

The Sanskrit and the Chinese also have jala (?water?).

The Tibetan is two lines longer than the Sanskrit. The Chinese maintains five words per line, four lines per verse.

The Tibetan rjes su sgom is apparently a translation for anubhava, which is not present in the Sanskrit or the Chinese.

The Tibetan rig pa does not here translate vidya 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 gatimgata.

According to the Tibetan de bzhin nyid, presumably translating tathata. The Sanskrit and the Chinese have ?Tathagata,? so that this would mean ?having the nature of the Tathagatas.?n. -

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According to the Tibetan sman. The Sanskrit reads upakari (?help,? ?aid?). The Chinese has ?? (rao yi, ?benefit?).

According to the Tibetan rgya cher, presumably translating from a manuscript that had vipula. The present Sanskrit has vimala (?stainless?). Cleary and Carre, translating from the Chinese ? (jing), accord with the Sanskrit.

According to the Sanskrit avinashana, the Chinese ??? (bu ke huai), and Narthang thub pa med pa. Dege and other Kangyurs have thug pa med pa (?untouched?).

At this point in the Tibetan there is ?the domain of mental retention called the essence of the lamp of the entire ocean of Budas,? which appears to be a scribal corruption.

According to the Sanskrit avartana. Translated into Tibetan as the obscure glong. Absent from the Chinese.

According to the Sanskrit vishuddha samklišhta (?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 vishuddhasamklišhta. Not present in Carre. Not present in the Chinese.

According to the Tibetan and the later instance in Sanskrit of the name. Here the Sanskrit has Vimala prabha. Not present in the Chinese.

According to the Tibetan. The Sanskrit has mandalavabhasa prabha cuda. The Chinese appears to be the same as the Tibetan.

Not present in the Sanskrit. Reconstructed from the Tibetan. The Chinese has ????? (xu mi hua guang ming, ?Sumeru-Flower-Light?).

According to the Sanskrit vakpatha and Dege. The Comparative Edition has dag lam in error for ngag lam. The Chinese has ???????? (neng zhi yi qie yu yan zi xing, ?who know the nature of all languages?).

According to the Sanskrit karma and the Narthang, Yongle, and Stok Palace las. Other Kangyurs have the error lam (?path?). The Chinese has ? (ye), which can refer to either karma or activity; but here it refers to activity.

Unlike the other instances when Sudhana is instructed to ask this question, ?Bodhisattvas? is in the plural form in both Sanskrit and Tibetan.n. -

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According to the Tibetan shes byed. Sanskrit has akasha (?space?), and Carre and Cleary both concur.

According to the Sanskrit pratilabha, Chinese ?? (zheng ru), and Narthang, Lhasa, and Stok Palace thob. Dege has the scribal error thos (?hear?).

According to the BHS verse, shiri (the BHS form of shri) is evidently adjectival to ?realm? and not part of the name.

According to the Tibetan yangs, perhaps translating from vipula. The present Sanskrit has vimala (?stainless?). Cleary concurs, though neither is present in Carre. In the Chinese, the adjective vast applies to ?aspiration,? and ?stainless? is not present.

According to the Tibetan so so yang dag par rig pa, which would have been from a manuscript that had Pratibhana. The Sanskrit has priti (?joy,? ?delight?) as in the next quality. Cleary concurs. Carre has ?eloquence? (an alternative translation for Pratibhana). The Chinese reads ??? (da bian cai), ?great eloquence.?

According to the Tibetan yangs. The Sanskrit has gabhira (?deep,? ?profound?). This appears to be an adverb modifying ?enter? in the Chinese.

According to the Sanskrit sarathi, which can also mean ?charioteer.? The Chinese concurs with ??? (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.?

According to the Sanskrit vipula and Yongle, Kangxi, Narthang, Lhasa, and Stok Palace yangs. Dege has yang. The Chinese has ??????? (yi shou pu ti guang da jiao), ?you have received vast teachings on enlightenment.?

According to the Sanskrit bala, the Chinese ? (li), and the Yongle, Lithang, Kangxi, Narthang, Lhasa, Chone, and Stok Palace stobs. Dege has stabs (?method?).

According to the Sanskrit jala and the Narthang, Lhasa, and Stok Palace dra ba. Other Kangyurs have dri ba and Dege has ?dri ba, both meaning ?question.?

According to the Tibetan yid ches par bya ba. The Sanskrit has sambhava (?produce,? ?generate?). Not present in the Chinese.

According to the Tibetan ?dzum and Carre?s translation from the Chinese. The Sanskrit has sugandhibhavanti (?become fragrant?), with which Clearyn. -

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concur. The Chinese has ?? (fu he), ?closed up.?

From the Tibetan dmigs pa, presumably translating from a manuscript that had alambana. The Sanskrit has avarana (?obstacles?). Cleary and Carre concur with the Sanskrit. The Chinese has ??? (duo liu ai, ?have many hindrances or obstacles?), and the three situations of beings are reversed in order.

According to the Tibetan. The Sanskrit has ?the path of the wisdom of the Tathagatas.? The Chinese has ????? (ru lai suo yin dao, ?the path with the seal (?, yin) of the Tathagatas?).

From the Tibetan chos. The Sanskrit has karma (?actions?). The Chinese has ? (zhi hui, ?wisdom?).

According to the Sanskrit trishna. The Chinese has ?? (tan ai), and Yongle, Kangxi, Narthang, Lhasa, and Stok Palace have sred pa. Dege has srid pa (?existence?).

According to the Tibetan, presumably translating from hetu pratyayasammudha. The available Sanskrit has hetu pratyaya sammudha, which does not have the negative. Chinese has ??? (wu mi huo), ?with no confusion.?

According to Dege and Stok Palace, which have phyir mi ldog pa. Yongle, Lithang, Kangxi, and Chone have phyir ldog pa. The Sanskrit has abhivartyata (?victorious?). The Chinese has ? (heng, ?constantly,? ?continuously?).

Carre translates as eternellement (?eternally?).

According to the Narthang and Stok Palace ?thon pa, which matches abhyudgata in the Sanskrit version. Dege has bstan (?teach,? ?manifest?).

From the Sanskrit vamsha vyavasthana. Translated into Tibetan as rgyud rnam par gnas pa.

According to the Tibetan phrin las, presumably translating karma. The present Sanskrit has kaya (which can mean ?body? but also ?multitude?). The Chinese also has kaya (?body?).

According to the Tibetan. This sentence is not present in the Sanskrit or the Chinese.

According to the BHS praskandha, translated in the Chinese as ? (ru, ?enter?).

The Tibetan inexplicably has mgo rlag (?heads destroyed?).

According to the Sanskrit vividha and the Narthang and Lhasa sna tshogs. Not
present in Dege. The Chinese has ?immeasurable suffering of all kinds.?n. -

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According to the Sanskrit samudagama, translated in the Chinese as ??

(zheng ru). The Tibetan translates as bsdu ba (?gather?).

According to the Tibetan yid ches and the Chinese ?? (nan xin). The BHS is dur abhisambhava (?difficult to attain?).

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.

From the Sanskrit prattipati. The Tibetan translates as nan tan. The Chinese translates as ?? (neng xiu, ?can practice and attain?).

According to the Tibetan. The present Sanskrit has sarva (?all?) instead of Dharma. Cleary has ?omniscience,? which would be from sarvajna. Carre has la cite des enseignements insurpassables (?the city of unsurpassable teachings?). The Chinese has ????? (wu shang fa cheng, ?the supreme city of the Dharma.?)

According to the Tibetan bsam pa thag pa. The Sanskrit adhyashaya was translated earlier in the sentence as lhag pa?i bsam pa (?superior motivation?). Not present in the Chinese.

The Sanskrit has gotra and kula. Both are translated as rigs in the Tibetan. The Chinese has ?the family of Budas.?

According to the Sanskrit avinita. Apparently not present in the Tibetan. The first two lines in the Chinese are ?With stainless mind, free of defilements; completely free of regrets.?

According to the Sanskrit akhinna, the Chinese ?? (bu tui), and Yongle, Lithang, Kangxi, Lhasa, Chone, and Narthang mi skyo. Dege has mi skye (?unborn?).

According to the Tibetan. The Sanskrit has muni. The Chinese has just
?blessing of the Budas,? but describes the vast field of Vairocana as ???
???? (wu liang wu bian bu ke si, ?immeasurable, limitless, and
inconceivable?).

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 oceann. -

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of world realms called Mani kanaka parvata shikhara Vairocana? is missing in the Tibetan, resulting in an unintelligible sentence. The Chinese refers to it as ?that ocean of world realms.?

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.

According to the Sanskrit. The Tibetan is ambiguous in its phrasing and punctuation. In the Chinese, this and subsequent sentences with an additional description ???? (jing hui xiang za, ?mixture of pure and impure features?) constitute the lower part of the world.

According to Lithang, Kangxi, and Chone, which have ?gyel. Dege has gyed. Narthang and Stok Palace have gyen. Sanskrit has abhyudgatanga (?stretched-out limbs?). Not present in Cleary. Carre has ?beating their chests.?

From the Sanskrit samjna. Translated into Tibetan as ?du shes, which could be ?perception,? ?identification,? or ?impression.? The entire sentence is not present in the Chinese.

According to the Tibetan. The Sanskrit has ?obtaining possession of what is delighted in.? The Chinese is the same as the Sanskrit.

The Sanskrit includes at this point, ?perceived as someone who practices the great path, perceived as someone who is the vessel (patra) of the Mahayana,

perceived as someone who is a jewel island of great wisdom.? The Chinese has ?jewels or treasures? instead.

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.

From the Sanskrit ajaneyashva. 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.

According to the Sanskrit gaja. The Tibetan translation ba lang, used in earlier times for ?elephant,? would now be considered to mean ?oxen.? Not presentn. -

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in the Chinese.

According to the Sanskrit pralambita and the Narthang dpyangs. Dege and other Kangyurs have sbyangs (?purified?).

According to the Tibetan. Not present in the Sanskrit.

According to the Sanskrit where this clause ends. The Tibetan has a genitive particle connecting the verb with the next clause.

According to the Tibetan. ?Nets of jewels? is not present in Sanskrit.

According to the Sanskrit samsthana and Dege dbyibs. Most Kangyurs have dbyings (?realm? and so on, which would have been from dhatu.)

From the Tibetan gam yo. The Sanskrit has sarva (?all?).

The previous two sentences are according to the Tibetan interpretation of the Sanskrit compounds.

From the BHS nirdesha. 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.

From the Sanskrit shalaka. Translated into Tibetan as shar bu (which can mean ?waterspouts?). Not present in the Chinese.

From the Sanskrit prasada, translated into Tibetan as spro ba (?attraction?).

Chinese has ?compassion, delight, respect.?

From the Sanskrit ekanta. Not present in the Tibetan. The Chinese uses four adjectives: ?loving, kind, filial, and social.?

According to the Sanskrit matya. The Tibetan translates according to an alternative meaning of the word: blon po (?minister?). Not present in the Chinese.

According to the Sanskrit avakranta. The Tibetan appears to have translated from avakranda (?roar?), resulting in nga ro in Lithang, Chone, and Stok Palace, which was ?corrected? to ro (?taste?) in other Kangyurs.

According to the Tibetan. The Sanskrit could mean that he has ?become gentle with the faculties and thoughts of a kalyanamitra.?

The order of this and the following line is reversed in the Sanskrit.n. -

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According to Yongle, Lithang, Kangxi, and Chone las (?from?). Dege has la (?to?) from the Sanskrit yathagata.

According to the Tibetan. The Sanskrit yathasamprapta could be ?whenever they arrived.? The Chinese has ?whatever their family, whatever their physical appearance, whenever they arrived.?

From the Sanskrit civara. The Tibetan translates this as gos, as it does for vastra (?clothes?). Not present in the Chinese.

According to the BHS abhicchadayamasa. The Tibetan translates as mngon par sdud (?gathered?). Not present in the Chinese.

From the BHS nirabhiramya. The Tibetan translates as mdangs dkar (?white glow?). The Chinese translates as ??? (bu ke le) in accordance with the BHS but omits ?no magnificence.?

From the Sanskrit vinashta (?destroyed?). The Tibetan translates as chab ?tshal (?sought water?). Not present in the Chinese.

According to the Sanskrit vadhyate. The Tibetan translates as gzungs, which could be translated as ?seized? or ?arrested.? The Chinese translates as ?? (xing yu, ?punishments and incarceration?).

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. Carre has 'meager profits' and 'looting in chaos.'

According to the Sanskrit vishama and the Narthang and Lhasa mi bzad. Dege has mi zad ('inexhaustible,' 'unending?'). The Chinese has 'engaged in wrong conduct.'

Following the Tibetan. The Sanskrit specifies candana ('sandalwood?'). Not present in the Chinese.

According to the Sanskrit tushtah. 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 Tushita).

According to the Tibetan. The Sanskrit has jvalita ('shining?'). The Chinese has 'complete with all kinds of adornments.'n. -

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According to the Sanskrit avabhaso 'rkasamo (avabhasa arkasama, 'light as bright as the sun?). The Chinese concurs. The Tibetan has gdugs, which is normally 'parasol' but can also mean 'sun.'

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.

According to the Tibetan byung ba. The Sanskrit samucchraya could mean 'sitting upright,' as in the Chinese ?? (duan shen).

According to the Sanskrit prasadaprishtha. The Tibetan translates as pho brang ('palace'). The Chinese has 'he got into the pond.'

According to the Yongle, Lithang, Kangxi, and Chone mchog, used in btsun

mo?i mchog to translate the honorific deva. Dege 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 ?? (fu ren), an honorific meaning ?wife.?

According to the Tibetan bdag. The Sanskrit has nah (?we?), and the Chinese concurs.

From the Sanskrit utsange. The Tibetan has the obscure thu bo. The Chinese omits this detail.

The online romanized Vaidya has samudragama in error for samudagama (Suzuki, p. 339). The online Devanagari Vaidya does not have the error.

According to the Tibetan and the Chinese. Not present in the Sanskrit.

According to the Tibetan, presumably translating from a manuscript that read lakshana. The present Sanskrit has cittakshanad (?in an instant of mind?), and the Chinese concurs with that.

According to the Tibetan mos pa. Earlier tushti was translated as dga? ba (?joy?). Chinese has as the third line: ?now that I have taught it to you.?

According to the Sanskrit and the Narthang, Lhasa, and Stok Palace chos.

Dege and others have zhing (?realm?). Carre has ?qualities,? an alternative translation of Dharma. Cleary has ?teachings.?

Not present in the Tibetan. The Chinese appears to agree with the Sanskrit.n. -

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According to the Sanskrit suciram and the Chinese ?? (liang jiu). Not present in the Tibetan unless it is translated as rgyangs bcad pa.

According to the Tibetan. The Sanskrit compound could be translated as

?commonality of the kalyanamitras.? The following long section on

?commonality? is interpreted quite differently in Cleary and in Carre 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, Carre translates as puisqu'il (?because?). The Chinese has ???????? (yu shan zhi shi qi shi zhong xin), which can mean ?he developed ten aspirations in the presence of the kalyanamitra,? i.e., the night goddess Sarva jagad raksha pranidhana virya prabha. Here ? (xin, ?mind?) can be understood as ?aspiration.?

According to the Tibetan, presumably translating from samanta bhadra carya. The Sanskrit and the Chinese have samanta bhadra yana (?completely good vehicle?). The Chinese has ???????? (pu xian pu sa suo you xing, ?all the conduct of the Bodhisattva Samanta bhadra?).

According to the Tibetan. The Sanskrit has suparipurna (?well completed?). The Chinese has ?? (zeng zhang, ?increase and enhance?).

According to the Tibetan chos, translating Dharma. The Chinese has ? (fa, ?Dharma?). The Sanskrit has karma (?action,? ?activity?).

According to the Sanskrit asambheda, 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 ?? (cha bie).

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 ?vigor, prowess? ??? (tong yong meng), which can destroy the mountain of all obstacles.?

According to the Sanskrit vacana. ?Speech? is not present in the Tibetan. The Chinese has ?? (ai yu, ?loving words?), which means kind speech that

brings joy to all beings.

According to the Sanskrit anugama and the Chinese ?? (wang yi). The

Tibetan translates as khong du chud pa (?comprehend?).n. -

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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 ?? (sui le, ?the commonality of?), ?following the

wishes [of beings] in manifesting objects according to the perception of

beings.?

According to the Sanskrit, though adhishtana 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 Tathagatas.? The
Chinese translates as ?? (hu nian, ?blessed,? ?protected?).

According to the Sanskrit and the Chinese. The Tibetan has las in error for la
sa.

According to the Sanskrit and the Chinese. The Tibetan has kyis in error for
kyi sa.

According to the Tibetan mi mnyam. The Sanskrit has dyuitmana (?shining,?
?majestic?). The Chinese translates as ?I have attained ?the fruit of
enlightenment.? ?

According to the Sanskrit akshaya and the Chinese ?? (wu jin). The Tibetan
has the meaningless mi bas, presumably in error for mi zad.

According to the Sanskrit hitaya and the Chinese ?? (rao yi). The Tibetan has
sman (?medicine?) in error for phan (?benefit?).

According to the Sanskrit marga and the Chinese ? (dao). Not present in the
Tibetan.

According to the Tibetan. The Sanskrit has tvadantike and adya (?I have today,
in your presence?). This verse is not present in the Chinese.

According to the Tibetan. The Chinese has ??? (bai jing fa, ?pure
dharma?).

In Sanskrit, the section from ?no dissimilarities? is included in the following
description of the various bodies the goddess manifests.

According to the Tibetan. Not present in the Sanskrit.

According to the Tibetan, presumably translating from two compounds:

?parishuddhi varna vara pravarottama.? In the present Sanskrit there is onen. -

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compound: ?parishuddhi vara pravarottama.? This presumably inadvertently omits varna. The Chinese has ???? (zui sheng guang da, ?supreme and vast?). From the Tibetan ?jigs, presumably translating bhaya. The Sanskrit has naya (?way?). The Chinese has ????????? (yi qie zhong sheng jian bu xu se shen), the meaning of which is unclear.

According to dbyings in Yongle, Lithang, Kangxi, and Chone. Dege and others have dbyangs (?voice?). Not present in the Sanskrit. The Chinese has ????????? (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?).

According to the Tibetan sprin and the Chinese ? (yun), presumably translating megha. The Sanskrit has amogha (?meaningful,? ?efficacious?). According to the Tibetan. The Sanskrit has no negative and can mean ?intent upon.? The Chinese has ????? (wu jue ding wu jiu jing, ?not stable/unchanging, not ultimate?).

The Dege reprint has an incorrect page for folio 187.b. The page order has been emended in the Dege reader.

According to the Sanskrit dharmata and the Chinese ?? (fa xing). The Tibetan has just chos (?phenomena?) instead of chos nyid.

According to the Sanskrit plural accusative. The Tibetan has ?through roots of merit? or in Yongle ?of roots of merit.?

According to the Sanskrit, the Chinese, and the Narthang med pa, which is absent in the Dege 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 ?

??????? (yuan li yi qie fen bie jing jie, ?free from all states of differentiation?).

According to the Sanskrit and the Narthang and Lhasa med, which is absent in Dege in this sentence but is preserved in the following sentence.

From the Sanskrit vimatrata. Translated into Tibetan as tha dad par bya ba. The Chinese conjoins these three as ???? (zhu jie fen bie, ?distinct various kalpas?).n. -

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According to the Tibetan nub. The Sanskrit has ratri (?night?), as does the Chinese ? (ye).

According to the Sanskrit, where they form a single compound. In the Chinese, ?birth? and ?death? are counted as the ninth and tenth qualities.

According to the Sanskrit. samsara is not present in the Tibetan or the Chinese.

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.

According to the Sanskrit and the Chinese. ?Lotus? is not present in the Tibetan.

While the Sanskrit gata can mean ?came,? it is also used to specify location.

The Tibetan translated this literally as ?came? to the bodhimanda, even though he is already there. The Chinese translates as ?had been sitting at the bodhimanda for one hundred years.?

In the Sanskrit it is stated that he taught ?for a thousand years.? The Chinese is ?for one hundred years.?

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 Carre. Absent in the Chinese.

According to the Sanskrit anaryajnanam. The Tibetan translates as tshul mi shes pa (?not knowing the [proper] way?). Absent in the Chinese.

There is at this point a page numbered simply a hundred in the Dege reprint, and the numbering recommences on the next folio. The page order has been emended in the Dege reader.

According to the Sanskrit. The Tibetan uses an obscure vocabulary here. The

Chinese has ?punishable by death.?

The Tibetan appears to have ces in error for the homophone skyes, perhaps in making a copy through dictation.

According to the Tibetan. The Sanskrit has ?the royal treasuries.? The

Chinese has ?? (wang fa, ?laws of the kingdom?).

According to the Sanskrit and the Chinese. Here the Tibetan has yo byed (upakarana), thus having it twice in the list.n. -

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According to the Tibetan. The Sanskrit has 'all beings.' This phrase is absent in the Chinese.

From the Sanskrit gupta and according to the Yongle, Lithang, Kangxi, Narthang, and Chone pa. Dege has par. The Chinese separates the descriptions of the senses and the mind: 'ji ding, 'all senses are pacified?'. This literally means 'peaceful and still,' so the translation would read 'like a tamed elephant, the mind...'

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 'jiao hua zhong sheng ling sheng shan ge, 'guide beings and let roots of merit develop in them?').

The Sanskrit translates as 'great compassion.'

According to the Tibetan and the Chinese. The Sanskrit has 'the path.'

According to the Sanskrit dushkarani and the Narthang and Lhasa dka?. Dege and others have dga? ('delight?'). The Chinese has 'practiced ascetic practices' and presents the next sentence simply as 'and attained this liberation.'

According to the Tibetan mthu. The Sanskrit (including Suzuki, p. 358)

repeats prabha, presumably in error for prabhava.

Literally, 'ten hundred thousands.' The Chinese has ??? (a seng qi, 'one million asamkya').

The Sanskrit has 'great treasures.' The Chinese has ?? (fa zang, 'Dharma treasures').

According to the Tibetan. The Sanskrit could also mean 'good caste' and 'bad caste.' The Chinese translates as ?? (hao se, 'good color') and ?? (e se, 'bad color'), which can also refer to physical appearance or caste.

The Sanskrit is mahakalpa ('great kalpa'). The Chinese has 'kalpa.'

According to the Lithang and Chone grogs po. Dege has grags pa ('famous').

The Sanskrit has prapita ('swollen?!). Cleary has 'resolute.' Carre has 'you in whom faith delights the heart.'

The Sanskrit dharmena yastananushasti sattvan could also be translated as 'he punished those beings with the law.' The Chinese translation ??????n. -

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? (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.?

According to the Sanskrit vak and the Chinese ?? (yan ci). Dege and so on, including Stok Palace, have dag in error for ngag.

According to the Tibetan gzhol. The Sanskrit is anusmaranti (?remember?). The Chinese has ? (ru, ?enter?).

According to the Sanskrit and Lithang and Chone kyi. Dege and others have kyis (?by?). The Chinese has ???? (huo sheng shen tong, ?attain excellent higher recognition?).

The Sanskrit is mahaprasthana. Dege has bsham chen po, Lhasa has bshams chen po, Yongle and Kangxi have brtsam chen po, and Lithang and Chone have

brtsams chen po. The Chinese has ????? (guang da qu xiang xin).

According to the Sanskrit yathavaditathakari (?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: ??? (ru shuo xing).

According to the Sanskrit avisamvadana. The Tibetan has ?not deceive the body.? The Chinese has ?? (bu kuang, ?not deceive?).

According to the Tibetan. The Sanskrit uses the positive anupalanata (?preserve,? ?maintain?). The Chinese is the same as the Sanskrit: ?? (shou hu).

According to the Sanskrit anga. Not present in the Tibetan or the Chinese.

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.?

According to the Tibetan tshogs, presumably translating from sambhara. The present Sanskrit has sambhava (?origin?). The Chinese is similar to the Tibetan.

According to the Tibetan kun tu bzang po and the Chinese ?? (pu xian), translating from Samantabhadra. The present Sanskrit has anantamadhyha (?without end or middle?).n. -

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According to the Sanskrit vimukhi, the Chinese ?? (bei she), and Lithang, Kangxi, and Chone phyr. Dege has the error phyin.

The Sanskrit has ?sharp faculties.? The Chinese has ???? (ju pu sa gen, ?attain the faculties of a Bodhisattva?).

From the BHS samanvahrta, which is translated into Chinese as ?? (hu nian, ?considered/looked upon kindly [by all Tathagatas].? The Tibetan appears to interpret this as ?is focused on by all the Tathagatas.?

In accordance with the Tibetan, presumably translating from sarvajna. The present Sanskrit has sarvata, and Cleary agrees with ?everywhere.? Carre?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.?

According to the Sanskrit ?Dharma of the Budas.? Missing in the Tibetan.

The Chinese has ?????? (yi qie shen shen fa men, ?all profound Dharmas or entrances into the Dharma?).

The Sanskrit has ?teaching the ways.? The Chinese has ???????? (kai shi fa jie xian ling jiu jing, ?attains the supreme perfection of teaching the Dharma realm?).

The Sanskrit has ?differentiated.? Carre has ?differentiated? for both knowledge and phenomena (Dharma). Cleary has ?differentiated? for knowledge and ?undifferentiated? for ?objects? (dharmas). The Chinese has ?????????, ????????? (yu you cha bie jing ru wu cha bie ding, yu wu cha bie fa xian you cha bie zhi, ?rest in undifferentiated samadhi with differentiated objects, manifest differentiating knowledge in undifferentiated phenomena (Dharma)?).

According to the Tibetan, perhaps translating from anavarane. The present Sanskrit has anarambane (?without objects of perception?), which is translated into Chinese as ??? (wu jing jie).

According to the Tibetan thams cad translating sarva. The present Sanskrit has sattva (?beings?). The Chinese has just ?attains fearlessness.?

According to the Tibetan sems can gyi lus presumably translating from satvakaya. The present Sanskrit has sarvakaya (?all bodies?). In the Chinese, some phrases and contents are reordered; it has ?is skilled in manifesting the bodies of all beings and Budas? as the second phrase in this segment.n. -

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According to the Sanskrit. ?Conduct? is not present in the Tibetan. The Chinese has ?? (xiu xing, ?practice?).

In the Yongle, Lithang, Kangxi, and Chone, 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.

The Sanskrit has two other items in this list. The Chinese has four: ?practice, increase, complete, and accomplish.?

From the Sanskrit prabhavayanti. Missing from the Tibetan. Here the Chinese has ???????? (zhu wu liang chu tong da wu ai, ?dwell in countless places and reach anywhere without obstruction?).

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.'

Edgerton discusses this verse, the verb pranidhyeti, 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.'

According to the Tibetan, presumably translating from sattva. The Sanskrit has sarva ('all') in reference to the realms. The Chinese has 'beings and Budas.'

According to the Sanskrit sara, the Chinese ' (jian), and the Yongle, Kangxi, Narthang, and Lhasa brtan. Dege has bstan ('teach,' 'reveal').

The Sanskrit has 'the worlds in the ten directions.' The Chinese has ' (yi qie, 'all'), which can refer to 'all directions,' 'all beings,' or both.

According to Yongle, Lithang, Kangxi, Narthang, Chone, and Lhasa kyi. Dege has kyis.

According to the Tibetan. The Sanskrit has 'this world realm of the four continents.' Carre has 'of our world.' Not present in Cleary or the Chinese.

According to the Sanskrit and the Chinese. This sentence is not present in the Tibetan.

According to the Tibetan lus. The Sanskrit kukshi and the Chinese ' (fu) could more specifically mean 'belly,' 'abdomen,' or 'womb.'n. -

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According to the Sanskrit nadi and the Chinese ? (he). Not present in the Tibetan.

According to the Sanskrit. The last two items appear to have suffered an omission and been merged in the Tibetan to ?adornment of jewels.?

According to the Sanskrit garbha. The Tibetan has chu ba (?joint? or ?root?).

The Chinese has ???? (jin gang wei jing, ?its stalk made of vajra?).

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.?

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 kesarashikhara (?tip?) instead of kesararashmi (?rays?). The Chinese has ?? (hua xu), presumably translating from kesara.

According to the Tibetan mdzes pa. Not present in the Chinese, which may have been translating from a text that had caru instead of raja (?king?).

According to the Tibetan. The Sanskrit has ?wish-fulfilling kings of jewels.?

According to the Sanskrit devendra and the Chinese ???? (yi qie tian wang), and in conformity with the following list of lords of various deities. The Tibetan has lha ris (?classes of deities?).

According to the Sanskrit pralambita and the Chinese ? (chui). The Tibetan has spyangs in error for phyang.

The Tibetan may have suffered an omission. The Sanskrit has ?All the lords of garudas hung precious clouds of precious cloths that adorned the sky as an awning over the crowd of Bodhisattvas.? The Chinese has ?? (zeng fan, ?silk banners,? ?flags?) from pataka or ketu, without mentioning the clouds.

According to the Sanskrit janma, the Chinese ?? (chu sheng), and its Tibetan translation elsewhere in this passage. In this sentence the Tibetan translates as tshe (?life?).

According to the Sanskrit janma, the Chinese ?? (chu sheng), and its Tibetan translation elsewhere in this passage. In this sentence the Tibetan translates

as tshe (?life?).n. -

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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 shi hao ju zu, with the ten synonyms of the Tathagata).

Literally, goddess. Devi and deva were honorific terms for kings and queens in India.

The Sanskrit and the Chinese translate as Budas.

The name differs in the prose (mnyam par gzhag pa) and verse (snga phyi mnyam) in the Tibetan. In the Sanskrit the prose has samapadyata, while in the Sanskrit verse there is the phrase kalpa adiriva ananta nayako (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 adiriva anta namako. Cleary does not give a name but simply age. Carre, translating from the Chinese (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.

A different number is given in the prose. The Chinese has eighty nayuta in both the prose and the verse.

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 bodhimanda as the third line and manifesting the scope of buddhahood.

This verse is not present in the Sanskrit but is present in the Chinese.

This verse is not present in the Sanskrit. In the Chinese the fourth line is rain down nectar of Dharma.

According to Yongle, Lithang, Kangxi, Narthang, Chone, and Lhasa, which

have la. Dege has las (?from?). The Chinese has ? (nei, ?within?).

This verse is not present in the Sanskrit but is present in the Chinese.

According to the Tibetan khrag khrig. The Sanskrit has koti (?ten million?). The number is not present in the Chinese.

The Sanskrit follows uttapayan (?purifying?) with parijayan (?cultivating?).

Not present in the Chinese.n. -

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In accordance with the Yongle, Lithang, and Chone. Dege has here the particle la (?in?). The Chinese has ??? (sheng zhi shen), which can be understood to mean ?the body of aryajnana.?

According to the Sanskrit mantra and Cleary. Not present in the Tibetan, Carre, or the Chinese.

From the Sanskrit animisha, 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.?

From the Tibetan nyam nga ba, translating presumably from vishama. The present Sanskrit has vishaya (?range,? ?field,? ?scope?). The Chinese is the same as the Tibetan.

From the Sanskrit shitibhava. 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 ?? (qing liang, ?coolness?). Instead of ?shelters,? it has ?? (jiu jing, ?the ultimate,? ?the utmost?) without reference to a physical presentation.

?Of the Dharma? is according to the Tibetan. It is not found in the present Sanskrit.

Literally, many ?ten millions.? The Chinese reads ???? (wu liang yi qian, ?innumerable thousands of yi?).

According to the Tibetan sems can thams cad, translating from sarvasattvan. The

present Sanskrit has sarvadharman (?all phenomena?). The Chinese accords with the Tibetan.

According to the Sanskrit, the Chinese, and the preceding passage in Tibetan. The Tibetan omits ?wisdom? here.

According to the Sanskrit samkrama. Dege has bzem pa (?avoid?). Yongle has bzad pa (?endure? or ?be exhausted?). Lithang, Kangxi, and Chone have bzod pa (?patience?).

The Sanskrit has ?gathers together the Bodhisattvas.? The Chinese has ?? (pu sa she zhi), which can be understood to mean the same as the Sanskrit.n. -

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The Sanskrit has 'that ripens the Bodhisattvas.' The Chinese has 'that ripens all beings.'

According to the Sanskrit vikurvita. The Tibetan has rnam par rtse ba ('play'), presumably translating from vikridita. The Chinese has ?? (shen tong), which could have been translated from either vikurvita or vikridita.

According to the Yongle, Lithang, Kangxi, Lhasa, and Chone rnam par spyod pa. Dege has dam par spyod pa. The Tibetan appears to have been translating vicara. The present Sanskrit has vihara, usually translated into Tibetan as gnas pa. The Chinese appears to be a translation of vihara as ???? (suo zhu fang bian).

The Sanskrit has 'in every direction.' The Chinese has 'the ten directions.'

According to the Tibetan rta babs (Dege has rta bgab), normally used as a translation of torana, which can also mean 'gateway' and 'portico.'

However, the present Sanskrit has the obscure kharaka. 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, kharaka is an adjective meaning 'sharp' or 'dry.' 'Rivers,' 'vortexes,' 'trees,' and 'portals' are not present in the Chinese.

From the Sanskrit akramana and the Yongle, Kangxi, and Narthang gnan.

Dege has gnas ('dwell'). Not present in the Chinese.

The Sanskrit also has koti, 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.?

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.

According to the Sanskrit ashtapada, 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 sutra 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 sutra Cleary has ?jeweled checkerboards.? This passage is absent in Carre.n. -

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According to the Tibetan myam and Sanskrit sama (?equal?). Narthang and Lhasa have snyan (?melodious?).

According to the Tibetan rkang pa?i bol and the Chinese ?? (zu fu). The term ucchankhapada (also seen in other texts as utsangapada) has been variously interpreted and translated. See Edgerton (p. 118) for variant meanings in Pali, Tibetan, and Chinese.

According to the Sanskrit. ?Young? is not present in the Tibetan. All such details are not present in the Chinese.

From the Sanskrit gurusthaniya. The Tibetan translates as bla mar bya ba. All such details are not present in the Chinese.

From the Tibetan zhum pa med pa. Not in the present Sanskrit or in the Chinese.

According to the Sanskrit and the Chinese (conjoined with the next description). The Tibetan omits ?his arms.?

According to Yongle, Kangxi, Narthang, Urga, and Lhasa mnyen. Dege has gnyen. Not present in the Chinese.

According to the BHS and Pali rasaharanyah. Literally, ?bringers of taste.? The Tibetan has just rtsa (?channel?). Not present in the Chinese.

According to the Tibetan. Not present in the Sanskrit.

From the BHS abhishyanda, 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?).

According to the Tibetan gseb ?gang ba. The BHS paryavanaha 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

abhishajjana (p. 57), perhaps meaning the teeth get stuck together. There is no

translation for this term in the Tibetan.

The Sanskrit nila 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 abhinila (?deep black?), and the Tibetan translates

this as dkar nag (?white and black?).n. -

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According to the BHS viprasanna. The Tibetan translates as rnam par gsal ba (?clear?). This and other details are not present in the Chinese.

Sanskrit has also ?stretched, unequal, and unstable.? The Chinese describes the skin as ?soft, smooth, and golden in color.?

According to the Sanskrit indranila and the Chinese ?? (di qing). The Tibetan appears to have omitted ?sapphire.?

According to the Sanskrit nila. The Tibetan appears to have omitted ?blue.?

Such additional details are not present in the Chinese.

Dege has a superfluous gcig not present in Yongle, Kangxi, and Chone. The Chinese has ?? (er shi), ?at one time? or ?at that time.?

According to the Tibetan dra ba, presumably translating from jala. The present Sanskrit has raja (?king?). The Chinese accords with the Sanskrit.

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.?

According to the Sanskrit chattra. The Tibetan translates as skyabs (?shelter, ?refuge?). The Chinese translates as three objects: ?? (bao san), ?? (bao

fan), and ?? (bao chuang), which are 'precious umbrellas' and two types of 'precious banners,' respectively, without mentioning the types of jewels.

According to the Sanskrit ganika and the narrative itself. The Tibetan has sbrul 'tshong ma ('snake seller'). The Chinese has ? (mu), 'mother.'

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 ???? (shi hao ju zu, 'with all the ten synonyms').

From the Sanskrit hita and the Chinese ?? (li yi). The Tibetan appears to have phan pa corrupted to sman pa ('medicine,' 'healing'), which can easily occur in the dbu med script.

According to the Sanskrit kumara and the Narthang and Lhasa sku gzhon.

Dege has sku gzhan ('other body'). The Chinese has ?? (tai zi), 'the Crown Prince.'

The Sanskrit here is cakradhara, literally, 'wheel holder.' The Chinese has the last two lines as ??????, ?????? (bi dang yu ci shi jie, er zuo zhuan lun wei, 'you definitely will assume the position of a cakravartin in this world?').n. -

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From the Sanskrit uddhura. The Tibetan varies. Dege has ye brngam, Lhasa has ye rngam, Kangxi has ye ?jam, and Lithang and Chone have yi dam. The Chinese has ?? (bu zuo, ?are not engaged in?).

The Sanskrit is kalyanasuhrit, a synonym for kalyanamitra. The Chinese translates from kalyanamitra.

According to the Tibetan. The Sanskrit has kalyatam (?good?). The Chinese has ?develop firm faith and utmost respect? to the kalyanamitra and/or the Dharma.

According to the Sanskrit 'parinayakeshu, which without the sandhi (euphonic combination) would be aparinayakeshu. The initial a is a negation, but the Tibetan omits the negation. The Chinese describes such beings as ??? (gu

du zhe, 'those who are alone,' a common translation of Skt. anatha and anatha-bhuta).

From the Sanskrit nishakshaya. The Tibetan translates as dgung sangs. The Chinese has 'on the day.'

According to the Tibetan dga' rtse. The Sanskrit has cira ('for a long time'). Neither is present in the Chinese.

According to the Sanskrit ghana and the Yongle and Kangxi stug. Dege has sdug ('pretty'). The Chinese has ?? (miao hua, 'excellent,' 'splendid,' or 'beautiful').

According to the Sanskrit maha. Not present in the Tibetan or the Chinese.

From the Sanskrit samabhaga. Narthang and Lhasa have rkyen du mnyam.

Yongle and Kangxi have rkyan du mnyam. Dege has rgyan du mnyam ('equal as adornments'). This line is not present in the Chinese.

The Tibetan here translates the Sanskrit capodari ('belly like a bow') as lto ba, though the Mahavyutpatti 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.

According to the Sanskrit. The Tibetan bzhong (or bzho) zhing dbab pa is obscure.

According to the BHS vyadhyah and the Chinese ? (huan). The Tibetan has gnas ('place') in error for nad ('illness'), which would have occurred duringn. -

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

According to the Sanskrit hitani and the Chinese ??? (zi li le). The Tibetan has sman in error for phan, a mistake that can occur when transcribing from the dbu med script.

According to the Sanskrit hita and the Chinese ??? (yi zhong sheng, ?benefit beings?). The Tibetan has sman in error for phan, a mistake that can

occur when transcribing from the dbu med script.

According to the Sanskrit shuddha. 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.

According to the Sanskrit vamsha. The Tibetan translates vamsha as rigs in the preceding sentence when used for Budas, and as rgyud in this sentence when used for beings. The Chinese has the same term ?? (zhong xing).

According to the Sanskrit sthitata, the Chinese ?? (jian gu), and Yongle, Kangxi, Narthang, Urga, and Lhasa brtan. Dege has bstan (?teach?).

According to the Sanskrit atyanta and Yongle, Lithang, Kangxi, and Chone ma lus. Dege, Narthang, and Lhasa have ma las.

From the Sanskrit vilaya. The Tibetan translates as zhu ba according to its alternate meaning of ?dissolve.? The Chinese has ? (fen, ?burnt?).

According to the Sanskrit agni and the Chinese ? (huo, ?fire?). Not present in the Tibetan.

According to the BHS paricurnayeyuh. Dege has btags; Narthang has brtags. The Chinese has ?? (ding dai, ?to wear something on one?s head?), referring to ?accepting the crushing weight of the Cakravala mountains on her head.?

According to the Sanskrit atyanta and Yongle, Lithang, Kangxi, and Chone ma lus. Dege, Narthang, and Lhasa have ma las. The Chinese has ? (chang, ?always?).

According to the Tibetan khams gsum kun tu. The Sanskrit has nriloke (?in the human world?). Not present in the Chinese.n. -

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According to the Tibetan de bzhin gshegs pa and the Chinese ?? (ru lai). The Sanskrit has sugata.

The Tibetan has mdang sum (?last night?) as the time the goddess spoke to her. The Sanskrit has adya (?today?) but also nishantare, apparently as the ?the women?s quarters,? the location where she was told this by the goddess.

Cleary and Carre do not give time or place for the prophecy, other than that

?today? is when she would see the prince. The Chinese has ? (jin, ?today?).

According to the Tibetan rgyal ba. The Sanskrit has munindra (?lord of sages?).

The Chinese has ?Tathagata.?

According to the Tibetan dpal gyi ?od ?bar. The present Sanskrit has shri garbha -
prabha (?glorious essence light?), translated into Chinese as ???? (miao
zang guang ming).

According to the Sanskrit dadyami and Narthang gsol. Dege has gsal. The
Chinese has (? feng, ?give? in honorific form).

According to the Tibetan lus and the Chinese ? (shen). Sanskrit has gatrani
(?limbs?).

According to the Tibetan mchog. The Sanskrit has garbha (?center?). The
Chinese has ????? (duan zuo hua tai shang, ?sits upright with regal
dignity on a lotus seat?).

According to the Tibetan ?gro ba rnam la. The Sanskrit has jineshu (?to the
jinas?). The Chinese has ??? (yi qie fo, ?all the Budas?).

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.?

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.

According to the Sanskrit parimocaka, the Chinese ? (jiu), and Urga?s grol ba.
Dege has ?grel ba. Lithang and Chone have ?brel ba.

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.

According to the Sanskrit and Yongle and Kangxi. Dege omits ma (?not?).

The Chinese simply has ?countless beings developed the aspiration for

enlightenment.?n. -

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According to the Tibetan dbye ba. The Sanskrit has vinaya. The Chinese has
?had attained or accomplished.?

A reconstruction from the Tibetan thams cad la dbang lus rab tu snang ba. The
present Sanskrit has Sucandra kaya pratibhasa dhvaja, which could have been
translated as zla ba bzang po lus rab tu snang ba?i rgyal mtshan. The Chinese has
?????? (xian yi qie shi zhu shen), which can mean ?appearance of the
bodies of all lords of the worlds.?

According to the Sanskrit, the previous and subsequent mention of the
Buda?s name in the Dege Tibetan, and the Lithang and Chone Kangyurs
in this passage. The Chinese translates this as ???? (bo hua ru lai), ?the
Tathagata Precious Flowers.? Dege omits me tog (kusuma). Kangxi has me tak
and Yongle omits ?od.

According to the Tibetan. The present Sanskrit states that their voices spread
through all the Buda realms. The Chinese has ?their names are
heard/known throughout all the Buda realms.?

According to the Tibetan rgyal po. The Sanskrit and the Chinese appear to
have omitted raja.

In the Sanskrit this is preceded by a Tathagata named Rashmi candra, which
appears to be a scribal corruption. Not present in the Chinese.

According to the Sanskrit raja, Chinese ? (wang), and Narthang and Lhasa
rgyal po. Dege and others have rgyan.

Anabhilapya literally means ?indescribable? and in chapter 15 is said to be a
specific number. The Chinese translates as ??? (bu ke shuo).

According to the Sanskrit sattva and the Chinese ?? (zhong shen). Dege
omits ?beings?: ?When Bodhisattvas see Bodhisattva conduct.?

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.'

From the Sanskrit samjna. The Tibetan translates as ming ('names'). Clearly translates as 'thoughts,' and Carre as noms ('names'). The Chinese translates as ' (ming, 'names') but can carry the sense of naming as well as thoughts and concepts associated with naming.

In Sanskrit this is followed by 'There appeared an ocean, without end or middle, of the ways of the great love of beings.'

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According to the Sanskrit samsthana and the Narthang and Lhasa dbyibs. Dege and others have dbyings in error for dbyibs. The Chinese has ???? (xian sui lei shen, ?manifest bodies that accord with the types/classes of beings?).

From the Sanskrit puri. The Tibetan translates as pho brang (?palace?). The Chinese has ?? (wang du, ?royal capital?).

According to the Sanskrit and the Tibetan. The Chinese has ?? (ying luo, ?jewelry made of precious stones?).

The Tibetan has mdog (literally, ?color?) translating varna, which has multiple meanings, including ?color,? ?appearance,? ?form,? and ?shape.? The Chinese has ????? (miao xiang zhuang yan shen, ?bodies adorned with excellent attributes?).

From the Sanskrit vashya. The Tibetan has the literal translation de yi dbang gyur (?under his power?). The Chinese has more elaborate and poetic descriptions of admiration.

According to the Sanskrit dhatu. The Tibetan has dbyibs (?shape?) in error for dbyings.

This line is not present in Yongle, Lithang, Kangxi, or Chone.

From the Sanskrit vigraha. The Tibetan translates as lus, which was used in the previous line to translate sharira (?body,? ?constituents?). For the second part of this verse, the Chinese has ????? (zhong zhong ti ming hao, ?a variety of bodies with various names?) and ????? (wu bian zhong zhuang yan, ?infinite kinds of display or adornment?).

This is followed in Sanskrit by anupraptum (?follow?). The Chinese has

?getting close to them, serving them, and making offerings to them.?

This is followed in the Sanskrit by captum (?be acquainted with?).

The Sanskrit has ?illusory forms and bodies? or ?illusory form bodies.? The

Chinese appears to translate this as two: ???????? (yi ru huan yuan er

chi fo shen, ?bodies from illusory prayers and blessings by the Budas?) and

???? (sui yi sheng shen, ?bodies born according to intention?).

This is followed in Sanskrit by buddhадhishthana manomaya shariranam (?bodies consisting of mind that have been blessed by the Budas?).

According to the Tibetan mi zad pa and the Chinese ??? (bu bian huai),

presumably translating akshaya. Not present in the Sanskrit.n. -

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According to the Tibetan. The Sanskrit has praticchadana (?cover?). The Chinese has ?to cover the city with good qualities.?

According to Dege 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 Chone have brgyan (?adorn?). Cleary has ?water.? Carre has ?broaden.? Chinese has ?? (kuan guang, ?widen and broaden?).

According to the Sanskrit feminine instrumental case. The Tibetan has phyir (?in order to?). The Chinese has ????????? (xi she suo you sui ying ji shi, ?that is to abandon all possessions and give as the situation requires?).

From the Sanskrit samprapanata, the Yongle, Lithang, Kangxi, and Chone bstabs. and also Narthang, which has the scribal error bltabs. Dege and Stok have bstan (?reveal?).

According to the Sanskrit para and Yongle, Lithang, Kangxi, and Chone phyir. Dege and Stok Palace have phyin. The Chinese has ?closely guard the city of the mind so that various harmful desires will not enter.?

According to the Tibetan srog, presumably translating from hridha. The present Sanskrit has dridha (?firm,? ?strong?). The Chinese translates as ?? (yan su, ?strict,? ?stern?).

According to the Tibetan. The present Sanskrit appears to have one deity, with the other compound being a description rather than a name. Carre has two goddesses. Cleary has one goddess, while the Chinese has two.

According to the Tibetan and the Chinese. ?Precious earrings? is not present in the Sanskrit.

According to the Sanskrit prakriti, translated as ? (xing) in the Chinese. Not present in the Tibetan.

According to the Tibetan blo gros, presumably translating mati. The present Sanskrit has pati, which appears to be a scribal error, as this name has already been given for a preceding eyesight. The Chinese has ??? (pu guang ming, ?all-pervasive light?).

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 ???????? (jian fo ping deng bu si yi shen, ?see then. -

1851

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1852

n. -

1853

n. -

1854

n. -

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n. -

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n. -

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n. -

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n. -

1859

n. -

1860

n. -

1861

undifferentiated, inconceivable bodies of the Budas?), where

?inconceivable? can mean ?an inconceivably large number? or ?countless.?

According to the Tibetan kha. The Sanskrit has sukha (?bliss?), apparently in error for mukha (?mouth?). Not present in the Chinese.

The Sanskrit has ?Excellent, Arya, excellent!?

According to the Sanskrit darshayita, the Chinese ? (jiao), and the Yongle, Lithang, Kangxi, Narthang, and Chone bstan. Dege has bsten (?depend?). The Chinese omits ?without error.?

According to the Tibetan, which has sman yon in error for phan yon.

From the Sanskrit jagat, translated into Tibetan as ?gro ba (?beings?). Not present in the Chinese.

From the Sanskrit. The Tibetan appears to read ?countless nets of jewels.?

The Chinese could have either meaning.

According to the Sanskrit. The Tibetan omits 'vajra'. The Chinese omits the adjective 'shining'.

From the Sanskrit vyuha. The Tibetan has rnam par phye ba ('separated'), perhaps translating from vivrita. The Chinese has 'bi' ('walls').

According to the Sanskrit and the Chinese. The Tibetan has 'dzam bu chu rlung' ('Jambu River'), perhaps from a text that had jambunada.

According to the Sanskrit sarva. 'All' is not present in the Tibetan. A description of the base is not present in the Chinese.

From the Sanskrit mukhadvara. The Tibetan has just kha ('mouth', 'opening'). The Chinese has 'hu you' ('doors and windows').

From the Sanskrit prayuktas. Dege has sbyangs ('trained'), which is a possible translation of prayukta. Lhasa has dpyangs ('hung'). The Chinese accords with the Lhasa version.

According to the Tibetan 'byung ba and the Chinese 'chu'. The present Sanskrit has prayuktam, possibly in error for pramuktam. 'Shining kings of precious jewels' is not present in the Chinese.

According to the Tibetan 'byung ba and the Chinese 'chu'. The present Sanskrit has prayuktam, possibly in error for pramuktam.n. -

1862

n. -

1863

n. -

1864

n. -

1865

n. -

1866

n. -

1867

n. -

1868

n. -

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n. -

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n. -

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n. -

1874

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1875

This assumes that candradhvaja is a synonym for candrakanta. The Chinese translates as ??? (bao yue chuang, ?precious moon banner?).

This assumes that shuddhagarbha is here a synonym for ashmagarbha. The Chinese translates as ???? (jing zang bao wang, ?pure essence king of jewels?).

This assumes that adityagarbha is a synonym for ravikanta. The Chinese translates as ???? (ri zang mo ni, ?sun essence precious jewels?).

According to the Sanskrit yathashaya and the Chinese ??? (sui xin le). The

Tibetan omits ?according to their aspirations.?

According to the Sanskrit sarvakala and the Narthang and Lhasa dus thams cad.

Dege has dus gsum thams cad (?all three times?). The Chinese has ? (heng, ?always?).

According to the Sanskrit adhishtana, translated into Tibetan as byin gyis rlob pa (?blessed?). The Chinese translates as ????? (wu qu se shen, ?non-going form body?).

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.

According to the Tibetan. The Sanskrit has ?She had a form that was properly obtained and was not false.? The Chinese has ?????, ?????

(fei shi se shen, de ru shi gu, ?she had a non-real form body, because she understood reality ?as it is? ?).

According to the Tibetan. The Sanskrit has ?She had a form that was perceived by the world and was unsurpassed.? The Chinese has ?????, ???? (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?).

According to the Sanskrit sulakshana. Omitted in the Tibetan. The Chinese has ?????, ????? (yi xiang se shen, wu xiang wei xiang gu, ?she had a single-characteristic form body, because it had the characteristic of no characteristics?).

From the Sanskrit adhishtana and the Chinese ?? (xian sheng). The Tibetan translates according to an alternative meaning as byin gyi rlob pa (?empowered, ?blessed?).

According to the Sanskrit pratikshana. Omitted in the Tibetan and the Chinese.n. -

1876

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1877

n. -

1878

n. -

1879

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1884

n. -

1885

n. -

1886

From the Sanskrit adhishtana. The Tibetan translates according to an alternative meaning as byin gyi rabs (?empowered,? ?blessed?).

From the Sanskrit adhishtana. The Tibetan translates according to an alternative meaning as byin gyi ma brlabs (?not empowered,? ?not blessed?).

From the Tibetan ma byung ba. The Sanskrit has asamvrita (?unobscured, ?unconcealed?). The Chinese has ?? (wu sheng, ?not born?).

According to the Sanskrit cetana, the Chinese ? (xin), and the Narthang and Lhasa sems. Dege has sems can (?beings?).

According to the Tibetan gcig, presumably translating from a manuscript that had eka. The present Sanskrit has aneka (?many?). Cleary has ?various names.? Carre has les noms de tous les Bodhisattvas (?the names of all the Bodhisattvas?), as in the Chinese ?????? (yi qie pu sa ming hao).

From the Sanskrit mukha, translated into Tibetan according to the alternative meaning of sgo (?door?). Not present in the Chinese.

In the present Sanskrit the order is ?Aninema, Aninetra.?

According to the Tibetan shing gi rgyal po and the Chinese ??? (shu wang fo). Not present in the Sanskrit.

According to the Tibetan mchog gi dpal. Not present in the Sanskrit.

According to the Tibetan rdo rje blo gros. Not present in the Sanskrit. This might be ??? (jian gu hui fo) in the Chinese.

According to the Sanskrit. Apparently omitted in the Tibetan. This might be ??? (da zi zai fo) in the Chinese.

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 ??? (zi zai fo) in the Chinese.

According to the Sanskrit. Apparently omitted in the Tibetan. This might be ????? (shi zi chu xian fo) in the Chinese.

According to the Tibetan sa?i bdag po. The present Sanskrit has bhumimati. This might be ??? (da di wang fo) in the Chinese.

According to the Tibetan dpag tu med pa. The present Sanskrit has asita in

error for amita. The Chinese 阿弥陀佛 (wu liang guang fo, ?Amitayus,? an
alternate name for Amitabha) reappears later in the list.n. -

1887

n. -

1888

n. -

1889

n. -

1890

n. -

1891

n. -

1892

n. -

1893

n. -

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n. -

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1902

According to the Tibetan blo gros rdo rje. The present Sanskrit has ?Vajramati.?

It was translated into Chinese as ??? (jin gang hui).

According to the Tibetan chu lha?i spyen. Narthang and Lhasa have chu lha?i rgyan. The present Sanskrit has Karunavriksha. The Chinese has ???? (shui tian de fo), presumably translating from Varuna-guna.

According to the Tibetan. The present Sanskrit has Akampitasagara. This might be ???? (da di wang fo) in the Chinese.

According to the Tibetan and the Chinese ??????? (bu si yi gong de guang fo). The present Sanskrit has Acintya guna.

According to the Tibetan lus mi snang bar ma byas pa (?not made the body invisible?). The Sanskrit reads antardhitakaya (?invisible body?). Clearly has ?come invisibly.? Neither is present in Carre or the Chinese.

According to one meaning of the Sanskrit sambheda and the Lhasa ?dres. Narthang has ?das (?passed beyond?) and Dege has ?dren (?bring?). The Chinese has ???? (pu zhao fa jie, ?illuminating universally the realm of phenomena?).

According to the Tibetan. The Sanskrit reads ?attaining no location.? The Chinese has ???? (wu yi wu shang), which can be a stylized expression of ?without basis to fix on or to be fixed on.?

According to the Tibetan. The Sanskrit has 'stainless without location.' The Chinese accords with the Sanskrit.

According to the Sanskrit, Dege, and Stok Palace. Yongle, Lithang, Kangxi, and Chone have ta.

According to the Dege, Stok Palace, and the standard Arapacana alphabet from The Perfection of Wisdom in Twenty-Five Thousand Lines (Panca vimshati - sahasrika prajna paramita). The Sanskrit has sa. Yongle, Lithang, Kangxi, and Chone have sha.

According to the Tibetan. The Sanskrit has 'differentiated heap.'

According to the Dege, Stok Palace, and the standard Arapacana alphabet.

Sanskrit has sa. Yongle, Lithang, Kangxi, and Chone have shta.

According to the Tibetan and the standard Arapacana alphabet. Sanskrit has sha.n. -

1903

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1904

n. -

1905

n. -

1906

n. -

1907

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1911

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1912

n. -

1913

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1914

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1915

According to the Tibetan and the Sanskrit. The Perfection of Wisdom sutra (see Padmakara Translation Group, 9. 44) version has stha.

According to the Dege (swa) and the Sanskrit. The Perfection of Wisdom sutra (9. - 44) version has shva. Yongle, Kangxi, Narthang, and Stok Palace have sba as transliteration of sva.

According to the Sanskrit, The Perfection of Wisdom sutra (9. 44), Narthang, Lhasa, and Stok Palace. Dege has ksha.

According to the Tibetan, presumably translating from garbha. The present Sanskrit has prabha (?light?).

According to the Tibetan and the Sanskrit. The Perfection of Wisdom (9. 44) version is jna.

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?).

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 sutra in Tibetan, Sanskrit, or Chinese. The Chinese has the transcription ??? (he duo luo), which may have integrated ha.

According to the Tibetan, presumably translating from upaya. The Sanskrit has garbha (?essence?). The Chinese has ??? (fang bian zang, ?treasury, or essence of, methods?).

According to Dege, Stok Palace, Sanskrit, and The Perfection of Wisdom (9. 44). Yongle, Lithang, Kangxi, and Chone have ha.

According to the Tibetan. ?Ocean? is not present in the Sanskrit or the Chinese.

According to the Sanskrit, the Chinese, and The Perfection of Wisdom (9. 44). The Tibetan has yas.

According to Dege and Stok Palace. The Sanskrit and The Perfection of Wisdom (9. 44) have tha. Yongle, Lithang, Kangxi, and Chone have ta.

According to the Sanskrit, Chinese, Narthang, Lhasa, and Stok Palace. Dege has na.n. -

1916

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1917

n. -

1918

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1919

n. -

1920

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n. -

1928

According to the Dege. The Sanskrit and The Perfection of Wisdom (9. 44) have pha. Yongle, Lithang, Kangxi, Narthang, Chone, Lhasa, and Stok Palace have spa.

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.

According to Dege and Stok Palace. The Sanskrit and The Perfection of Wisdom (9. 44) have ta. Yongle, Lithang, Kangxi, and Chone have tha.

According to the Sanskrit and The Perfection of Wisdom (9. 44). The Tibetan has

dha, which already occurred earlier in the list.

According to the Sanskrit ashmagarbha and the Chinese ?? (che qu). Not present in the Tibetan.

According to the Sanskrit rashtira and Yongle, Lithang, Kangxi, Narthang, Chone, Lhasa, and Stok Palace, which have khams. Dege has khang pa (?house?).

From the Sanskrit mrigacakra. 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.?

From the BHS dhandayitva (dhamdhayitva in the present Sanskrit) and the Chinese ?? (wan dun). The Tibetan translates obscurely as ?khor ba.

According to the Tibetan thogs pa myed pa. The Sanskrit is adhishtana, 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 ?? (wu jin, ?inexhaustible, ? ?limitless, ? ?unending?).

According to the Sanskrit vidyut. Translated into Tibetan as snang ba (?radiance, ? ?light?). The Chinese translates the last three descriptions as two: zhi hui guang ming, ?luminosity of wisdom?) and su ji shen tong, ?instantaneous attainment of miraculous powers?).

According to the Tibetan rnam par dag pa and the Chinese ?? (qing jing). ?Pure? is not present in the Sanskrit.

According to the Tibetan rnam par dag pa and the Chinese ?? (qing jing).

?Pure? is not present in the Sanskrit.n. -

1929

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1930

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1931

n. -

1932

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1933

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1937

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1938

n. -

1939

n. -

1940

According to the Sanskrit and the Chinese. Either the past or present is
absent from the Tibetan.

According to the Tibetan 'gro ba. The Sanskrit has Dharma (?phenomena?).

The Chinese has ?? (shi jian, ?worlds,? ?realms?).

According to the Sanskrit maya and the Yongle and Kangxi sgyu ma. Dege has
rgyu (?cause?). Neither is present in the Chinese.

According to the Tibetan chos and the Chinese ? (fa). The Sanskrit has traidhatuka (?the three realms?).

According to the Sanskrit maya. The Tibetan has rgyu (?cause?) in error for sgyu ma. The Chinese has ?? (wo jian, ?perception of self?) and continues with ?and various illusory conditions.?

According to the Tibetan phyin ci log gi sgyu ma. The Sanskrit differs in this passage in terms of the causes applied to the various sights. The Chinese has ?? (wo jian, ?perception of self?), which refers to erroneous views more broadly.

According to the Sanskrit maya. The Tibetan has rgyu (?cause?) in error for sgyu ma. Neither is present in the Chinese.

According to the Sanskrit maya. The Tibetan has rgyu (?cause?) in error for sgyu ma. Yongle and Kangxi have sgyu. The Chinese has ?they arise from the ignorance of erroneous...?

According to the Sanskrit maya. The Tibetan has rgyu (?cause?) in error for sgyu ma. Neither is present in the Chinese.

According to the Sanskrit dridhikarana, the Chinese ?? (jian gu), and Dege brtan par bya ba. Lithang, Narthang, Chone, and Lhasa have the error bstan (?teach?).

?Conduct? here translated from carita. This is translated in the Chinese as ? ? (xiu xing). Not present in the Tibetan.

Dege has the incorrect block print page on the reverse of this folio. It is a repeat of kha 280.b from The Ten bhumi sutra (Dasha bhumika sutra (<https://read.84000.co/translation/toh44-31.html#UT22084-036-002-1677>)). The page order has been emended in the Dege reader.

According to the Tibetan. The Sanskrit has just ?ways.? The Chinese has ?

?? (qiao hui xiang, ?skillful dedication?).n. -

1941

n. -

1942

n. -

1943

n. -

1944

n. -

1945

n. -

1946

n. -

1947

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1948

n. -

1949

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1950

n. -

1951

n. -

1952

n. -

1953

According to the Tibetan dbye. The Sanskrit has 'purify,' which is translated into Chinese as 清淨 (qing jing).

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.'

According to the Sanskrit bodhisattvena. The Tibetan has pa'i apparently in error for dpas, which soon commences in the Tibetan list.

According to the Sanskrit bodhisattvena and Dege. Lithang and Chone have dpa'i, Yongle has dpa's, and Kangxi has dpa'is.

Dege has the incorrect block print page on the reverse of this folio. It is from further on in the sutra, at the beginning of the twentieth fascicle [B20] in chapter 54. The page order has been emended in the Dege reader.

According to the Tibetan and the Chinese. The Sanskrit has bodhi. 'Pure' is not present in the Chinese.

According to the Tibetan and the Chinese. The Sanskrit has 'to the ocean of.'

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.'

According to the Tibetan. The Sanskrit has 'appearances of qualities.' The Chinese has 'Reaching all islands of precious Dharmas of the Bodhisattvas.'

According to the Tibetan yan lag and the Chinese 分 (fen). The Sanskrit (BHS) has adhipati ('dominance').

According to the Sanskrit. The Tibetan has a double negative: 'do not enter the faultlessness of.' The Chinese has 超越二生地 (chao yue er sheng di,

?transcend the level of the two yanas?).

According to the BHS vibhajitara, translated into Tibetan as rnam par ?byed pa.

The Chinese has ?cause the attainment of all types of patience.?

According to the Sanskrit nirahamkara and the Chinese ?? (jiao man). The

Tibetan apparently has an error dus (?time?).

According to the Sanskrit antevasi. The Tibetan translates as the obscure

mtshan bu. This analogy is not present in the Chinese.n. -

1954

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1955

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1956

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1957

n. -

1958

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1959

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1960

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1961

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1962

n. -

1963

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1964

n. -

1965

n. -

1966

n. -

1967

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'). The Sanskrit is the synonym bhujaga ('serpent'). The Chinese has 龙王 (long wang, 'dragon king').

According to the Sanskrit vishodhayanti. The Tibetan has spyod ('conduct') in error for sbyong. The Chinese has 'purify ... Bodhisattva powers.'

From the BHS parinamana, translated into Tibetan as sngo ba ('dedicated'). The Chinese also translates as 'dedication' 会向 (hui xiang).

From the BHS ayadvara. The Tibetan has skye mched, presumably translating from a manuscript that had the error ayatana.

According to the Tibetan yul, presumably translating from a manuscript that had vishaya. The present Sanskrit has vishama ('injurious,' 'bad'). The Chinese concurs with the Tibetan.

According to the Sanskrit. The Tibetan and the Chinese do not have 'benefiting.'

According to the Sanskrit praishodhayan. The Tibetan has rgyas ('increased'). The Chinese has 'generated.'

The Tibetan interprets the compound as meaning 'the lower realms of the

five classes of beings.? The Chinese does not have ?lower realms.?

According to the Sanskrit parigraha. The Tibetan translates as yongs su bsdu ba
(?gathering?). The Chinese has ?? (cheng jiu, ?accomplishing?).

According to the Tibetan. ?Wisdom? is not present in the Tibetan. The
Chinese has ?wisdom body.?

Literally, ?teachers.? The Tibetan has ston pa. The Sanskrit has shastri. The
Chinese has ?? (da shi).

According to the Tibetan. This clause and part of the preceding clause are
not present in the Sanskrit. The Chinese concurs with the Tibetan.

According to the Sanskrit and the Chinese. The manuscript that the Tibetan
was translated from appears to have omitted part of this sentence.

According to the Tibetan de bzhin nyid, presumably translating from tathata.

Present Sanskrit has Tathagata, translated as ?? (ru lai) in Chinese.n. -

1968

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1969

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1970

n. -

1971

n. -

1972

n. -

1973

n. -

1974

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1975

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1976

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1977

n. -

1978

n. -

1979

n. -

1980

n. -

1981

n. -

1982

According to the Sanskrit and the Chinese. The Tibetan conjoins this and the preceding birthlessness into one.

According to the Tibetan bsngo ba and the Chinese ?? (hui xiang). The BHS parinama can mean literally ?transformation? as well as ?development? and ?ripening.?

In accordance with the Sanskrit uccheda ... vigata, the Chinese ?? (duan jian), and the Dege and other Kangyurs? chad med. Narthang, Lhasa, and Stok Palace have the error tshad med (?limitless?).

In accordance with the Sanskrit shashvata, the Chinese ?? (chang jian), and the Yongle, Lithang, Kangxi, Narthang, Chone, and Stok Palace rtag pa. Dege has

the error rtog pa (?thought?).

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-kriyadrishti vigatena. The Chinese has ?????, ????? (li wu yin jian, zhi zheng yin gu, ?free from the view of non-causality, because of knowing the direct cause?).

According to the Tibetan. A part of this quality and the next are missing from the Sanskrit. The Chinese has ??? ??, ????? (li dian dao jian, zhi ru shi li gu, ?free from erroneous views, because of knowing the true nature [of all phenomena]?).

According to the Tibetan gzugs brnyan, presumably translating pratibhasa or pratibimba. The Sanskrit has pratishtha (?established?). Carre has reflets. The Chinese has ?? (ying xiang, ?reflected images?).

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 Chone). The Chinese ????? (li you wu jian, ?free of the views of existence and nonexistence? or ?being and nonbeing?).

According to the Lithang and Chone kyi. Dege and others have kyis, which is probably the original interpretation of the Sanskrit compound.

According to the Tibetan gzugs brnyan, presumably translating pratibhasa, and the Chinese (Carre has reflets). The Sanskrit has pratishtha (?established?).

The Sanskrit here repeats the sentence about a reflection using other words.

There is no repetition in the Chinese.n. -

1983

n. -

1984

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1985

n. -

1986

n. -

1987

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1988

n. -

1989

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1990

n. -

1991

n. -

1992

n. -

1993

The Sanskrit has ?kleshas and conceptions.? The Chinese has just

?conceptions.?

According to the Sanskrit trishna, the Chinese ? (ai), and Yongle, Kangxi,

Narthang, Urga, Lhasa, and Stok Palace sred. Dege has srid (?becoming,?

?existence?).

According to the Sanskrit patha and the Yongle, Kangxi, Narthang, Lhasa,

and Stok Palace lam. Dege has las (?action?). The Chinese has just ?the four

maras.?

Given in the short form Sanskrit maitra, translated into Chinese as ?? (ci shi), and in the short Tibetan form bshes gnyen.

The Sanskrit and the Chinese translate as ?has pure realization.?

According to the Sanskrit dama and the Yongle, Lithang, Kangxi and Chone dul. The Chinese has ? (jie), from shila, and lists the six perfections together in one line.

The Sanskrit has ?skandhas, and thus ayatanas and beings.? The Chinese has ?who are able to observe/meditate on skandhas, ayatanas, dhatus, and dependent origination without falling into peace.?

The Sanskrit has ?thoughts of beings.? The Chinese has simply ?beings.?

According to the Sanskrit niketavigata aniketacari. The Tibetan (including Stok Palace) appears to have inadvertently repeated dngos from the previous sentence instead of gnas, perhaps very early in the scribal transmission. This line appears to be absent in the Chinese.

According to the Sanskrit parimocayanti and Urga and Lhasa ?grol. Dege and others have ?grel (?explain?). The Chinese has ?developed vast compassion, and eradicate all of them with the medicine of wisdom.?

Sanskrit has shoka (?misery?), translated as ?? (you po) in the Chinese.

According to the Sanskrit mrityusamudra. The Tibetan has the apparently meaningless tsham. The Chinese has ?? (you hai, ?ocean of existences?).

According to the Sanskrit kaivarta and the Chinese ?? (yu ren). Carre has pecheurs. Cleary has ?fishers.? The Tibetan repeats mnyan pa (?mariner?) from the previous verse.n. -

1994

n. -

1995

n. -

1996

n. -

1997

n. -

1998

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1999

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2001

n. -

2002

n. -

2003

n. -

2004

n. -

2005

n. -

2006

According to the Tibetan mchog. The Sanskrit has shuddha (?pure?). The

Chinese has ????? (pu ti miao bao xin, ?supreme, precious bodhicitta?).

According to the Tibetan chen, presumably translating from maha. The

present Sanskrit has saha (?together with?). The Chinese has ??? (zhi hai

ren, ?persons with oceans of wisdom?).

According to the Sanskrit. The Tibetan has the genitive ?of.? The Chinese has ?making offerings to oceans of Tathagatas.?

According to the Tibetan dran pa, presumably translating from smriti. The present Sanskrit has mati (?intelligence,? ?understanding?) in accord with the Chinese ?? (zheng zhi).

According to the Tibetan thams cad, presumably translating sarva. The present Sanskrit has sattva (?beings?).

According to the Sanskrit amalina. The Tibetan translates as zhum med pa (?not disheartened?). The Chinese has ?? (bu tui, ?non-retrogressive?).

According to the Sanskrit marga and the Chinese ?? (zheng dao, ?correct path?). The Tibetan translates as phyogs (?direction?). The third and fourth lines are reversed in order in the Chinese.

According to the Tibetan. The Sanskrit has ?they are guides who give me happiness.?

According to the Sanskrit sevate. The Tibetan translates as sten (?rely on?).

The Chinese translates this line as ????? (qian xia qiu zhi shi, ?With humility he seeks out the kalyanamitras?).

According to the Sanskrit svashrayam and the Yongle bdag gi. Dege and others have bdag gis. The Chinese has ????? (yong li shi jian shen, ?when his body leaves this world permanently?).

According to the Sanskrit karnadhara and the Chinese ?? (chuan shi). Usually translated as gdongs pa ?dzin pa, here the Tibetan appears to have skye ba ?dzin in error for skya ba ?dzin.

According to the Tibetan, presumably translating from Sanskrit that contains something like maitrananda samadhi. The present Sanskrit has maitra candana -

samana (?universal affectionate frankincense?).

According to the Sanskrit and the Narthang and Lhasa po. Dege has the
genitive po?i (?stains of the pure essence?). The Chinese has ?the wick ofn. -

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

Dege and Stok Palace have mar mer. Lithang and Chone have ma ma. Yongle and Kangxi have mar me.

Dege has sko. Yongle, Kangxi, Lithang, and Chone have the error sku (?body?).

Dege has rdol pa. Yongle and Lhasa have rdos. Lithang, Kangxi, and Chone have rdul. Narthang and Stok Palace have dros. Urga has brdos.

Dege has ?khregs. Yongle has ?khrags. Lithang, Kangxi, and Chone have ?khrungs. Narthang, Lhasa, and Stok Palace have mkhregs.

According to the Tibetan. The BHS is Buda garbhu ayu sampravardhate (?develops in the womb of the Buda?). The Chinese has ????? (zhang yu ru lai zang, ?grow from Tathagata garbha?).

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.

According to the Sanskrit trishna and the Chinese ?? (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.

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.

According to the Tibetan mkhas pa. The Sanskrit has surata (?compassionate one?). The Chinese has instead ????? (ru xing ji tiao rou, ?your conduct is extremely gentle and pliant?).

According to the Sanskrit shraddha. The Tibetan has the error dag for dad. The Chinese translates the verse as ????? (ru xin shen qing jing, ?your mind/motivation is very pure?).

Dege has ?grel in error for ?grol.

According to the Sanskrit panca ganda gati ganda, which in BHS can mean ?sections,? ?parts of a whole.? Pancagandaka is a standard BHS term for the ?five divisions of existence.? The Tibetan translates ganda 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. -

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According to the Sanskrit dvara and the Chinese ? (men). The Tibetan has lam (?path?), which does not seem to fit here.

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.?

According to the Sanskrit prefix sudur, the Chinese ? (nan), and the Yongle, Lithang, Kangxi, Narthang, Lhasa, and Stok Palace dka?. Dege has the error dga? (?joy?).

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.?

According to the Tibetan. The Sanskrit has ?you will be equal to the unequaled Bodhisattvas.?

According to the Sanskrit priya, the Chinese, and the Narthang, Lhasa, Chone, and Stok Palace dga?. Dege has dka? (?difficult?). The Sanskrit priya is translated alternatively as ?? (jing mu, ?admire?).

According to the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace ?jigs.

Urga has the error ?jig (?destroy?). Dege 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. Carre has ne

point douter de lui (?have no doubt in him?). Cleary has ?one will be serving the Friends thereby.? The Chinese has ?? (yi huo, ?doubts?).

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.

According to the Tibetan ?jam dpal. The present Sanskrit uses his alternate name Manjughosha (normally translated into Tibetan as ?jam dbyangs).

According to the Tibetan. The Sanskrit omits ?of all the lords of the world.?

According to the Tibetan, ?ocean? presumably translating from a manuscript that had jala (?water?). The Sanskrit has ?draws in (akarshita) beings to be guided with the net (jala) of methods.? The verb ?wash? is according to the Dege, etc., bshal, presumably translating kshalita. Yongle, Lithang, Kangxi, and Chone have bshad pa (?teach,? ?explain?). It is uncertain what would have been instead of akarshita, perhaps tena kshalita (?wash by him?) instead ofn. -

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tenakarshita. The Chinese has ???????? (bu tiao fu yi qie zhong sheng wang, ?cast the net to guide all beings?).

According to the Tibetan and the Chinese. The Sanskrit omits ?gathering.?

According to the Tibetan bslu. The Chinese translates as ? (fu, ?fail?). The

Sanskrit does not have this verb and reads, ?May I not be cut off from the Buda, Dharma, and Sangha.? Therefore the next verb, ?make empty,? is applied to both the Budas and the Bodhisattvas. The Chinese is the same as the Sanskrit in ?May I not be cut off.?

According to the Tibetan. The Sanskrit and the Chinese do not have ?and beings.?

According to the Tibetan. The BHS is prahana (?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.

According to the Sanskrit bhava carakavaruddhanam. Dege and Stok Palace have srid pa?i btson ras ?khor ba rnam. Yongle, Lithang, and Narthang have rar instead of ras.

From the Sanskrit shrama. The Tibetan translates as nyon mongs (usually the

equivalent of klesha but can mean 'distress' in general). The Chinese has 'ru shi, 'like this,' 'accordingly') for this and all other actions described in this section.

According to the Tibetan. The Sanskrit has just sattva ('beings'). The Chinese has 'sheng zhang yi qie pu sa gu, 'because she gives birth to and nurtures all Bodhisattvas?').

According to the Sanskrit mahameru and Yongle, Lithang, Kangxi, Chone, Narthang, Lhasa, and Stok Palace ri chen po. Dege has rin po che ('jewel?'). The Chinese has just 'Meru.'

According to the Tibetan. The Sanskrit and the Chinese have 'desire.'

According to the Sanskrit hamsalakshana. A kind of waterproof clothing. Dege has dang ('and?') in error for ngang ('goose?'). Stok Palace has rang ('self?') in error for ngang. The Chinese has 'goose-feather.'

According to the Sanskrit vishodhanata. The Tibetan has spyod in error for sbyong. The Chinese has ' (zhi), an abbreviated translation for 'purify.'

The Sanskrit has 'qualities and wisdom.' The Chinese has just 'qualities.'n. -

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According to the Sanskrit samanta pasha jala. Dege has ?khor ba?i snying (which would seem to be ?heart of samsara?). Stok Palace has ?khor ba?i rnyi (?snare of samsara? but more likely intended to mean ?encircling snare?). Cleary has ?all-encompassing net.? Carre has grand filet (?great net?). The Chinese has ?? (da wang, ?great net?).

According to the Tibetan. This sentence is not present in the Sanskrit. The Chinese has ?those who dwell in the abyss of existences.?

According to the Sanskrit agada, which can also mean an antidote. The Tibetan translates as dug sman (?poison medicine?). The Chinese has ??? ? (a qie tuo yao), transcribing the pronunciation of agada.

The Sanskrit yamabheri could mean the drum that signals any of the periods of the day, but the meaning is clearly that of dawn. Dege 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 ??? (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.

From the Sanskrit jihmīkarana, translated into Chinese as 盈都 (ying du). The Tibetan translates as zil du brlag, where brlag does not in this case mean 'destroy'.

According to the Sanskrit and the Chinese 有威山 (you wei shan). The Tibetan has 'noncomposite and composite,' which is evidently an error.

According to the Tibetan dbyig. The Sanskrit has citta ('mind,' 'motivation').

Cleary has 'motivation.' Carre has joyau extraordinaire ('extraordinary jewel'), which is a possible translation of dbyig. The Chinese has 妙宝 (miao bao), 'excellent jewel.'

According to the Tibetan rgan pa, perhaps from a manuscript that had jyeshtha or shreshtha. The Sanskrit has buddhi ('intelligence,' 'discernment,' etc.). Cleary has 'understanding.' Carre has ce qu'il y a de meilleur ('that which is best'), perhaps from a Chinese translation of shreshtha. The Chinese has 至尊 (ze wei zun sheng, 'it is supreme').

According to the Sanskrit nidhana ('treasure'). Cleary and Carre both have 'treasure.' Stok Palace has gleng gzhi ('introduction'), presumably translating from a manuscript that had nidana in error for nidhana. Dege appears to have introduced a further error as gling gzhi ('continent basis'), n. -

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and Lithang and Chone a further error as gling bzhi (?four continents?). The Chinese has ?? (fu zang, ?hidden or buried treasure?).

According to the Sanskrit. The Tibetan has only chu (?water?) instead of chu lha or chu?i lha (literally, ?deity of the water?).

According to the Sanskrit, the Chinese, and the Lhasa and Stok Palace rlog. Dege has klog (?read?).

The Sanskrit has anirmukta. The Tibetan has mi gtong ba. The Chinese has ?? ??, ????? (de jie tuo yao, zhong wu heng si, ?who possesses the potion/medicine called liberation, will never encounter accidental or untimely death?).

According to the Sanskrit. The Tibetan has mchu. The Chinese reads ????? ? (mo he ying qie yao).

The Sanskrit has aparajita. The Tibetan has mi thub pa. The Chinese has ???

(wu sheng yao).

The Sanskrit has vigama. The Tibetan has rnam par sel ba. The Chinese has ??

?? (pi ji mo yao), a phonetic transcription.

The Sanskrit and the Chinese also have ?and wrong views.?

The Sanskrit has sudarshana. The Chinese has ??? (shan jian yao). The

Tibetan has blta na sdug pa.

The Sanskrit is samtana. The Chinese has ??? (shan tuo na yao), a phonetic

transcription. The Tibetan has sbyor ba.

The Sanskrit has anirvrittamula. The Chinese has ??? (wu sheng gen). The

Tibetan has rtsa ba ma grub pa.

The Sanskrit has ratilambha. The Chinese has ??? (e lan po), a phonetic

transcription, although it is also translated as ?? (de xi, ?attainment of joy?)

in some other scriptures. The Tibetan has dga? ba ?thob pa.

The Sanskrit has smritilabdha. The Chinese has ??? (nian li yao). The Tibetan

has dran pa ?thob pa.

The Sanskrit has mahapadma. The Chinese has ??? (da lian hua). The

Tibetan has pad ma chen po.

The Sanskrit has adrishya. The Chinese has ??? (yi xing yao). The Tibetan

reads mi snang ba.n. -

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The Sanskrit has sarva mani ratna samuccaya. The Chinese has ???? (pu ji zhong bao). The Tibetan has rin po che thams cad yongs su sdud pa.

The Sanskrit has sarva prabhasa samuccaya. The Chinese has ??? (da guang ming, ?great brilliant light?). The Tibetan has ?od thams cad yongs su ?dus pa.

The Sanskrit has udakaprasadaka. The Chinese has ???? (ru shui qing zhu, ?a pearl clear like water?). The Tibetan has chu ?dang.

The Sanskrit has udakasamvasa. The Chinese has ??? (zhu shui bao). The Tibetan has chu dang ?grogs pa.

The Sanskrit has nagamanivarma. The Chinese has ??? (long bao zhu), omitting varma. The Tibetan has klu?i nor bu?i go cha.

The Sanskrit has shakrabhilagna. The Chinese has ??? (mo ni guan), ?mani crown.? The Tibetan has brgya byin mngon par chags pa.

The Sanskrit has cintaraja. The Chinese has ??? (ru yi zhu). The Tibetan has yid bzhin gyi rgyal po.

The Sanskrit has suryakanta. The Chinese has ??? (ri jing zhu), which can also mean ?pearl of the sun essence.? The Tibetan has nyi mas mdzes pa.

The Sanskrit has candrakanta. The Chinese has ??? (yue jing zhu), which can also mean ?pearl of the moon essence.? The Tibetan has zla bas mdzes pa.

The Sanskrit has cintaraja. The Chinese has (ru yi mo ni bao guan, ?wish-fulfilling mani crown?). The Tibetan has yid bzhin gyi rgyal po.

According to the Tibetan dam pa. The Sanskrit has garbha (?essence?), which is translated into Chinese as ? (zang).

The Sanskrit has jagad vyuha garbha. The Tibetan has ?gro ba?i rgyan dam pa. The Chinese has ??????? (yi qie shi jian zhuang yan zang).

According to the Sanskrit antahpura madhyam. The Tibetan has khyim gyi nang na. (?even when inside the home?). Cleary has ?lights up the palace.? Carre has dans le sanctuaire du palais (?within the palace sanctuary?). The Chinese reads ? (gong, ?palace?).

According to the Tibetan. The Chinese has ??? (xing ben jing gu, ?because its nature is originally pure?). This sentence is not present in the Sanskrit.n. -

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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.

The Sanskrit has vimala vishuddha prabha. The Tibetan has dri ma med pas rnam par dag pa?i ?od. The Chinese reads ??? (jing guang ming, ?pure bright light?).

The Sanskrit has agneya. The Tibetan has me ?byung. The Chinese has ?? (huo yan).

The Sanskrit is vashiraja. The Tibetan has dbang gi rgyal po. The Chinese has ?? (zi zai wang).

According to the Tibetan ji srid. Cleary and Carre translating from the Chinese accord with the interpretation of the Sanskrit yavat as meaning ?as far as.? The Chinese has ???????? (ri yue guang ming suo zhao zhi chu, ?places the sun and moon shine upon?). This segment is much more concise in the Chinese.

According to the Tibetan dam pa. The Sanskrit has garbha (?essence?). The Chinese has ? (zang), which can mean either ?essence? or ?treasury.?

The Sanskrit has Sagara vyuha grabha. The Tibetan has rgya mtsho?i rgyan gyi dam pa. The Chinese reads ?? (hai zang), omitting ?display.?

The Sanskrit has cintaraja. The Tibetan has yid bzhin gyi rgyal po.

According to the Sanskrit and the Chinese. The Tibetan omits ?fruit.?

The Sanskrit has hataka prabhasa. The Tibetan has gser du snang ba. The Chinese has ??? (he zhe jia), transcribing the pronunciation of hataka.

Although in the previous sentence the Tibetan has translated rasa as dngul chu (?mercury?), here it is inconsistently translated as ro (?taste?). The Chinese omits a description of quantity here.

Although above the Tibetan has translated rasa as dngul chu (?mercury?),

here it is inconsistently translated as ro (?taste?). The Chinese is more concise and does not repeat the word here.

According to the Sanskrit and the Chinese. The Tibetan omits ?lamp.?

According to the Sanskrit varti and the Chinese ? (zhu). The Tibetan translates as snying po, which could be understood as ?essence.?n. -

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According to the Tibetan sku, apparently translating from a manuscript that had kaya. The present Sanskrit has karya (?activities?). Cleary and Carre, translating from the Chinese ? (shi), have ?activities.?

According to the Sanskrit and the Stok Palace. Dege adds ?horses.? The Chinese describes the roar of the lion king as ?increasing courage in the lion cubs.?

According to the Sanskrit, Narthang, Lhasa, and Stok Palace. Dege, etc. omit ?by the Dharma.? The Chinese describes the roar of the lion king of bodhicitta as ?enhancing the qualities/merit of bodisattvas.?

According to the clearer syntax of the Sanskrit. Translated into Chinese as ? (jue).

The Sanskrit and the Chinese have ?karma and kleshas.?

According to the Narthang, Lhasa, and Stok Palace Kangyurs. Dege, etc. omit the negative. The Chinese simplifies this as ?ordinary beings of the world and beings of the two vehicles.?

According to the Sanskrit upastabdha and the Narthang, Lhasa, and Stok Palace brtan. Dege, etc. have bstan (?show,? ?reveal?). The Chinese translates this phrase as ???????????? (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?).

According to the Tibetan mi dgos pa. The Sanskrit aparibhuta can have many meanings, such as ?surpass? and ?be superior.?

According to the Sanskrit hamsa. 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.

According to the Sanskrit pranidhi. 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.?

According to the Tibetan zhu ba. The Sanskrit has jarayitum (?be worn out?). The Chinese has ?? (xiao mie, ?dissolved,? ?destroyed?).

According to the Sanskrit and the Lithang and Chone gseng. Dege, etc. have gsang (?secret?). The Chinese has ?cannot leak onto the ground.?n. -

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According to the Sanskrit and the Yongle, Kangxi, and Stok Palace rton.

Dege, etc. have ston (?teach,? ?show?). The Chinese has ?? (xiu ji, ?practicing and gathering?).

According to the Sanskrit jala and the Chinese ? (wang). The Tibetan has the superfluous mang po (?many?), perhaps translating from a text that had bahu.

The Chinese has ??? (a seng qi), asamkhya, for all items listed.

According to the BHS ghandhaghatika and the Chinese ?? (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.

From the Tibetan stegs bu. The Sanskrit vamaka is obscure. The Chinese translates as ?? (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.

According to the Yongle, Lithang, Kangxi, Narthang, Chone, Lhasa, and Stok Palace ?khrul pa. Dege has ?khrug pa (?confusion,? ?disturbance?). The Sanskrit has asampramosha (?without loss?). The Chinese has ? (huo, ?doubts,?

?confusion?).

According to the Tibetan and the Chinese. The Sanskrit also has ?enter the great ocean of the Dharma.?

From the Sanskrit maya and the Yongle, Lithang, Kangxi, Narthang, Chone, and Stok Palace sgyu. Dege has rgyu (?cause?). The Chinese has ???? (liao fa ru huan, ?attain the realization that all dharmas are like illusions?).

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.

According to the BHS samgayamanam, which can also mean ?sing together,? and the Urga and Lhasa bro ba. Dege, etc. have ?gro ba (?go?). Not present in the Chinese.

According to the BHS samgayamanam, which can also mean ?sing together,? and the Urga and Lhasa bro ba. Dege, etc. have ?gro ba (?go?). Not present in the Chinese.

According to the BHS camkrama, the Chinese ?? (jing xing), and the Narthang, Lhasa, and Stok Palace ?chag pa byed. Yongle and Kangxi haven. -

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?chag pa med. Dege has chags pa myed (med) (?without attachment or impediment?).

According to the Tibetan sku tshe or sku?i tshe. The Sanskrit has kayavyuha (?body display?). The Chinese has ?? (shen xing, ?body shape,? ?bodily display?) and ?? (shou ming, ?lifespan?). The Chinese also has ?their names and the benefits of their teachings of the Dharma.?

According to the Sanskrit nirmana. The Tibetan translates as ?byung ba. Not present in the Chinese.

According to the Tibetan rgya che ba. These two opposing qualities could be understood through the BHS meaning of udara as ?subtle? and ?coarse.? ?Narrow? and ?vast? worlds are not present in the Chinese. The Chinese includes Indra-jala, ????? (yin tuo luo wang).

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.

According to the Sanskrit likhita and Lhasa 'bri ba. Dege, etc. have 'dri ba
(?question?). The Chinese has 'composing commentaries.?

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.

According to the Tibetan and the Chinese. Not present in the Sanskrit.

From the Sanskrit shalaka, 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.

According to one of the many meanings of the Sanskrit kosha and the Dege,
Stok Palace, Narthang, and Lhasa sgo ngas. Yongle has sgyong las, Kangxi has
sbyong las, and Lithang and Chone have bskyod las. Not present in the
Chinese.

The Dege edition has the incorrect page at this point. It is the reverse side of
a page in the Ratna kuta sutra. The page order has been emended in the Dege
reader.n. -

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According to the Sanskrit, the Chinese, Narthang, and Stok Palace. Dege and others have ?in some kutagaras,? which makes no sense here.

According to the Sanskrit avalambita. Dege 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.

According to the Sanskrit locative case. The Tibetan has las (?from?) instead of la.

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.

From the Sanskrit saddharma. The Tibetan has the obscure thor pag. Not present in the Chinese.

Literally, ?groves for ascetics.?

According to the Sanskrit. The Tibetan omits ?perfumes.? The Chinese omits

all gifts from parasols to precious carriages.

According to the Sanskrit kamsya. 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 Chone gzhol ba (?enter?). There is no entry for kamsya in the Mahavyutpatti.

According to the Sanskrit and the Yongle, Lithang, Kangxi, and Chone srin mo?i. Dege, Stok Palace, etc. have srin po?i (?rakshasa?), the male of the species, even though the story referred to famously depicts an island with only females. The Chinese has ???? (jiu hu e nan, ?saving beings from grave dangers?).

According to the Tibetan and the Chinese. In the Sanskrit, part of this direct speech occurs in the subsequent narrative.

Suzuki?s Sanskrit has anakayojana (p. 522). The online Vaidya transcription (Roman and Devanagari) reads anakayojana. The Chinese has ???? (bai qian you xun, ?one hundred thousand yojanas?).

According to the Sanskrit muhurta, the Chinese ??? (shao shi jian), and the Stok Palace yud. Dege has the error yid (?mind?).n. -

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According to the Tibetan khang bu'am ?chags sa'am. The Sanskrit shayane va camkrame can also mean ?lying down or walking.? Cleary has ?walking? and ?reclining.? Carre has qu'il marche, s'arrete (?whether he is walking or still?).

The Chinese has ??, ??, ??, ?? (ruo xing, ruo zhu, ruo zuo, ruo wo, ?whether he is walking or standing still, seated or reclining?).

According to the Tibetan las and the Chinese ? (ye). The Sanskrit has kama (?desire?). Carre has ?karma.? Cleary has ?desire.?

According to the Sanskrit samudrah and the Chinese ?? (da hai). The Tibetan has rgya?i (?of a seal?), presumably translating from a manuscript that had mudrah or perhaps the result of a scribal omission of mtsho from rgya mtsho?i.

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.

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.

According to the Sanskrit and the Chinese. The Tibetan omits 'great.'

According to the Tibetan bzhin yongs su ston pa, literally 'showing the face,' and in accordance with Carre'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 ???????? (yu yi qie chu sui le xian gu, 'because it manifests everywhere according to the aspirations or desires?').

According to the Sanskrit. The Tibetan literally has 'For how long was the path to come?' The Chinese has ???? (cong he chu lai) for Sudhana's series of questions in this section, literally meaning 'where did you come from?'

From the Sanskrit janmabhumi and the Chinese ?? (sheng chu). The Tibetan translates as tse'i sa yul ('land of life?').

According to the Sanskrit. The Tibetan omits 'family and relatives.' The Chinese has ?? (juan shu), which can refer to family and friends, or an entourage.n. -

2151

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2152

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2153

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n. -

2159

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2160

From the Sanskrit pratipalana and the Chinese ?? (shou hu). The Tibetan translates as bsdu ba (?gather?).

According to the Tibetan and the Chinese. Dhatus is not present in the Sanskrit.

According to the BHS anupalipya, and Yongle, Kangxi, Narthang, Lhasa, and Stok Palace mi gos. Dege has mi dogs (?unworried?).

According to the Tibetan and the Chinese ?? (fa shen), presumably translating from dharmakaya. The present Sanskrit has sarvakaya (?all bodies?).

Carre has le corps absolu (?the absolute body?). Cleary has ?the spiritual body.?

According to the Tibetan kha dog gi khyad par and the Chinese ????? (cha

bie se xiang), presumably translating from varnavisheshaih. The present Sanskrit has balavisheshaih (?particular strengths?).

According to the Tibetan mnyam pa and the Chinese ? (deng), presumably translating from sattvasama. The present Sanskrit has sattvopama.

According to the Tibetan mnyam pa and the Chinese ? (deng), presumably translating from jagatsama. The present Sanskrit has jagadopama.

According to the Tibetan mnyam pa and the Chinese ? (deng), presumably translating from vinayasama or from the present Sanskrit, which has vinayapramana.

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.

According to the Tibetan. The middle section of this clause appears to have been omitted in the present Sanskrit.

The present Sanskrit has prabhava. The Tibetan appears to have been translating from prabhasha, which can have a similar meaning, though the Tibetan is translated according to bhasha (?speech?) as brjod pa. Not present in the Chinese.

According to the Tibetan and the Chinese ?? (you wei), presumably translating from samskara. The present Sanskrit has samsara.

In accordance with the Sanskrit, the Dege and Stok Palace, and the Chinese ?? (tan lun). Yongle, Lithang, Kangxi, and Narthang have ?gro ba (?go?).n. -

2161

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2165

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According to the BHS paryadatavyam. Dege, etc. have sbyang. Urga has sbyong, but here the meaning is not 'purify.' The Chinese has ?? (qing jing, 'purify').

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 Tathagatas; 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 Tathagatas, to increase all your roots of merit...?

According to the Sanskrit darshaka. The Tibetan has rab tu sgrub pa (?accomplish?). The Chinese has ?? (fa qi, ?to begin?).

According to the BHS samadapakah. The Tibetan has ston pa (?show,? ?teach?), as presumably, because of the omission of uttapaka 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 kalyanamitra,? grouping this and the preceding three clauses together.

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.

From the Sanskrit vihari and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace spyod. Dege has dpyod (?analyze?). Translated as ?? (an zhu), ?abide.?

According to Tibetan, Chinese, and Suzuki?s Sanskrit. The online Vaidya edition (in both Devanagari and Roman) has sukha (?bliss?) instead of mukha (?gateway?).

According to the Tibetan. This clause is not present in the Sanskrit. The Chinese is similar to the Tibetan: ?the vast qualities of all Budas.?

According to the Tibetan. This clause is not present in the Sanskrit. The Chinese has ????????? (ru yi qie fo jue ding zhi jian, ?enter or realize the definitive views of all Budas?).

From the Sanskrit vihari and the Yongle, Kangxi, and Stok Palace spyod. Dege, Stok Palace, etc. have dpyod (?analyze?). The Chinese has ?????????

(zhu yu fa jie ping deng zhi di, ?dwell on the state of non-differentiation within

the realm of phenomena?).

From the Sanskrit vihari. The Tibetan has dpyod (?analyze?). In the Chinese
this and the preceding clauses appear to have been conjoined as ?????n. -

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2175

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2176

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2177

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2182

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2184

??? (guan cha pu xian jie tuo jing jie, ?observe the scope of liberation of

Samanta bhadra?).

According to the Sanskrit sarva and the Chinese ?? (yi qie). The Tibetan omits ?all.?

According to the Sanskrit mahadgatena and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace che. Dege has the homophone phye, evidently an error from transcription through dictation. The Chinese has ?? (wu liang, ?immeasurable?).

According to the Tibetan. The Sanskrit has ?Dharma lotuses.? The Chinese has ??? (miao lian hua, ?supreme, excellent lotuses?).

According to the Tibetan. The Sanskrit has ?of all beings.? The Chinese has ?the bodies of all beings.?

According to the Stok Palace ?don pa (?to bring out?). Dege, etc. have the error gdon pa (?harmful? or ?prayer?), while the Sanskrit has nirmana karya prayoga (?dedication to emanation activity?). Cleary has ?representations of phantom bodies of all beings.? Carre has permirent a tous les etres de sortir du cercle (?enable all beings to leave samsara?). The Chinese has ????????? (ling yi qie zhong sheng jie de chu li, ?cause/enable all beings to leave?). The term ?samsara? is omitted but implied, and the order of the ninth and the tenth events are reversed.

According to the Tibetan kun tu Ita ba. The Sanskrit has samanta bhadra cakshur (?eyes of Samanta bhadra?). Cleary has ?eye of universal good.? Carre has ?il universel (?universal eyes?), appearing to base his translation on ?? (pu yan, ?all-seeing eyes?).

According to the Sanskrit pranidhana, usually translated as smon lam and here translated as smon pa, and as ? (yuan) in the Chinese.

According to the Sanskrit viharena and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace spyod. Dege has dpyod (?examine?). The Chinese has

?accomplishing the wisdom, entering the realm of Tathagatas, and dwelling
on the level of Samanta bhadra.?

Dege has an incorrect negative at this point.

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. -

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2194

The Sanskrit has ?the inconceivable play.? The Chinese has ?Having seen

the immeasurable, inconceivable miraculous power of Bodhisattva Samanta -
bhadra.?

According to the Sanskrit. The Tibetan and the Chinese omit ?all Dharmas.?

According to the Tibetan rgya mtsho and the Chinese ? (hai), presumably
translating from manuscripts that had samudra. The present Sanskrit has
mudra (?seal?), apparently omitting sa.

According to the Tibetan yid du ?ong ba. The Sanskrit appears to mean just
?visible to all beings.? Carre translates as ?bringing ecstasy to beings.? The
Chinese has ????????? (ling qi jian zhe mi bu xin le, ?whoever sees it
will be delighted and joyful?).

According to the Sanskrit shrinvanti and the Yongle, Kangxi, Narthang, Urga,
Lhasa, and Stok Palace thos. Dege has the error thob (?attain?). The Chinese
has ?? (jian wen, ?see and hear?).

According to the Tibetan rgyur bya ba. The Sanskrit upanisama is obscure, but
the Pali upanisa can mean ?cause,? ?method,? etc. and is synonymous with
upaccaya. Not present in the Chinese.

According to the Tibetan. The Sanskrit has ?with as many qualities as there
are...? The Chinese has ?many times more than.?

According to the Sanskrit and the Chinese. The Tibetan omits ?Buda
realms,? resulting in ?as many as there are atoms in an anabhilapyanabhilapya
of world realms.? The Chinese interprets as ?with each step, he would pass
by world realms as numerous as the atoms in an anabhilapyanabhilapya of
Buda realms.?

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 Carre have ?matrices.? Osto has ?origins.?

The Chinese has ? (zang, ?treasuries?).

According to the Sanskrit and the Chinese. The Tibetan omits ?as many? and
?atoms.?

Later on, in verse 15, this same phrase is translated less obscurely as gang
rnams 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. -

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2196

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2197

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2198

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2205

According to the Sanskrit and the Chinese. The Tibetan repeats bowing with the synonym phyag tshal, presumably from a text that had pranamaih in error for pramanaih.

The Sanskrit buddhasuta literally means 'children of the Budas,' and the Tibetan sangs rgyas sras, 'sons of the Budas.' The Chinese has 'Bodhisattvas.'

According to the BHS adhimukti. Translated into Tibetan as dad pa (usually translated as 'faith'). The Chinese includes related descriptions: 'guang da sheng jie xin, 'vast, supreme understanding'), 'shen xin, 'deep faith or devotion') in Budas of the three times, and the power of devotion to good conduct.

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 pratyeka Buda.

The order is according to the Sanskrit; the Tibetan reverses it, beginning with 'the jinas.' The Chinese has 'er sheng you xue ji wu xue, 'two yanas at learning and non-learning stages'.

According to the Tibetan. 'Little' is not present in the Sanskrit or the Chinese.

According to the Sanskrit udara. The Tibetan translates according to an alternative meaning as 'vast.'

According to the Tibetan des and the Sanskrit peshalu. The Vaidya edition of the Sanskrit has ye khalu. The Chinese translates peshalu as 'pure,' but in reference to the practice of perfection rather than the person.

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 'jing', translating from patha.

According to the Tibetan. The Sanskrit is patha. Subhushita's commentary interprets this as meaning 'for as long as the realms last.' The Chinese includes both meanings.

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. -

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The Tibetan translates as smon lam, which is usually translated into English as 'prayer' or 'aspiration.' The BHS pranidhana can also mean 'vow' or 'resolution.' The Chinese translates as ? (yuan, 'prayer,' 'aspiration,' 'vow,' 'resolution')

According to the Tibetan rgya cher and the Chinese ?? (guang da), translating the Sanskrit udara.

According to the BHS paridipayamana, translated into Tibetan as snang bar byed ('illuminate?'). The Chinese translates as ?? (guang xian), incorporating both meanings.

According to the BHS first-person singular optative bhavi. The Chinese translates as ? (huo, 'attain?').

As in other verses, the verb is otari, meaning here 'to comprehend,' while the commentary specifies 'comprehend through hearing.'

According to the Tibetan, some Sanskrit versions and commentaries, and the Chinese. Some Sanskrit versions have jina instead of jaga ('beings').

The Tibetan translates gata literally as 'gone,' though the meaning as used in the Sanskrit can mean 'present in.' The Chinese has 'Tathagatas.'

The Sanskrit has naya in the singular, but the Tibetan has the plural tshul rnam. Yeshe De enumerates in his commentary these various ways of guiding beings.

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.

According to the Tibetan theg pa (?vehicle?) and the Sanskrit yana. The Vaidya edition has jnana, and Cleary translates accordingly. The Chinese has ?? (da sheng, ?Mahayana?).

According to the Tibetan. The Sanskrit and the Chinese have ?be immersed in.? The Chinese has ??? (shen shen ru, ?enter deeply into?).

In the verse the name is given in the form ?Samantata bhadra.? The Chinese has ??? (pu xian zun), ?Lord Samanta bhadra.?

According to the Tibetan. ?All? is not present in the Sanskrit, which is transcribed into Chinese as ????? (wen shu shi li).n. -

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2229

According to the Sanskrit that uses yatha and tatha 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 Samanta bhadra is equal in wisdom to Manjushri.

The name as given at this point in the Sanskrit is Samantata bhadra.

Narthang, Lhasa, and Stok Palace have ?It was translated and revised by the chief editor Lotsawa Vairocana rakshita.? Ngorchen Konchok Lhundrup ascribes the translation of the sutra to Vairocana rakshita. Unga agrees with Dege.

This accords with the classification by Ngorchen Konchok Lhundrup in his sixteenth-century History of Buddhism.

Chapters 1 to 27. According to Pekar Zangpo in his sixteenth-century Presentation of the Sutras, this first section is divided into two sections: The Tathagata Earring sutra (as a translation of Tathagatavatamsaka-sutra), which comprises chapters 1 to 11, and The Bodhisattva pitaka sutra (consisting of chapters 12 to 27), so that in his classification the Avatamsaka sutra has eight sections.

Chapters 28 to 30 according to Pekar Zangpo.

Chapter 31 according to Pekar Zangpo.

Chapters 32 to 42 according to Pekar Zangpo.

Chapter 43 according to Pekar Zangpo.

Chapter 44 according to Pekar Zangpo.

Chapter 45 according to Pekar Zangpo. Chapter 45 is the sutra translated here.

According to the Denkarma in the Tengyur, it has the same number of fascicles and verses as quoted by Buton Rinpoche.

This edition has 112.

This refers to the Sakyapa hierarch Jetsun Drakpa Gyaltsen (rje btsun grags pa rgyal mtshan, 1147-1216).

Yunnan. The king was Mutseng (or Muzeng, Muktsang) Karma Mipham

Sonam Raptan (mu tseng/zeng karma mi pham bsod nams rab brtan) (1587-1646, r.n. -

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1598-1646). He was the tusi or ruler in the "native chieftain system" of the Yuan, Ming, and Qing dynasties.

bkod pa is the usual translation of vryuha ("array," "display," etc.) as in the Mahavyutpatti. This translation at times uses rgyan, which is usually a translation for alamkara, and so on, with the meaning of "adornment."

The usual translation for prasara ("vast extent," etc.), as in the Mahavyutpatti, is rab byams, while byam klas does not appear in that dictionary.

These are both translations of pratisamvit ("discern," "distinguish," etc.).

thugs normally translates citta ("mind"), while dgongs pa translates abhipraya

(?intention,? ?outlook,? ?regard,? etc.).

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 Buda (sang rgyas chos bsam mi khyab), which is the 39th chapter of the Avatamsaka sutra.

tha snyad usually translates vyavahara, which in BHS means ?a term or designation,? while rnam par dpyod pa usually translates vicarana, etc. (?contemplation,? ?analysis,? and so on).

This is before the eighth Tai Situpa Chokyi Jungne (1700-1774) began his work on editing the Kangyur in 1729.n. -

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2251

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g. GLOSSARY

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

AS Attested in source text

This term is attested in a manuscript used as a source for this translation.

AO Attested in other text

This term is attested in other manuscripts with a parallel or similar context.

AD Attested in dictionary

This term is attested in dictionaries matching Tibetan to the corresponding language.

AA Approximate attestation

The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.

RP Reconstruction from Tibetan phonetic rendering

This term is a reconstruction based on the Tibetan phonetic rendering of the

term.

RS Reconstruction from Tibetan semantic rendering

This term is a reconstruction based on the semantics of the Tibetan translation.

SU Source unspecified

This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g. 1 Abharanacchatra nirghosha raja

rgyan dang gdugs kyi dbyangs kyi rgyal po

????????????????

abharanacchatra nirghosha raja

A Buda in the distant past.

g. 2 Abhaskara

nyi ma

????

abhaskara

The ninth Buda in a kalpa in the distant past.

g. 3 Abhasvara

kun snang dang ba .gya nom snang ba

?????????????.????????

abhasvara

The highest of the three paradises that correspond to the second dhyana in the form realm. In other contexts, the Tibetan 'od gsal ba usually refers to Abhasvara, and the Tibetan gya nom snang ba would refer to Sudrisha.

g. 4 Abhayamkara

mi 'jigs pa byed pa

????????????

abhayamkara

A world realm in the distant past.

g. 5 Abhijnaketu

mngon par shes pa?i dpal

????????????

abhijnaketu

A Bodhisattva present in Shravasti.

g. 6 Abhiramashri

mngon par dga? ba?i dpal

????????????

abhiramashri

The sixty-seventh Buda in a kalpa in the distant past.

g. 7 Abhirama shrivakra

mngon par mdzes pa?i dpal

????????????

abhirama shrivakra

A dancer?s daughter in the distant past.

g. 8 Abhiramavarta

yid du ?ong ba?i bzhin

??????????

abhiramavarta

An eminent daughter in Dhanyakara.

g. 9 Abhirati

mngon par dga? ba

??????????

abhirati

The realm of the Buda Akshobhya, beyond countless Buda realms in the eastern direction.

g. 10 Abhyuccadeva

shin tu mtho ba?i lha

????????????

abhyuccadeva

One of the future Budas of this kalpa.

g. 11 Abhyuddhara

shin tu mtho ?dzin pa

????????????

abhyuddhara

One of the future Budas of this kalpa.

g. 12 Abhyudgata

mngon ?phags ?od mnga?

????????????

abhyudgata

The fifteenth Buda in a kalpa in the distant past, and also the seventy-fourth Buda in the same kalpa.

g. 13 Abhyudgata karman

phrin las ?phags pa

????????????

abhyudgata karman

One of the future Budas of this kalpa.

g. 14 Abhyudgata prabha shri

mngon par ?phags ?od dpal

????????????????

abhyudgata prabha shri

The fifty-third Buda in a kalpa in the distant past. BHS verse: Abhyudgata -
prabha shiri.

g. 15 Acala

mi g.yo ba

??????

acala

A young upasika, the kalyanamitra of chapter 22.

g. 16 Acaladeva

mi g.yo ba?i lha

????????

acaladeva

One of the future Budas of this kalpa.

g. 17 Acalaskandha

lhun mi g.yo ba

????????

acalaskandha

One of the future Budas of this kalpa.

g. 18 Acalendraraja

mi g.yo ba?i dbang po?i rgyal po

????????????????

acalendraraja

A Bodhisattva present in Shravasti.

g. 19 acarya

slob dpon

??????

acarya

A spiritual teacher, ?one who knows the conduct or practice (acara) to be performed?; this can also be a title for a scholar, although that is not the context in this sutra.

g. 20 Acintya Buda vishaya nidarshana nirghosha

sangs rgyas kyi yul bsam gyis mi khyab pa?i dbyangs

????????????????????????????????

acintya Buda vishaya nidarshana nirghosha

?The Voice That Reveals the Range of Countless Budas.? The name of a ray of light.

g. 21 Acintya guna prabha

yon tan bsam gyis mi khyab pa?i ?od

????????????????????????????

acintya guna prabha

One of the future Budas of this kalpa.

g. 22 Acintya shri

bsam gyis mi khyab pa?i dpal

????????????????????????

acintya shri

One of the future Budas of this kalpa.

g. 23 acts with immediate result on death

mtshams med pa?i las

????????????????

anantaryakarma

The five actions that lead to going instantly to hell on death are killing one?s

father, killing one's mother, killing an arhat, splitting the sangha, and
wounding a Buda so that he bleeds.

g. 24 Adarsha mandala nibhasa

me long gi dkyil 'khor ltar snang ba

????????????????????

adarsha mandala nibhasa

The realm of the Buda Candra buddhi.

g. 25 Adhimuktitejas

mos pa'i gzi brjid

????????????

adhimuktitejas

A Buda in the distant past. The name as given in verse. In prose he is
called Vipula dharmadhimukti sambhava tejas.

g. 26 Adhordhavadig jnanavabhasa

spyi'u tshugs kyi phyogs ye shes kyi snang bar mdzad pa'i rgyal po

??

adhordhavadig jnanavabhasa

One of countless Budas in a past kalpa.

g. 27 Adina kusuma

me tog dam pa

????????

adina kusuma

One of the future Budas of this kalpa.

g. 28 Aditya garbha prabha megha raja

nyi ma'i snying po 'od sprin rgyal po

????????????????

aditya garbha prabha megha raja

?The King of Clouds of the Light of the Essence of the Sun.? The name of the precious jewel of a cakravartin in the distant past.

g. 29 Aditya tejas

nyi ma?i gzi brjid

? ? ? ? ? ? ? ? ? ? ?

aditya tejas

A Buda in the distant past.

g. 30 aerial palace

gzhal myed khang .gzhal med khang

? ? ? ? ? ? ? ? ? ? ? . ? ? ? ? ? ? ? ? ? ? ?

vimana

These palaces served as both vehicles and residences for deities.

g. 31 agarwood

a ga ru

? ? ? ? ? ?

agaru

The resinous heartwood of the Aquilaria and Gyirnops evergreen trees in India and southeast Asia, also known as aloeswood (agallochum).

g. 32 Agni

me lha

? ? ? ?

agni

The Indian god of fire.

g. 33 Agnishri

me?i dpal

??????

agnishri

One of the future Budas of this kalpa.

g. 34 Agrasanumati

thugs drag po

????????

agrasanumati

One of the future Budas of this kalpa.

g. 35 Agrayana

theg pa dam pa

????????

agrayana

One of the future Budas of this kalpa.

g. 36 Airavana

-

-

airavana

The white elephant that is the mount of Indra (or Shakra). See n. 541.

g. 37 Airavata

shugs ldan

??????

airavata

A Naga king.

g. 38 Ajitasena

myi pham sde

??????

ajitasena

A householder, the kalyanamitra of chapter 51.

g. 39 Akampitagarbha

snying bo mi g.yo ba

????????

akampitagarbha

One of the future Budas of this kalpa. See n. 1905.

g. 40 Akampyanetra

spyen mi gyur ba

????????

akampyanetra

One of the future Budas of this kalpa.

g. 41 Akanishtha

og min

??????

akanishtha

The highest paradise among the Shuddhavasa paradises, which are the five highest in the form realm; therefore, this is the highest point within a world realm.

g. 42 Akasha jnanartha pradipa

nam mkha'i ye shes don gyi sgron ma

????????

akasha jnanartha pradipa

A Buda in the distant past.

g. 43 Akshana rucira vairocana

mtshan gyi od rnam par snang ba

????????????????

akshana rucira vairocana

A Buda realm in the upward direction.

g. 44 Akshaya Buda vamsha nirdesha

sangs rgyas kyi rigs mi zad pa shin tu ston pa

????????????????????

akshaya Buda vamsha nirdesha

A Buda realm in the upward direction.

g. 45 Akshobhya

mi sgul ba

??????

akshobhya

The Buda in the eastern realm of Abhirati. The translation of his name in this sutra differs from the usual translations, which are either mi ?khrugs pa, mi skyod pa, or mi bskyod pa. In the higher tantras he is the head of one the five Buda families, the vajra family, in the east, and he was also well known early in the Mahayana sutra tradition.

g. 46 Aloka mandala prabha

snang ba?i dkyil ?khor ?od

????????????

aloka mandala prabha

The sixty-fourth Buda in a kalpa in the distant past.

g. 47 Amita

dpag tu med pa

????????

amita

A Buda in the distant past.

g. 52 Anabhibhuta mukuta

zil gyis non pa myed pa?i cod pan

????????????????

anabhibhuta mukuta

A Bodhisattva present in Shravasti.

g. 53 anabhilapyanabhilapya

brjod du med pa?i yang brjod du med pa

????????????????

anabhilapyanabhilapya

The term for the second-largest number given in this sutra.

g. 54 anabhilapyanabhilapya parivarta

brjod du med pa?i yang brjod du med pa la bsgres

????????????????

anabhilapyanabhilapya parivarta

The term for the largest number given in this sutra.

g. 55 Anabhilapyodgata

brjod du med par ?phags pa

????????????

anabhilapyodgata

One of the future Budas of this kalpa.

g. 56 Anabhraka

sprin dang bral ba

????????

anabhraka

In the Sarvastivada tradition, the lowest of the three paradises that correspond to the fourth dhyana in the form realm.

g. 57 Anala

me

??

anala

A king in South India.

g. 58 Analayavyuha

gnas med rnam par brgyan

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

analayavyuha .analayaviyuha

?Unlocated Display.? The name of a kalpa in the distant past. BHS verse

Analayaviyuha.

g. 59 Ananta bala vighushta nirnadita shri sambhava mati

stobs mtha? yas grags par brjod pa?i dpal yang dag par ?byung ba?i blo gros

[illegible]

ananta bala vighushta nirnadita shri sambhava mati

A Buda in the distant past.

g. 60 Anantaghosha

gsung mtha? yas pa

? ? ? ? ? ? ? ? ? ? ? ? ?

anantaghosha

One of the future Budas of this kalpa.

g. 61 Ananta rashmi Dharma dhatu samalamkrita Dharma raja

chos kyi dbyings ?od gzer mtha? yas pas yongs su brgyan pa?i chos kyi rgyal po

[illegible]

ananta rashmi Dharma dhatu samalamkrita Dharma raja

A Buda in the distant past.

g. 62 Anantasana

mtha? yas bzhugs pa

????????????

anantasana

One of the future Budas of this kalpa.

g. 63 Ananyagamin

gzhan du mi ?gro ba

????????????

ananyagamin

A Bodhisattva and the kalyanamitra of chapter 31.

g. 64 Anathapindada

skyabs myed pa la zas sbyin

????????????

anathapindada

Definition from the 84000 Glossary of Terms:

A wealthy merchant in the town of Shravasti, famous for his generosity to the poor, who became a patron of the Buda Shakyamuni. He bought Prince Jeta's Grove (Skt. Jetavana), to be the Buda's first monastery, a place where the monks could stay during the monsoon.

g. 65 Anavadya

kha na ma tho ba mi mnga? ba

????????????

anavadya

One of the future Budas of this kalpa.

g. 66 Anavamarda bala ketu

stobs la thub pa myed pa?i dpal

????????????????

anavamarda bala ketu

A Buda in the distant past.

g. 67 Anavarana darshin

bsgribs pa med par gzigs pa

????????????????

anavarana darshin

One of the future Budas of this kalpa.

g. 68 Anavarana Dharma gagana prabha

chos kyi nam mkha? sgrib pa med pa?i ?od

????????????????

anavarana Dharma gagana prabha

One of countless Budas in a past kalpa.

g. 69 Anavatapta

ma dros pa

??????

anavatapta

Definition from the 84000 Glossary of Terms:

A Naga king whose domain is Lake Anavatapta. According to Buddhist cosmology, this lake is located near Mount Sumeru and is the source of the four great rivers of Jambudvīpa. It is often identified with Lake Manasarovar at the foot of Mount Kailash in Tibet.

g. 70 Anavatapta

ma dros pa

??????

anavatapta

A lake north of the Himalayas believed to be the source of the river Sutlej
and identified with Rakshastal.

g. 71 Anihanartha

don mi dma? ba

? ? ? ? ? ? ? ? ? ?

anihanartha

One of the future Budas of this kalpa.

g. 72 Anihatamalla

stobs la thub pa med pa

? ? ? ? ? ? ? ? ? ? ? ? ? ?

anihatamalla

One of the future Budas of this kalpa.

g. 73 Anihitamati

blo mi mnga? ba

? ? ? ? ? ? ? ? ? ?

anihitamati

One of the future Budas of this kalpa.

g. 74 Aniketa

gnas dang bral ba

? ? ? ? ? ? ? ? ? ? ? ?

aniketa

One of the future Budas of this kalpa.

g. 75 Anilambha

dmigs su med pa

? ? ? ? ? ? ? ? ? ? ? ?

anilambha

The name of a kalpa in the distant past.

g. 76 Anilambha cakshurvairocana

mi dmigs pa'i spyan rnam par dmigs pa

????????????????????

anilambha cakshurvairocana

A Buda in a northeastern realm. See n. 441.

g. 77 Anilambha cakshusha

myi dmyigs pa'i spyan

????????????

anilambha cakshusha

A Buda in a northeastern realm.

g. 78 Anilambha mati

mi dmigs pa'i blo gros

????????????

anilambha mati

One of the future Budas of this kalpa.

g. 79 Anilambha sunirmita

dmigs pa med par shin tu sprul ba

????????????????

anilambha sunirmita

A Bodhisattva in a northeastern realm.

g. 80 Anilanema

rlung gi mu khyud

????????

anilanema

One of the future Budas of this kalpa.

g. 81 Anilashri

mi dmigs pa?i dpal

????????????

anilashri

One of the future Budas of this kalpa.

g. 82 Anilavegashri

rlung gi drag shul dpal

????????????

anilavegashri

The seventy-seventh Buda in a kalpa in the distant past. BHS verse:

Anilavegashiri.

g. 83 Anilayajnana

mi gnas ye shes

??????????

anilayajnana

One of the future Budas of this kalpa.

g. 84 Animittaprajna

mtshan ma med pa?i shes rab

????????????

animittaprajna

One of the future Budas of this kalpa.

g. 85 Aninema

len pa med pa?i mu khyud

????????????

aninema

One of the future Budas of this kalpa.

g. 86 Aninetra

len pa med pa?i spyan

????????????

aninetra

One of the future Budas of this kalpa.

g. 87 Aniruddha

?gag myed

????????

aniruddha

The Buda?s cousin and one of his ten principal pupils, he was renowned for his clairvoyance. Often translated elsewhere as ma ?gags pa.

g. 88 Anudharmamati

gnyer ba?i chos kyi blo gros

????????????

anudharmamati

One of the future Budas of this kalpa.

g. 89 Anugrahacandra

rjes su ?dzin pa?i zla ba

????????????

anugrahacandra

One of the future Budas of this kalpa.

g. 90 Anugrahamati

thugs brtse ba?i blo gros

????????????

anugrahamati

One of the future Budas of this kalpa.

g. 91 Anunayagatra

byams pa?i rigs

? ? ? ? ? ? ? ? ? ?

anunayagatra

One of the future Budas of this kalpa.

g. 92 Anunayavigata

chags pa mi mnga? ba

? ? ? ? ? ? ? ? ? ? ? ?

anunayavigata

One of the future Budas of this kalpa.

g. 93 Anupagamanaman

mtshan dpe med pa

? ? ? ? ? ? ? ? ? ? ? ?

anupagamanaman

One of the future Budas of this kalpa.

g. 94 anupama svadu phala nicita

ro dpe med pa?i ?bras bu?i tshogs

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

anupamasvadu phala nicita

A magical tree, the name of which means ?covered in excellent, delicious fruit.?

g. 95 Anurupasvara

tshul dang ?dra ba?i gzungs

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

anurupasvara

One of the future Budas of this kalpa.

g. 96 Anuttara Dharma gocara

bla na med pa?i chos kyi spyod yul

????????????????

anuttara Dharma gocara

One of the future Budas of this kalpa.

g. 97 Anuttara raja

bla na med pa?i rgyal po

????????????

anuttara raja

One of the future Budas of this kalpa.

g. 98 Anuttara shri

bla na med pa?i dpal

????????????

anuttara shri

One of the future Budas of this kalpa.

g. 99 Aparajita dhvaja bala

gzhan gyis mi thub rgyal mtshan stobs

????????????????

aparajita dhvaja bala

The ninety-ninth Buda in a kalpa in the distant past.

g. 100Aparajita jnana sthama

ye shes gzhan gyis mi thub pa?i mthu

????????????

aparajita jnana sthama

A Buda in the distant past.

g. 101Aparajita meru

gzhan gyis mi thub pa?i ri bo

????????????????

aparajita meru

One of the future Budas of this kalpa.

g. 102Aparajita vrata dhvaja

mi pham brtul zhugs rgyal mtshan

????????????????

aparajita vrata dhvaja

The forty-ninth Buda in a kalpa in the distant past.

g. 103Aparimita guna Dharma

yon tan dpag tu med pa mnga? ba

????????????????

aparimita guna Dharma

One of the future Budas of this kalpa.

g. 104Aparyanta bhadra

mtha? yas bzang po

????????????

aparyanta bhadra

One of the future Budas of this kalpa.

g. 105apasmara

brjed byed

????????

apasmara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings believed to cause epilepsy, fits, and loss of memory. As their name suggests -the Skt. apasmara literally means ?without

memory? and the Tib. brjed byed means ?causing forgetfulness? -they are defined by the condition they cause in affected humans, and the term can refer to any nonhuman being that causes such conditions, whether a bhuta, a pishaca, or other.

g. 106Apaya pramathana

ngan song rab tu ?joms pa

????????????

apaya pramathana

One of the future Budas of this kalpa.

g. 107Apramanabha

tshad med snang ba

??????????

apramanabha

The second highest of the three paradises that correspond to the second dhyana in the form realm.

g. 108Apramana guna Sagara prabha

yon tan rgya mtsho tshad med pa?i ?od

????????????

apramana guna Sagara prabha

A Buda in a northwestern realm.

g. 109Apramana shubha

tshad med dge

????????

apramana shubha

The second highest of the three paradises that correspond to the third dhyana in the form realm.

g. 110Apratihata guna kirti vimoksha prabha raja

yon tan grags pa thogs pa med pa?i rnam par thar pa?i ?od kyi rgyal po

??

apratihata guna kirti vimoksha prabha raja

A Buda in a realm in the upward direction.

g. 111apsaras

lha mo

????

apsaras

Popular figures in Indian culture, they are said to be goddesses of the clouds and water. They are also portrayed as the wives of the gandharvas who are the court musicians for Shakra/Indra on top of Mount Meru.

g. 112Arapacana alphabet

a ra pa tsa na

????????

arapacana

The alphabet of the Kharoshthi script, forming an important mnemonic incantation.

g. 113Arcih samudra mukha vega pradipa

?od ?phro rgya mtsho?i sgo?i sgron ma

????????????????????

arcih samudra mukha vega pradipa

A Buda in the distant past.

g. 114Arcirmahendra

?od ?phro mnga? chen

????????????

arcirmahendra

One of the future Budas of this kalpa.

g. 115Arcirmandala gatra

sku ?od ?phro ba?i dkyil ?khor

????????????????

arcirmandala gatra

A Buda in the distant past.

g. 116Arcishcandra

mchod pa?i zla ba

????????????

arcishcandra

One of the future Budas of this kalpa.

g. 117Arcishmat

?od ?phro mnga? ba

????????????

arcishmat

One of the future Budas of this kalpa.

g. 118Arcitabrahman

mchod pa?i tshangs pa

????????????

arcitabrahman

One of the future Budas of this kalpa.

g. 119Arcitanama

?od zer mu khyud

????????????

arcitanama

One of the future Budas of this kalpa.

g. 120arhat

dgra bcom pa

????????

arhat

Used both as an epithet of the Buda and to mean the final accomplishment of the Shravaka path.

g. 121Arigupta

dgra las dben pa

??????????

arigupta

One of the future Budas of this kalpa.

g. 122arya

?phags pa

??????

arya

Generally has the common meaning of a noble male, one of a higher class or caste. In Dharma terms it means a male who has gained the realization of the path and is superior for that reason.

g. 123arya

?phags ma

??????

arya

Generally has the common meaning of a noble female, one of a higher class or caste. In Dharma terms it means a female who has gained the realization of the path and is superior for that reason.

g. 124Aryadeva

Ar+Ya de wa

? ? ? ? ? ?

aryadeva

Third-century disciple of Nagarjuna. His name is usually translated into Tibetan as ?phags pa lha.

g. 125Asha

yid bzhin

? ? ? ? ? ? ?

asha

An upasika in South India.

g. 126Asadrisha guna kirti dhvaja

yon tan mi mtshungs grags pa?i rgyal mtshan

? ?

asadrisha guna kirti dhvaja

A Buda in the distant past.

g. 127asamkhyeya

grangs med pa

? ? ? ? ? ? ? ?

asamkhyeya

The name of a certain kind of kalpa that literally means ?incalculable.? The number of years in this kalpa differs in the various sutras that give it a number. Also, twenty intermediate kalpas are said to be one incalculable kalpa, and four incalculable kalpas are one great kalpa. In light of that, those four incalculable kalpas represent the kalpas of the creation, presence, destruction, and absence of a world. Budas are often described as

appearing in a second ?incalculable? kalpa.

g. 128Asanga bala dharin

chags med stobs mnga?

????????????

asanga bala dharin

A Buda in the distant past.

g. 129Asanga bala virya mati

stobs dang brtson ?grus thogs pa med pa?i blo gros

????????????????????????????

asanga bala virya mati

A Bodhisattva in a realm in the upward direction.

g. 130Asanga buddhi

chags pa myed pa?i blo

????????????

asanga buddhi

A Bodhisattva present in Shravasti.

g. 131Asanga citta

chags pa med pa?i sems

????????????

asanga citta

A Bodhisattva in a western realm.

g. 132Asanga dhvaja

chags myed rgyal mtshan

????????

asanga dhvaja

A Bodhisattva present in Shravasti.

g. 133Asanga jnana ketu dhvaja raja

ye shes nam mkha? lta bur chags pa med pa?i dpal gyi rgyal mtshan rgyal po

??

asanga jnana ketu dhvaja raja

A Buda in a realm in the downward direction.

g. 134Asanga kaya rashmi tejomati

lus kyi ?od zer thogs pa med pa?i gzi brjid rgyal po

??

asanga kaya rashmi tejomati

A Bodhisattva in a northwestern realm. See n. 443.

g. 135Asanga mati

blo gros chags pa med

????????????????

asanga mati

The hundred-and-second Buda in a kalpa in the distant past.

g. 136Asanga mati candra

chags med zla ba?i blo

????????????????

asanga mati candra

A Buda in the distant past.

g. 137Asanga netra

chags pa myed pa?i myig

????????????????

asanga netra

A Bodhisattva present in Shravasti.

g. 138Asanga shri garbha raja

dpal gyi snying po chags pa med pa?i rgyal po

????????????????????

asanga shri garbha raja

A Bodhisattva from a northern Buda realm.

g. 139Asanga shri raja

chags pa myed pa?i dpal gyi rgyal po

????????????????????

asanga shri raja

A Bodhisattva from a northern Buda realm.

g. 140Asanga svara

chags pa myed pa?i sgra

????????????????

asanga svara

A Bodhisattva present in Shravasti.

g. 141Asangottara jnanin

chags myed dam pa?i ye shes

????????????????

asangottara jnanin

A Bodhisattva present in Shravasti.

g. 142ashoka tree

shing a sho ka

????????

ashoka

Saraca asoca. The aromatic blossoms are clustered together as orange, yellow, and red bunches of petals.

g. 143ashram

dge ba sbyang ba'i gnas

????????????

ashrama

A forest hermitage or place of practice for a renunciant practitioner.

g. 144Ashokashri

mya ngan med pa'i dpal

????????????

ashokashri

Goddess of the assembly hall in Kapilavastu.

g. 145Ashokaviraja

mya ngan med cing rdul dang bral ba

????????????

ashokaviraja

?Without misery, free of dust.? The name of a kalpa in the distant past.

g. 146aspects of enlightenment

byang chub kyi yan lag

??????????

bodhyanga

The seven aspects of enlightenment are mindfulness, analysis of phenomena, diligence, joy, tranquility, and samadhi. Also translated here as ?limbs of enlightenment.?

g. 147asteria

skar ma mdog .ngang gis snang ba .skar ma snang ba

?????????.?????????.?????????

jyotirasa

A precious gem that, when cut, shows a luminous star shape. This includes

such gems as star sapphires, star rubies, and star topazes. In some Kangyurs written incorrectly as sgra snang ba and with a wide variety of other spelling renditions. Jyotirasa is translated as skar ma mdog in The White Lotus of the Good Dharma (Toh 113, Saddharma pundarika).

g. 148asura

lha ma yin

??????

asura

One of the six classes of living beings, sometimes included among the gods and sometimes among the animals. A class of nonhuman beings, sometimes misleadingly called demigods, engendered and dominated by envy, ambition, and hostility, who are metaphorically described as being incessantly embroiled in a dispute with the gods over the possession of amrita.

g. 149Atapa

ma dros pa

??????

atapa

The fourth highest of the five Shuddhavasa paradises, the highest paradises in the form realm.

g. 150Atulaprabha

?od gzhal du med pa

????????????

atulaprabha

The name of a kalpa in the distant past.

g. 151Atyanta candra mas

mchog tu dga? ba

??????????

atyanta candra mas

One of the future Budas of this kalpa.

g. 152Atyuccagamin

shin tu mtho bar gshegs pa

????????????

atyuccagamin

A Buda in the distant past.

g. 153Aupagama

bskrun pa?i stag

????????

aupagama

One of the future Budas of this kalpa.

g. 154Aushadhiraja

sman gyi rgyal po

????????

aushadhiraja

One of the future Budas of this kalpa.

g. 155Avabhasa makutin

snang ba?i cod pan

????????

avabhasa makutin

A Buda in the distant past.

g. 156Avabhasa raja

snang ba?i rgyal po

??????????

avabhasa raja

The name of the eighth Buda in a kalpa in the distant past. Also the name of the twenty-seventh Buda in a different kalpa in the distant past. BHS: Obhasaraja.

g. 157Avabhasa Sagara vyuha

snang ba rgya mtshos brgyan pa

????????????

avabhasa Sagara vyuha

A Buda in the distant past. BHS verse: Obhasa Sagara viyuha.

g. 158Avabhasa vyuha

snang bas rnam par brgyan pa

????????????

avabhasa vyuha

Display of Radiance, the name of a certain kalpa in the distant past.

g. 159Avabhasa yanta prabha raja

snang ba'i 'od kyi rgyal po

????????????

avabhasa yanta prabha raja

A Buda in the distant past. BHS verse: Obhasayanta prabha raja.

g. 160avadavat

ka la ping ka

????????

kalavinka

Also called red avadavat, strawberry finch, and kalavingka sparrow.

Dictionaries have erroneously identified it as a cuckoo. Outside India,

kalavinka birds have evolved into a mythical half-human bird. The avadavat is a common bird in the Ganges plain and renowned for its beautiful song.

g. 161Avalokitanetra

-

-

avalokitanetra

A Bodhisattva present in Shravasti. See n. 43.

g. 162Avalokiteshvara

spyan ras gzigs dbang phyug

????????????

Avalokiteshvara

First appeared as a Bodhisattva beside Amitabha in the Sukhavati vyuha sutra (The Display of the Pure Land of Sukhavati, Toh 115). The name has been variously interpreted. In its meaning as 'the lord of avalokita,' avalokita has been interpreted as 'seeing,' although, as a past passive participle, it is literally 'lord of what has been seen.' One of the principal sutras in the Mahasamghika tradition was the Avalokita sutra, which has not been translated into Tibetan, in which the word is a synonym for enlightenment, as it is 'that which has been seen' by the Budas. In the early tantras, he was one of the lords of the three families, as the embodiment of the compassion of the Budas. The Potalaka Mountain in South India became important in Southern Indian Buddhism as his residence in this world, but Potalaka does not feature in the Karanda vyuha sutra (The Basket's Display, Toh 116), which is the most important sutra dedicated to Avalokiteshvara.

g. 163Avaropanaraja

sgrub pa'i rgyal po

??????????

avaropanaraja

One of the future Budas of this kalpa.

g. 164Avici

mnar med

??????

avici

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

g. 165Avivartya Dharma dhatu nirghosha

phyir mi ldog pa?i chos kyi dbyings kyi dbyangs

????????????????????

avivartya Dharma dhatu nirghosha

A Buda in a world in the eastern direction in the past.

g. 166Avriha

mi che ba

??????

avriha

The lowest of the five Shuddhavasa paradises, the highest paradises in the form realm. It is said to be the most common rebirth for the ?non-returners? of the Shravakayana.

g. 167ayatana

skye mched

??????

ayatana

Twelve bases of sensory perception: the six sensory faculties (the eyes, nose, ear, tongue, body, and mind), which form in the womb and eventually have

contact with the external six bases of sensory perception (form, smell, sound, taste, touch, and phenomena). This can also refer to the four meditative states associated with the formless realm: (1) infinite space, (2) infinite consciousness, (3) nothingness, and (4) neither perception nor nonperception.

g. 168Ayudhishthira

g.yul du brtan pa

????????????

ayudhishthira

One of the future Budas of this kalpa.

g. 169Balaha

stobs kyis sgrol ba

????????????

balaha

In the Jatakas, Balaha is a previous life of the Buda Shakyamuni in which he saves merchants from the island of the rakshasis. In the Karanda vyuha sutra (The Basket's Display, Toh 116), it is Avalokiteshvara as a horse, saving a previous life of Shakyamuni from that island.

g. 170Bala prabhasa mati

stobs snang blo gros

????????????

bala prabhasa mati

The seventy-second Buda in a kalpa in the distant past.

g. 171banyan

n+ya gro da

??????

nyagrodha

Ficus benghalensis. Its branches can spread widely, sending down multiple trunks.

g. 172Bari Lotsawa

ba ri lo tsA ba

????????

-

Rinchen Drakpa (rin chen grags pa) 1040-1111 ?? . He went to India at the age of fourteen and became a disciple of Vajrasana. He later became the second head of the Sakya school.

g. 173bases of miraculous powers

rdzu ?phrul gyi rkang pa

????????

riddhipada

The four qualities of samadhi that eliminate negative factors: aspiration, diligence, contemplation, and analysis.

g. 174Bhadra

bzang po

??????

bhadra

Meaning ?good,? it is the name of this present kalpa, so called because over a thousand Budas will appear within it.

g. 175Bhadra

bzang mo

??????

bhadra

An eminent daughter in Dhanyakara.

g. 176Bhadramati

bzang po?i blo gros

????? ??????

bhadramati

The queen of a cakravartin in the distant past, a previous life of the night

goddess Pramudita nayana jagad virocana.

g. 177Bhadra shri (the Buda)

bzang po?i dpal

????? ??????

bhadra shri

A Buda in a world realm in the eastern direction.

g. 178Bhadra shri (the upasaka)

bzang po?i dpal

????? ??????

bhadra shri

An upasaka in Dhanyakara.

g. 179Bhadra shri (the upasika)

dge ba?i dpal

????? ??????

bhadra shri

An upasika in Dhanyakara.

g. 180Bhadra shri meru tejas

dpal gyi ri bo gzi brjid bzang po

????? ??????????????????

bhadra shri meru tejas

One of countless Budas in a past kalpa.

g. 181Bhadrottama

bzang mo'i mchog

????? ? ? ? ?

bhadrottama

The kalyanamitra of chapter 48.

g. 182bhagavat

bcom ldan 'das

????? ? ? ? ? ?

Bhagavan

'One who has bhaga,' which has many diverse meanings including 'good fortune,' 'happiness,' and 'majesty.' In the Buddhist context, it means 'one who has the good fortune of attaining enlightenment.'

g. 183Bhanuprabha

nyi ma'i 'od

????? ? ? ? ?

bhanuprabha

A merchant's daughter, a previous life of Gopa.

g. 184Bharukaccha

rgyas pa'i 'gram

????? ? ? ? ? ?

bharukaccha

A town in South India.

g. 185Bhaskara deva

nyi ma'i lha

????? ? ? ? ?

bhaskara deva

One of the future Budas of this kalpa.

g. 186Bhaskara pradipa

nyi ma?i sgron ma

? ? ? ? ? ? ? ? ?

bhaskara pradipa

A Buda in the distant past.

g. 187bhikshu

dge slong

? ? ? ? ? ? ?

Bikshu

Definition from the 84000 Glossary of Terms:

The term Bikshu, often translated as "monk," refers to the highest among the eight types of pratimoksha vows that make one part of the Buddhist assembly.

The Sanskrit term literally means "beggar" or "mendicant," referring to the fact that Buddhist monks and nuns -like other ascetics of the time - subsisted on alms (bhiksha) begged from the laity.

In the Tibetan tradition, which follows the Mulasarvastivada Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (bhikshuni; dge slong ma) follows 364 rules. A novice monk (shramanera; dge tshul) or nun (shramanerika; dge tshul ma) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g. 188bhikshuni

dge slong ma

? ? ? ? ? ? ? ?

bhikshuni

Definition from the 84000 Glossary of Terms:

The term bhikshuni, often translated as "nun," refers to the highest among the eight types of pratimoksha vows that make one part of the Buddhist assembly.

The Sanskrit term Bikshu (to which the female grammatical ending ni is added) literally means "beggar" or "mendicant," referring to the fact that Buddhist nuns and monks -like other ascetics of the time -subsisted on alms (bhiksha) begged from the laity. In the Tibetan tradition, which follows the Mulasarvastivada Vinaya, a bhikshuni follows 364 rules and a Bikshu follows 253 rules as part of their moral discipline.

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

g. 189Bhishmayashas

འཇིགས་པར་གྲགས་པའ་

འཇིགས་པར་གྲགས་པའ་

bhishmayashas

One of the future Budas of this kalpa.

g. 190Bhishmottara nirghosha

འཇིགས་མཆོག་དབྱངས་

འཇིགས་མཆོག་དབྱངས་

bhishmottara nirghosha

A Rishi, the kalyanamitra of chapter 11.

g. 191Bhrikutimukha

khro gnyer gdong

??????????

bhrikutimukha

A mahoraga lord.

g. 192bhumi

sa

??

bhumi

This is literally the 'ground' in which qualities grow like plants, and it also means a 'level.' As an untranslated term, bhumi is used specifically to refer to levels of enlightenment, especially the seven or ten levels of the enlightened Bodhisattvas. Sutras such as the Perfection of Wisdom sutras teach the seven bhumis. The teaching of ten bhumis was found in the Mahasamghika tradition and particularly in the Dasha bhumika sutra (Toh 44, ch. 31, Ten bhumi sutra), which is the thirty-first chapter in the Tibetan version of the Avatamsaka sutra.

g. 193Bhumipati

sa?i bdag po

??????????

bhumipati

One of the future Budas of this kalpa. See n. 1901.

g. 194bhuta

?byung po

??????

bhuta

Definition from the 84000 Glossary of Terms:

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

g. 195bignonia

ba ta la

? ? ? ? ?

patala

Bignonia suaveolens. The Indian species of bignonia. These small trees have trumpet-shaped flowers and are common throughout India.

g. 196blue lotus

ut pa la .ut+pa la

? ? ? ? ? ? . ? ? ? ? ?

utpala

Nymphaea caerulea. The "blue lotus" is actually a lily, so it is also known as the blue water lily.

g. 197Bodhi tree

byang chub kyi shing

? ? ? ? ? ? ? ? ? ? ?

bodhivriksha

The tree beneath which every Buda will manifest the attainment of buddhahood.

g. 198Bodhiketu
byang chub kyi dpal
? ? ? ? ? ? ? ? ? ? ?

bodhiketu
A Bodhisattva present in Shravasti.

g. 199bodhimanda
snying po byang chub
? ? ? ? ? ? ? ? ? ? ?

bodhimanda
The exact place where every Buda in this world will manifest the attainment of buddhahood. In our world, it is the spot beneath the Bodhi tree in the village presently known as Bodhgaya. Literally, "the essence of enlightenment." Also translated elsewhere as byang chub kyi snying po.

g. 200Bodhimandacuda
byang chub dam pa'i gtsug phud
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

bodhimandacuda
A Bodhisattva present in Shravasti.

g. 201Bodhi manda mukuta
byang chub dam pa'i cod pan
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

bodhi manda mukuta
A Bodhisattva present in Shravasti.

g. 202Bodhi manda vibuddha shri candra

snying po byang chub rnam par sangs rgyas pa?i dpal gyi zla ba

??

bodhi manda vibuddha shri candra

One of countless Budas in a past kalpa.

g. 203Bodhisattva pitaka

-

-

Bodhisattva pitaka

?Basket? or ?Collected Teachings for Bodhisattvas,? refers to the sutras and teachings of the Bodhisattva yana in general.

g. 204boiled rice

?bras chan

??????

odana

The Sanskrit is also used for a porridge made from other grains.

g. 205Brahma

tshangs pa

??????

brahma

The personification of the universal force of Brahman, the deity in the form realm, who was, during the Buda?s time, considered the supreme deity and creator of the universe. In the cosmogony of many universes, each with a thousand million worlds, there are many Brahmas. Also called Mahabrahma.

g. 206Brahmadatta

tshangs pas byin

??????????

brahmadatta

An eminent daughter in Dhanyakara.

g. 207Brahmadeva

tshangs pa'i lha

??????????

brahmadeva

One of the future Budas of this kalpa.

g. 208Brahmaghosha

tshangs pa'i dbyangs

????????????

brahmaghosha

A Bodhisattva present in Shravasti.

g. 209Brahmakayika

tshangs pa

??????

brahmakayika

The devas who live in Brahmakayika, which can mean ?the three paradises of Brahma,? which are the first dhyana paradises in the form realm, or more specifically, the lowest of these paradises, also known as Brahmaparshada.

g. 210Brahmakayika

tshangs ris .tshangs pa'i ris

??????. ?????????

brahmakayika

Brahma's paradise, the lowest of the three paradises that form the paradises of the first dhyana in the form realm. Also called Brahmaparshada.

g. 211Brahmaketu

tshangs pa?i dpal

??????????

brahmaketu

A Bodhisattva present in Shravasti.

g. 212Brahmaparshada

tshangs pa kun ris

??????????

brahmaparshada

The lowest of the three paradises that correspond to the first dhyana in the form realm. Also called Brahmakayika.

g. 213Brahmaprabha

tshangs pa?i ?od

??????????

brahmaprabha

?Light of Brahma.? The name of a kalpa in the distant past.

g. 214Brahmaprabha

tshangs pa?i ?od

??????????

brahmaprabha

The sixty-first Buda in a kalpa in the distant past.

g. 215Brahmapurohita

tshangs lha nye phan

??????????

brahmapurohita

The second highest of the three paradises that correspond to the first

dhyana in the form realm.

g. 216Brahmashuddha

tshangs pa dag pa

????????

brahmashuddha

A Buda in the past.

g. 217Brahmendracuda

tshangs pa'i dbang po'i gtsug phud

????????????????

brahmendracuda

A Bodhisattva present in Shravasti.

g. 218Brahmendararaja

tshangs pa'i dbang po'i rgyal po

????????????????

brahmendararaja

A Bodhisattva present in Shravasti.

g. 219brahmin

bram ze

?????

brahmana

A member of the priestly class or caste from the four social divisions of India.

g. 220Brahmottama

tshangs pa'i dam pa

????????????

brahmottama

A Bikshu who was a pupil of Shariputra.

g. 221Brihatphala

?bras bu che ba

? ? ? ? ? ? ? ? ?

brihatphala

In the Sarvastivada tradition, the highest of the three paradises that correspond to the fourth dhyana in the form realm.

g. 222broth

khur ba dang skyo ma

? ? ? ? ? ? ? ? ? ? ?

supa

The Sanskrit term can refer any kind of soup or broth, but especially those made with peas, lentils, etc., with salt and flavoring. The Tibetan appears to have used two words to cover the range of meaning: the obscure khur ba, which, according to the Mahavyutpatti, is the equivalent of the Sanskrit manda, though that refers to the scum from boiled rice, and skyo ma, which is a soup or broth made with flour and water.

g. 223Brother

tshe dang ldan pa

? ? ? ? ? ? ? ? ? ?

ayushman

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

g. 224buddha realm

sangs rgyas kyi zhing

? ? ? ? ? ? ? ? ? ? ? ?

buddhakshetra

A pure realm manifested by a Buda or advanced Bodhisattva through the power of their great merit and aspirations.

g. 225Buddhabhadra

byang chub bzang po

????????????

buddhabhadra

359?429 ?? . He was from North India and came to China in 408 and translated extensively. The Tibetan would more literally be sangs rgyas bzang po.

g. 226Buddha gagana prabhasa cuda

sangs rgyas nam mkha? snang ba?i gtsug phud

????????????????????????????

Buda gagana prabhasa cuda

A Buda in the distant past.

g. 227Buddhamati

sangs rgyas yod pa

????????????

buddhamati

A realm in the distant past.

g. 228Buddha prabha mandala shri pradipa

sangs rgyas kyi ?od kyi dkyil ?khor dpal gyi sgron ma

????????????????????????????

Buda prabha mandala shri pradipa

A world realm in the eastern direction.

g. 229Buton Rinpoche

bu ston rin po che

??????????

-

Buton Rinchen Drup (bu ston rin chen grub, 1290?364). A master of the Sakya school, he was an influential scholar, historian, and compiler and cataloger of the canon.

g. 230caitya

mchod rten

??????

caitya

Sometimes synonymous with stupa, however, caitya can also in certain contexts refer to a temple that may or may not contain a stupa, or to any place or thing that is worthy of veneration. The Tibetan translates both stupa and caitya with the same word -mchod rten (?basis? or ?recipient? of offerings). Pali: cetiya.

g. 231Cakravala

khor yug .?khor yug

?????.?????

cakravala

?Circular Mass.? There are at least four interpretations of what this name refers to. In the Kshiti garbha sutra it is a mountain that contains the hells. It is also equivalent to the Vadaba submarine mountain of fire, which is also said to be the entrance to the hells. The term cakravala is also used to mean ?the entire disk of a world,? including Meru and the paradises above it. More commonly, as in this sutra, it is the name of the outer ring of mountains at the edge of the flat disk of a world, with Sumeru in the center. Yet it is has the nature of heat, like the Mountain Vadaba, in that the heat of the ring of

mountains evaporates the ocean so that it does not overflow. Also called

Cakravada.

g. 232cakravartin

?khor los sgyur ba

? ? ? ? ? ? ? ? ? ? ?

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma.

Such a monarch is called a cakravartin because he bears a wheel (cakra) that rolls (vartate) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's Abhidharmakosha, just as with the Budas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being

(mahapurushalakshana), but a cakravartin's marks are outshined by those of a Buda. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in The Play in Full (Toh 95), 3.3-3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (suvarnacakravartin) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (rupyacakravartin) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel

(tamracakravartin) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (ayashcakravartin) rules over one continent and his opponents submit themselves after brandishing weapons.

g. 233Cakravicitra

?khor lo sna tshogs

? ? ? ? ? ? ? ? ? ? ?

cakravicitra

A world realm in the distant past.

g. 234Campaka vimala prabha

tsam pa ka dri ma med pa?i ?od

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

campaka vimala prabha

One of the future Budas of this kalpa.

g. 235candala

gdol ba

? ? ? ? ? ?

candala

The lowest of the untouchables in the Indian caste system.

g. 236Candana megha

tsan dan gyi sprin

? ? ? ? ? ? ? ? ? ? ?

candana megha

One of the future Budas of this kalpa.

g. 237Candana shri candra

tsan dan dpal gyi zla ba

????????????

candana shri candra

One of countless Budas in a past kalpa.

g. 238Candana vati

tsan dan yod pa

????????

candana vati

Realm of the Buda Vajrabha.

g. 239Candra buddhi

blo gros zla ba

????????

candra buddhi

Name of a Buda.

g. 240Candra dhvaja

zla ba?i rgyal mtshan

????????

candra dhvaja

A realm in the distant past.

g. 241Candra dhvaja shri ketu

zla ba?i rgyal mtshan dpal gyi dpal

????????

candra dhvaja shri ketu

A Buda in the distant past.

g. 242Candra prabhasa

zla ba?i ?od

??????

candra prabhasa

An upasika in Dhanyakara.

g. 243Candra skandha

zla ba?i phung po

????????

candra skandha

One of the future Budas of this kalpa.

g. 244Candra shri

zla ba?i dpal

????????

candra shri

A Bodhisattva present in Shravasti.

g. 245candrodgata

zla ba shar ba

????????

candrodgata

A magical tree, the name of which means ?rising moon.?

g. 246Candrodgata

zla ba ?phags pa

????????

candrodgata

One of the future Budas of this kalpa.

g. 247Candrolka dharin

zla ba sgron ma ?dzin pa

????????

candrolka dharin

One of the future Budas of this kalpa.

g. 248Candrottara jnanin

zla ba dam pa'i ye shes

????????????

candrottara jnanin

A Bodhisattva present in Shravasti.

g. 249Caryagata

spyod pas grub pa

??????????

caryagata

One of the future Budas of this kalpa.

g. 250cat's eye

skar ma'i rgyal mtshan

??????????

jyotirdhvaja

One of the three main varieties of chrysoberyl, the third-hardest gemstone.

The cat's-eye gem (cymophane) is light green or yellow and contains the distinctive appearance of a band of light, resembling a cat's eye. It has been mined since ancient times in India and particularly in Sri Lanka. Jyoti can mean both 'light' and 'star,' and in describing this jewel the Sanskrit more likely means 'banner of light.' However, the Tibetan translates the term as 'banner of stars.'

g. 251Caturmaharajika

rgyal po chen po bzhi'i ris

??????????

caturmaha rajika

A deity in the paradises of the Four Maharajas.

g. 252chaste tree

sin+du ba ra .sin du ba ra

??????.????????

sindhuvara

Vitex negundo. A member of the verbena family. Also known in English as the Chinese chaste tree, the five-leaved chaste tree, and horseshoe vitex.

g. 253Chim Tsonдру Senge

mchims brtson seng

????????????

-

Late-eleventh to early-twelfth century. The text gives the shortened version of his name, which in full is mchims brtson ?grus seng ge. A disciple of Bari Lotsawa.

g. 254Chokden

mchog ldan

??????

-

Chokden Lekpe Lodro (mchog ldan legs pa?i blo gros), a Sakya master of the thirteenth century.

g. 255Chokyi Jungne

chos kyi ?byung gnas

????????????

-

The eighth Tai Situpa in the Karma Kagyu tradition (1700?1777), he oversaw the creation of the Dege Kangyur.

g. 256Cintaraja

bsam pa'i rgyal po

??????????

cintaraja

A Bodhisattva in a southern realm.

g. 257Citra manjari prabhasa

yal ga sna tshogs kyi 'od

????????????

citra manjari prabhasa

A bodhimanda in another world in the distant past.

g. 258Citrarthendra

sna tshogs don dbang

????????????

citrarthendra

The twenty-third Buda in a kalpa in the distant past. BHS verse: Citratha-
indra.

g. 259coral tree

man dA ra ba .sus kyang mi tshugs pa

?????????. ??????????

mandarava .pariyatraka

Erythrina indica or Erythrina variegata. Also known in English as flame tree, or
tiger's claw. In the summer the plant is covered in large crimson flowers
believed to also grow in Indra's paradise. The coral tree is the most
widespread species of Erythrina or mandarava, and is taller than the others.

g. 260cotton tree

shal ma li

??????

shalmali

Bombax ceiba. Also known as the red cotton tree. It has red flowers and ripened capsules that contain cotton-like fibers. In particular, the trunk is covered in spikes to deter climbing animals, and therefore it is an iron version of this tree that is found in the hells.

g. 261courtesan

bcom pa ma

??????

bhagavati

This term is used for a female devotee of Vishnu (bhagavat), but here is used as an honorific term for a courtesan. Bhaga can also mean 'vulva' and is therefore also used in that way in compounds. This English is also used as a translation for ganika in chapter 43 (see n. 1785).

g. 262danava

gsod 'phrog

??????

danava

A class of beings, literally, in Sanskrit, 'the sons of Danu.' They are enemies of the devas and often associated with the asuras. Under the leadership of Bali, they took over the world, creating a golden age, until they were tricked by Vishnu in the form of a brahmin dwarf. A version of that legend is described in a prominent passage in the Karanda vyuha sutra (The Basket's Display, Toh 116), the principal Avalokiteshvara sutra.

g. 263Dandapani

lag na khar ba

??????????

dandapani

One of the fathers-in-law of Shakyamuni: the father of Gopa, one of Shakyamuni's wives.

g. 264Dasha dikprabha parisphuta

phyogs bcu snang bas rgyas par ?gengs pa?i gzi brjid

????????????????????????????????????

dasha dikprabha parisphuta

A Bodhisattva present in Shravasti.

g. 265defilement

zag pa

?????

ashrava

A term of Jain origin, meaning "inflow." It refers to having uncontrolled thoughts as a result of being influenced by sensory objects and thus being sullied or defiled. It is also defined as "outflows," hence the Tibetan zag pa, "leak," as the mind flows out toward the sensory objects.

g. 266demon

gdon

????

graha

g. 267dependent origination

rten cing ?brel par ?byung ba

????????????????????

pratitya samutpada

The teaching that everything arises in dependence on something else, which

is also applied to the entire process of life and death. This became standardized into twelve sequences of dependent origination, beginning with ignorance, followed by formation, and concluding in death. In the Pali suttas, this was more often taught as a greater number of successive sequences, commencing with ignorance and formation being simultaneous and codependent, like two sticks leaning against each other.

g. 268 desire realm

?dod pa?i khams

? ? ? ? ? ? ? ? ? ?

kamadhatu

One of the three realms of samsara, characterized by a prevalence of desire.

g. 269 destructible aggregation

?jig tshogs

? ? ? ? ? ? ? ?

satkaya

The Tibetan is literally ?the destructible aggregation,? and the Sanskrit is ?the existing body.? It implies the view that identifies the existence of a self in relation to the skandhas. The term is also translated here as ?destructible accumulation.?

g. 270 deva

lha

? ?

deva

Definition from the 84000 Glossary of Terms:

In the most general sense the devas -the term is cognate with the English divine -are a class of celestial beings who frequently appear in Buddhist

texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buda Shakyamuni and other Budas and Bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six "destinies" (gati) of samsara among which beings take rebirth. The devas reside in the devalokas, "heavens" that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (kamadhatu), form realm (rupadhatu), and formless realm (arupyadhatu). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g. 271Devadatta

lha sbyin

?????

devadatta

A cousin of the Buda Shakyamuni who broke with him and established his own community. He is portrayed as engendering evil schemes against the Buda and even succeeding in wounding him. He is usually identified with wicked beings in accounts of previous lifetimes.

g. 272Devamakuta

lha yi cod pan

????????

devamakuta

A Buda in the distant past.

g. 273Deva mukuta

lha?i cod pan

? ? ? ? ? ? ? ?

deva mukuta

A Bodhisattva present in Shravasti.

g. 274Devaprabha

lha?i ?od

? ? ? ? ? ?

devaprabha

A Bodhisattva present in Shravasti.

g. 275Devashri

lha?i dpal

? ? ? ? ? ? ?

devashri

?Divine Splendor.? The name of a past kalpa. BHS: Devashiri.

g. 276Devashri

lha?i dpal

? ? ? ? ? ? ?

devashri

A Bikshu who was a pupil of Shariputra.

g. 277Deva shri garbha

lha yi dpal gyi mchog .lha yi snying po?i dpal

? ? ? ? ? ? ? ? ? ? ? ? . ? ? ? ? ? ? ? ? ? ? ? ? ?

deva shri garbha

The names of two Budas in the distant past. One may have been

Devashrivara, where the last part of the compound was translated into mchog.

BHS: Devashirigarbha.

g. 278Devashuddha

dag pa?i lha

? ? ? ? ? ? ? ?

devashuddha

One of the future Budas of this kalpa.

g. 279Devendra

lha?i dbang po

? ? ? ? ? ? ? ? ?

devendra

Another name for Shakra, or Indra, literally ?Lord of Devas.?

g. 280Devendracuda

lha dbang gtsug phud

? ? ? ? ? ? ? ? ? ? ?

devendracuda

A Buda in the distant past in chapter 36, and another Buda in the

distant past in chapter 41.

g. 281Devendragarbha

lha dbang snying po

? ? ? ? ? ? ? ? ? ?

devendragarbha

A Buda in the distant past.

g. 282Devendraraja

lha?i dbang po?i rgyal po

? ? ? ? ? ? ? ? ? ? ? ?

devendraraja

A Bodhisattva present in Shravasti.

g. 283devi

lha?i bu mo

? ? ? ? ? ?

devakanya

Literally ?daughter of a deva.? A female deva.

g. 284Dhanapati

nor gyi bdag po

? ? ? ? ? ? ? ? ? ?

dhanapati

A king in another world in the distant past.

g. 285Dhanyakara

skyid pa?i ?byung gnas

? ? ? ? ? ? ? ? ? ? ? ?

dhanyakara

In this ninth-century Tibetan translation, Dhanyakara is translated as

?Source of Happiness.? More common is the translation ?bras spung, meaning

?Rice Heap.? The famous Gelugpa monastery Drepung takes its name from

this city, which was the capital of the kingdom of the Satavahana dynasty

that ruled South India from the first to third century ??. Known primarily as

Dhanyakataka, the present remains are in the village of Dharanikota, a few

miles from the site of the great Amaravati stupa, in Andhra Pradesh on the

southeastern coast of India. Before 1953 this was in the state of Madras.

g. 286dharana

srang

? ? ? ?

dharaṇa

Though its precise units varied, one dharana was generally equivalent to ten palas or forty karsha, and roughly equivalent to 350 grams, or near to a pound.

The Tibetan translates both pala and dharana as srang in this sutra. Pala is said to be srang in the Mahavyutpatti, but that dictionary has no equivalent for dharana.

g. 287 dharani

gzungs

?????

dharani

Sentences or phrases that were said to hold the essence of a teaching or meaning. According to context, the term can also mean an exceptional power of mental retention. Also used as a healing spell. This term is also rendered in this translation as ?retention.?

g. 288 Dharanigarbha

sa?i snying po

???????

dharanigarbha

A Bodhisattva present in Shravasti.

g. 289 Dharani nirghosha svara

sa?i dbyangs kyi sgra

?????????

dharani nirghosha svara

A Bodhisattva present in Shravasti.

g. 290 Dharani nirnada ghosha

sa sgra?i dbyangs

????????

dharani nirnada ghosha

A Bodhisattva present in Shravasti.

g. 291Dharani shri parvata tejas

sa?i dpal ri bo?i gzi brjid

????????????????

dharani shri parvata tejas

A Buda in the distant past.

g. 292Dharani tejas

gzungs kyi ?od

????????

dharani tejas

A Buda in the distant past.

g. 293Dharani teja shri

sa yi gzi brjid dpal

????????????????

dharani teja shri

The fifty-fifth Buda in a kalpa in the distant past. BHS verse: Dharani teja shiri.

g. 294Dharma

chos

???

Dharma

A village in South India.

g. 295Dharma body

chos kyi sku .chos kyi lus

???????? . ?????????

Dharma kaya .Dharma sharira

Distinct from the rupakaya or "form body" of a Buda. In origin it was a term for the presence of the Dharma, which would continue after the Buda's passing. It also came to refer to someone who was an embodiment of the Dharma, and also the eternal, imperceptible realization of a Buda, and therefore became synonymous with the true nature. In the context of the teaching of the three kayas of a Buda, only the term dharmakaya (chos kyi sku), rather than dharmasharira, (chos kyi lus) was used.

g. 296Dharma bala prabha

chos stobs 'od

????????

Dharma bala prabha

A Buda in the distant past.

g. 297Dharma bala shri kuta

chos kyi stobs kyi dpal brtsegs pa

????????????????

Dharma bala shri kuta

One of countless Budas in a past kalpa.

g. 298Dharma bala shula dhvaja

chos kyi stobs kyi dpa' ba'i rgyal mtshan

????????????????

Dharma bala shula dhvaja

One of countless Budas in a past kalpa.

g. 299dharmabhanaka

chos smra ba

??????

dharmabhanaka

Speaker or reciter of scriptures. In early Buddhism a section of the sangha would consist of bhanakas, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in the preservation of the teachings. Various groups of dharmabhanakas specialized in memorizing and reciting a certain set of sutras or vinaya.

g. 300Dharma bhaskara shri megha

chos kyi nyi ma dpal gyi sprin

????????????????

Dharma bhaskara shri megha

One of countless Budas in a past kalpa.

g. 301Dharma cakra candrodgata shri

chos kyi ?khor lo zla bas ?phags pa?i dpal

????????????????????

Dharma cakra candrodgata shri

One of countless Budas in a past kalpa.

g. 302Dharma cakra jvalana tejas

chos kyi ?khor lo rab tu ?bar ba?i gzi brjid rgyal po

????????????????????

Dharma cakra jvalana tejas

One of countless Budas in a past kalpa.

g. 303Dharma cakra nirghosha gagana megha pradipa raja

chos kyi ?khor lo?i sgra nam mkha?i sprin gyi sgron ma rgyal po

????????????????????

Dharma cakra nirghosha gagana megha pradipa raja

A Buda in the distant past. In verse he is called Saddharma ghoshambara -

dipa raja.

g. 304Dharma cakra nirmana prabha

chos kyi ?khor los sprul pa?i ?od

????????????????

Dharma cakra nirmana prabha

A bhikshuni in another world in the distant past. A previous life of the night goddess Sarva nagara raksha sambhava tejah shri.

g. 305Dharma cakra nirmana samanta pratibhasa nirghosha

chos kyi ?khor lo sprul pa kun tu snang ba?i dbyangs

????????????????

Dharma cakra nirmana samanta pratibhasa nirghosha

A Buda in the distant past.

g. 306Dharma cakra prabha nirghosha

chos kyi ?khor lo?i ?od kyi dbyangs

????????????

Dharma cakra prabha nirghosha

One of countless Budas in a past kalpa.

g. 307Dharma cakra prabha nirghosha raja

chos kyi ?khor lo?i ?od rab tu bsgrags pa?i rgyal po

????????????

Dharma cakra prabha nirghosha raja

A Buda in the distant past.

g. 308Dharma candra prabhu raja

?od rgyal chos kyi zla

????????

Dharma candra prabhu raja

A Buda in the distant past.

g. 309Dharma candra samanta jnanavabhasa raja

chos kyi ?khor lo?i ye shes kun tu snang ba?i rgyal po

????????????????????????????????

Dharma candra samanta jnanavabhasa raja

A Buda in a southwestern realm.

g. 310Dharma dhana shikharabha skandha

chos kyi dbyig ri bo snang ba?i phung po

????????????????????????????

Dharma dhana shikharabha skandha

One of countless Budas in a past kalpa.

g. 311Dharmadhara

chos ?dzin

??????

dharmadhara

The ninety-first Buda in a kalpa in the distant past.

g. 312Dharma dhatu diksamavasarana garbha

chos kyi phyogs su yang dag par gzhol ba?i snying po

????????????????????????????????

Dharma dhatu diksamavasarana garbha

A kutagara that miraculously appears in a lotus, within which is the
Buda?s mother.

g. 313Dharma dhatu gagana pratibhasa megha

chos kyi dbyings nam mkha?i gzugs brnyan gyi sprin

????????????????????????????

Dharma dhatu gagana pratibhasa megha

An ocean of world realms in the eastern direction.

g. 314Dharma dhatu gagana purna ratna shikhara shri pradipa

chos kyi dbyings nam mkha? mdzod spus yongs su rgyas pa?i rtse mo dpal gyi sgron

ma

??

Dharma dhatu gagana purna ratna shikhara shri pradipa

A Buda in the distant past.

g. 315Dharma dhatu gagana shri Vairocana

chos kyi dbyings nam mkha?i dpal rnam par snang ba

??

Dharma dhatu gagana shri Vairocana

A Buda in a northern Buda realm.

g. 316Dharma dhatu jnana pradipa

chos kyi dbyings kyi ye shes sgron ma

????????????????????????????

Dharma dhatu jnana pradipa

A Buda in a western realm.

g. 317Dharma dhatu kusuma

chos dbyings me tog

????????????

Dharma dhatu kusuma

The twentieth Buda in a kalpa in the distant past.

g. 318Dharma dhatu nagarabha jnana pradipa raja

chos kyi dbyings kyi grong khyer ye shes kyi ?od kyis rab tu snang ba?i rgyal po

??

Dharma dhatu nagarabha jnana pradipa raja

The last of a series of countless Budas in a past kalpa. The form of his name in prose. In verse he is called Dharma megha nagarabha pradipa raja.

g. 319Dharma dhatu naya jnana gati
chos dbyings tshul gyi ye shes stabs
????????????????

Dharma dhatu naya jnana gati
The eighty-ninth Buda in a kalpa in the distant past.

g. 320Dharma dhatu nayavabhasa buddhi
chos kyi dbyings su snang ba?i blo
????????????????

Dharma dhatu nayavabhasa buddhi
A Bodhisattva present in Shravasti.

g. 321Dharma dhatu padma
chos dbyings pad+mo
??????????

Dharma dhatu padma
The thirtieth Buda in a kalpa in the distant past. BHS verse: Dharma dhatu - padumo.

g. 322Dharma dhatu prabhava sarva ratna mani shakha pralamba
chos kyi dbyings las byung ba?i rin po che thams cad kyi yal ga dang lhun du ldan pa
??

Dharma dhatu prabhava sarva ratna mani shakha pralamba
A bodhi tree in the distant past, the name of which means ?Having Trunk and Branches of All Jewels That Appear in the Realm of Phenomena.?

g. 323Dharma dhatu pranidhi sunirmita candra raja
chos kyi dbyings su smon lam rab tu ?phrul ba?i zla ba?i rgyal po

??

Dharma dhatu pranidhi sunirmita candra raja

A Bodhisattva from a northeastern realm. Also known as Dharma dhatu -
sunirmita pranidhi candra.

g. 324Dharma dhatu pranidhi tala nirbheda

chos kyi dbyings kyi smon lam gyi gzhi rab tu rtogs pa

????????????????????????????????????

Dharma dhatu pranidhi tala nirbheda .Dharma dhatu tala bheda jnanabhijna raja

A Bodhisattva from a realm in the downward direction.

g. 325Dharma dhatu pratibhasa

chos nyid gzugs brnyan

????????????????

Dharma dhatu pratibhasa

A Buda in the distant past.

g. 326Dharma dhatu pratibhasa mani mukuta

chos kyi dbyings snang ba'i blo gros cod pan

????????????????????????????????

Dharma dhatu pratibhasa mani mukuta

A Bodhisattva present in Shravasti.

g. 327Dharma dhatu pratibhasa shri

chos kyi dbyings ni gzugs brnyan dpal

????????????????????????????

Dharma dhatu pratibhasa shri

The sixty-third Buda in a kalpa in the distant past. BHS verse: Dharma -
dhatu pratibhasa shiri.

g. 328Dharma dhatu simha prabha

chos kyi dbyings kyi seng ge?i ?od

????????????????

Dharma dhatu simha prabha

One of countless Budas in a past kalpa.

g. 329Dharma dhatu sunirmita pranidhi candra

chos kyi dbyings su shin tu ?phrul ba?i smon lam zla ba

????????????????????????????

Dharma dhatu sunirmita pranidhi candra

A Bodhisattva from a northeastern realm. Also known as Dharma dhatu -
pranidhi sunirmita candra raja.

g. 330Dharma dhatu svava ghosha

chos dbyings gsung dbyangs

????????????????

Dharma dhatu svava ghosha

A Buda in the distant past.

g. 331Dharma dhatu svava ketu

chos dbyings dbyangs kyi dpal

????????????????

Dharma dhatu svava ketu

A Buda in the distant past.

g. 332Dharma dhatu vidyotita rashmi

?od zer chos kyi dbyings su snang ba

????????????????

Dharma dhatu vidyotita rashmi

A Buda in a realm in the downward direction.

g. 333Dharma dhatu vishaya mati candra

chos kyi dbyings kyi yul gyi blo gros zla ba

????????????????????

Dharma dhatu vishaya mati candra

A Buda in the distant past.

g. 334Dharma dhatvarcirvairocana sambhava mati

chos kyi dbyings ?od ?phro zhing rnam par snang bar byung ba?i blo gros

??

Dharma dhatvarcirvairocana sambhava mati

A Bodhisattva in a realm in the downward direction.

g. 335Dharmadhvaja

chos kyi rgyal mtshan

????????????

dharmadhvaja

The name of four different Budas in the distant past. They are mentioned, separately, at 36. 93, 36. 119, 37. 135, and 43. 302.

g. 336Dharmaditya jnana mandala pradipa

chos kyi nyi ma?i dkyil ?khor ye shes kyi sgron ma

????????????????????????????????

dharmaditya jnana mandala pradipa

One of countless Budas in a past kalpa.

g. 337Dharma druma parvata tejas

chos kyi sdong po ri bo gzi brjid

????????????????

Dharma druma parvata tejas

A Buda in a world in the eastern direction in a past kalpa.

g. 338Dharma gaganabhyudgata shri raja

??

A Buda in the distant past.

chos kyi nam mkha? la seng ge?i ?od shin tu mdzes pa

??

One of countless Budas in a past kalpa.

chos kyi dra ba rnam par sangs rgyas pa?i dpal gyi zla ba

??

One of countless Budas in a past kalpa.

chos kyi ye shes yang dag par ?byung

? ?

One of countless Budas in a past kalpa.

chos ?bar ba?i ?od ?phro rgya mtsho?i dbyangs

? ?

One of countless Budas in a past kalpa.

chos kyi dpal

????????

dharmaketu

A Bodhisattva present in Shravasti.

g. 344Dharma kusuma ketu dhvaja megha

chos kyi me tog dpal gyi rgyal mtshan gyi sprin

????????????????????

Dharma kusuma ketu dhvaja megha

One of countless Budas in a past kalpa.

g. 345Dharma mandala patala megha

chos kyi dkyil ?khor na bun sprin

????????????????

Dharma mandala patala megha

One of countless Budas in a past kalpa.

g. 346Dharma mandala prabhasa

chos kyi dkyil ?khor snang ba

????????????

Dharma mandala prabhasa

A Buda in the distant past.

g. 347Dharma mandala shri shikharabha prabha

chos kyi dkyil ?khor dpal gyi ri bo snang ba?i ?od

????????????????

Dharma mandala shri shikharabha prabha

One of countless Budas in a past kalpa.

g. 348Dharma mandalavabhasa prabha cuda

chos kyi dkyil ?khor gyi ?od rab tu snang ba

????????????

Dharma mandalavabhasa prabha cuda

One of countless Budas in a past kalpa. See n. 1539.

g. 349Dharma mandala vibuddha shri candra

chos kyi dkyil ?khor rnam par sangs rgyas pa?i dpal gyi zla ba

??

Dharma mandala vibuddha shri candra

One of countless Budas in a past kalpa.

g. 350Dharmamati

chos dpal blo

??????????

dharmamati

The eighty-fifth Buda in a kalpa in the distant past. The syllable dpal appears to actually belong to the previous name in the list of Budas, Smriti - ketu raja shri.

g. 351Dharma mati candra

chos kyi blo gros zla ba

????????????????

Dharma mati candra

One of countless Budas in a past kalpa.

g. 352Dharma megha dhvaja pradipa

chos kyi sprin gyi rgyal mtshan sgron ma

????????????????????????????

Dharma megha dhvaja pradipa

One of countless Budas in a past kalpa.

g. 353Dharma megha nagarabha pradipa raja

chos sprin grong khyer ?od snang rgyal po

????????????????

Dharma megha nagarabha pradipa raja

The last in a series of countless Budas in a past kalpa. The form of his name in verse. In prose he is called Dharma dhatu nagarabha jnana pradipa - raja.

g. 354Dharma megha nirghosha raja

chos kyi sprin sgra?i rgyal po

????????????

Dharma megha nirghosha raja

A Buda in a past world in the eastern direction.

g. 355Dharma megha vighushta kirti raja

chos kyi sprin snyan pa rnam par grags pa

????????????

Dharma megha vighushta kirti raja

One of countless Budas in a past kalpa.

g. 356Dharma meghodgata prabha

chos kyi sprin shin tu sdug pa?i ?od

????????????

Dharma meghodgata prabha

The bodhimanda of the Buda Surya gatra pravara in another world in the distant past, as given in the prose passages, where it is also called Dharmodgata prabhasa. In verse it is called Sudharma megha prabha.

g. 357Dharma nagara prabha shri

chos kyi grong khyer rab tu snang ba?i dpal

????????????

Dharma nagara prabha shri

One of countless Budas in a past kalpa.

g. 358Dharma narayana ketu

chos mthu bo che?i dpal

????????????

Dharma narayana ketu

A Buda in the distant past.

g. 359Dharma naya gambhira shri candra

chos kyi tshul zab mo dpal gyi zla ba

????????????????

Dharma naya gambhira shri candra

One of countless Budas in a past kalpa.

g. 360Dharma padma phulla gatra

sku chos kyi pad+mo?i me tog shin tu rgyas pa

????????????????

Dharma padma phulla gatra

One of countless Budas in a past kalpa.

g. 361Dharma padma praphullita shri megha

chos kyi pad+mo rab tu rgyas pa?i dpal gyi sprin

?????? ??????????

Dharma padma praphullita shri megha

One of countless Budas in a past kalpa.

g. 362Dharma padma shri kushala

chos kyi pad mo dpal gyi dkyil ?khor

????????????????

Dharma padma shri kushala

A body goddess.

g. 363Dharma padma Vairocana vibuddha ketu

chos kyi pad+mo rnam par snang bas rnam par sangs rgyas pa?i dpal

??

Dharma padma Vairocana vibuddha ketu

One of countless Budas in a past kalpa.

g. 364Dharmaprabha (the Bodhisattva)

chos kyi ?od

????????

dharmaprabha

A Bodhisattva present in Shravasti.

g. 365Dharmaprabha (the Buda)

chos kyi ?od

????????

dharmaprabha

The name of the thirty-third Buda in a kalpa in the distant past.

g. 366Dharma pradipa megha shri

pad ma?i sgron ma sprin gyi dpal

????????????????????

Dharma pradipa megha shri

A realm in the distant past. BHS: Dharma pradipa megha shiri.

g. 367Dharma pradipa shri

chos kyi sgron ma

????????

Dharma pradipa shri

A Buda in the distant past. BHS verse: Dharma pradipa shiri.

g. 368Dharma pradipa vikrama jnana simha

chos kyi sgron ma ye shes kyi rnam par gnon pa

????????????????????

Dharma pradipa vikrama jnana simha

A Buda in a world in the eastern direction in the past.

g. 369Dharma raja bhavana pratibhasa

chos kyi rgyal po?i pho brang rab tu snang ba

????????????????

Dharma raja bhavana pratibhasa

A bodhimanda in another world in the distant past.

g. 370Dharma ratna kusuma shri megha

chos rin po che?i me tog dpal gyi sprin

????????????

Dharma ratna kusuma shri megha

One of countless Budas in a past kalpa.

g. 371Dharmarcih parvata ketu raja

chos kyi ?od ?phro ri bo dpal gyi rgyal po

????????

dharmarcih parvata ketu raja

One of countless Budas in a past kalpa.

g. 372Dharmarci megha nagara

chos ?od sprin gyi grong khyer dpal

????????

dharmarci megha nagara

A world realm in the distant past in the form given in verse. In prose it is called Dharmarci nagara Megha.

g. 373Dharmarci meru shikha rabha

chos ?od ri bo spo mthon

????????????

dharmarci meru shikha rabha

A Buda in the distant past.

g. 374Dharmarci nagara Megha

chos kyi ?od ?phro ba?i grong khyer dpal gyi sprin

????????????????????

dharmarci nagara Megha

A world realm in the distant past. In verse it is called Dharmarci megha - nagara.

g. 375Dharmarci parvata shri

chos kyi ?od ?phro ri bo dpal

????????????????

dharmarci parvata shri

The seventeenth Buda in a kalpa in the distant past. BHS verse: Dharmarci - parvata shiri.

g. 376Dharmarcishmattejoraja

chos kyi ?od ?phro ba dang ldan pa?i rgyal po

????????????????

dharmarcishmattejoraja

A Bodhisattva in a southeastern realm.

g. 377Dharma Sagara nigarjita ghosha

chos rgya mtsho?i ?brug sgra sgrog pa?i dbyangs

????????????????

Dharma Sagara nigarjita ghosha

A Buda in the distant past.

g. 378Dharma Sagara nirdesha ghosha

chos rgya mtsho shin tu bstan pa?i dbyangs

????????????????????

Dharma Sagara nirdesha ghosha

One of countless Budas in a past kalpa.

g. 379Dharma Sagara nirghosha mati

chos kyi rgya mtsho dbyangs kyi blo gros

????????????????????

Dharma Sagara nirghosha mati

The fifty-seventh Buda in a kalpa in the distant past.

g. 380Dharma Sagara nirnada nirghosha

chos rgya mtsho?i nga ro rab tu sgrog pa?i ?od

????????????????????

Dharma Sagara nirnada nirghosha

One of countless Budas in a past kalpa.

g. 381Dharma Sagara padma

chos rgya mtsho?i pad mo

????????????

Dharma Sagara padma

A Buda in the distant past.

g. 382Dharma samudra

chos kyi rgya mtsho

??????????

Dharma samudra

A Buda in the distant past.

g. 383Dharma samudra garbha

chos rgya mtsho?i snying po

????????????

Dharma samudra garbha

A Bodhisattva present in Shravasti.

g. 384Dharma samudra garjana

chos rab rgya mtsho sgrog pa

????????????

Dharma samudra garjana

A Buda in the distant past.

g. 385Dharma samudra mati jnana shri

chos kyi rgya mtsho blo gros ye shes dpal

????????????

Dharma samudra mati jnana shri

The ninetieth Buda in a kalpa in the distant past. BHS verse: Dharma -
samudra mati jnana shiri.

g. 386Dharma samudra prabha garjita raja

chos kyi rgya mtsho ?od dbyangs rgyal po

????????????

Dharma samudra prabha garjita raja

The first of countless Budas in a past kalpa. The form of his name as given
in verse. In prose he is called Sarva Dharma Sagara nirghosha prabha raja.

g. 387Dharma samudra sambhava ruta

chos kyi rgya mtsho yongs byung sgra dbyangs

????????????

Dharma samudra sambhava ruta

A Buda in the distant past.

g. 388Dharma samudra vega shri raja

chos kyi rgya mtsho shugs drag dpal gyi rgyal

????????????????????

Dharma samudra vega shri raja

A Buda in the distant past.

g. 389Dharma shikhara dhvaja megha

chos kyi ri bo rgyal mtshan sprin

????????????????

Dharma shikhara dhvaja megha

One of countless Budas in a past kalpa.

g. 390Dharmashri

chos kyi dpal

????????

dharmashri

A Bodhisattva present with the Buda at Shravasti, and also the name of a

Buda in the distant past. BHS verse: Dharmashiri.

g. 391Dharma surya megha pradipa

chos kyi nyi ma?i sprin rab tu snang ba

????????????????

Dharma surya megha pradipa

One of countless Budas in a past kalpa.

g. 392Dharma surya tejas

chos kyi nyi ma?i gzi brjid

????????????

Dharma surya tejas

A Bodhisattva present in Shravasti.

g. 393Dharmavabhasa svava

chos snang ba'i sgra

??????????

dharmavabhasa svava

A Bodhisattva present in Shravasti.

g. 394Dharma vikurvita vega dhvaja shri

chos rnam par 'phrul pa'i shugs kyi rgyal mtshan dpal

????????????????????????????????

Dharma vikurvita vega dhvaja shri

A Buda in a world in the eastern direction in the past.

g. 395Dharma vimana nirghosha raja

chos kyi gzhal med khang gi dbyangs kyi rgyal po

????????????????????????????????

Dharma vimana nirghosha raja

A Buda in the distant past.

g. 396Dharmendraraja

chos kyi dbang po'i rgyal po .chos dbang rgyal po

????????????????????????????????

dharmendraraja

A Bodhisattva present with the Buda at Shravasti (translated as chos kyi dbang po'i rgyal po), and also the name of two Budas in the distant past (translated as chos dbang rgyal po).

g. 397Dharmeshvara

chos dbang

????????

dharmeshvara

The hundred-and-first Buda in a kalpa in the distant past.

g. 398Dharmeshvara raja

chos kyi dbang phyug

??????????

dharmeshvara raja

A king in the distant past.

g. 399Dharmodgata

chos kyis ?phags pa .chos ?phags

????????????? . ??????????

dharmodgata

A Bodhisattva present in Shravasti. Also the seventy-sixth Buda in a kalpa
in the distant past.

g. 400Dharmodgata kirti

chos kyis ?phags pa

?????????????

dharmodgata kirti

A Buda in the distant past.

g. 401Dharmodgata nabheshvara

chos kyis ?phags pa?i nam mkha?i dbang phyug

????????????????????????????

dharmodgata nabheshvara

A Buda in the distant past.

g. 402Dharmodgata prabhasa

chos kyis ?phags pa?i ?od

????????????????????

dharmodgata prabhasa

The bodhimanda of the Buda Surya gatra pravara in another world in the distant past, as given in the prose passages, where it is also called Dharma - meghodgata prabha. In verse it is called Sudharma megha prabha.

g. 403Dharmolka jvalana shri candra

chos kyi sgron ma rab tu ?bar ba?i dpal gyi zla ba

????????????????????????????????

dharmolka jvalana shri candra

One of countless Budas in a past kalpa.

g. 404Dharmolka ratna vitana ghosha

chos kyi sgron ma rin chen bla re?i dbyangs

????????????????????????????????

dharmolka ratna vitana ghosha

One of countless Budas in a past kalpa.

g. 405dhatu (eighteen)

khams

????

dhatu

The six sensory objects, six sensory faculties, and six consciousnesses.

g. 406Dhritamatitejas

mos pa?i blo gros mnga? ba?i gzi brjid

????????????????????????????????

dhritamatitejas

One of the future Budas of this kalpa.

g. 407Dhritarashtra

gnas srung po

??????????

dhritarashtra

One of the Four Maharajas, he is the guardian deity for the east and lord of the gandharvas. Also the name of the king of the geese that was a previous life of the Buda as described in the Jatakas. In other sutras, more commonly translated as yul 'khor srung.

g. 408Dhutarajas

rdul rnam par bstsal ba

????????????

dhutarajas

One of the future Budas of this kalpa.

g. 409Dhvajagravati

rgyal mtshan gyi dam pa dang ldan pa

????????????????

dhvajagravati

A royal city in the distant past.

g. 410dhyana

bsam gtan

????????

dhyana

Generally, one of the synonyms for meditation referring to a state of mental stability. The specific four dhyanas are four successively subtler states of meditation that are said to lead to rebirth into the corresponding four levels of the form realm, which are composed of seventeen paradises.

g. 411diamond

rdo rje

????

vajra

See vajra.

g. 412Digvairocana mukuta

phyogs rnam par snang ba'i cod pan

????????????????

digvairocana mukuta

A Bodhisattva present in Shravasti.

g. 413Dipankara

mar me mdzad

????????

dipankara

The previous Buda who gave Shakyamuni the prophecy of his buddhahood.

g. 414Dipashri

mar me'i dpal

????????

dipashri

One of the future Budas of this kalpa.

g. 415Dishabheda jnana prabha ketu mati

tha dad phyogs mkhyen ye shes blo gros

????????????????

dishabheda jnana prabha ketu mati

The sixty-fifth Buda in a kalpa in the distant past.

g. 416Dishadesha mukha jaga

phyogs yul gro ba mngon sum

????????????

dishadesha mukha jaga

The hundred-and-seventh Buda in a kalpa in the distant past.

g. 417Dishasambhava

phyogs su yongs byung

????????????

dishasambhava

The thirteenth Buda in a kalpa in the distant past.

g. 418discernment

so so yang dag par rig pa

????????????

pratisamvida

When given as an enumeration, this refers to the four: the discernments of meaning, phenomena, definitions, and eloquence.

g. 419doors to liberation

rnam par thar pa .rnam par thar pa?i mgo

????????? . ?????????

vimoksha .vimokshamukha

There are three doors to liberation: emptiness, the absence of characteristics, and the absence of aspiration.

g. 420Dravida

dra byi la

??????

dramida

Dravida was the name for the region in the south of India where the Dravidian languages were spoken, including Telugu, Kannada, Malayalam, and Tamil. The Dravidians were the indigenous population of India before

the arrival of people who spoke Indo-European languages, specifically early forms of Sanskrit.

g. 421Dridhamati

brtan pa?i blo gros

??????????

dridhamati

An eminent daughter in Dhanyakara.

g. 422Dridhaprabha

?od brtan pa

????????

dridhaprabha

One of the future Budas of this kalpa.

g. 423Druma

sdong po

?????

druma

One of the four kings of the kinnaras. Translated in other sutras as ljon pa and shing rlon.

g. 424Druma meru shri

sdong po ri bo?i dpal

??????????

druma meru shri

A royal capital in another world in the distant past.

g. 425Druma parvata

shing gi ri bo

????????

druma parvata

The fiftieth Buda in a kalpa in the distant past.

g. 426Druma parvata tejas

shing gi ri bo gzi brjid

????????????

druma parvata tejas

One of countless Budas in a past kalpa.

g. 427Druma raja

shing rgyal .shing gi rgyal po

?????.??????

druma raja

In chapter 36 the name of a Buda in the distant past (shing rgyal). In chapter 44 the name of one of the future Budas in this kalpa (shing gi rgyal po).

g. 428Drumavati

sdong po ldan pa

????????

drumavati

A royal capital in another world in the distant past.

g. 429Durga

bgrod dka? ba

????????

durga

A land in the south of India.

g. 430Duryodhana virya vega raja

brtson ?grus kyi shugs thub par dka? ba?i rgyal po

????????????????????????????????

duryodhana virya vega raja

A Bodhisattva from a southern realm.

g. 431Dvara svara prabhuta kosha

chos kyi sgo'i dbyangs mang po'i mdzod

????????????????????????

dvara svara prabhuta kosha

One of countless Budas in a past kalpa.

g. 432Dvaravati

sgo dang ldan pa

??????????

dvaravati

A city in South India.

g. 433eight unfavorable existences

mi khom pa brgyad

??????????

ashtakshana

Being reborn in hell, as a preta, as an animal, or as a long-lived deity (of the formless realms); or being a human in a time without a Buda's teaching, in a land without the teaching, with a defective mind, or without faith.

g. 434eightfold path

?phags pa'i lam gyi yan lag brgyad

????????????????????

aryashtanga marga

The Buddhist path as presented in the Shravakayana: right view, right intention, right speech, right conduct, right livelihood, right effort, right

recollection, and right samadhi.

g. 435Ekartha darshin

don gcig tu ston pa

????????????

ekartha darshin

One of the future Budas of this kalpa.

g. 436Ekottara

gcig tu ?phags pa

????????????

ekottara

One of the future Budas of this kalpa.

g. 437fathom

?dom

????

vyama

The span between the tips of two arms extended to either side.

g. 438features (of a great being)

dpe byad bzang po

????????????

anuvyanjana

Definition from the 84000 Glossary of Terms:

The eighty secondary physical characteristics of a Buda and of other great beings (mahapurusha), which include such details as the redness of the fingernails and the blackness of the hair. They are considered ?minor? in terms of being secondary to the thirty-two major marks or signs of a great being.

g. 439female blackbuck

e ne ya

? ? ? ? ? ?

aineya

Antelope cervicapra, also known as the Indian antelope. The male is called ena and the female eni. Aineya therefore means ?an attribute of the female black antelope.?

g. 440fig flower

u dum bA ra

? ? ? ? ? ? ? ?

udumbara

The mythological flower of the fig tree said to appear on rare occasions, such as the birth of a Buda. The actual fig tree flower is contained within the fruit. The flower also came to be portrayed as a kind of lotus.

g. 441first-week embryo

mar mer

? ? ? ? ? ?

kalala

The Ganda vyuha uses the same terminology as the Jain text Tandulaveyaliyua and differs from other sutras. In the Nanda garbhavakranti nirdesha sutra, kalala is translated as mer mer po. In other texts the first stage is translated as nur nur po.

g. 442five degenerations

rnyog pa Inga

? ? ? ? ? ? ?

pancakashaya

Degeneration of lifespan, views, [increase of] kleshas, beings, and era. The more common translation of pancakashaya (as in the Mahavyutpatti) is snyigs ma Inga.

g. 443five precepts

bslab pa?i gnas Inga

????????????

pancashiksha pada

Five vows taken by upasakas and upasikas: to not kill, steal, commit sexual misconduct, lie, or take intoxicants.

g. 444form body

gzugs kyi sku

??????????

rupakaya

The form or physical body of a Buda, as opposed to the Dharma body or dharmakaya. In Buddhist philosophy, the form body was eventually divided into two kinds: the nirmana kaya (?emanation body?), which is a physical body, and the sambhogkaya (?enjoyment body?), which is an immaterial body seen only by enlightened beings.

g. 445form realm

gzugs la spyod pa .gzugs kyi khams

????????????? . ??????????????

rupavacara

Eighteen paradises that comprise the realm of form, into which beings are reborn through the power of meditation. It is higher than the realm of desire, where beings are reborn through karma.

g. 446formless realm

gzugs med pa?i khams

????????????

arupyadhatu

One of the three realms of samsara, where beings have only subtle mental form.

g. 447fourth-week embryo

?khregs

?????

ghana

The Ganda vyuha uses the same terminology as the Jain text Tandulaveyaliyua and differs from other sutras. In the Nanda garbhavakranti nirdesha sutra, ghana is translated as mkhrad ?gyur. Elsewhere it is gor gor.

g. 448Gagana buddhi

nam mkha?i blo

????????

gagana buddhi

A Bodhisattva present with the Buda at Shravasti, and also the name of a Buda in the distant past.

g. 449Gagana citta

nam mkha?i thugs

????????

gagana citta

A Buda in the distant past.

g. 450Gagana garbha

nam mkha?i snying po

????????

gagana garbha

A Bodhisattva present in Shravasti.

g. 451Gagana ghosha

nam mkha?i dbyangs

????????????

gagana ghosha

The eighth Buda in a kalpa in the distant past, and also the name of the sixty-second Buda in another kalpa. The Tibetan has dbyings in error for dbyangs for the sixty-second Buda.

g. 452Gagana kanta raja

nam mkha? mdzes pa?i rgyal po

????????????

gagana kanta raja

A Buda in the distant past.

g. 453Gaganalaya

nam mkha?i gzhi

??????????

gaganalaya

The eleventh Buda in a kalpa in the distant past.

g. 454Gagana megha shri

nam mkha?i sprin gyi dpal

????????????

gagana megha shri

The forty-third Buda in a kalpa in the distant past. BHS verse: Gagana - megha shiri.

g. 455Gagana netra

nam mkha'i myig

????????

gagana netra

A Bodhisattva present in Shravasti.

g. 456Gagana nirghosha svara

nam mkha'i dbyangs kyi sgra

????????

gagana nirghosha svara

A Bodhisattva present in Shravasti.

g. 457Gagana pradipa

nam mkha'i sgron ma

????????

gagana pradipa

The sixty-sixth Buda in a kalpa in the distant past.

g. 458Gagana prajna

nam mkha'i shes rab po

????????

gagana prajna

A Buda in the distant past.

g. 459Gagana shri

nam mkha'i dpal

????????

gagana shri

A Bodhisattva present in Shravasti.

g. 460Gambhira Dharma guna raja shri

zab chos 'od kyi rgyal po dpal

????????????????

gambhira Dharma guna raja shri

The fifty-sixth Buda in a kalpa in the distant past. BHS verse: Gambhira -
Dharma guna raja shiri.

g. 461Gambhira Dharma shri samudra prabha

chos zab mo?i dpal rgya mtshos yang dag par ?byung ba?i ?od

????????????????????????????????

gambhira Dharma shri samudra prabha

A Buda in the distant past.

g. 462Gambhireshvara

dbyangs zab mo

??????????

gambhireshvara

One of the future Budas of this kalpa.

g. 463Gandhadhvaja

spos kyi rgyal mtshan

??????????

gandhadhvaja

A royal city in the distant past.

g. 464Gandhalkara rucira shubha garbha

spos kyi rgyan yid du ?ong ba?i dge ba?i snying po

????????????????????????????

gandhalkara rucira shubha garbha

A world realm in the northwest.

g. 465Gandhamadana

spos kyi ngad ldang ba

????????????

gandhamadana

A legendary mountain north of the Himalayas, with Lake Anavatapta, the source of the world's great rivers, at its base. It is said to be south of Mount Kailash, though both have been identified with Mount Tise in western Tibet. In other sutras translated as spos ngad can, spos ngad ldang, and spos nad ldan.

g. 466Gandha megha vyuha dhvaja

spos kyi sprin gyis brgyan pa'i rgyal mtshan

????????????????????

gandha megha vyuha dhvaja

A Buda realm in the southeastern direction.

g. 467Gandhankura prabha megha

spos kyi myu gu'i rtse mo las 'od kyi sprin 'byung ba

????????????????????

gandhankura prabha megha

A park in another world in the distant past.

g. 468Gandhaprabha

spos kyi 'od

????????

gandhaprabha

The thirty-sixth Buda in a kalpa in the distant past.

g. 469Gandhapradipa

spos kyi mar me

????????

gandhapradipa

A Buda in a southeastern Buda realm.

g. 470Gandha pradipa megha shri

spos sgron sprin gyi dpal

????????????

gandha pradipa megha shri

A Buda realm in the distant past. BHS verse: Gandha pradipa megha shiri.

g. 471Gandharcih prabha svara

spos kyi ?od zer rab tu snang ba

????????????

gandharcih prabha svara

A southeastern Buda realm.

g. 472Gandharci megha shri raja

spos ?od ?phro ba?i sprin phun sum tshogs pa?i rgyal po

????????????

gandharci megha shri raja

One of countless Budas in a past kalpa.

g. 473Gandharciravabhasa raja

spos kyi ?od ?phro ba rab tu snang ba?i rgyal po

????????????

gandharciravabhasa raja

One of countless Budas in a past kalpa.

g. 474gandharva

dri za

????

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies,

sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhritarashtra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (gandha) in the desire realm, hence the Tibetan translation dri za, meaning "scent eater."

g. 475 Gandharva kaya prabha raja

dri za lus 'od rgyal po

????????????

gandharva kaya prabha raja

The thirty-eighth Buda in a kalpa in the distant past.

g. 476 Gandharva raja

dri za'i rgyal

????????

gandharva raja

A Buda in the distant past.

g. 477 Gandhavati

spos dri yod pa

????????

gandhavati

Realm of the Buda Ratnabha.

g. 478 Ganendraraja

tshogs kyi dbang po'i rgyal po

????????????

ganendraraja

A Bodhisattva present in Shravasti.

g. 479Ganges

gang gA

? ? ? ? ?

ganga

Definition from the 84000 Glossary of Terms:

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

According to Buddhist cosmology, as explained in the Abhidharmakosha, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa -the known human world or more specifically the Indian subcontinent.

g. 480gardenia

par shi ka

? ? ? ? ? ?

varshika

Gardenia gummifera. A white fragrant flower that blooms in the rainy season.

In other texts transliterated as bar sha ka or par sha ka.

g. 481Garjita Dharma Sagara nirghosha

rgya mtsho chos kyi sprin sgra sgrogs pa?i dbyangs

????????????????????

garjita Dharma Sagara nirghosha

A Buda in the distant past.

g. 482garuda

nam mkha? lding

??????????

garuda

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuda is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the Nagas. In the Vedas, they are said to have brought nectar from the heavens to earth. Garuda can also be used as a proper name for a king of such creatures.

g. 483Gati candra netra nayana

?gro ba?i zla ba spyen tshul

????????????

gati candra netra nayana

The thirty-fifth Buda in a kalpa in the distant past.

g. 484Gatipravara

?gro ba?i mchog

????????

gatipravara

The name of a kalpa in the distant past.

g. 485Ghoshashri

dbyangs kyi dpal

??????????

ghoshashri

One of the future Budas of this kalpa.

g. 486Gopa

go pa

????

gopa

A wife of Shakyamuni and the kalyanamitra of chapter 43.

g. 487Gopalaka

sa skyong

??????

gopalaka

A merchant in Maitreya's birthplace.

g. 488great kalpa

bskal pa chen po .bskal pa che ba

????????? . ??????????

mahakalpa

The name of a certain kind of kalpa. The number of years in this kalpa differs

in the various sutras that give it a number, although it is said to equal four

asamkhyeya (?incalculable?) kalpas.

g. 489Guna cakravala shri megha

yon tan khor yug dpal gyi sprin

????????????????

guna cakravala shri megha

The ninety-third Buda in a kalpa in the distant past. BHS verse: Guna -

cakravala shiri megha.

g. 490Guna cakravala shri raja

yon tan ?khor yug dpal gyi rgyal

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

guna cakravala shri raja

The forty-eighth Buda in a kalpa in the distant past. BHS verse: Guna -
cakravala shiri raja.

g. 491Guna candra

yon tan zla ba

? ? ? ? ? ? ? ? ? ?

guna candra

One of the future Budas of this kalpa.

g. 492Guna ghosha

yon tan sprin

? ? ? ? ? ? ? ? ? ?

guna ghosha

A Buda in the distant past.

g. 493Guna kesharishvara

yon tan seng ge?i dbang po

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

guna kesharishvara

The fourth Buda in a kalpa in the distant past.

g. 494Guna kusuma shri Sagara

yon tan me tog dpal gyi rgyal mtshan

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

guna kusuma shri Sagara

One of countless Budas in a past kalpa.

g. 495Guna mandala

yon tan ?khor

? ? ? ? ? ? ? ? ?

guna mandala

A Buda in the distant past.

g. 496Guna padma shri garbha

yon tan pad+mo dpal gyi snying po

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

guna padma shri garbha

One of countless Budas in a past kalpa.

g. 497Guna parvata tejas

yon tan ri bo?i gzi brjid

? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

guna parvata tejas

One of countless Budas in a past kalpa.

g. 498Guna prabhavodgata

yon tan gyi tshogs kyis ?phags pa

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

guna prabhavodgata

A Bodhisattva present in Shravasti.

g. 499Guna pradipa

yon tan sgron ma

? ? ? ? ? ? ? ? ? ?

guna pradipa

A Buda in the distant past.

g. 500Guna raja

yon tan bdag

????????

guna raja

A Buda in the distant past.

g. 501Guna rashmi dhvaja

yon tan ?od gzer rgyal mtshan

????????????????

guna rashmi dhvaja

A Buda in the distant past.

g. 502Guna Sagara shri pradipa

yon tan rgya mtsho dpal gyi sgron

????????????????

guna Sagara shri pradipa

A Buda in the distant past. BHS verse: Guna sagarah Giripradipo. See n. 1418

g. 503Guna samcaya

yon tan bstsags pa

????????????

guna samcaya

One of the future Budas of this kalpa.

g. 504Guna samudra

yon tan rgya mtsho

??????????

guna samudra

A Buda in the distant past.

g. 505Guna samudra shri

yon tan rgya mtsho dpal

????????????

guna samudra shri

The thirty-second Buda in a kalpa in the distant past. BHS verse: Guna -
samudra shiri.

g. 506Guna samudravabhasa mandala shri

yon tan rgya mtsho snang ba?i dkyil ?khor gyi dpal

????????????????????????????

guna samudravabhasa mandala shri

A Buda in the distant past.

g. 507Guna sumeru

yon tan ri

????????

guna sumeru

A Buda in the distant past.

g. 508Guna sumeru prabha tejas

-

-

guna sumeru prabha tejas

A Buda in a world in the eastern direction in the past. See n. 1513.

g. 509Guna sumeru shri

yon tan ri rab dpal

????????????

guna sumeru shri

The eighth Buda in a kalpa in the distant past. BHS verse: Guna sumeru shiri.

g. 510Guna tejas

yon tan gzi brjid

????????????

guna tejas

One of the future Budas of this kalpa.

g. 511Guna vishuddhi garbha

yon tan rnam dag snying po

????????????

guna vishuddhi garbha

A Bodhisattva present in Shravasti.

g. 512Gying-ju

gying ju

?????

-

Unidentified.

g. 513Harisumerushri

seng ge ri rab dpal

????????

harisumerushri

The eighty-third Buda in a kalpa in the distant past. BHS verse:

Harisumerushiri.

g. 514head merchant

tshong dpon

??????

shreshthin

g. 515heshang

hwa shang

??????

upadhyaya

From the Chinese ?? (heshang) derived from the Sanskrit upadhyaya, a senior, learned monk.

g. 516Hetupadma

rgyu pad+mo

?? ? ?

hetupadma

One of countless Budas in a past kalpa.

g. 517higher cognition

mngon par shes pa

?? ? ? ? ? ? ? ? ? ? ?

abhijna

The higher cognitions are usually listed as five or six. In this sutra they are listed as five and ten. The five are clairvoyance, clairaudience, knowledge of the minds of others, remembrance of past lives, and the ability to perform miracles.

g. 518Himalaya

kha ba can

?? ? ? ? ? ? ?

himalaya

g. 519Hri shri manjari prabhava

ngo tsha shes pa?i dpal gyi dog pa?i ?od

?? ?

hri shri manjari prabhava

A body goddess.

g. 520Illuminating Light of the Realm of the Dharma

chos kyi dbyings rab tu snang ba?i ?od

????????????????

Dharma dhatu pratibhasa prabha

An assembly hall of the Bodhisattvas.

g. 521immeasurables

tshad med pa

???????

aparamana

Definition from the 84000 Glossary of Terms:

The four meditations on love (maitri), compassion (karuna), joy (mudita), and equanimity (upeksha), as well as the states of mind and qualities of being that result from their cultivation. They are also called the four abodes of Brahma (caturbrahmavihara).

In the Abhidharmakosha, Vasubandhu explains that they are called apramana - meaning ?infinite? or ?limitless? -because they take limitless sentient beings as their object, and they generate limitless merit and results. Love is described as the wish that beings be happy, and it acts as an antidote to malice (vyapada). Compassion is described as the wish for beings to be free of suffering, and acts as an antidote to harmfulness (vihimsa). Joy refers to rejoicing in the happiness beings already have, and it acts as an antidote to dislike or aversion (arati) toward others? success. Equanimity is considering all beings impartially, without distinctions, and it is the antidote to attachment to both pleasure and malice (kamaragavyapada).

g. 522Indra

dbang po

??????

indra

The deity, also called Mahendra (?Lord of the Devas?), who dwells on the summit of Mount Sumeru and wields the thunderbolt. He is also known as Shakra (Tib. brgya byin, ?Hundred Offerings?). Shakra is an abbreviation of shata-kratu (?one who has performed a hundred sacrifices?). The highest Vedic sacrifice was the horse-sacrifice ritual, and there is a tradition that Indra became the lord of the gods through performing them.

g. 523Indramati

dbang po?i blo gros

???? ? ? ? ? ?

indramati

A Bikshu who was a pupil of Shariputra.

g. 524Indrashri

dbang po?i dpal

???? ? ? ? ? ?

indrashri

One of the future Budas of this kalpa.

g. 525Indriyeshvara

dbang po?i dbang phyug

???? ? ? ? ? ? ?

Indriyeshvara

A young boy, the kalyanamitra of chapter 15.

g. 526intermediate kalpa

bskal pa bar ma

???? ? ? ? ? ? ?

antarakalpa

This kalpa is one cycle of the increase and decrease of the lifespan of beings.

It is also called a "small kalpa." It consists of four ages, or yugas.

g. 527Ishana

yongs su tshol ba

????????

ishana

A land in the south of India.

g. 528Ishvara

-

-

ishvara

One of the future Budas of this kalpa. See n. 1898.

g. 529Ishvaradeva

dbang phyug lha

????????

ishvaradeva

The names of two of the future Budas of this kalpa.

g. 530Ishvara gunaparajita dhvaja

dbang phyug gi yon tan gzhan gyis mi thub pa'i rgyal mtshan

????????????????????????????????????

ishvara gunaparajita dhvaja

A Buda in the distant past. His name as given in prose. In verse he is

called Ishvarajita guna dhvaja.

g. 531Ishvarajita guna dhvaja

phyug yon tan mi thub rgyal mtshan

????????????????????

ishvarajita guna dhvaja

A Buda in the distant past. His name as given in verse. In the prose he is called Ishvara gunaparajita dhvaja.

g. 532Jagadindraraja

?gro ba?i dbang po?i rgyal po
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

jagadindraraja

A Bodhisattva present in Shravasti.

g. 533Jaga mantra Sagara

?gro skad rgya mtsho
? ? ? ? ? ? ? ? ? ?

jaga mantra Sagara

The hundred-and-third Buda in a kalpa in the distant past.

g. 534Jaganmitra

?gro ba?i bshes gnyen
? ? ? ? ? ? ? ? ? ? ? ? ? ?

jaganmitra

One of the future Budas of this kalpa.

g. 535Jain

zhags pa ?thub pa
? ? ? ? ? ? ? ? ? ? ? ?

nirgrantha .pashanda

A religious tradition derived from Shakyamuni?s elder contemporary Mahavira.

g. 536Jambu River

?dzam bu?i chu klung

????????????

jambunadi

Legendary river carrying the golden fruit fallen from the legendary jambu (rose apple) tree. This term is used as an adjective for the gold found in rivers. When used as an adjective, the Sanskrit is jambunada.

g. 537Jambu River

dzam bu chu klung

????????????

jambunada

Legendary river carrying the remains of the golden fruit of a legendary jambu (rose apple) tree.

g. 538Jambudhvaja

dzam bu rgyal mtshan

????????????

jambudhvaja

An alternative name for Jambudvipa (Rose-Apple Continent), which means Rose-Apple Banner.

g. 539Jambudvipa

dzam bu gling

??????????

jambudvipa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally the jambu island/continent. Jambu is the name used for a range of plum-like fruits from trees belonging to the genus Szygium,

particularly Szygium jambos and Szygium cumini, and it has commonly been rendered "rose apple," although "black plum" may be a less misleading term. Among various explanations given for the continent being so named, one (in the Abhidharmakosha) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrasana at its center and is the only continent upon which Buddhas attain awakening.

g. 540jambul tree

dzam bu'i shing

??????????

jambavriksha

Syzygium cumini. At present mainly called the jambul tree, it is the Indian version among the various species of rose apple trees.

g. 541Jambu nada prabhasa vati

dzam bu chu klung gi mdog dang ldan pa

????????????????????

jambu nada prabhasa vati

An eastern Buda realm.

g. 542Jambu nada tejoraja

dzam bu chu klung gi gzi brjid rgyal po

????????????????????

jambu nada tejoraja

A Buda in the distant past.

g. 543jasmine

su ma na

??????

sumana

Jasminum sambac.

g. 544Jayamgama

rgyal bar gyur pa

??????????

jayamgama

The name of a kalpa in the distant past.

g. 545Jayaprabha

rgyal ba?i ?od

??????????

jayaprabha

Presumably a member of the royal dynasty in Kalingavana. He is said to have donated the parkland that Bhikshuni Simha vijrimbhita dwells in. Also the name of a king in another world realm in the distant past.

g. 546Jayoshmayatana

rgyal ba?i drod kyi skye mched

????????????

jayoshmayatana

A brahmin, the kalyanamitra of chapter 12.

g. 547Jayottama

rgyal ba dam pa

??????????

jayottama

A head merchant who is the kalyanamitra of chapter 26.

g. 548Jeta

dze ta

????

jeta

A short form of Jetavana, a park in Shravasti, the capital of Kosala, which had been owned by Prince Jeta. Anathapindada bought it from him at a high price in order to offer it to the Buda as a place to house the monks during the monsoon period, thus creating the first Buddhist monastery. See also ?Jetavana, Anathapindada?s Park.?

g. 549Jetadhvaja

dze ta?i rgyal mtshan

????????

jetadhvaja

An alternative name for Jetavana Park in Shravasti, the capital of Kosala, which had been owned by Prince Jeta. Anathapindada bought it from him at a high price in order to offer it to the Buda as a place to house the monks during the monsoon period, thus creating the first Buddhist monastery. See also ?Jetavana, Anathapindada?s Park.?

g. 550Jetavana, Anathapindada?s Park

dze ta?i tshal skyabs myed pa la zas sbyin gyi kun dga? ra ba

????????????????????????????????????

jetavanam anathapindadasyaramah

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Shravasti, the capital of the ancient kingdom of Koshala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta?s grove. The wealthy merchant Anathapindada, wishing to offer it to the

Buda, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anathapindada covered the entire property with gold coins. Anathapindada agreed, and managed to cover all of the park except the entrance, hence the name Anathapindadasyaramah, meaning Anathapindada's park. The place is usually referred to in the sutras as Jetavana, Anathapindada's park, and according to the Samghabhedavastu the Buda used Prince Jeta's name in first place because that was Prince Jeta's own unspoken wish while Anathapindada was offering the park. Inspired by the occasion and the Buda's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buda specifically instructed those who recite the sutras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors. AO Anathapindada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buda's main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buda's discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century ??, but by the sixth century it had been reduced to ruins.

g. 551jina

rgyal ba

?????

jina

An epithet for a Buda meaning 'victorious one.'

g. 552Jinamitra

dzi na mi tra

????????

jinamitra

Jinamitra was invited to Tibet during the reign of King Trisong Detsen (khri
srong lde btsan, r. 742-98 ??) and was involved with the translation of nearly
two hundred texts, continuing into the reign of King Ralpachen (ral pa can, r.
815-38 ??). He was one of the small group of panditas responsible for the
Mahavyutpatti Sanskrit-Tibetan dictionary.

g. 553jinaputra

rgyal ba?i sras .rgyal ba?i sras po

???????? . ?????????

jinaputra

An epithet for a Bodhisattva meaning ?child of the jinas.?

g. 554Jnana bala parvata tejas

ye shes kyi stobs kyi ri bo?i gzi brjid

????????????????????

jnana bala parvata tejas

A Buda in a world in the eastern direction in the past.

g. 555Jnana bhaskara tejas

ye shes nyi ma?i gzi brjid

????????????????

jnana bhaskara tejas

A Buda in the distant past.

g. 556Jnanabuddhi

ye shes ri bo?i blo

??????????

jnanabuddhi

A Bodhisattva present in Shravasti.

g. 557Jnanakaracuda

ye shes ?byung gnas gtsug phud

????????????????

jnanakaracuda

One of countless Budas in a past kalpa.

g. 558Jnanaketu (the Bodhisattva)

ye shes dpal

????????

jnanaketu

A Bodhisattva present in Shravasti.

g. 559Jnanaketu (the Buda)

ye shes dpal

????????

jnanaketu

The name of a Buda in the distant past.

g. 560Jnana mandala prabhasa

ye shes dkyil ?khor snang ba

????????????????

jnana mandala prabhasa

A Buda in the distant past.

g. 561Jnanamati

ye shes blo .ye shes blo gros

??????.????????

jnanamati

A Buda in the distant past in chapter 36 (translated ye shes blo), and the

twenty-second Buda in a kalpa in the distant past in chapter 37 (translated
ye shes blo gros).

g. 562Jnana parvata Dharma dhatu dikpratapana tejoraja

ye shes ri bo?i ?od chos kyi dbyings su snang ba?i gzi brjid rgyal po

??

jnana parvata Dharma dhatu dikpratapana tejoraja

A Buda in the distant past.

g. 563Jnana rashmi jvalana cuda

?od zer ?bar ba?i gtsug phud

????????????????????????????????

jnana rashmi jvalana cuda

A Buda in the distant past.

g. 564Jnana rashmi megha prabha

ye shes ?od gzer gyi sprin gyi ?od

????????????????????????????????

jnana rashmi megha prabha

A Buda in the distant past.

g. 565Jnanarci jvalita sharira

ye shes ?od ?phro ?bar ba?i sku

????????????????????????????????

jnanarci jvalita sharira

One of the future Budas of this kalpa.

g. 566Jnanarci Sagara shri

ye shes ?od ?phro rgya mtsho dpal

????????????????????????????????

jnanarci Sagara shri

The hundredth Buda in a kalpa in the distant past. BHS in verse: Jnanarci -
Sagara shiri.

g. 567Jnanarci shri Sagara

ye shes ?od ?phro ba dpal gyi rgyal mtshan

????????????????????

jnanarci shri Sagara

One of countless Budas in a past kalpa.

g. 568Jnanarci teja shri

ye shes ?od ?phro gzi brjid dpal

????????????????????

jnanarci teja shri

A Buda in the distant past. BHS verse: Jnanarci teja shiri.

g. 569Jnana sambharodgata

ye shes rgya mtshos ?phags pa

????????????????

jnana sambharodgata

A Bodhisattva present in Shravasti.

g. 570Jnana shikhararci megha

ye shes spo?i ?od ?phro sprin

????????????????

jnana shikhararci megha

One of countless Budas in a past kalpa.

g. 571Jnana simha ketu dhvaja raja

ye shes seng ge?i dpal gyi rgyal mtshan rgyal po

????????????????

jnana simha ketu dhvaja raja

One of countless Budas in a past kalpa.

g. 572Jnana shri (the Bodhisattva)

ye shes kyi dpal

????????

jnana shri

A Bodhisattva present in Shravasti.

g. 573Jnana shri (the Buda)

ye shes dpal

????????

jnana shri

The name of the twenty-sixth Buda in a kalpa in the distant past. BHS

verse: jnana shiri.

g. 574Jnana shri punya prabha

ye shes phun sum tshogs pa?i bsod nams ?od

????????????????????

jnana shri punya prabha

A night goddess in a world in the eastern direction in a past kalpa. A

previous life of the night goddess Prashanta ruta Sagara vati.

g. 575Jnana surya tejas

ye shes nyi ma?i gzi brjid

????????????

jnana surya tejas

A Bodhisattva in the distant past.

g. 576Jnanavabhasa tejas

ye shes snang ba?i gzi brjid

????????????

jnanavabhasa tejas

A Bodhisattva present in Shravasti.

g. 577Jnanavairocana

ye shes rnam par snang ba

????????????

jnanavairocana

A Shravaka in the distant past.

g. 578Jnana vajra tejas

ye shes rdo rje'i gzi brjid

????????????

jnana vajra tejas

A Bodhisattva present in Shravasti.

g. 579Jnanodgata

ye shes kyis 'phags pa

????????????

jnanodgata

A Bodhisattva present in Shravasti.

g. 580Jnanolkavabhasa raja

ye shes skar mda' snang ba'i rgyal po

????????????

jnanolkavabhasa raja

A Buda in a world in the eastern direction in the past.

g. 581Jnanottara jnanin

shes pa dam pa'i ye shes

??????????

jnanottara jnanin

A Bodhisattva present in Shravasti.

g. 582Jvalanarcih parvata shri vyuha

me?i ?od ?phro ri?i dpal gyi rnam par brgyan pa

????????????????????????????????

jvalanarcih parvata shri vyuha

A Buda in the distant past.

g. 583Jvalanashrisha

me yi dpal

????????

jvalanashrisha

A Buda in the distant past.

g. 584Jvalitatejas

gzi brjid ?bar ba

????????????

jvalitatejas

One of the future Budas of this kalpa.

g. 585Jyotidhvaja

snang ba?i rgyal mtshan

????????????

jyotidhvaja

A Buda in the distant past.

g. 586Jyotihprabha

skar ?od

??????

jyotihprabha

Refers to the king Jyotishprabha in verse.

g. 587Jyotirarci nayana

snang ba ?od ?phro mig

? ? ? ? ? ? ? ? ? ? ?

jyotirarci nayana

Refers to night goddess Pramudita nayana jagad virocana.

g. 588Jyotirdhvaja

skar ma?i rgyal mtshan

? ? ? ? ? ? ? ? ? ? ?

jyotirdhvaja

A Bodhisattva present in Shravasti.

g. 589Jyotishprabha (the Bodhisattva)

skar ma?i ?od

? ? ? ? ? ? ? ? ?

jyotishprabha

A Bodhisattva present in Shravasti.

g. 590Jyotishprabha (the king)

skar ma?i ?od

? ? ? ? ? ? ? ? ?

jyotishprabha

A king in another world in the distant past. A past life of King Shuddhodana.

Also called Jyotihprabha in verse.

g. 591kakhorda

byad stems

? ? ? ? ? ? ?

kakhorda

A generally malevolent class of nonhuman being.

g. 592Kalingavana

ka ling ga?i nags tshal

????????????

kalingavana

A town in South India.

g. 593kalpa

bskal pa

??????

kalpa

The Indian concept of a period of millions of years, sometimes equivalent to the time when a world appears, exists, and disappears. There are also the intermediate kalpas during the existence of a world, the longest of which is called asamkhyeya, (literally 'incalculable,' even though the number of its years is calculated).

g. 594kalyanamitra

dge ba?i bshes gnyen

????????????

kalyanamitra

The Sanskrit can mean 'good friend' or 'beneficial friend.' The Tibetan can mean 'virtuous friend' or 'friend of virtue.' A title for a teacher of the spiritual path.

g. 595Kanaka jala kaya vibhushita

gser gyi dra bas sku nram par brgyan pa

????????????????

kanaka jala kaya vibhushita

One of the future Budas of this kalpa.

g. 596 Kanaka mani parvata ghosha

gser rin po che'i ri'i dbyangs

????????????????

kanaka mani parvata ghosha

One of countless Budas in a past kalpa.

g. 597 Kanaka mani parvata tejobhadra

gser rin po che'i ri bo gzi brjid bzang po

????????????????

kanaka mani parvata tejobhadra

One of countless Budas in a past kalpa.

g. 598 Kanaka megha pradipa dhvaja

gser gyi sprin sgron ma'i rgyal mtshan

????????????????

kanaka megha pradipa dhvaja

A Buda realm in the east.

g. 599 Kanaka muni

gser thub

???????

kanaka muni

The second Buda in our Bhadra kalpa.

g. 600 Kanaka vati

gser yod pa

????????

kanaka vati

The realm of the Buda Shantabha.

g. 601 Kanaka vimala prabha

gser ltar dri ma med pa?i ?od

????????????????

kanaka vimala prabha

A world realm in the eastern direction. Also called Kanaka vimala prabha -
vyuha.

g. 602Kanaka vimala prabha vyuha

gser ltar dri ma med pa?i ?od kyi rgyan

????????????????

kanaka vimala prabha vyuha

A world realm in the eastern direction. Also called Kanaka vimala prabha.

g. 603Kancanaparvata

gser gyi ri bo

??????????

kancanaparvata

A Buda in the distant past.

g. 604Kapilavastu

ser skya?i gnas

??????????

kapilavastu

The Buda?s hometown. Also translated elsewhere as ser skya?i grong.

g. 605Kapphina

-

-

kapphina

A principal teacher of the monastic sangha during the Buda?s lifetime.

Described as pale skinned and with a prominent nose. See n. 117.

g. 606karsha

zho

? ?

karsha

An ancient Indian weight that is the equivalent of about nine grams or
around one third of an ounce.

g. 607Karunatejas

thugs rje?i ?od

? ? ? ? ? ? ? ? ?

karunatejas

A Buda in the distant past.

g. 608Karunika

thugs rje che mnga?

? ? ? ? ? ? ? ? ? ? ?

karunika

The eighteenth (nineteenth in the Sanskrit) Buda in a kalpa in the distant
past

g. 609Kashayadhvaja

ngur smrig gi rgyal mtshan

? ? ? ? ? ? ? ? ? ? ? ? ?

kashayadhvaja

A Buda realm in the north.

g. 610Kashyapa

bsod skyabs

? ? ? ? ? ? ? ?

kashyapa

The third Buda in the present Bhadra kalpa who preceded Shakyamuni.

Also called Mahakashyapa. The common translation, including in the Mahavyutpatti, is ʼod srung.

g. 611kataputana

lus srul po

ʼʼʼʼʼʼʼʼʼ

kataputana

A class of malevolent nonhuman beings who are often identified as the source of illness.

g. 612Katyayana

ka tyaʼi bu

ʼʼʼʼʼʼʼʼʼ

katyayana

One of the ten principal pupils of the Buda. He was foremost in explaining the Dharma.

g. 613Kesharanandin

ze ba dgaʼ ba

ʼʼʼʼʼʼʼʼʼʼʼʼʼʼʼ

kesharanandin

One of the future Budas of this kalpa.

g. 614Ketu

dpal

ʼʼʼʼʼ

ketu

In chapter 10 the name of a Buda in the past. In chapter 44 the name of one of the future Budas of this kalpa.

g. 615Ketuprabha

dpal gyi ?od

? ? ? ? ? ? ? ?

ketuprabha

An upasika in Dhanyakara.

g. 616Ketushri

dpal gyi dpal

? ? ? ? ? ? ? ? ?

ketushri

A Bodhisattva present in Shravasti.

g. 617Kevalaka

dag pa

? ? ? ? ?

kevalaka

A region in Magadha.

g. 618King Senalek

sad na legs

? ? ? ? ? ? ? ?

-

Also commonly known by the names Senalek Jingyon (sad na legs mjing yon) and Mutik Tenpo (mu tig bstan po), he was a Tibetan king who reigned ca 800/804-15. He was the youngest son of King Trisong Detsen (khri strong lde btsan, r. 742-98).

g. 619kinnara

mi?am ci

? ? ? ? ? ?

kinnara .kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name -which means 'is that human?' -suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g. 620klesha

nyon mongs

??????

klesha

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in samsara. Included among them are the primary afflictions of desire (raga), anger (dvesha), and ignorance (avidya). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote.

Klesha is also commonly translated as 'negative emotions,' 'disturbing emotions,' and so on. The Pali kilesa, Middle Indic kilesa, and Buddhist Hybrid Sanskrit klesha all primarily mean 'stain' or 'defilement.' The translation 'affliction' is a secondary development that derives from the more general (non-Buddhist) classical understanding of raizklish ('to harm,' 'to

afflict?). Both meanings are noted by Buddhist commentators.

g. 621Krakucchanda

log par dad sel

????????

krakucchanda

The first of the Budas in this kalpa, with Shakyamuni as the fourth. Also

listed as the fourth of the seven Budas, with Shakyamuni as the seventh.

The Tibetan translation in this sutra and in others, such as the Karanda vyuha
sutra (The Basket's Display, Toh 116), means 'elimination of incorrect faith.'

This version is also found in the Mahavyutpatti, whereas the later standard

Tibetan translation is 'khor ba 'jig ('destruction of samsara'). Krakucchanda is a

Sanskritization of the Middle-Indic name Kakusamdha. Kaku may mean

'summit,' and samdha is 'inner meaning' or 'hidden meaning.'

g. 622Kshanti mandala pradipa

bzod 'khor sgron ma

????????

kshanti mandala pradipa

A Buda in the distant past.

g. 623Kshanti pradipa shri

bzod pa'i sgron ma dpal

????????

kshanti pradipa shri

The ninety-fourth Buda in a kalpa in the distant past. BHS in verse: kshanti -
pradipa shiri.

g. 624kshatriya

rgyal rigs

??????

kshatriya

Definition from the 84000 Glossary of Terms:

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

g. 625Kshemamkara

bde ba mdzad pa

??????????

kshemamkara

One of the future Budas of this kalpa.

g. 626Kshemavati

bde ba yod pa

??????????

kshemavati

A four-continent world in the distant past.

g. 627kumbhanda

grul bum

??????

kumbhanda

Dwarf spirits said to have either large stomachs or huge pot-sized testicles.

g. 628Kundashri

me tog kun da?i dpal

????????????

kundashri

One of the future Budas of this kalpa.

g. 629Kusuma

me tog

? ? ? ?

kusuma

One of the future Budas of this kalpa.

g. 630Kusumadhvaja

me tog rgyal mtshan

? ? ? ? ? ? ? ? ? ? ?

kusumadhvaja

A Bodhisattva present in Shravasti.

g. 631Kusumagarbha

me tog mchog

? ? ? ? ? ? ? ?

kusumagarbha

A Buda in the distant past.

g. 632Kusumaketu

me tog dpal

? ? ? ? ? ? ? ? ?

kusumaketu

A Bodhisattva present in Shravasti.

g. 633kusuma kosha

me tog gi mdzod

? ? ? ? ? ? ? ? ? ?

kusuma kosha

A magical tree, the name of which means ?treasure of flowers.?

g. 634Kusumarashi

me tog brtsegs

??????????

kusumarashi

A Buda in the distant past.

g. 635Kusumarci Sagara pradipa

me tog ?od ?phro rgya mtsho sgron

????????????????

kusumarci Sagara pradipa

A Buda in the distant past.

g. 636Kusumashri

me tog dpal

??????????

kusumashri

One of the future Budas of this kalpa.

g. 637Kusuma tala garbha vyuhalamkara

gzhi me tog gi snying po?i rgyan gyis brgyan pa

????????????????????

kusuma tala garbha vyuhalamkara

An ocean of universes that includes our Saha universe of a thousand million worlds and the even greater assembly of universes called Prabhasa - Vairocana. It has elsewhere been interpreted to be an alternative name for the Saha universe.

g. 638Kusumottara jnanin

me tog dam pa?i ye shes

????????????

kusumottara jnanin

A Bodhisattva present in Shravasti.

g. 639kutagara

pho brang brtsegs pa .khang pa brtsegs pa

?????????????.??????????????

kutagara

Distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, sometimes a barrel shape with apses but more usually a tapering roof, tower, or spire, it contains at least one additional upper room within the structure. Kutagara literally means "upper chamber" and is short for kutagarashala, "hall with an upper chamber or chambers." The Mahabodhi temple in Bodhgaya is an example of a kutagara.

g. 640Kutagara

khang pa brtsegs pa

??????????????

kutagara

A seaside town in South India.

g. 641Kuti

khang khyim can

??????????

kuti

The hamlet from which Maitreya comes.

g. 642Lakshana bhushita gatra

sku mtshan gyis rnam par brgyan pa

????????????????????

lakshana bhushita gatra

A Buda in the distant past.

g. 643Lakshana meru

mtshan gyi

??????

lakshana meru

A Buda in the distant past. See n. 1413.

g. 644Lakshana parvata Vairocana

mtshan gyi ri bo rnam par snang ba

????????????????????

lakshana parvata Vairocana

One of countless Budas in a past kalpa.

g. 645Lakshana rucira supushpitanga

mtshan yid du ?ong ba?i me tog gi yan lag shin tu rgyas pa

????????????????????????????????????

lakshana rucira supushpitanga

One of countless Budas in a past kalpa.

g. 646Lakshana shri parvata

mtshan gyi dpal ri bo

????????????????

lakshana shri parvata

A Buda in the distant past.

g. 647Lakshana sumeru

mtshan nyid ri rab

????????????

lakshana sumeru

A Buda in the distant past.

g. 648Lakshana surya cakra samanta prabha

mtshan gyi nyi ma?i ?khor lo kun tu snang ba

????????????????????

lakshana surya cakra samanta prabha

One of countless Budas in a past kalpa.

g. 649Lakshana vibhushita dhvaja candra

mtshan gyi rnam par brgyan pa?i rgyal mtshan zla ba

????????????????????

lakshana vibhushita dhvaja candra

One of countless Budas in a past kalpa.

g. 650Lanka

lang ka

????

lanka

The island presently called Sri Lanka, it was known as Ceylon while it was a British colony.

g. 651level

sa

??

bhumi

See ?bhumi.?

g. 652liberations

rnam par thar ba

??????????

vimoksha

This can include any method for liberation. There are numerous liberations described in this sutra, each kalyanamitra having a specific liberation.

g. 653limbs of enlightenment

byang chub kyi yan lag

????????????

bodhyanga

The seven limbs of enlightenment are mindfulness, analysis of phenomena, diligence, joy, tranquility, and samadhi. Also translated here as ?aspects of enlightenment.?

g. 654Lokayata

?jig rten rgyang phen

????????????

lokayata

Also called the Carvaka school, it was an ancient Indian school with a materialistic viewpoint accepting only the evidence of the senses and rejecting the existence of a creator deity or other lifetimes. Their teachings now survive only in quotations by opponents.

g. 655Lokendra ghosha

?jig rten dbang po?i dbyangs

????????????

lokendra ghosha

A Bodhisattva present in Shravasti.

g. 656Lokendra kaya pratibhasa prabha

?jig rten dbang po?i lus ni snang ba?i ?od

????????????

lokendra kaya pratibhasa prabha

The fifty-second Buda in a kalpa in the distant past.

g. 657Lokendra pravara prabha ghosha

?jig rten gyi dbang po dam pa?i ?od kyi dbyangs

????????????????????????????????

lokendra pravara prabha ghosha

One of countless Budas in a past kalpa.

g. 658Lokendra teja shri bhadra

?jig rten dbang po ?od bzang dpal

????????????????????????????

lokendra teja shri bhadra

A Buda in the distant past. BHS verse: Lokendra teja shiri bhadra.

g. 659lotus

pad mo .pad+mo .pad ma .pad+ma

?????.??.?????.??

nalini .padma

See ?red lotus.?

g. 660Lumbini

lum bi ni

??????

lumbini

The place where the Buda Shakyamuni was born.

g. 661madder

leb rgan

??????

manjishtha

A distinctive shade of red now known as ?rose madder,? common in ancient India and derived from the root of the madder plant (Rubia manjista/Rubia tinctorum). According to the Mahavyutpatti, the Tibetan should be btsod.

g. 662Magadha

ma ga dha

? ? ? ? ?

magadha

The ancient kingdom in what is now southern Bihar, within which the Buda attained enlightenment. During most of the life of the Buda it was ruled by King Bimbisara. During the Buda's later years it began to expand greatly under the reign of King Ajatashatru, and in the third century, during the reign of Ashoka, it became an empire that controlled most of India.

g. 663magnolia

tsam pa ka

? ? ? ? ?

campaka

Magnolia campaca.

g. 664Maha bala vega sthama

shugs drag stobs chen

? ? ? ? ? ? ? ? ? ? ? ?

maha bala vega sthama

Lord of the garudas. Also called Mahavegadharin.

g. 665Mahabrahma

tshangs pa chen po

? ? ? ? ? ? ? ? ? ?

mahabrahma

The principal deity in the Brahma paradises. Also called Brahma.

g. 666Mahabrahma

tshangs chen

? ? ? ? ? ? ?

mahabrahma

The highest of the three paradises that correspond to the first dhyana in the form realm.

g. 667Mahadeva

lha chen po

??????

mahadeva

An epithet of Shiva.

g. 668Maha karuna megha dhvaja

thugs rje chen po?i sprin gyi rgyal mtshan

????????????????????

maha karuna megha dhvaja

A Buda in the distant past.

g. 669Maha karuna megha shri

snying rje chen po?i sprin gyi dpal

????????????????

maha karuna megha shri

The seventieth Buda in a kalpa in the distant past. BHS in verse: Maha -
karuna megha shiri.

g. 670Maha karunanaya megha nigarjita ghosha

snying rje chen po?i tshul gyi sprin rab tu sgrog pa?i dbyangs

????????????????????

maha karunanaya megha nigarjita ghosha

A Bodhisattva present in Shravasti.

g. 671Maha karuna simha

thugs rje chen po?i seng ge

????????????

maha karuna simha

The third of five hundred Budas in a future kalpa.

g. 672Mahakarunika

thugs rje chen po mnga? ba

????????????

mahakarunika

The first of five hundred Budas in a future kalpa.

g. 673Mahakashyapa

?od srungs chen po

??????????

mahakashyapa

One of the Buda?s principal pupils, he became the Buda?s successor on

his passing. Also the preceding Buda, the third in this kalpa, with

Shakyamuni as the fourth. He is also called Kashyapa. Elsewhere often spelled

?od srung chen po.

g. 674Maha maitryudgata

byams pa chen pos ?phags pa

????????????

maha maitryudgata

A Bodhisattva present in Shravasti.

g. 675Mahamati (the king)

blo gros chen po

??????????

mahamati

A king in the distant past.

g. 676Mahamati (the upasaka)

blo gros chen po

????????

mahamati

An upasaka in Dhanyakara.

g. 677Mahaprabha

?od chen po

????????

mahaprabha

?Great Light.? A kalpa in the distant past.

g. 678Mahaprabha

rgya chen po?i ?od .?od chen po

?????? ????? . ?????????

mahaprabha

The name of one of the Bodhisattvas in the Buda Shakyamuni?s presence in Shravasti in chapter 1 (where it is translated as rgya chen po?i ?od), and the name of the king, one of Sudhana?s kalyanamitras, in chapter 22 (where it is translated as ?od chen po).

g. 679Mahaprabhasa

?od chen po

????????

mahaprabhasa

A city in South India.

g. 680Mahaprajna

shes rab chen po

????????

mahaprajna

An upasaka in Dhanyakara.

g. 681Mahaprajna

shes rab chen mo

??????????

mahaprajna

An upasika in Dhanyakara.

g. 682Maha pranidhi vega shri

smon lam chen po shugs kyi dpal

????????????????

maha pranidhi vega shri

The ninety-eighth Buda in a kalpa in the distant past. BHS in verse: Maha -
pranidhi vega shiri.

g. 683maharaja

rgyal po chen po

??????????

maharaja

Literally means "great king." In addition to referring to human kings, this is
also the epithet for the four deities on the base of Mount Meru, each one the
guardian of his direction: Vaishravana in the north, Dhritarashtra in the east,
Virupaksha in the west, and Virudhaka in the south.

g. 684Mahasambhava

"byung ba chen po

??????????

mahasambhava

A town in the south of India.

g. 685Mahasanarcis

?od ?phro chen pos bzhugs pa

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

mahasanarcis

One of the future Budas of this kalpa.

g. 686Mahasudata

legs par byin pa chen po

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

mahasudata

A Bikshu who was a pupil of Shariputra.

g. 687Maha tejah parakrama

gzi brjid chen po?i mthu

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

maha tejah parakrama

A cakravartin king in the distant past.

g. 688Mahatejas

blo gros chen po?i gzi brjid

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

mahatejas

A Bodhisattva present in Shravasti.

g. 689Mahavatsa

bu chen po

? ? ? ? ? ? ? ?

mahavatsa

A Bikshu who was a pupil of Shariputra.

g. 690Mahavegadharin

shugs chen po 'dzin pa

????????????

mahavegadharin

A garuda lord. Also called Maha bala vega sthama.

g. 691Mahavyuha

rgyan chen po

????????

mahavyuha

A great park in South India.

g. 692Mahayashas

grags pa chen po

??????????

mahayashas

One of the future Budas of this kalpa.

g. 693Mahendradeva

dbang phyug lha

????????

mahendradeva

The name of a future Buda in this kalpa.

g. 694Maheshvara

dbang phyug chen po

??????????

maheshvara

A name for Shiva. In chapter 44 it is the name of one of the future Budas of this kalpa.

g. 695Maholkadharin

sgron ma chen po ?dzin pa
? ? ? ? ? ? ? ? ? ? ? ? ? ?

maholkadharin

One of the future Budas of this kalpa.

g. 696mahoraga

lto ?phye chen po

? ? ? ? ? ? ? ? ?

mahoraga

Definition from the 84000 Glossary of Terms:

Literally ?great serpents,? mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g. 697Maitrashri

byams pa?i dpal

? ? ? ? ? ? ? ? ? ?

maitrashri

One of the future Budas of this kalpa.

g. 698Maitrayani

byams ma

? ? ? ? ? ?

maitrayani

A princess, the kalyanamitra of chapter 13.

g. 699Maitreya

byams pa

??????

maitreya

The Bodhisattva who became Shakyamuni's regent and is prophesied to be the next Buda, the fifth Buda in the Bhadra kalpa. In early Buddhism he appears as the human disciple sent to pay his respects by his teacher; the Buda gives him the gift of a robe and prophesies that he will be the next Buda, while his companion Ajita will be the next cakravartin. As a Bodhisattva he has both these names.

g. 700makara

chu srin

?????

makara

A fabled sea monster, the front part of which is a mammal. It is said to be the largest animal in the world, with the strongest bite. Its head is said to be a combination of the features of an elephant, a crocodile, and a boar. The name is also applied to the dugong, the crocodile (in particular the Mugger crocodile, whose name is even derived from makara), and the dolphin, particularly the Ganges dolphin, because the Ganges goddess is said to ride on a makara.

g. 701Maladas

phreng ba stobs

????????

maladah

The name of the people in the land where Maitreya was born. The sutra states that it is in the south of India.

g. 702Malaya

ma la ya

??????

malaya

The range of mountains in West India, also called the Western ghats, known for its sandalwood forests.

g. 703Manasya

yid du ?ong ba

????????

manasya

Naga king.

g. 704Mani cakra vicitra pratimandita vyuha

rin chen ?khor lo sna tshogs kyis klubs shing brgyan pa

????????????????????????????????

mani cakra vicitra pratimandita vyuha

A world realm in the distant past. Also the name of a world realm in the distant future in which five hundred Budas will appear.

g. 705Mani dhvaja vyuha raja

rin po che rgyal mtshan rgyan gyis mdzes pa

????????????????????????????

mani dhvaja vyuha raja

A park in another world realm in the distant past.

g. 706Mani garbha

rin chen gtso

????????

mani garbha

A Buda in the distant past.

g. 707Mani garbha raja shri teja vatin

rin chen snying po rgyal dpal gzi brjid ldan

????????????????????

mani garbha raja shri teja vatin

The thirty-ninth Buda in a kalpa in the distant past.

g. 708Mani kanaka parvata shikhara Vairocana

gser rin po che?i ri spo rnam par snang ba

????????????????????

mani kanaka parvata shikhara Vairocana

A vast array of many masses of world realms in the distant past.

g. 709Maniketu

rin po che?i dpal

????????????

maniketu

A Bodhisattva present in Shravasti.

g. 710Mani prabha sukhabha

rin chen mdog bde

????????????

mani prabha sukhabha

A universe of world realms in the distant past.

g. 711Maniraja

rin chen rgyal po

??????????

maniraja

One of the future Budas of this kalpa.

g. 712Mani shikhara tejas

rin po che rtse mo?i gzi brjid

????????????????

mani shikhara tejas

A city in another world in the distant past.

g. 713Manisumeru

rin chen ri bo

????????????

manisumeru

A Buda in the distant past.

g. 714Manisumerushri

rin chen ri rab dpal

????????????????

manisumerushri

The thirty-seventh Buda in a kalpa in the distant past. BHS verse:

Manisumerushiri.

g. 715Mani sumeruvirocana dhvaja pradipa

rin po che?i ri rab rnam par snang ba?i rgyal mtshan mar mye

??

mani sumeruvirocana dhvaja pradipa

A Buda realm in the western direction.

g. 716Mani surya candra vidyotita prabha

rin chen nyi ma?i ?khor lo rnam par snang ba?i ?od

????????????????????????????????????

mani surya candra vidyotita prabha

A world realm in the distant past.

g. 717 Mani surya pratibhasa garbha

rin po che nyi ma rab tu snang ba'i snying po

????????????????????

mani surya pratibhasa garbha

A Buda realm in the southwestern direction.

g. 718 Manjushri

?jam dpal

????????

Manjushri

Definition from the 84000 Glossary of Terms:

Manjushri is one of the ?eight close sons of the Buda? and a Bodhisattva who embodies wisdom. He is a major figure in the Mahayana sutras, appearing often as an interlocutor of the Buda. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the prajna paramita sutra in his left. To his name, Manjushri, meaning ?Gentle and Glorious One,? is often added the epithet Kumarabhuta, ?having a youthful form.? He is also called Manjughosha, Manjusvara, and Pancashikha.

g. 719 Manjushri Kumara bhuta

?jam dpal gzhon nur gyur pa

????????????????

Manjushri kumara bhuta

See ?Manjushri.?

g. 720 Manjushrikirti

?jam dpal grags pa

????????????

manjushrikirti

A disciple of Aryadeva.

g. 721mantra

sngags

????

mantra

Literally "an instrument of thought," it is usually a brief verbal formula used with multiple repetitions, usually beginning with om and in essence a salutation to a particular deity. It can also be used as a healing spell, which is the meaning here.

g. 722mara

bdud

????

mara

The deities ruled over by Mara, who attempted to prevent the Buddha's enlightenment; they do not wish any being to escape from samsara. Also, they are symbolic of the defects within a person that prevents enlightenment. These four personifications are devaputra mara (lha'i bu'i bdud) the "divine mara," which is the distraction of pleasures; mrityumara ('chi bdag gi bdud) the "mara of death"; skandhamara (phung po'i bdud) the "mara of the aggregates," which is the body; and kleshamara (nyon mongs pa'i bdud) the "mara of the kleshas."

g. 723Mara

bdud

????

mara

The deity that attempted to prevent the Buda's enlightenment, also one of the names of Kama, the god of desire, in the Vedic tradition. Sometimes portrayed as the lord of the highest paradise in the desire realm, and the devas he rules are therefore all called "maras"; he does not wish any being to escape from that realm. He is also symbolic of the defects within a person that prevent enlightenment.

g. 724Mara mandala nirghosha svara

bdud kyi dkyil 'khor bcom zhing myed par byed pa'i sgra

????????????????????????????????

mara mandala nirghosha svara

A Bodhisattva present in Shravasti.

g. 725Mativajra

blo gros rdo rje

????????

mativajra

One of the future Budas of this kalpa. See n. 1903.

g. 726Maudgalyayana

mo'u dgal gyi bu

????????

maudgalyayana

One of the two principal pupils of the Buda, renowned for miraculous powers; he was assassinated during the Buda's lifetime.

g. 727Mayadevi

lha mo sgyu ma

????????

mayadevi

The queen who was the mother of Shakyamuni Buda.

g. 728meditation walkway

?chag pa .?chag pa?i gnas .?chag sa

? ? ? ? ? ? . ? ? ? ? ? ? ? ? ? ? . ? ? ? ? ? ?

camkrama

This is a straight walkway used for walking meditation, usually around forty feet long and often raised above the level of the ground. Monks walk up and down the length of it.

g. 729meditative state of totality

rgyas pa?i skye mched

? ? ? ? ? ? ? ? ? ? ?

kritsnayatana

There are ten of these meditative states in the Shravakayana: through meditating individually on the four elements of earth, water, fire, and air, on the four colors blue, yellow, red, and white, on space, and on consciousness, one meditates that everything that exists becomes that element, or that color, or space, or consciousness. Elsewhere, including the Mahavyutpatti, this is translated as zad par gyi skye mched. The Sanskrit kritsna means ?totality,? while rgyas pa means ?spread,? or ?pervade,? and zad par means cessation, in that everything ceases within that element, color, etc.

g. 730Megha

sprin

? ? ?

megha

A Dravidian, the kalyanamitra of chapter 7.

g. 731Megha nirghosha svara

sprin gyi dbyangs kyi sgra

????????????

megha nirghosha svara

A Bodhisattva present in Shravasti.

g. 732Megharutaghosha

sprin sgra dbyangs

??????????

megharutaghosha

A Buda in the distant past.

g. 733Meghashri

sprin gyi dpal

??????????

meghashri

In chapter 4, the kalyanamitra Bikshu in South India. In chapter 36, the name of a Buda in the distant past. In chapter 44, this is the name of a future Buda in this kalpa. BHS verse: Meghashiri.

g. 734Meghavalambita

rnam par sprin mched

????????????

meghavalambita

A Buda in the distant past.

g. 735mercury

dngul chu

??????

rasa .rasajata

The silvery liquid metal.

g. 736Meru

ri rab

?????

meru

Definition from the 84000 Glossary of Terms:

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

g. 737Merudgataśhri

ri bo shin tu mtho ba'i dpal

????????????????

merudgataśhri

A world realm of ten thousand million worlds in the distant past.

g. 738Merudhvaja

ri rab rgyal mtshan

????????????

merudhvaja

A Bodhisattva present in Shravastī.

g. 739Merudhvajashri

ri rab rgyal mtshan dpal

????????????

merudhvajashri

The fifty-eighth Buda in a kalpa in the distant past. BHS verse:

Merudhvajashiri.

g. 740Meruprabha

ri bo?i ?od

??????

meruprabha

A world realm in the distant past.

g. 741Meru pradipa raja

ri rab mar me?i rgyal po

????????????

meru pradipa raja

A Buda in a western realm.

g. 742Merushri

ri rab dpal

????????

merushri

A Buda in the past.

g. 743Meru vishuddha vyuha dhvaja

ri rab rnam par dag pa?i rgyan gyi rgyal mtshan

????????????????????

meru vishuddha vyuha dhvaja

A royal city in the distant past.

g. 744Mervarcishri

dpal gyi ri ?od ?phro?i dpal

????????????????

mervarcishri

A Buda in the distant past. BHS verse: Meruarcishiri.

g. 745methods of gathering pupils

bsdu ba?i dngos po .yongs su bsdu ba?i tshul

?????????????.????????????????

samgrahavastu

The four methods of attracting pupils are generosity, pleasant speech, beneficial conduct, and conduct that accords with the wishes of pupils.

g. 746Milaspharana

rgyas par ?gengs pa

????????????

milaspharana

A place at the southernmost tip of India.

g. 747Mishrakavana

dres pa?i nags tshal

????????????

mishrakavana

Indra?s pleasure grove on the summit of Sumeru.

g. 748Moha dharmeshvara

don yod pa?i chos la mnga? ba

????????????????

moha dharmeshvara

One of the future Budas of this kalpa.

g. 749Muktaka

btang brjod

????????

Muktaka

A merchant, the kalyanamitra of chapter 8.

g. 750Muktasara

gces pa gtong ba

??????????

muktasara

A goldsmith, the kalyanamitra of chapter 49.

g. 751Nabhigarbha

gtsug gi snying po

??????????

nabhigarbha

A Bodhisattva present in Shravasti.

g. 752naga

klu

??

Naga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments,

where they guard wealth and sometimes also teachings. Nagas are

associated with serpents and have a snakelike appearance. In Buddhist art

and in written accounts, they are regularly portrayed as half human and half

snake, and they are also said to have the ability to change into human form.

Some Nagas are Dharma protectors, but they can also bring retribution if they

are disturbed. They may likewise fight one another, wage war, and destroy

the lands of others by causing lightning, hail, and flooding.

g. 753Nagarjuna

klu sgrub

?????

nagarjuna

The second- or third-century master whose teaching forms the basis of the
Madhyamaka tradition.

g. 754Nagendracuda

klu?i dbang po?i gtsug phud

????????????

nagendracuda

A Bodhisattva present in Shravasti.

g. 755Nageshvararaja

klu dbang gi rgyal po

????????????

nageshvararaja

A Buda in a southeastern realm.

g. 756Nalayu

chu ba gtsang ma

??????????

nalayu

A place in the south of India.

g. 757Nana rashmi shri meru garbha

?od gzer dpal gyi ri bo?i snying po

????????????????

nana rashmi shri meru garbha

One of countless Budas in a past kalpa.

g. 758Nanda

dga? bo

? ? ? ? ?

nanda

The Naga king usually associated with Upananda.

g. 759Nandidhvaja

dga? ba?i rgyal mtshan

? ? ? ? ? ? ? ? ? ? ? ?

nandidhvaja

A town in another world in the distant past.

g. 760Nandihara

dga? ba?i phreng ba

? ? ? ? ? ? ? ? ? ? ?

nandihara

A town in South India.

g. 761Nandika

mos pa

? ? ? ? ?

nandika

One of the great Shravakas present in Shravasti. Also called Vasunandi. In

other sutras translated as dga? byed.

g. 762Narayana

mthu bo che

? ? ? ? ? ? ?

narayana

An alternate name for Vishnu (khyab ?jug), which is also used for Brahma and

for Krishna. The Sanskrit is variously interpreted as "the path of human beings" and "the son of man." In Buddhist texts it is used for powerful beings such as Shakra. The usual Tibetan translation is sred med kyi bu, meaning "the son of Nara," with Nara translated as "one without craving." However, here it appears to be translated as mthu bo che ("great power").

g. 763Narayana vajra virya
rdo rje mthu bo che?i brtson ?grus
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

narayana vajra virya

A Buda in the distant past.

g. 764Narayana vrata sumeru shri
mthu chen brtul zhugs ri rab dpal mnga? ba
? ?

narayana vrata sumeru shri

The forty-seventh Buda in a kalpa in the distant past. BHS in verse:
Narayana vrata sumeru shiri.

g. 765Netrashri
mig gi dpal
? ? ? ? ? ? ? ?

netrashri

A bodhimanda goddess in another world in the distant past.

g. 766Ngorchen Konchok Lhundrup
ngor chen dkon mchog lhun grub
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

-

(1497-1557). The tenth abbot of Ngor Monastery and a prominent master of

the Sakya tradition who wrote a history of Buddhism.

g. 767night lotus

ku mu ta

??????

kumuda

Nymphaea pubescens. This night-blossoming water lily, which can be red, pink, or white, is not actually a lotus. It does not have the lotus's distinctive pericarp. Nevertheless, it is commonly called the "night lotus." It is also known as "hairy water lily," because of the hairs on the stem and the underside of the leaves.

g. 768Nihata dhira

brtson ?grus ma nyams pa

????????????????

nihata dhira

One of the future Budas of this kalpa.

g. 769Nihata raga rajas

?dod chags rdul bcom pa

????????????????

nihata raga rajas

One of the future Budas of this kalpa.

g. 770Nihata tejas

gzi brjid mnyam pa

??????????????

nihata tejas

One of the future Budas of this kalpa.

g. 771Nihita gunodita

ma nyams pa?i yon tan ?byung ba

????????????????

nihita gunodita

One of the future Budas of this kalpa.

g. 772Nila giryanila vega

ri sngo rlung gi shugs

????????????

nila giryanila vega

?The Power of a Blue Mountain of Wind,? the name of a precious horse of a cakravartin in the distant past.

g. 773Nirghautalaya

gzhi shin tu sbyangs pa

????????????

nirghautalaya

One of the future Budas of this kalpa.

g. 774Nirghoshamati

dbyangs kyi blo gros

????????????

nirghoshamati

The hundred-and-fourth Buda in a kalpa in the distant past.

g. 775Nirmanarati

?phrul dga?

????????

nirmanarati

?Delighting in Emanations.? The second highest paradise in the desire realm, so named because the devas there delight in emanations.

g. 776Nirmita

sprul pa bzang po

??????????

nirmita

One of the future Budas of this kalpa.

g. 777Nirmita megha susvara shri

sprul pa?i sprin sgra snyan pa?i dpal mnga?

????????????????????

nirmita megha susvara shri

A Buda in the distant past. BHS in verse: Nirmita megha susvara shiri.

g. 778Nirodhanimna

?gog par gzhol ba

????????????

nirodhanimna

One of the future Budas of this kalpa.

g. 779nirvana

mya ngan las ?das pa

????????????

nirvana

The Sanskrit means ?extinguishment,? for the causes for samsara are
?extinguished.? The Tibetan means ?the transcendence of suffering.?

g. 780Nityaujohara druma raja

rtag tu mdangs ?phrog pa sdong po?i rgyal po

????????????????????

nityaujohara druma raja

A rakshasa lord.

g. 781orchid tree

kun nas ?du ba

? ? ? ? ? ? ? ? ? ?

kovidara

Bauhinia variegata, Phaneria variegata. In other sutras kovidara is translated as sa
brtol.

g. 782Padma bhadrabhira ma netra shri

pad+mo bzang mo mig yid du ?ong ba?i dpal gyi zla ba

? ?

padma bhadrabhira ma netra shri

Refers to Padma bhadrabhira ma netra shri candra, a cakravartin?s princess in
the distant past. Also called Samanta jnanarci padma bhadrabhira ma netra shri -
candra.

g. 783Padma bhadrabhira ma netra shri candra

pad+mo bzang mo mig yid du ?ong ba?i dpal gyi zla ba

? ?

padma bhadrabhira ma netra shri candra

A cakravartin?s princess in the distant past. Also called Samanta jnanarci -
padma bhadrabhira ma netra shri candra and Padma bhadrabhira ma netra shri.

g. 784Padma garbha (the Bodhisattva)

pad+ma?i snying po

? ? ? ? ? ? ? ?

padma garbha

A Bodhisattva in the presence of Shakyamuni at Shravasti.

g. 785Padma garbha (the Buda)

pad mo?i snying po

? ? ? ? ? ? ? ? ?

padma garbha

A Buda in the past.

g. 786Padma garbha shri

pad+mo snying po dpal

? ? ? ? ? ? ? ? ? ?

padma garbha shri

The name of the thirty-fourth Buda in a kalpa in the distant past. BHS

verse: Padumagarbhashiri.

g. 787Padmaprabha

pad+mo?i ?od

? ? ? ? ? ?

padmaprabha

A queen in another world in the distant past. In the Tibetan verse it is

shortened to pad+mo.

g. 788Padmaprabha

pad mo?i ?od

? ? ? ? ? ? ? ?

padmaprabha

A capital city in the distant past.

g. 789Padmashri

pad mo?i dpal

? ? ? ? ? ? ? ? ?

padmashri

A world realm in the eastern direction.

g. 790Padma shri garbha

? ? ? ? ? ? ? ? ? ? ? ?

g. 791 Padma shri garbha sambhava

????????????????????? ? ??????????????????????

g. 792Padmavati

??????????

Realm of the Buda Ratnapadmabha.

pad+mos ?phags

? ? ? ? ? ? ? ?

The nineteenth (eighteenth in the Sanskrit) Buda in a kalpa in the distant past.

pad mo?i bla .pad mo dam pa

???? ???? . ??????????

In chapter 29 it is the name of the ninth Buda in a list that begins with

Kanaka muni (pad mo?i bla). In chapter 44 it is the name of a future Buda in

this kalpa (pad mo dam pa).

g. 795pala

srang

????

pala

A specific Indian weight equal to four karsha, and equivalent to around thirty-five grams or an ounce.

g. 796Para gana mathana

pha rol gyi tshogs ?joms pa

????????????????

para gana mathana

One of the future Budas of this kalpa.

g. 797Parakrama vikrama

mthus rnam par gnon pa

????????????????

parakrama vikrama

One of the future Budas of this kalpa.

g. 798Paramartha vikramin

don dam pa rnam par gnon pa

????????????????

paramartha vikramin

One of the future Budas of this kalpa.

g. 799Paramgata

pha rol tu phyin pa

????????????

paramgata

One of the future Budas of this kalpa.

g. 800Para nirmita vasha vartin

gzhan ?phrul dbang byed

????????????

para nirmita vasha vartin

?Ruling Others? Emanations.? The highest paradise in the desire realm, so named because the inhabitants have power over the emanations of others.

Also called Vashavartin.

g. 801Parartha savihara shri

gnas dang bcas pa?i dpal

????????????

parartha savihara shri

The hundred-and-ninth Buda in a kalpa in the distant past. BHS in verse:

Parartha savihara shiri.

g. 802parinirvana

yongs su mya ngan las ?das pa

????????????

parinirvana

The passing away of a Buda as the cessation of rebirth.

g. 803Paripurna manoratha

dgongs pa yongs su rdzogs pa

????????????

paripurna manoratha

One of the future Budas of this kalpa.

g. 804Paripurna shubha

dge ba yongs su rdzogs pa

????????????

paripurna shubha

One of the future Budas of this kalpa.

g. 805Parishuddha

yongs su dag pa

??????????

parishuddha

One of the future Budas of this kalpa.

g. 806Parittabha

snang ba chung ngu

??????????

parittabha

The lowest of the three paradises that correspond to the second dhyana in the form realm. The lowest of the paradises that are never destroyed at the end of the kalpa but continue through all kalpas.

g. 807Paritta shubha

dge ba chung ba

??????????

paritta shubha

The lowest of the three paradises that correspond to the third dhyana in the form realm.

g. 808parivrajaka

kun tu rgyu

????????

parivrajaka

A general term for homeless religious mendicants who literally ?roam

around?; in Buddhist usage the term refers to non-Buddhist peripatetic

ascetics, including Jains and others.

g. 809Patala

sa?i ?og

?? ??

patala

The underworlds, of which there are said to be seven, include the realms of the daityas and yakshas. The lowest is the realm of the Nagas. They are said to be pleasant and free from distress and even more beautiful than the higher realms.

g. 810path of the ten bad actions

mi dge ba bcu?i las kyi lam .mi dge ba?i las kyi lam bcu .mi dge ba bcu?i lam

????????????????? . ????????????????????? . ??????????????????

—

Killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views.

g. 811perfections

pha rol tu phyin pa

? ? ? ? ? ? ? ? ? ? ? ?

paramita

The six perfections of generosity, conduct, patience, diligence, dhyana, and wisdom.

g. 812pippala tree

blag sha

?? ?? ??

plaksha

A general name for the *Ficus religiosa* under which the Buda attained enlightenment and is therefore also called the Bodhi tree and Bo tree.

Variations of the name include pipal, pippal, peepul, and ashwata.

g. 813pishaca

sha za

? ? ? ?

pishaca

A class of semidivine beings traditionally associated with the wild, remote places of the earth. They are considered particularly violent and known to devour flesh.

g. 814poshadha

gso sbyin

? ? ? ? ? ?

poshadha

The eight vows kept by laypeople on the four sacred days of the month: full, new, and half-moon days. Alternate form is uposhadha (gso sbyong).

g. 815Potalaka

gru ?dzin

? ? ? ? ? ?

potalaka

A mountain in South India, presently known as Potikai, that was of great importance to both Tamil Buddhists and Shaivists (who saw it as the residence of Shiva, known as Lokeshvara). This is the first mention in a sutra that has identified Avalokiteshvara with this mountain as his residence rather than the pure realm of Sukhavati. However, in this sutra the verse appears to

locate it in the ocean, while the prose appears to describe it on land. In Tibet and China, Potalaka was believed to be an island. In Tibet it is usually referred to by the shortened form Potala.

g. 816power over necessities

yo byad la dbang ba

????????????

parishkara vashita

Missing from the Tibetan translation. Appears in the list of ten powers of Bodhisattvas that prevent ten calamities that beings are susceptible to. This refers to being able to supply beings with what they need. The tshig mdzod chen mo (Chinese-Tibetan dictionary) even defines it in accordance with this passage.

g. 817Prabha ketu

?od kyi dpal

????????

prabha ketu

A Buda in the distant past.

g. 818Prabhaketu

?od kyi dpal

????????

prabhaketu

A Bodhisattva present in Shravasti.

g. 819Prabha ketu raja mati

?od dpal rgyal po

????????

prabha ketu raja mati

The twenty-first Buda in a kalpa in the distant past.

g. 820Prabha ketu shri

ʔod kyi rgyal mtshan dpal

ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ

prabha ketu shri

The twenty-eighth Buda in a kalpa in the distant past, and also the eighty-seventh in the same kalpa. BHS in verse: Prabha ketu shiri.

g. 821Prabhasamati

blo gros snang

ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ

prabhasamati

The fifty-ninth Buda in a kalpa in the distant past.

g. 822Prabhasa Vairocana

ʔod rnam par snang ba

ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ

prabhasa Vairocana

A vast family of world realms that contains our Saha universe of a thousand million worlds.

g. 823Prabhashri

ʔod kyi dpal

ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ

prabhashri

A Bodhisattva present in Shravasti.

g. 824Prabhuta

phul du byung ba

ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ

prabhuta

An upasika, the kalyanamitra of chapter 16.

g. 825Prabhuta ghana skandha

nor kyi phung po mang po

????????????

prabhuta ghana skandha

?Great mass of wealth.? A precious householder of a cakravartin in the distant past.

g. 826Prabhuta rashmi

?od zer mang po

??????????

prabhuta rashmi

One of the future Budas of this kalpa.

g. 827Pradyota

rab tu snang ba

??????????

pradyota

One of the future Budas of this kalpa.

g. 828Praharshita tejas

bzhad pa?i gzi brjid

????????????

praharshita tejas

One of the future Budas of this kalpa.

g. 829Prahasitanetra

rab tu bzhad pa?i spyen

????????????

prahasitanetra

One of the future Budas of this kalpa.

g. 830Prajna

-

-

prajna

prajna (??, 734-?) was a translator from Jibin (??), an ancient kingdom in present-day Kashmir. He translated the fourth Chinese version of the Ganda - vyuha, which he completed in 798 based on a longer Sanskrit version of the text sent to the Chinese Emperor by the king of Orissa.

g. 831Prajnapradipa

shes rab sgron ma

????????

prajnapradipa

The eighty-sixth Buda in a kalpa in the distant past.

g. 832Prajnavabhasa shri

shes rab snang ba'i dpal

????????

prajnavabhasa shri

A head merchant's daughter in the distant past.

g. 833Prakritisharira shri bhadra

rang bzhin lus dpal bzang po

????????

prakritisharira shri bhadra

The hundred-and-tenth Buda in a kalpa in the distant past. BHS in verse:

Prakritisharira shiri bhadra.

g. 834Pralambabahu

phyag rab tu brkyang pa

????????????

pralambabahu

A Buda in the distant past in both chapter 22 and chapter 43.

g. 835pramodana

dga? ba skyed pa

??????????

pramodana

A magical tree. The name means 'bringing joy.'

g. 836Pramudita nayana jagad virocana

rab tu dga? ba'i mig 'gro bar rnam par snang ba

????????????????????????????????

pramudita nayana jagad virocana

A night goddess. Also called Jyotirarci nayana.

g. 837Pranidhana Sagara prabhasa shri

smon lam rgya mtsho rab tu snang dpal

????????????????????????????

pranidhana Sagara prabhasa shri

The name of the eighty-first Buda in a kalpa in the distant past. BHS verse:

Pranidhana Sagara prabhasa shiri.

g. 838prasadana

dga? ba byed pa

??????????

prasadana

A magical tree. The name means 'bestowing delight.'

g. 839Prashama gandha sunabha

rab tu zhi ba?i spos kyi gtsug bzang po

????????????????

prashama gandha sunabha

A Buda in the distant past.

g. 840Prashama rupa gati

zhi ba?i gzugs kyi stabs

????????????

prashama rupa gati

The fortieth Buda in a kalpa in the distant past.

g. 841Prasannagatra

sku shin tu dang ba

??????????

prasannagatra

A Buda in the distant past.

g. 842Prashantaghosha

zhi ba?i dbyangs

??????????

prashantaghosha

?Sound of Peace.? The name of a kalpa in the distant past.

g. 843Prashanta mati

zhi ba?i blo gros

??????????

prashanta mati

A Bikshu who was a pupil of Shariputra.

g. 844Prashanta mati tejas

rab zhi blo gros ?od

? ? ? ? ? ? ? ? ? ? ? ?

prashanta mati tejas

?The Brilliance of Peaceful Realization.? The name of a kalpa in the distant past.

g. 845Prashantaprabha

zhi ba?i ?od

? ? ? ? ? ? ? ?

prashantaprabha

?Peaceful Light.? The name of a kalpa in the distant past.

g. 846Prashanta prabha raja

zhi ba?i rgyal po

? ? ? ? ? ? ? ? ? ?

prashanta prabha raja

A Buda in the distant past.

g. 847Prashanta ruta Sagara vati

sgra rgya mtsho rab tu zhi ba dang ldan pa

? ?

prashanta ruta Sagara vati

A night goddess.

g. 848Prashanta svara

rab tu zhi ba?i sgra

? ? ? ? ? ? ? ? ? ? ? ?

prashanta svara

A Bodhisattva present in Shravasti.

g. 849Pratihatavega

shugs la thogs pa med pa

????????????

pratihatavega

?Unimpeded Power.? The name of a cakravartin?s precious wheel.

g. 850pratyeka Buda

rang sangs rgyas

????????

pratyeka Buda .pratyekajina .pratyekasambuddha

Definition from the 84000 Glossary of Terms:

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

g. 851Pratyeka buddhayana

rang sangs rgyas kyi theg pa

????????

pratyeka buddhayana

The yana of the pratyeka Budas.

g. 852Pravarashri

mchog gi dpal

????????

pravarashri

In chapter 1 the name of a Bodhisattva in the presence of Shakyamuni at Shravasti. In chapter 44 the name of one of the future Budas in this kalpa.

g. 853Pravarendra raja

mchog gi dbang po?i rgyal po

??????????

pravarendra raja

A Bodhisattva present in Shravasti.

g. 854Pravriiddha kaya raja

sku mchog tu ?khrungs pa

??????????

pravriiddha kaya raja

One of the future Budas of this kalpa.

g. 855predisposition

bag chags

??????

vasana

A tendency toward certain actions and thoughts as the result of a lasting impression on one?s being from previous lives.

g. 856preta

yi dwags

??????

preta

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means "the departed," they are analogous to the ancestral spirits of Vedic tradition, the pitris, who starve without the offerings of descendants. It is also commonly translated as "hungry ghost" or "starving spirit," as in the Chinese *gou* *gui*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with pishacas and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g. 857propensity

bag la nyal ba

་་་་་་་་་་

anushaya

The BHS anushaya differs from its meaning in Sanskrit but is the same as the Pali anusaya. It can also mean "tendency" and "disposition," and the meaning can be positive as well as negative.

g. 858Prithurashtra

khams chen po

་་་་་་་་་

prithurashtra

A region in South India.

g. 859Punya ketu

bsod nams dpal

??????????

punya ketu

A Bodhisattva present in Shravasti.

g. 860Punya megha cuda

bsod nams sna tshogs kyi sprin

????????????

punya megha cuda

One of countless Budas in a past kalpa.

g. 861Punya parvata tejas

bsod nams ri bo'i gzi brjid

????????????

punya parvata tejas

A Bodhisattva present in Shravasti.

g. 862Punya prabha

bsod nams kyi 'od

??????????

punya prabha

A Bikshu who was a pupil of Shariputra.

g. 863Punya prabha

bsod nams 'od

??????????

punya prabha

An upasaka in Dhanyakara.

g. 864Punya prabhasa shri shanta shri

bsod nams rab tu snang dpal zhi ba'i dpal

????????????

punya prabhasa shri shanta shri

The sixty-ninth Buda in a kalpa in the distant past. BHS in verse: Punya -
prabhasa shiri shanta shiri.

g. 865Punya pradipa dhvaja

bsod nams sgron ma?i rgyal mtshan

????????????????

punya pradipa dhvaja

A Buda in the distant past.

g. 866Punya pradipa sampatketu prabha

bsod nams sgron ma phun sum tshogs pa kun nas dpal gyi ?od

????????????????????????????????????

punya pradipa sampatketu prabha

A bodhimanda goddess in a world in the eastern direction in a past kalpa, a
previous life of the night goddess Prashanta ruta Sagara vati.

g. 867Punya pradipa sampatsamanta ketu prabha

bsod nams sgron ma phun sum tshogs pa kun nas dpal gyi ?od

????????????????????????????????????

punya pradipa sampatsamanta ketu prabha

A bodhi-tree goddess, a past life of Prashanta ruta Sagara vati.

g. 868Punya prasava

bsod nams ?phel ba

????????????

punya prasava

In the Sarvastivada tradition, the second highest of the three paradises that
correspond to the fourth dhyana in the form realm.

g. 869Punya sumeru

bsod nams ri rab

????????????

punya sumeru

A Buda in the distant past.

g. 870Punya sumerudgata

bsod nams ri bos ?phags pa

????????????????

punya sumerudgata

A Bodhisattva present in Shravasti.

g. 871Purna Maitrayani putra

byams gang gi bu

????????????

purna maitrayani putra

One of the ten principal students of the Buda, he was the greatest in his ability to teach the Dharma. The name has not been translated correctly in this instance; in the translations of other sutras it is byams ma?i bu gang po.

g. 872Purva pranidhana samcodana svara

sngon gyi smon lam yongs su bskul ba?i sgra

????????????????????

purva pranidhana samcodana svara

A Bodhisattva present in Shravasti.

g. 873Purva pranidhi nirmana candra

sngon gyi smon lam gyi ?phrul pa?i zla ba

????????????????

purva pranidhi nirmana candra

A Buda in the distant past.

g. 874Pushya

rdzogs mdzad

????????

pushya

In chapter 29 it is the name of the sixth Buda in a list that begins with

Kanaka muni. In chapter 44 it is the name of a future Buda in this kalpa.

Mahavyutpatti and other sutras translate pushya as rgyal.

g. 875putana

srul po

?????

putana

Ugly and foul-smelling spirits, they can be good or cause harm to humans

and animals.

g. 876quintillion

bye ba khrag khrig brgya stong phrag

????????????????

koti nayuta shata sahasra

Quintillion (a million million million) is here derived from the classical

meaning of nayuta as a million. The Tibetan gives nayuta a value of a hundred

thousand million, so that the entire number would mean a hundred

thousand quintillion.

g. 877Racanarci parvata pradipa

rin chen ?od ?phro ri sgron

????????????

racanarci parvata pradipa

A Buda in the distant past.

g. 878Rahu

sgra gcan

? ? ? ? ?

rahu

A powerful asura said to cause eclipses.

g. 879Rahulabhadra

sgra gcan bzang po

? ? ? ? ? ? ? ? ? ? ?

rahulabhadra

An upasaka in Dhanyakara.

g. 880Rajovimala tejahshri

gzi brjid rdul gyi dri ma myed pa

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

rajovimala tejahshri

A world realm in the distant past.

g. 881rakshasa

srin po

? ? ? ? ?

rakshasa

Definition from the 84000 Glossary of Terms:

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

g. 882rakshasi

srin mo

?????

rakshasi

The female members of a class of nonhuman beings who are often, but not always, considered demonic in the Buddhist tradition.

g. 883Ralpachen

ral pa can

???????

-

A king of Tibet, born circa 806, who reigned from 815 to 838. His formal name was Tritsuk Detsen (khri gtsug lde btsan).

g. 884Ramavaranta

mi mo gya nom mchog

?????????

ramavaranta

A land in South India.

g. 885Rashmi candrorna megha

?od gzer zla ba mdzod spu?i sprin

????????????????

rashmi candrorna megha

A Buda in the distant past.

g. 886Rashmi guna makuta jnana prajna prabha

?od gzer yon tan gyi cod pan ye shes dang shes rab kyi ?od

????????????????????????????????

rashmi guna makuta jnana prajna prabha

One of countless Budas in a past kalpa.

g. 892Ratiprabha

dga? ba?i ?od

? ? ? ? ? ? ? ? ?

ratiprabha

A goddess in another world in the distant past who informs a courtesan?s daughter of the presence of a Buda.

g. 893Rativyuha

dga? bas brgyan pa

? ? ? ? ? ? ? ? ? ? ? ?

rativyuha

A royal capital in another world realm in the distant past.

g. 894Ratnabha

?od snang rin chen

? ? ? ? ? ? ? ? ? ? ? ?

ratnabha

A Buda.

g. 895Ratnabuddhi

rin po che?i blo

? ? ? ? ? ? ? ? ? ? ?

ratnabuddhi

A Bodhisattva present in Shravasti.

g. 896Ratna candra dhvaja

rin chen zla ba?i rgyal mtshan

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

ratna candra dhvaja

A Buda in the distant past.

g. 897Ratna candra pradipa prabha

rin chen zla ba sgron ma?i ?od

????????????????

ratna candra pradipa prabha

A four-continent world in the distant past.

g. 898Ratnacuda

rin chen gtsug phud

????????????

Ratnacuda

A wealthy merchant and Dharma patron, the kalyanamitra of chapter 18.

g. 899Ratnadanashri

rin chen sbyin

????????

ratnadanashri

The ninety-second Buda in a kalpa in the distant past. BHS verse:

Ratanadanashiri.

g. 900Ratnadhvaja

rin chen rgyal mtshan

????????

ratnadhvaja

A Bodhisattva present in Shravasti.

g. 901Ratna dhvajagra mati

rin chen rgyal mtshan blo gros mchog

????????

ratna dhvajagra mati

A realm in the distant past. BHS verse: Ratana dhvajagra mati.

g. 902Ratnagarbha

rin po che?i snying po

????????????

ratnagarbha

A Bodhisattva present in Shravasti.

g. 903Ratna gatra shri

rin chen lus kyi dpal

????????????

ratna gatra shri

The seventy-ninth Buda in a kalpa in the distant past. BHS verse: Ratana -
gatra shiri.

g. 904Ratnagra prabha tejas

rin chen mchog gi ?od kyi gzi brjid

????????????

ratnagra prabha tejas

A Buda in the distant past.

g. 905Ratnaketu

rin chen dpal

??????????

ratnaketu

A Buda in the distant past.

g. 906Ratna kusuma megha

rin po che?i me tog gi sprin

????????????

ratna kusuma megha

A bodhimanda in another world in the distant past.

g. 907Ratna kusuma prabha

rin po che?i me tog gi ?od

????????????????

ratna kusuma prabha

A Buda of the present time in a world realm in the eastern directions, who
had been King Dhanapati in the distant past.

g. 908Ratna kusuma pradipa

rin chen me tog sgron ma

????????????????

ratna kusuma pradipa

A capital city in the distant past.

g. 909Ratna kusuma pradipa dhvaja

rin chen me tog sgron ma?i rgyal mtshan

????????????????????

ratna kusuma pradipa dhvaja

A four-continent world in the distant past.

g. 910Ratna kusuma vidyuddharma nigarjita megha ghosha

rin po che?i me tog dang glog dang chos kyi ?brug sgra?i sprin gyi dbyangs

??

ratna kusuma vidyuddharma nigarjita megha ghosha

?The Voice of Clouds of Precious Flowers, Lightning, and Dharma Thunder.?

A lake in the distant past.

g. 911Ratna lakshana vibhushita meru

mtshan rin po ches nam par brgyan pa?i ri bo

????????????????????

ratna lakshana vibhushita meru

One of countless Budas in a past kalpa.

g. 912Ratnameru

rin chen ri

? ? ? ? ? ? ?

ratnameru

A Buda in the distant past. BHS: Ratanameru.

g. 913Ratnanetra

rin chen mig

? ? ? ? ? ? ?

ratnanetra

The goddess of Kapilavastu.

g. 914Ratnanetra (the Bodhisattva)

rin po che'i myig

? ? ? ? ? ? ? ? ?

ratnanetra

A Bodhisattva present in Shravasti.

g. 915Ratnanetra (the Buda)

rin chen spyen

? ? ? ? ? ? ? ? ?

ratnanetra

The name of a Buda in the distant past. BHS in verse: Ratananetra.

g. 916Ratnapadmabha

?od snang rin chen pad mo

? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

ratnapadmabha

A Buda.

g. 917Ratna padma praphullita gatra

sku rin po che?i pad mo shin tu rgyas pa

????????????????????

ratna padma praphullita gatra

A Buda in the distant past.

g. 918Ratna padmavabhasa garbha

rin chen pad+mo snang ba?i snying po

????????????????

ratna padmavabhasa garbha

One of countless Budas in a past kalpa.

g. 919Ratnaprabha

rin po che?i ?od .rin chen ?od

?????????????.????????

ratnaprabha

A Bodhisattva present in Shravasti (translated as rin po che?i ?od), and also the name of the forty-second Buda in a kalpa in the distant past (translated as rin chen ?od).

g. 920Ratnaprabha

rin chen ?od

????????

ratnaprabha

A head merchant?s daughter in another world in the distant past.

g. 921Ratnaprabha

rin po che?i ?od .rin chen ?od

?????????????.????????

ratnaprabha

A world realm in the distant past. Also the name of a world realm in the

distant future in which five hundred Budas will appear.

g. 922Ratnarajashri

rin chen rgyal po dpal

????????????

ratnarajashri

The sixtieth Buda in a kalpa in the distant past. BHS verse: Ratanarajashiri.

g. 923Ratnarashi

rin chen brtsegs pa

????????????

ratnarashi

A Buda in the distant past. BHS verse: Ratanarashi.

g. 924Ratna rashmi pradipa dhvaja raja

rin po che?i ?od gzer sgron ma?i rgyal mtshan rgyal po

????????????????????????????????

ratna rashmi pradipa dhvaja raja

A Buda in a world in the eastern direction in the past.

g. 925Ratnarcih parvata

rin po che ?od ?phro ba?i ri bo

????????????????????

ratnarcih parvata

One of the future Budas of this kalpa.

g. 926Ratnarcih parvata shri tejoraja

rin chen ?od ?phro ba?i ri bo dpal gyi gzi brjid rgyal po

????????????????????????????????

ratnarcih parvata shri tejoraja

A Buda in the distant past.

g. 927Ratnarci netra prabha

rin po che ?od ?phro ba?i mig gi ?od

????????????????????

ratnarci netra prabha

A king in the distant past.

g. 928Ratnarci parvata shri

rin chen ?od ?phro ri dpal

????????????????

ratnarci parvata shri

The thirty-first Buda in a kalpa in the distant past. BHS verse: Ratnarci -
parvata shiri.

g. 929Ratna rucira shri raja

rin po che yid du ?ong ba?i dpal gyi rgyal po

????????????????????

ratna rucira shri raja

One of countless Budas in a past kalpa.

g. 930Ratna sala vyuha megha pradipa

rin po che?i sa las rnam par brgyan pa sprin gyi sgron ma

????????????????????

ratna sala vyuha megha pradipa

A royal capital in another world realm in the distant past. Its short form in
verse is Sala vyuha megha.

g. 931Ratna shikhararcih parvata pradipa

rin chen ri bo?i spo?i ?od zer sgron ma

????????????????

ratna shikhararcih parvata pradipa

A Buda in the distant past.

g. 932Ratna simhavabhasa jvalana

rin po che'i seng ge snang zhing 'bar ba

????????????????????

ratna simhavabhasa jvalana

A Buda realm in the downward direction.

g. 933Ratnashri

rin po che'i dpal

????????????

ratnashri

A Bodhisattva present in Shravasti.

g. 934Ratna shri hamsa citra

rin chen dpal gyi dad pas brgyan pa

????????????????????

ratna shri hamsa citra

The realm of a Buda named Vairocana. See n. 445.

g. 935Ratna shri pradipa guna ketu

rin chen dpal sgron yon tan dpal

????????????????????

ratna shri pradipa guna ketu

A Buda in the distant past. BHS verse: Ratana shiri pradipa guna ketu.

g. 936Ratna shri sambhava

rin chen dpal 'byung

????????????

ratna shri sambhava

'The Source of Glorious Jewels.' The name of a world realm in the distant

past.

g. 937Ratna shri shikhara megha pradipa

rin chen dpal gyi rtse mo?i sprin rab tu snang ba

????????????????????????????

ratna shri shikhara megha pradipa

One of countless Budas in a past kalpa.

g. 938Ratnatejas

rin chen gzi brjid

????????????

ratnatejas

A Bodhisattva present in Shravasti.

g. 939Ratnavara

rin chen mchog

????????

ratnavara

One of the future Budas of this kalpa.

g. 940Ratna vastravabhasa dhvaja

rin po che?i gos yongs su snang ba

????????????????????

ratna vastravabhasa dhvaja

A Buda realm in the northern direction.

g. 941Ratnavyuha

rin po che?i rgyan

????????

ratnavyuha

A city in South India.

g. 942realm of desire

?dod pa?i khams

? ? ? ? ? ? ? ? ? ?

kamadhatu

The worlds where beings are reborn through their karma, from the hells up to the Para nirmita vasha vartin paradise.

g. 943red lotus

pad mo .pad+mo .pad ma .pad+ma

? ? ? ? ? . ? ? . ? ? ? ? ? . ? ?

nalini .padma

Nelumbo nucifera. The true lotus that has a central pericarp, while the ?night lotus? and the ?blue lotus? are actually lilies. Padma or nalini refers to the red variety of the lotus, while the white lotus is called pundarika.

g. 944retention

gzungs

? ? ? ? ?

dharani

According to context this term can also mean sentences or phrases for recitation that are said to hold the essence of a teaching or meaning. This term is also rendered in this translation as ?dharani.?

g. 945Revata

nam ?gru

? ? ? ? ? ?

revata

A Shravaka, the youngest brother of Shariputra. Also known as Khadiravaniya.

Elsewhere translated as nam gru.

g. 946Roca

snang ba

?????

roca

The last Buda of the Bhadra kalpa, which according to The White Lotus of Compassion sutra (Toh 111, Maha karuna pundarika sutra, where it was translated as gsal mdzad) is the thousand-and-fifth Buda. The Buda Ratnagarbha prophesied that the youngest of the thousand Vedapathaka pupils of Brahmin Samudrarenu would be the Buda Roca. In present times it is most commonly translated as mos pa.

g. 947Roruka

ri dags gnas

????????

roruka

A town in South India.

g. 948royal jasmine

dza ti

????

jati

Jasminum grandiflorum. Also known as Spanish or Catalanian jasmine, even though it originates in South India. Particularly used as offerings in both Buddhist and Hindu temples. In other sutras, jati is translated as sna ma.

g. 949Rishabhendraraja

khyu mchog gi dbang po?i rgyal po

????????????????

rishabhendraraja

A Bodhisattva present in Shravasti.

g. 950rishi

drang strong

??????

Rishi

?Sage.? An ancient Indian spiritual title, especially for divinely inspired individuals credited with creating the foundations for all Indian culture.

g. 951Rucira bhadra yashas

grags pa yid du ?ong bas bzang ba

????????????????

rucira bhadra yashas

One of the future Budas of this kalpa.

g. 952Rucira brahma

tshangs pa yid du ?ong ba

????????????

rucira brahma

Literally ?Attractive Brahma,? an epithet for Brahma, one of the epithets that in the non-Buddhist tradition designated him as the primordial creator.

g. 953Rucira dhvaja

mdzes pa?i rgyal mtshan

????????

rucira dhvaja

A Bodhisattva present in Shravasti.

g. 954Saddharma ghoshambara dipa raja

dam chos dbyangs mchog sgron ma?i rgyal po

????????????

saddharma ghoshambara dipa raja

A Buda in the distant past, as rendered in verse. In prose he is called

Dharma cakra nirghosha gagana pradipa raja.

g. 955Sagara

gang chen mtsho

????????

Sagara

One of the eight principal Naga kings. More commonly translated in other

sutras as rgya mtsho.

g. 956Sagara buddhi

rgya mtsho'i blo

??????

Sagara buddhi

A Bikshu who was a pupil of Shariputra.

g. 957Sagara dhvaja

rgya mtsho'i rgyal mtshan

??????????

Sagara dhvaja

A Bikshu, the kalyanamitra of chapter 9.

g. 958Sagara garbha

rgya mtsho'i snying po

????????

Sagara garbha

A Buda in the distant past.

g. 959Sagara ghosha

rgya mtsho'i dbyangs

???? ?????

Sagara ghosha

A Bodhisattva present in Shravasti.

g. 960Sagara mati

blo gros rgya mtsho

???? ?????

Sagara mati

One of the future Budas of this kalpa.

g. 961Sagara megha

rgya mtsho?i sprin

???? ?????

Sagara megha

A Bikshu, the kalyanamitra of chapter 5.

g. 962Sagara mukha

rgya mtsho?i sgo

???? ???

Sagara mukha

An area in the south of India.

g. 963Sagara nigarjita svara

rgya mtsho?i ?brug gi sgra

???? ???????

Sagara nigarjita svara

A Bodhisattva present in Shravasti.

g. 964Sagara shri

rgya mtsho phun sum tshogs

???? ???????

Sagara shri

A Buda in the distant past. BHS verse: Sagara shiri.

g. 965Sagara tira

rgya mtsho'i ngogs

???? ? ? ? ? ?

Sagara tira

An area in the Lanka region of South India.

g. 966sage

thub pa

???? ? ?

muni

A title that, like Buda, is given to those who have attained realization

through their own contemplation and not by divine revelation.

g. 967Saha

mi mjed

???? ? ? ?

saha

Indian Buddhist name for either the four-continent world in which the

Buda Shakyamuni appeared, or a universe of a thousand million such

worlds. The White Lotus of Compassion sutra (Toh 111, Maha karuna pundarika -

sutra) describes it as a world of ordinary beings in which the kleshas and so on

are ?powerful? (Sanskrit sahas), hence the name. The Tibetan translation mi

mjed (literally ?no suffering?) is usually defined as meaning ?endurance,?

because beings there are able to endure suffering.

g. 968Sahasrashri

stong gi dpal

? ? ? ? ? ? ? ?

sahasrashri

?Thousand Splendors.? The name of a kalpa in the distant past. BHS verse:

Sahasrashiri.

g. 969Shaila shikharabhyudgata tejas

ri?i rtse mo mngon par ?phags pa?i gzi brjid

? ?

shaila shikharabhyudgata tejas

One of countless Budas in a past kalpa.

g. 970Shailendra raja

ri?i dbang po?i rgyal po

? ? ? ? ? ? ? ? ? ? ? ? ? ?

shailendra raja

A Bodhisattva present in Shravasti.

g. 971Shailendra raja samghattana ghosha

ri dbang rgyal po ?thab pa?i dbyangs

? ?

shailendra raja samghattana ghosha

A Bodhisattva present in Shravasti.

g. 972Shailendra shri garbha raja

ri?i dbang po dpal gyi snying po?i rgyal po

? ?

shailendra shri garbha raja

One of countless Budas in a past kalpa.

g. 973Shakra

brgya byin

??????

shakra

Also commonly known as Indra, he is the deity, called "lord of the devas," who dwells on the summit of Mount Sumeru and wields the thunderbolt.

The Tibetan translation is based on an etymology that shakra is an abbreviation of shata-kratu: one who has performed a hundred sacrifices. The highest Vedic sacrifice was the horse sacrifice, and there is a tradition that he became the lord of the gods through performing them.

g. 974Shakya

shAkya

???

shakya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Koshala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g. 975sal

sA la

????

shala

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

g. 976Sala vyuha megha

sa las rnam brgyan sprin

????????????

sala vyuha megha

A royal capital in another world realm in the distant past. In prose, its long

form is Ratna sala vyuha megha pradipa.

g. 977Salendra raja shri garbha

sA la?i rgyal po dpal gyi mchog

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

salendra raja shri garbha

The fifty-first Buda in a kalpa in the distant past. BHS verse: Salendra raja shiri -
garbha.

g. 978Shalendra skandha

sA la?i dbang po?i lhun

? ? ? ? ? ? ? ? ? ? ? ? ? ?

shalendra skandha

One of the future Budas of this kalpa.

g. 979samadhi

ting nge ?dzin

? ? ? ? ? ? ? ? ?

samadhi

Definition from the 84000 Glossary of Terms:

In a general sense, samadhi can describe a number of different meditative
states. In the Mahayana literature, in particular in the Prajnaparamita sutras,
we find extensive lists of different samadhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, samadhi is
defined as the one-pointedness of the mind (cittaikagrata), the ability to
remain on the same object over long periods of time. The Drajaor Bamponyipa
(sgra sbyor bam po gnyis pa) commentary on the Mahavyutpatti explains the
term samadhi as referring to the instrument through which mind and mental
states ?get collected,? i.e., it is by the force of samadhi that the continuum of

mind and mental states becomes collected on a single point of reference
without getting distracted.

g. 980Samadhi mervabhyudgata jnana

ting nge 'dzin gyi ri rab mngon par 'phags pa'i ye shes

????????????????????????????????????

samadhi mervabhyudgata jnana

A Buda in the distant past.

g. 981Samadhi mudra vipula makuta prajna prabha

ting nge 'dzin gyi phyag rgya shin tu yangs pa'i cod pan shes rab kyi 'od

??

samadhi mudra vipula makuta prajna prabha

One of countless Budas in a past kalpa.

g. 982Samanta bhadra

kun tu bzang po

????????????

samanta bhadra

Presently classed as one of the eight principal Bodhisattvas, he is distinct
from the primordial Buda with the same name in the Tibetan Nyingma
tradition. He is prominent in the Ganda vyuha, and also in The White Lotus of the
Good Dharma (Toh 113, Saddharma pundarika) and The White Lotus of Compassion
sutra (Toh 111, Maha karuna pundarika sutra).

g. 983Samantabhashri

kun tu snang ba'i dpal

????????????

samantabhashri

A Buda in the distant past. BHS verse: Samantabhashiri.

g. 984Samanta cakshu

kun tu gzigs

????????

samanta cakshu

A Buda in the past.

g. 985Samanta darshana netra

kun nas lta ba?i myig

????????

samanta darshana netra

A Bodhisattva present in Shravasti.

g. 986Samanta Dharma dhatu gagana pratibhasa mukuta

chos kyi dbyings nam mkha? kun nas snang ba?i cod pan

????????????????????????????????

samanta Dharma dhatu gagana pratibhasa mukuta

A Bodhisattva present in Shravasti.

g. 987Samanta Dharma dvara vahana shikha rabha

sgo kun nas chos ston pa?i ri bo?i ?od

????????????????????????

samanta Dharma dvara vahana shikha rabha

One of countless Budas in a past kalpa.

g. 988Samanta digabhimukha dvara dhvaja vyuha

phyogs kun tu sgo mngon par bltas pa rgyal mtshan gyis rnam par brgyan pa

????????????????????????????????

samanta digabhi mukha dvara dhvaja vyuha

A group of world realms in the distant past.

g. 989Samanta disha tejas

phyogs kun gzi brjid

????????????

samanta disha tejas

A Buda in the distant past.

g. 990Samanta gambhira shri vimala prabha

kun tu zab pa?i dpal dri ma med pa?i ?od

????????????????????

samanta gambhira shri vimala prabha

A night goddess at the bodhimanda, the kalyanamitra of chapter 35.

g. 991Samanta gandha vitana

spos kun tu rnam par yangs pa

????????????????

samanta gandha vitana

A Buda in a southern realm.

g. 992Samanta guna megha

yon tan kun tu sprin

????????????

samanta guna megha

A Buda in the distant past.

g. 993Samanta jnana bhadra mandala

ye shes kun tu bzang po?i dkyil ?khor

????????????????

samanta jnana bhadra mandala

One of countless Budas in a past kalpa.

g. 994Samanta jnanabha pravara

ye shes kun tu snang ba?i dam pa

????????????????

samanta jnanabha pravara

One of countless Budas in a past kalpa.

g. 995Samanta jnana caryavilamba

ye shes kyi spyod pa kun tu thogs pa med pa

????????????????

samanta jnana caryavilamba

A Buda in the distant past.

g. 996Samanta jnana dhvaja shura

ye shes rgyal mtshan kun tu dpal

????????????

samanta jnana dhvaja shura

One of countless Budas in a past kalpa.

g. 997Samanta jnanaloka vikrama simha

ye shes snang bas rnam par gnon pa?i seng ge

????????????

samanta jnanaloka vikrama simha

A Buda in the distant past.

g. 998Samanta jnana mandala pratibhasa nirghosha

ye shes kyi dkyil ?khor kun tu snang ba?i dbyangs

????????????

samanta jnana mandala pratibhasa nirghosha

A Buda in a realm in the upward direction.

g. 999Samanta jnana prabha meru

ye shes kun tu snang ba?i ri bo

????????

samanta jnana prabha meru

One of countless Budas in a past kalpa.

g. 1000Samanta jnana prabha raja

ye shes kun snang rgyal po

????????????

samanta jnana prabha raja

A Buda in the distant past.

g. 1001Samanta jnana prabhasa

ye shes kyi ?od kun tu snang ba

????????????

samanta jnana prabhasa

One of countless Budas in a past kalpa.

g. 1002Samanta jnana ratnarci shri guna ketu raja

ye shes rin po che?i ?od kun tu ?phro ba?i dpal yon tan dpal gyi rgyal po

??

samanta jnana ratnarci shri guna ketu raja

A Buda in the distant past. See n. 1465.

g. 1003Samanta jnanarci padma bhadrabhirama netra shri candra

ye shes kyi ?od kun tu ?phro ba pad+mo bzang mo mig yid du ?ong ba?i dpal gyi zla ba

??

samanta jnanarci padma bhadrabhirama netra shri candra

A cakravartin's princess in the distant past. Also called Padma -

bhadrabhirama netra shri candra and Padma bhadrabhirama netra shri.

g. 1004Samanta kusumarcih pralamba cuda

me tog gi ?od kun nas ?phro ba gtsug phud rab tu ?phyang ba

??

samanta kusumarcih pralamba cuda

A Bodhisattva in a southwestern realm.

g. 1005Samanta mukha

kun nas sgo

????????

samanta mukha

A town in the south of India.

g. 1006Samanta mukha jnana bhadra meru

sgo kun nas mkhyen pa?i ri bzang po

????????????????????

samanta mukha jnana bhadra meru

One of countless Budas in a past kalpa.

g. 1007Samanta mukha jnana virocana ghosha

sgo kun nas ye shes rnam par snang ba?i dbyangs

????????????????????

samanta mukha jnana virocana ghosha

A Buda in a southwestern realm.

g. 1008Samanta netra

kun tu lta ba

????????

samanta netra

A perfume seller, the kalyanamitra of chapter 19.

g. 1009Samantanuravita shanta nirghosha

zhi ba?i dbyangs kun tu bsgrags pa

????????????????

samantanuravita shanta nirghosha

A Buda in the distant past.

g. 1010Samanta prabha shri tejas

kun nas ?od dpal gzi brijid

????????????????

samanta prabha shri tejas

A Bodhisattva present in Shravasti.

g. 1011Samanta praj nabha Dharma nagara pradipa

shes rab kyi ?od kun tu gsal ba chos kyi grong khyer rab tu snang ba

??

samanta praj nabha Dharma nagara pradipa

One of countless Budas in a past kalpa.

g. 1012Samanta praj napti nirghosha megha

shes rab kyi sgra kun tu ?byung ba?i sprin

????????????????????

samanta praj napti nirghosha megha

One of countless Budas in a past kalpa.

g. 1013Samanta pratibhasa cuda

gzugs brnyan kun tu snang ba?i gtsug phud

????????????????????

samanta pratibhasa cuda

One of countless Budas in a past kalpa.

g. 1014Samanta ratna

kun nas rin po che

????????????

samanta ratna

A world realm in the distant past.

g. 1015Samanta ratna kusuma prabha

rin chen me tog kun tu snang ba

????????????????

samanta ratna kusuma prabha

A royal city in the distant past.

g. 1016Samanta sambhava pradipa

kun tu ?byung ba?i sgron ma

????????????????

samanta sambhava pradipa

A Buda in the distant past.

g. 1017Samanta sampurna shri garbha

kun nas yongs su rgyas pa?i dpal gyi snying po

????????????????????

samanta sampurna shri garbha

A royal capital in a world in the eastern direction in a past kalpa.

g. 1018Samanta sattva tranojah shri

sems can kun tu skyong ba?i gzi brjid dpal

????????????????????

samanta sattva tranojah shri

A night goddess.

g. 1019Samanta shri kusuma tejabha

dpal gyi me tog kun nas rgyas pa?i gzi brjid snang ba

????????????????????

samanta shri kusuma tejabha

One of countless Budas in a past kalpa.

g. 1020Samanta shri sambhava

? ?

A Buda in the eastern direction.

dpal kun nas ?phags pa?i gzi brjid rgyal po .dpal kun nas ?phags pa?i gzi brjid

[illegible]

A Bodhisattva from a western realm.

kun nas dpal gyi gzi brjid

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

A Bodhisattva present in Shravasti.

dpal kun tu rnam par snang ba?i dpal

? ?

One of countless Budas in a past kalpa.

kun tu zhim pas brgyan pa

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

samanta shubha vyuha

A magical tree, the name of which means "completely pleasant array."

g. 1025Samanta suci suvishuddha jnana kusuma

ye shes kyi me tog kun nas rnam par dag pa

????????????????????

samanta suci suvishuddha jnana kusuma

One of countless Budas in a past kalpa.

g. 1026Samanta suryavabhasa prabha raja

?od nyi ma kun tu snang ba?i rgyal po

????????????????

samanta suryavabhasa prabha raja

One of countless Budas in a past kalpa.

g. 1027Samantavabhasa Dharma shri ghosha

-

-

samantavabhasa Dharma shri ghosha

One of countless Budas in a past kalpa. Missing in Tibetan.

g. 1028Samantavabhasa dhvaja

kun tu snang ba?i rgyal mtshan

????????????

samantavabhasa dhvaja

?Shining Banner.? The name of a past kalpa.

g. 1029Samantavabhasa ketu

kun nas snang ba?i dpal

????????

samantavabhasa ketu

A Bodhisattva present in Shravasti.

g. 1030Samantavabhasana Dharma megha nirghosha dhvaja

kun tu grags pa?i chos kyi sprin sgra?i rgyal mtshan

.kun tu snang ba?i chos kyi sprin gyi sgra dbyangs rgyal mtshan

q. 1035Samanta Vairocana shri meru raja

dpal gyi ri bo kun nas rnam par snang ba?i rgyal po

????????????????????????????????

samanta Vairocana shri meru raja

A Buda in a northwestern realm.

g. 1036Samantavaloka buddhi

kun tu snang ba?i blo

????????????????

samantavaloka buddhi

A Bodhisattva present in Shravasti.

g. 1037Samanta vighushta kirti dhvaja

snyan pa kun tu rnam par grags pa?i rgyal mtshan

????????????????????????????????

samanta vighushta kirti dhvaja

One of countless Budas in a past kalpa.

g. 1038Samanta vilokita jnana

kun tu rnam par gzigs pa?i ye shes

????????????????????????????????

samanta vilokita jnana

A Buda in the distant past.

g. 1039Samanta viryolkavabhasa megha

brtson ?grus kyi sgron ma kun tu snang ba?i sprin

????????????????????????????????

samanta viryolkavabhasa megha

One of countless Budas in a past kalpa.

g. 1040Samanta vyuha

kun nas rnam par brgyan pa

????????????????

samanta vyuha

A park in South India.

g. 1041Samapadyata

mnyam par gzhag pa

????????????

samapadyata

A kalpa in the distant past.

g. 1042samapatti

snyoms par ?jug pa

????????????

samapatti

One of the synonyms for the meditative state. The Tibetan translation

interpreted it as sama-apatti, which brings in the idea of ?equal,? or ?level,?

whereas it may be intended as sam-apatti, with a meaning similar to

?samadhi? or ?concentration,? but also to ?completion.?

g. 1043Samasharira

zhi ba?i sku yi ?od

????????????

samasharira

The seventy-fifth Buda in a kalpa in the distant past. The equivalent of ?od

(?light?) is not in the Sanskrit.

g. 1044Samataprabha

kun nas ?od

????????

samataprabha

The twelfth Buda in a kalpa in the distant past.

g. 1045Samatartha sambhava

mnyam pa nyid kyi don ?byung ba

????????????????

samatartha sambhava

An earth goddess in the distant past.

g. 1046shamatha

zhi gnas

??????

shamatha

Meditation of peaceful stability.

g. 1047Shamathaketu

zhi ba?i dpal

????????

shamathaketu

A Buda in the distant past.

g. 1048Shamatha shri sambhava

zhi ba?i dpal ?byung

????????

shamatha shri sambhava

A forest in the distant past.

g. 1049Sambhavagiri

yang dag ?byung ba?i mchog

????????

sambhavagiri

A Buda in the distant past.

g. 1050 Samcalita

shin tu sbyangs

????????

samcalita

The daughter of a courtesan in another world in the distant past. A previous life of Gopa. The name as given in verse. In prose she is called Sucalita rati - prabhasa shri.

g. 1051 Samghata

ris gzhom pa

????????

samghata

The third of the 'hot hells.' Here, beings are perpetually crushed between rocks the size of mountains.

g. 1052 Samitayus

skye bcil ba

????????

samitayus

The sixth Buda in a kalpa in the distant past.

g. 1053 sampracchada

yongs su 'gengs

??????????

sampracchada

A magical tree, the name of which means 'completely covering.'

g. 1054 Sampurna shrivakra

dpal gyi bzhin yongs su rgyas pa

????????????????

sampurna shrivakra

A cakravartin's precious queen in the distant past.

g. 1055Samtushita

rab dga? ldan

????????

samtushita

The principal deity in the paradise of Tushita. Also translated as yongs su dga?
ldan.

g. 1056Samudgatashri

kun tu ?phags pa?i dpal

????????

samudgatashri

A Bodhisattva present in Shravasti.

g. 1057Samudrakaccha

rgya mtsho?i ?gram

???? ? ? ? ?

samudrakaccha

A province in South India.

g. 1058Samudra pratishthana

rgya mtsho brten pa

???? ? ? ? ?

samudra pratishthana

A town in South India.

g. 1059Samudravetadi

rgya mtsho rnam par rlob pa

???? ? ? ? ?

samudravetadi

An area in the south of India.

g. 1060Samvritaskandha

phung po yongs su grub pa

????????????????

samvritaskandha

A Buda in the distant past.

g. 1061samyak sambuddha

yang dag par rdzogs pa'i sangs rgyas

????????????????????

samyak sambuddha

?A perfect Buda.? A Buda who teaches the Dharma, as opposed to a
pratyeka Buda, who does not teach.

g. 1062sangha

dge ?dun

????????

sangha

The community of followers of the Buda's teachings, often referring to the
monastic community and sometimes to the community of realized
Bodhisattvas that are not visible to ordinary beings.

g. 1063Shantabha

?od snang zhi ba

????????

shantabha

A Buda.

g. 1064Shanta dhvaja

zhi ba?i rgyal mtshan

??????????

shanta dhvaja

A Buda in the distant past.

g. 1065Shanta nirghosha

zhi ba?i dbyangs

??????????

shanta nirghosha

A Buda in the distant past.

g. 1066Shanta nirghosha hara mati

zhing dbyangs phreng ba?i blo gros can

????????????????

shanta nirghosha hara mati

A realm in the distant past. See n. 1416.

g. 1067Shanta prabha raja

zhi ba?i ?od kyi rgyal

????????????

shanta prabha raja

A Buda in the distant past.

g. 1068Shanta pradipa megha shri raja

zhi ba?i sgron ma sprin gyi rgyal po?i dpal

????????????????

shanta pradipa megha shri raja

A Buda in the distant past. BHS in verse: Shanta pradipa megha shiri raja.

g. 1069Shanta rashmi

zhi ba?i ?od zer

??????????

shanta rashmi

One of the future Budas of this kalpa.

g. 1070Shantendraraja

zhi ba?i dbang po?i rgyal po

??????????

shantendraraja

A Bodhisattva present in Shravasti.

g. 1071Shanti dhvaja jagatpradipa shri

zhi ba?i rgyal mtshan ?gro ba?i sgron ma dpal

????????????

shanti dhvaja jagatpradipa shri

The ninety-seventh Buda in a kalpa in the distant past. BHS verse: Shanti -

dhvaja jaga pradipa shiri.

g. 1072Shanti prabha

zhi ba?i ?od

????????

shanti prabha

A Bodhisattva present in Shravasti.

g. 1073Shanti prabha gambhira kuta

?od zab mo zhi ba brtsegs pa

????????

shanti prabha gambhira kuta

One of countless Budas in a past kalpa.

g. 1074Shanti raja

zhi ba?i rgyal po

????????

shanti raja

The fifth Buda in a kalpa in the distant past.

g. 1075Sarasvati

dbyangs dang ldan pa

????????

sarasvati

The Indian goddess of eloquence and music. Also translated elsewhere as

dbyangs can.

g. 1076Sarasvati samgiti

glu snyan pa'i dbyangs

????????

sarasvati samgiti

A palace in another world in the distant past.

g. 1077Shardula

-

-

shardula

One of the future Budas of this kalpa. See n. 1900.

g. 1078Shariputra

shA ri'i bu

??????

Shariputra

?The son of Shari,? the Buda?s principal pupil, who passed away before the

Buda.

g. 1079Sarocaya

?? ?? ?? ??

?Accumulation of Essences.? The name of a kalpa in the distant past.

stobs thams cad kyi shugs dang ldan pa

? ?

A southern realm.

sangs rgyas kyi zhing thams cad yongs su dag par sgra ?byin pa?i gzugs brnyan rnam

[illegible]

?The Perception of the Speech Emitted by All the Pure Buda Realms.? The

g. 1082Sarva Buda nirmana pratibhasa cuda

??

A Bodhisattva present in Shravasti.

sangs rgyas thams cad yang dag par ?byung ba?i snying po

??

sarva Buda sambhuta garbha mani mukuta

A Bodhisattva present in Shravasti.

g. 1084Sarva Dharma bhavanarambha sambhava tejas

chos thams cad kyi gnas bsgrub pa yongs su ?grub pa?i gzi brjid

??

sarva Dharma bhavanarambha sambhava tejas

One of countless Budas in a past kalpa.

g. 1085Sarva Dharma dhatu Sagara nigarjita ghosha

chos rgya mtsho thams cad rab tu sgrog pa?i dbyangs

??

sarva Dharma dhatu Sagara nigarjita ghosha

A Bodhisattva present in Shravasti.

g. 1086Sarva Dharma dhatu spharana ghosha

chos kyi dbyings kun tu rgyas pa?i dbyangs

??

sarva Dharma dhatu spharana ghosha

A Bodhisattva present in Shravasti.

g. 1087Sarva Dharma dhatu tala bheda ketu raja

chos kyi dbyings kyi gzhi tha dad pa?i dpal gyi rgyal po

??

sarva Dharma dhatu tala bheda ketu raja

A Bodhisattva in a southeastern realm.

g. 1088Sarva Dharma nigarjita raja

chos thams cad rab tu sgrog pa?i rgyal po

.chos thams cad kyi ?brug sgra bsgrags pa?i rgyal po

??

sarva Dharma nigarjita raja

This is a Buda in the distant past in chapter 34, where the name is

translated as chos thams cad rab tu sgrog pa?i rgyal po, and a Buda in the distant past in chapter 41, where the name is translated as chos thams cad kyi ?brug sgra bsgrags pa?i rgyal po.

g. 1089Sarva Dharma nirnadacchatra mandala nirghosha

chos thams cad kyi nga ro?i gdugs kyi dkyil ?khor rab tu sgrog pa

??

sarva Dharma nirnadacchatra mandala nirghosha

A cakravartin king in another world realm in the distant past.

g. 1090Sarva Dharma prabha raja

chos ?od rgyal po

????????????

sarva Dharma prabha raja

A Buda in the distant past.

g. 1091Sarva Dharma Sagara nirghosha prabha raja

chos rgya mtsho thams cad kyi dbyangs ?od kyi rgyal po

??

sarva Dharma Sagara nirghosha prabha raja

A Buda in another world in the distant past, the first of countless Budas in that kalpa. In verse he is called Dharma samudra prabha garjita raja.

g. 1092Sarva Dharma Sagara nirghosha raja

chos rgya mtsho thams cad kyi gsung gi rgyal po

????????????????????????????????????

sarva Dharma Sagara nirghosha raja

A Buda in a world in the eastern direction in the past.

g. 1093Sarva Dharma samadhi prabha ghosha

chos thams cad ting nge ?dzin gyi ?od kyi dbyangs

????????????????????????????????

sarva Dharma samadhi prabha ghosha

One of countless Budas in a past kalpa.

g. 1094Sarva Dharma samudrabhyudgata vega raja

chos rgya mtsho thams cad kyis mngon par ?phags pa?i shugs kyi rgyal po

??

sarva Dharma samudrabhyudgata vega raja

A Buda in the distant past.

g. 1095Sarva Dharma virya vega dhvaja

chos thams cad kyi brtson ?grus drag po?i rgyal mtshan

??

sarva Dharma virya vega dhvaja

One of countless Budas in a past kalpa.

g. 1096Sarva disha pradipa prabha raja

phyogs rnams kun tu sgron ma gsal ba?i bdag

??

sarva disha pradipa prabha raja

A Buda in the distant past.

g. 1097Sarvagamin

thams cad du ?gro ba

????????????????

sarvagamin

A parivrajaka who is the kalyanamitra of chapter 23.

g. 1098Sarva gandha prabhasa vati

spos thams cad kyi ?od dang ldan pa

????????????????????????????

sarva gandha prabhasa vati

A western Buda realm.

g. 1099Sarva gandharci mukha

zhal nas spos thams cad ?od du ?phro ba

????????????????????

sarva gandharci mukha

One of the future Budas of this kalpa.

g. 1100Sarva jagad abhimukha pradipa

?gro ba thams cad la mngon du gyur pa?i sgron ma

????????????????????

sarva jagad abhimukha pradipa

?The Lamp of the Manifestation of All Beings.? The name of a ray of light.

g. 1101Sarva jagadabhi mukha rupa

?gro ba thams cad mngon gzugs

????????????????

sarva jagadabhi mukha rupa

The seventy-third Buda in a kalpa in the distant past.

g. 1102Sarva jagad Buda darshana vipaka kushala mula sambhava

?gro ba thams cad kyis sangs rgyas mthong ba rnam par smin pa?i dge ba?i rtsa ba las

byung ba

??

sarva jagad Buda darshana vipaka kushala mula sambhava

?The Vision of the Buda by All Beings Arisen from Ripened Roots of

Virtue.? The name of a ray of light.

g. 1103Sarva jagad dhita pranidhana candra

?gro ba thams cad la phan pa?i smon lam zla ba

????????????????????????????????

sarva jagad dhita pranidhana candra

The second of five hundred Budas in a kalpa in the distant future.

g. 1104Sarva jagad duhkha prashantiyashvasana ghosha

?gro ba thams cad sdug bsngal rab tu zhi bar bya ba?i dbugs ?byin pa?i dbyangs

??

sarva jagad duhkha prashantiyashvasana ghosha

A Bodhisattva present in Shravasti.

g. 1105Sarva jagad raksha pranidhana virya prabha

?gro ba thams cad bsrung ba?i smon lam la brtson pa?i ?od

??

sarva jagad raksha pranidhana virya prabha

A night goddess at the bodhimanda.

g. 1106Sarva jagadvara vyuha garbha

?gro ba thams cad na rgyan gyi dam pa phul

??

sarva jagadvara vyuha garbha

The palace of Mahabrahma. The name could be translated as ?The Essence of the Array of All Worlds.? Jagad can also mean ?beings? and therefore is regularly translated as ?gro ba (?beings?) in this sutra. Here garbha, usually meaning ?essence,? is translated as phul (?perfection?).

g. 1107Sarvakasha talasambheda vijnapti mani ratna vibhushita cuda

nam mkha?i dbyings thams cad tha myi dad par rnam par dmyigs pa?i rin chen rgyal

pos brgyan pa?i gtsug phud

??

sarvakasha talasambheda vijnapti mani ratna vibhushita cuda

A Bodhisattva present in Shravasti.

g. 1108Sarva kushala mula sambhava nirghosha

dge ba?i rtsa ba thams cad yang dag par ?byung ba?i dbyangs

??

sarva kushala mula sambhava nirghosha

?The Voice That Causes the Emergence of All Roots of Merit.? The name of a ray of light.

g. 1109Sarva loka dhatudgata mukuta

?jig rten thams cad las mngon par ?phags pa?i cod pan

??

sarva loka dhatudgata mukuta

A Bodhisattva present in Shravasti.

g. 1110Sarva loka hitaishin

?jig rten thams cad la phan par mdzad pa

??????????????????????????????????????

sarva loka hitaishin

The fourth of five hundred Budas in a kalpa in the distant future.

g. 1111Sarva maha prithivi raja mani rashmi jala pramukta

sa chen po thams cad du mdzes pa?i rin po che ?od zer gyi dra ba rab tu ?gyed pa

??

sarva maha prithivi raja mani rashmi jala pramukta

A Buda realm in the northeastern direction.

g. 1112Sarva mara mandala pramardana ghosha

bdud kyi dkyil ?khor thams cad rab tu ?dul ba?i dbyangs

??????????????????????????????????????

sarva mara mandala pramardana ghosha

A Bodhisattva present in Shravasti.

g. 1113Sarva mara mandala vikirana jnana dhvaja

bdud kyi dkyil ?khor thams cad rnam par ?thor ba?i ye shes rgyal mtshan

??

sarva mara mandala vikirana jnana dhvaja

A Bodhisattva from a southwestern realm. Also known as Sarva mara -
mandala vikirana jnana dhvaja raja.

g. 1114Sarva mara mandala vikirana jnana dhvaja raja

bdud kyi dkyil ?khor thams cad rnam par ?thor ba?i ye shes rgyal mtshan gyi rgyal po

??

sarva mara mandala vikirana jnana dhvaja raja

A Bodhisattva from a southwestern realm. Also known as Sarva mara -
mandala vikirana jnana dhvaja.

g. 1115Sarva nagara raksha sambhava tejah shri

grong khyer thams cad bsrung ba ?byung ba?i gzi brjid dpal

??

sarva nagara raksha sambhava tejah shri

A night goddess in Bodhgaya.

g. 1116Sarva pranidhana Sagara nirghosha mani raja cuda

smon lam rgya mtsho thams cad rab tu sgrog pa?i rin chen rgyal po?i gtsug phud

??

sarva pranidhana Sagara nirghosha mani raja cuda

A Bodhisattva present in Shravasti.

g. 1117Sarvaratnabha

rin chen thams cad ?od

????????????????????

sarvaratnabha

A realm in the distant past. BHS: Sarvaratanabha.

g. 1118Sarva ratna garbha vicitrabha

rin po che thams cad kyi snying po ?od sna tshogs can

????????????????????????????????

sarva ratna garbha vicitrabha

A bodhimanda in a world realm in the eastern direction.

g. 1119Sarva ratna rucira

rin po che thams cad rab tu ?bar ba

????????????????????????????

sarva ratna rucira

A northeastern Buda realm.

g. 1120Sarva ratna shikhara dhvaja

rin po che sna tshogs kyi rtse mo?i rgyal mtshan

????????????????????????????

sarva ratna shikhara dhvaja

A four-continent world in the distant past.

g. 1121Sarva ratna varna samanta prabhasa shri

rin po che thams cad kyi mdog kun tu snang ba?i dpal

????????????????????????????

sarva ratna varna samanta prabhasa shri

A world realm in the distant past.

g. 1122Sarva ratna vicitra varna mani kundala

rin po che?i dkyil ?khor rin po che thams cad kyis rnam par brgyan pa?i kha dog

????????????????????????????

sarva ratna vicitra varna mani kundala

One of the future Budas of this kalpa.

g. 1123Sarva ratna vimala prabha vyuha

rin po che thams cad kyi dri ma med pa?i ?od rnam par brgyan pa

??

sarva ratna vimala prabha vyuha

A universe of world realms far to the east.

g. 1124Sarvartha siddha

don thams cad grub pa

????????????????

sarvartha siddha

The personal name of Shakyamuni, which also has the shorter form
Siddhartha.

g. 1125Sarva samadhi sagaravabhasa simha

ting nge ?dzin rgya mtsho thams cad snang bar mdzad pa?i seng ge

??

sarva samadhi sagaravabhasa simha

One of countless Budas in a past kalpa.

g. 1126Sarva sattva karma vipaka nirghosha

sems can thams cad kyi las rnam par smin pa?i dbyangs

??

sarva sattva karma vipaka nirghosha

?The Voice That Ripens the Karma of All Beings.? The name of a ray of light.

g. 1127Sarva sattva kushala mula nigarjita svara

sems can kun gyi dge ba?i rtsa ba rab tu sgrog pa?i sgra

??

sarva sattva kushala mula nigarjita svara

A Bodhisattva present in Shravasti.

g. 1128Sarva sattva praharsha priti pramodya samudaya nirghosha

sems can thams cad rab tu dga? ba dang spro ba dang mos pa yongs su ?byung ba?i

dbyangs

??

sarva sattva praharsha priti pramodya samudaya nirghosha

?The Voice That Gives Rise to Joy, Delight, and Aspiration in All Beings.?

The name of a ray of light.

g. 1129Sarva sattvavabhasa tejas

sems can thams cad tu snang ba?i rgyal po

??

sarva sattvavabhasa tejas

One of countless Budas in a past kalpa.

g. 1130Sarva sattva virajahpradipa

sems can thams cad rdul dang ?byed pa?i sgron ma

??

sarva sattva virajahpradipa

?The Lamp That Removes the Dust from All Beings.? The name of a ray of light.

g. 1131Sarva svaranga ruta ghosha shri

thams cad dbyangs kyi yan lag sgra skad dpal

????????????????????????????????????

sarva svaranga ruta ghosha shri

The hundred-and-fifth Buda in a kalpa in the distant past. BHS verse:

Sarva svaranga ruta ghosha shiri.

g. 1132Sarva Tathagata Dharma cakra nirghosha cuda

de bzhin gshegs pa thams cad kyi chos kyi ?khor lo sgrog pa?i gtsug phud

??

sarva Tathagata Dharma cakra nirghosha cuda

A Bodhisattva present in Shravasti.

g. 1133Sarva Tathagata prabha mandala pramuncana mani ratna nigarjita -

cuda

de bzhin gshegs pa thams cad kyi ?od kyi dkyil ?khor rab tu ?gyed pa?i nor bu rin chen

?brug sgra?i gtsug phud

??

???

sarva Tathagata prabha mandala pramuncana mani ratna nigarjita cuda

A Bodhisattva present in Shravasti.

g. 1134Sarva Tathagata prabha mandala vairocana

de bzhin gshegs pa thams cad kyi ?od kyi dkyil ?khor rnam par snang ba

??

sarva Tathagata prabha mandala vairocana

A Buda realm in the downward direction.

g. 1135Sarva Tathagata prabha pranidhi nirghosha

de bzhin gshegs pa thams cad kyi ?od dang smon lam gyi dbyangs

??

sarva Tathagata prabha pranidhi nirghosha

A group of world realms in the eastern direction.

g. 1136Sarva Tathagata simhasana sampratishtita mani mukuta

de bzhin gshegs pa thams cad kyi seng ge?i khri ?dzin pa?i cod pan

??

sarva Tathagata simhasana sampratishtita mani mukuta

g. 1137Sarva Tathagata vikurvita pratibhasa dhvaja mani raja jala -
samchadita cuda

[illegible]

A Bodhisattva present in Shravasti.

??

?The Lamp of the Different Ranges of All the Tathagatas.? The name of a ray of light.

??

A Bodhisattva present in Shravasti.

[illegible]

sarva tryadhva Tathagata vishaya patra samdhi vidyotita megha vyuha

The name of a magical lotus in the distant past; the name means ?An Array
of the Clouds of the Light Rays from between the Petals That Reveal the
Range of All the Tathagatas of the Three Times.?

g. 1141Sarvavarana vikirana jnana vikramin

bsgribs pa thams cad rnam par ?thor ba?i ye shes kyis rnam par non pa

??

sarvavarana vikirana jnana vikramin

A Bodhisattva from a Buda realm in the downward direction. Also called
Sarvavarana vikirana jnana vikranta raja.

g. 1142Sarvavarana vikirana jnana vikranta raja

sgrib pa thams cad rnam par ?thor ba?i rgyal po

??

sarvavarana vikirana jnana vikranta raja

A Bodhisattva from a Buda realm in the downward direction. Also called
Sarvavarana vikirana jnana vikramin.

g. 1143Sarva vashita kaya pratibhasa

thams cad la dbang ba?i lus rab tu snang ba

??

*sarva vashita kaya pratibhasa

A bodhimanda in a world realm in the eastern direction. The Sanskrit is a
reconstruction from the Tibetan. The Chinese and Sanskrit each have a
different version of the name. See n. 1827.

g. 1144Sarva vrikshpraphullana sukha samvasa

shing thams cad kyi me tog rgyas par bde bar gnas pa

??

sarva vrikshpraphullana sukha samvasa

A goddess of the night at the bodhimanda.

g. 1145Shashimandala

zla ba?i dkyil ?khor

????????????

shashimandala

A Buda in the distant past.

g. 1146Shashimukha

zla zhal

?????

shashimukha

The tenth Buda in a kalpa in the distant past.

g. 1147Shashivakra

zla bzhin

??????

shashivakra

A night goddess in the distant past.

g. 1148Shatarashmin

?od brgya pa

????????

shatarashmin

A Naga king. The name means ?having a hundred rays? and may be an alternate name for the Naga king Vasuki, Takshaka, or Utpalaka.

g. 1149Sattva gagana citta pratibhasa bimba

sems can nam mkha?i sems snang ba?i gzugs

????????????????????????????????

sattva gagana citta pratibhasa bimba

A Buda in the distant past.

g. 1150Sattvashaya sama shariri shri

sems can bsam par mnyam pa sku yi dpal

????????????????????

sattvashaya sama shariri shri

The hundred-and-eighth Buda in a kalpa in the distant past. BHS verse:

sattvashayaih sama shariri shiri.

g. 1151Sattvottara jnanin

brtan pa dam pa?i ye shes

????????????????

sattvottara jnanin

A Bodhisattva present in Shravasti.

g. 1152Satyaka

bden pa can

??????????

satyaka

A Jain who features prominently in the sutra The Range of the Bodhisattva (Toh 146, Satyaka sutra). The Buda states that he is a Bodhisattva who takes on various forms to aid beings. Also translated elsewhere as bden pa po and bden par smra ba. The latter term is reconstructed into Sanskrit as Satyavadin by Lozang Jamspal in his translation of the Satyaka sutra.

g. 1153second-week embryo

sko

??

arbuda

The Ganda vyuha uses the same terminology as the Jain text Tandulaveyaliyua and differs from other sutras. In the Nanda garbhavakranti nirdesha sutra, arbuda is translated as mer mer po.

g. 1154seven jewels

rin po che sna bdun

????????????

saptaratna

When associated with the seven heavenly bodies, and therefore the seven days of the week, they are ruby for the sun, moonstone or pearl for the moon, coral for Mars, emerald for Mercury, yellow sapphire for Jupiter, diamond for Venus, and blue sapphire for Saturn. There are variant lists not associated with the heavenly bodies but retaining the number seven, which include gold, silver, and so on. In association with a cakravartin the seven jewels can refer, according to the Abhidharma, to his magical wheel, elephant, horse, wish-fulfilling jewel, queen, minister, and leading householder. In the Tibetan mandala offering practice, the householder is replaced by a general.

g. 1155seven precious materials

rin po che sna bdun

????????????

saptaratna

Listed in this sutra as gold, silver, beryl, crystal, red pearls, emeralds, and white coral.

Definition from the 84000 Glossary of Terms:

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also

contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sutras to exemplify preciousness, wealth, and beauty, and can describe treasures, offering materials, or the features of architectural structures such as stupas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of Buda realms and the realms of the gods.

In other contexts, the term saptaratna can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g. 1156seven prominences

bdun shin tu mtho ba

????????

saptotsada

One of the thirty-two signs of a great beings, this refers to the two feet, two hands, two shoulders, and the nape of the neck. See 43. 75.

g. 1157Siddhartha

don grub

??????

siddhartha

The Buda Shakyamuni's personal name, which is also given in its longer form: Sarvartha siddha.

g. 1158signs (of a great being)

mtshan

????

lakshana

The thirty-two primary physical characteristics of a ?great being,? mahapurusha, which every Buda and cakravartin possesses. See 43. 66 for a

complete list according to this sutra.

g. 1159Shikhin

gtsug tor can

????????

shikhin

In early Buddhism the second of seven Budas, with Shakyamuni as the seventh. The first three Budas -Vipashyin, Shikhin, and Vishvabhuk - appeared in a kalpa earlier than our Bhadra kalpa, and therefore Shakyamuni is more commonly referred to as the fourth Buda. Also translated elsewhere as gtsug ldan; the Mahavyutpatti also translates as gtsug tor can.

g. 1160Shikshananda

dga? ba

??????

shikshananda

652?710 ??. He went from Khotan to China, where he translated the Avatamsaka sutra. The Tibetan should be bslab pa dga? ba but translates only the nanda half of the name.

g. 1161Shilpabhijna

bzo mngon par shes pa

????????????

shilpabhijna

A head merchant's son.

g. 1162Simha

seng ge

????

simha

The sixth Buda in this kalpa, following Maitreya.

g. 1163Simha dhvajagra tejas

seng ge rgyal mtshan dam pa?i gzi brjid

????????????????????

simha dhvajagra tejas

A four-continent world in the distant past.

g. 1164Simhaketu

seng ge dpal

??????????

simhaketu

A king in South India.

g. 1165Simhapota

seng ge?i gzugs

??????????

simhapota

A town in South India.

g. 1166Simha vijrimbhita

seng ge rnam par bsgyings pa

????????????????

simha vijrimbhita

A bhikshuni, the kalyanamitra of chapter 27.

g. 1167Simha vijrimbhita

seng ge rnam par bsgyings pa

????????????????

simha vijrimbhita

A city in the south of India.

g. 1168Simha vijrimbhita prabha

seng ge rnam par bsgyings pa?i ?od

????????????????

simha vijrimbhita prabha

A Buda in the distant past.

g. 1169Simha vikranta gamin

seng ge rnam par gnnon pas bzhud pa

????????????????

simha vikranta gamin

A Buda in the distant past.

g. 1170Simha vinardita

seng ge rnam par sgrog pa

????????????

simha vinardita

One of the future Budas of this kalpa.

g. 1171Simha vinardita Vidu pradipa

seng ge?i sgra sgrogs mkhas pa sgron ma

????????????

simha vinardita vidu pradipa

A Buda in the distant past.

g. 1172Sitanga

mi dkar yan lag

????????

sitanga

One of the future Budas of this kalpa.

g. 1173Sitashri

dkar po?i dpal

? ? ? ? ? ? ? ? ? ?

sitashri

One of the future Budas of this kalpa.

g. 1174Sitavishalaksha

mi dkar rings po?i spyan

? ? ? ? ? ? ? ? ? ? ? ? ? ?

sitavishalaksha

One of the future Budas of this kalpa.

g. 1175Shivaragra

zhi ?dzin mchog

? ? ? ? ? ? ? ? ? ?

shivaragra

A brahmin, the kalyanamitra of chapter 52.

g. 1176sixty-four skills

sgyu rtsal drug cu rtsa bzhi

? ? ? ? ? ? ? ? ? ? ? ? ? ?

catuhshashti kalavidhi

These include writing and mathematics, and also different sports, crafts,

dancing, acting, and the playing of various instruments.

g. 1177skandha

phung po

? ? ? ? ?

skandha

Literally ?heaps? or ?aggregates.? These are the five aggregates of forms,

sensations, identifications, mental activities, and consciousnesses.

g. 1178Smriti ketu raja shri
dran pa?i rgyal mtshan rgyal po
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

smriti ketu raja shri
The eighty-fourth Buda in a kalpa in the distant past. In the Tibetan, dpal
(shri) has been merged into the following name, Dharmamati. BHS verse:
Smriti ketu raja shiri.

g. 1179Smritimat
dran pa dang ldan pa
? ? ? ? ? ? ? ? ? ? ? ? ?

smritimat
A deva in Trayastrimsha.

g. 1180Smriti samudra mukha
dran pa rgya mtsho?i sgo
? ? ? ? ? ? ? ? ? ? ? ? ?

smriti samudra mukha
The fourteenth Buda in a kalpa in the distant past.

g. 1181snipe
ku na la
? ? ? ? ? ?

kunala
Specifically, the greater painted snipe (Rostrature benghalensis).

g. 1182Shobhanasagara
snying po bzang po
? ? ? ? ? ? ? ? ? ? ?

shobhanasagara

One of the future Budas of this kalpa.

g. 1183Somanandi

zla ba dga? bo

????????

somanandi

An upasaka in Dhanyakara.

g. 1184Somashri

zla ba?i dpal

????????

somashri

?Moon Glory.? The name of a past kalpa. BHS verse: Somashiri.

g. 1185Somashriti

zla ba?i dpal

????????

somashriti

An upasaka in Dhanyakara.

g. 1186son of the Budas

sangs rgyas sras po

????????

buddhaputra

A synonym for Bodhisattva.

g. 1187shosha

skem pa

?????

shosha

A demon believed to be responsible for tuberculosis.

g. 1188soul

srog

? ?

prana

g. 1189sour gruel

srān chen .srān chan

? ? ? ? ? ? . ? ? ? ? ? ?

kulmasha

Kulmasha is a soup or broth in which the rice or other grains have fermented.

The Tibetan srān chen just means 'cooked pulses'.

g. 1190śhrāmana

dge sbyong

? ? ? ? ? ? ?

Śhrāmana

A renunciate who lives his life as a mendicant. In Buddhist contexts the term usually refers to a Buddhist monk, although it can also designate a renunciant practitioner from other spiritual traditions. The epithet Great Śhrāmana is often applied to the Buddha.

The common phrase 'Śhrāmanas and brahmins' sometimes refers to Buddhist practitioners but can also mean any religious practitioners, the brahmins being the settled hereditary priestly caste following the ancient Vedic practices while the Śhrāmanas are the itinerant followers (often of kshatriya caste) of the newer, non-Vedic spiritual trends.

g. 1191Śhrāmana mandala

dge sbyong gi dkyil 'khor

? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

Shramana mandala

A land in South India.

g. 1192shravaka

nyan thos

??????

Shravaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term Shravaka, and the Tibetan nyan thos, both derived from the verb 'to hear,' are usually defined as 'those who hear the teaching from the Buddha and make it heard to others.' Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvana. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in samsara and focus on understanding that there is no independent self. By conquering afflicted mental states (klesha), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the 'four results of spiritual practice.'

g. 1193Shravakayana

nyan thos kyi theg pa

????????

shravakayana

The way or vehicle of the Shravaka.

g. 1194Shravasti

mnyan du yod pa

??????????

shravasti

Shravasti (Pali: Savatthi) was the capital of the kingdom of Kosala in the Ganges plains to the west of Magadha and was incorporated into Magadha in the fourth century ???. The area is now the Awadh or Oudh region of Uttar Pradesh. The Buda Shakyamuni spent twenty-four monsoon retreats there at Jetavana. Also translated as mnyan yod.

g. 1195Shreshthamati

blo gros dam pa

??????????

shreshthamati

One of the future Budas of this kalpa.

g. 1196Shribhadra

dpal bzang mo

??????????

shribhadra

An upasika in Dhanyakara; also an eminent daughter in Dhanyakara.

g. 1197Shridevamati

dpal gyi blo gros lha

??????????

shridevamati

The twenty-fourth Buda in a kalpa in the distant past. BHS verse:

Shridevamati.

g. 1198Shrigarbha

dpal gyi snying po

??????????

shrigarbha

One of the future Budas of this kalpa.

g. 1199Shrigarbhavati

dpal gyi snying po dang ldan pa

????????????????

shrigarbhavati

A realm in the eastern direction.

g. 1200Shrimati

dpal gyi blo gros ma

????????????

shrimati

A girl, one of the two kalyanamitras in Chapter 53.

g. 1201Shriprabha

dpal gyi ?od

??????????

shriprabha

An eminent daughter in Dhanyakara.

g. 1202Shriraja

dpal gyi bdag

??????????

shriraja

A Buda in the distant past. See n. 1412.

g. 1203Shrisambhava

dpal ?byung

??????????

shrisambhava

A boy, one of the two kalyanamitras in Chapter 53.

g. 1204Shrisamudra

dpal gyi mtsho

????????

shrisamudra

A Buda in the distant past. BHS: Shirisa Mudra.

g. 1205Shrisamudra

dpal gyi rgya mtsho

??????????

shrisamudra

A Buda in the distant past. BHS: Shirisamudra.

g. 1206Shrisumeru

ri rab dpal

????????

shrisumeru

The third Buda in a kalpa in the distant past. BHS: Shirisumeru.

g. 1207Shritejas

dpal gyi gzi brjid

??????????

shritejas

A king in the distant past.

g. 1208shrivatsa

dpal gyi be?u

????????

shrivatsa

Literally "the favorite of the glorious one" or (as translated into Tibetan) "the calf of the glorious one." This is an auspicious mark that in Indian Buddhism was said to be formed from a curl of hair on the breast and was depicted in a shape that resembles the fleur-de-lis. In Tibet it is usually represented as an eternal knot. It is also one of the principal attributes of Vishnu.

g. 1209Shronaparanta

shu ma phyi ma'i mtha'

????????????

shronaparanta

A region in South India.

g. 1210Stainless Light

dri ma med pa'i 'od

????????????

vimalaprabha

The name of a past kalpa.

g. 1211star-banner jewel

skar ma'i rgyal mtshan

????????????

jyotirdhvaja

See "cat's eye."

g. 1212Sthavara

brtan ma

??????

sthavara

An earth goddess at the bodhimanda.

g. 1213sthavira

gnas brtan

????????

sthavira

Literally "one who is stable" and usually translated as "elder," a senior teacher in the early Buddhist communities. It also became the name of the Buddhist tradition within which the Theravada developed.

g. 1214Sthira

brtan pa

??????

sthira

A capital city in South India.

g. 1215strengths

stobs

????

bala

See "ten strengths."

g. 1216Subahu

lag pa bzang po

??????????

subahu

A head merchant's son in Dhanyakara.

g. 1217Subhadra

dge ba yod pa .dge ba bzang mo

?????????. ??????????

subhadra

An upasika in Dhanyakara (translated as dge ba yod pa). Also a daughter in

Dhanyakara (translated as dge ba bzang mo).

g. 1218Subhaga

grags pa bzang po

????????

subhaga

The name of a kalpa in the distant past.

g. 1219Shubhakritsna

dge rgyas

??????

shubhakritsna

The highest of the three paradises that correspond to the third dhyana in the form realm.

g. 1220Shubhaparamgama

dge ba?i pha rol tu phyin pa

????????????

shubhaparamgama

A town in South India.

g. 1221Shubhaprabha

dge ba?i ?od

????????

shubhaprabha

A kalpa in the distant past. The name means ?Good Light.?

g. 1222Shubharatna

rin po che bzang po

????????

shubharatna

One of the future Budas of this kalpa.

g. 1223Subha ratna vicitra kuta

rin po che sna tshogs bzang po las brtsegs pa

????????????????????????????

subha ratna vicitra kuta

A kutagara in another world in the distant past.

g. 1224Subhuti

sa bzang po

????????

subhuti

The name of a kalpa in the distant past.

g. 1225Subhuti

rab ?byor

??????

subhuti

A foremost pupil of the Buda, known for his wisdom.

g. 1226Subuddhi

blo bzang po

????????

subuddhi

A head merchant's son in Dhanyakara.

g. 1227Sucalita rati prabhasa shri

dga? ba?i ?od kyi dpal shin tu sbyangs pa

????????????????????????????

sucalita rati prabhasa shri

The daughter of a courtesan in another world in the distant past, a previous

life of Gopa. In verse she is called Samcalita.

g. 1228Sucandra

zla ba bzang po

????????

sucandra

The name of a kalpa in the distant past.

g. 1229Sucandra

zla ba bzang po

????????

sucandra

A householder, the kalyanamitra in chapter 50.

g. 1230Sucinti

bsam pa bzang po

????????

sucinti

A head merchant's son in Dhanyakara.

g. 1231Sudarshana

lta na sdug pa

????????

sudarshana

A Bikshu, the kalyanamitra of chapter 14.

g. 1232Sudarshana

lta na mdzes pa

????????

sudarshana

A courtesan in another world in the distant past.

g. 1233Sudarshana

shin tu mthong ba

??????????

sudarshana

The second highest of the Shuddhavasa paradises, the highest paradises in the form realm.

g. 1234Sudatta

bzang pos byin

??????????

sudatta

An upasaka in Dhanyakara.

g. 1235Shuddhavasa

gtsang ma?i ris .gnas gtsang ma

??????????.??????????

shuddhavasa

The five highest of the paradises that constitute the realm of form, which are above the paradises of the realm of desire in which our world is situated.

Also translated as gtsang ris.

g. 1236Shuddhodana

zas gtsang ma

??????????

shuddhodana

The king who was the father of the Buda Shakyamuni.

g. 1237Sudhana

nor bzang .nor bzangs

?????????.??????????

sudhana

The son of a prominent upasaka, he is the main protagonist of the Gandavyuha sutra.

g. 1238Sudharma

chos bzang

????????

sudharma

The assembly hall of the devas on the summit of Mount Sumeru.

g. 1239Sudharma megha prabha

chos bzang sprin ?od

??????????

sudharma megha prabha

The bodhimanda of the Buda Surya gatra pravara in another world in the distant past, as given in verse. In prose it is called Dharma meghodgata - prabha.

g. 1240Sudharmatirtha

chos rab mu stegs

??????????

sudharmatirtha

A king in the distant past.

g. 1241Sudridha jnana rashmi jala bimba skandha

ye shes rab tu brtan pa?i ?od gzer gyi dra ba?i gzugs kyi phung po

??

sudridha jnana rashmi jala bimba skandha

A Buda in the distant past.

g. 1242Sudrisha

gya nom snang ba

????????

sudrishā

The third highest of the five Shuddhāvāsa paradises, the highest paradises in the form realm.

g. 1243sugata

bde bar gshegs pa

????????

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the Buddhas. A recurrent explanation offers three different meanings for su- that are meant to show the special qualities of accomplishment of one's own purpose? (svarthasampad) for a complete Buddha. Thus, the Sugata is 'well' gone, as in the expression su-rūpa ('having a good form'); he is gone 'in a way that he shall not come back,' as in the expression su-nashta-jvara ('a fever that has utterly gone'); and he has gone 'without any remainder' as in the expression su-pūrṇa-ghaṭa ('a pot that is completely full'). According to Buddhaghosha, the term means that the way the Buddha went (Skt. gata) is good (Skt. su) and where he went (Skt. gata) is good (Skt. su).

g. 1244Sugatra

lus bzang mo

????????

sugatra

An upāsika in Dhanyakara.

g. 1245Sugriva

mgul legs pa

????????

sugriva

A mountain in South India.

g. 1246Suharshita prabheshvara

rab tu dga? ba?i ?od la dbang ba

????????????????

suharshita prabheshvara

A queen in the distant past.

g. 1247Sukhabhirati

bde zhing mngon dga?

????????

sukhabhirati

?Pleasure of Bliss.? The name of a kalpa in the distant past.

g. 1248Sukhavati

bde ba yod pa .bde ba can

?????????.????

sukhavati

The realm of the Buda Amitabha, also known as Amitayus, which was first described in the Sukhavativyuha sutra (Toh 115, The Display of the Pure Land of Sukhavati).

g. 1249Sulabha

shin tu mod pa

????????

sulabha

A hill in the town of Tosala in South India.

g. 1250Sulocana

mig bzang mo

????????

sulocana

An upasika in Dhanyakara.

g. 1251Sumanamukha

yid bzang po?i sgo .yid bde ba mngon du ?gyur ba

????????????????????????????????

sumanamukha

A town and region in South India in chapters 53 and 55. In chapter 53 it is translated as yid bzang po?i sgo, and in chapter 55 as yi bde ba mngon du ?gyur ba.

g. 1252Sumanas

thugs bzang po

????????

sumanas

One of the future Budas of this kalpa.

g. 1253Sumati

blo gros bzang po

????????

sumati

An upasaka in Dhanyakara, also a son in Dhanyakara, also a previous life of the courtesan Vasumitra, and also a king of the mahoragas.

g. 1254Sumeru

ri rab

?????

sumeru

Definition from the 84000 Glossary of Terms:

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

g. 1255Sumeru dhvajayatana shanta netra shri
ri rab rgyal mtshan spyan yangs shing zhi ba'i dpal
????????????????????
sumeru dhvajayatana shanta netra shri

A Buda in the past.

g. 1256Sumerushri
ri rab dpal
????????
sumerushri

The sixteenth Buda in a kalpa in the distant past. BHS verse: Sumerushiri.

g. 1257Sumukha
sgo bzang po
????????
sumukha

A city in South India.

g. 1258Sumukha

sgo bzang po

????????

sumukha

A capital city in the distant past.

g. 1259Sunetra

mig mdzes

????????

sunetra

A mother-in-law of Shakyamuni, the mother of Gopa, one of Shakyamuni's
wives.

g. 1260Sunetra (the Bodhisattva)

bzang po'i myig .bzang po'i mig

????? . ???????

sunetra

A Bodhisattva present with the Buda at Shravasti in chapter 1.

g. 1261Sunetra (the Buda)

spyan bzang po

????????

sunetra

A Buda in the distant past listed in chapter 33; also the name of a future
Buda of this kalpa listed in chapter 44.

g. 1262Sunetra (the head merchant's son)

mig bzang po

????????

sunetra

A head merchant's son in Dhanyakara mentioned in chapter 3.

g. 1263Sunetra (the rakshasa)

myig bzang

????????

sunetra

A rakshasa door guardian of the Bodhisattva meeting hall in chapter 44.

g. 1264Sunirmita

rab ?phrul dga?

??????????

sunirmita

The principal deity in the Nirmanarati paradise, the second highest paradise in the desire realm.

g. 1265Sunirmita dhvaja pradipa

sprul pa bzang po?i rgyal mtshan sgron ma

????????????????????

sunirmita dhvaja pradipa

A realm in the distant past.

g. 1266sunstone

nyi ma?i snying po

??????????

adityagarbha

The name for this jewel, ?essence of the sun? in both the Sanskrit and Tibetan, appears to be a synonym for suryakanta (?sunstone?). In Tibetan, these orange gems are usually called me shel (?fire crystal?). They are oligoclase feldspar, exhibiting aventurescence in that they are filled with speckles that appear to emit light.

g. 1267Suparipurna jnana mukhaktra

ye shes kyi zhal shin tu rgyas pa

????????????????

suparipurna jnana mukhaktra

A Buda in the distant past.

g. 1268Suprabha

?od bzang po

????????

suprabha

?Excellent Light.? In chapter 41 it is the name of a kalpa in the distant past.

Also in chapter 41 it is the name of a future kalpa with five hundred

Budas. In chapter 45 it is the name of another kalpa in the distant past.

g. 1269Suprabha

?od bzang po

????????

suprabha

One of the eminent sons from Dhanyakara who in chapter 3 came with

Sudhana to see Manjushri.

g. 1270Suprabha

?od bzang mo

????????

suprabha

An upasika in Dhanyakara; also an eminent daughter in Dhanyakara.

g. 1271Suprabha

?od bzang po

????????

suprabha

In chapter 21 it is the name of a city in the south of India. It is also the name of a forest in another world in the distant past during the kalpa of that name.

The name means "excellent light."

g. 1272Suprabhasa

འོད་བསྟན་

འོད་ཀྱི་འཕྲིན་ལྗན་

suprabhasa

A ruler in South India.

g. 1273Supratishtha

ཤིན་ཏུ་བརྟན་པ་

ཤིན་ཏུ་བརྟན་པ་ལྟ་བུ་

supratishtha

The realm of the Buda Simha.

g. 1274Supratishthita

ཤིན་ཏུ་བརྟན་པ་

ཤིན་ཏུ་བརྟན་པ་ལྟ་བུ་

supratishthita

A Bikshu, the kalyanamitra of chapter 6.

g. 1275Suprayana

ལེགས་པར་བཞུད་པ་

ལེགས་པར་བཞུད་པ་ལྟ་བུ་

suprayana

One of the future Budas of this kalpa.

g. 1276Shuradhvaja

དཔལ་འབྱོར་གྱི་རྒྱལ་མཚན་

དཔལ་འབྱོར་གྱི་རྒྱལ་མཚན་ལྟ་བུ་

shuradhvaja

The seventy-eighth Buda in a kalpa in the distant past.

g. 1277Surashmi

?od gzer bzang po

? ? ? ? ? ? ? ? ? ? ? ?

surashmi

?Excellent Light Rays.? The name of a kalpa in the distant past.

g. 1278Surashmi

?od gzer bzang po

? ? ? ? ? ? ? ? ? ? ? ?

surashmi

A prince in another world in the distant past. Also known as Surashmiketu.

g. 1279Surashmikutu

?od gzer bzang dpal

? ? ? ? ? ? ? ? ? ? ? ? ? ?

surashmiketu

A prince in another world in the distant past. Also known as Surashmi.

g. 1280Surendrabha

lha dbang ?od

?????????

surendrabha

The kalyanamitra of chapter 45, a goddess of the Trayastrimsha paradise.

g. 1281 Surendrabodhi

su ren+t+ra bo d+hi .su ren+d+ra bo d+hi

??????.???????

surendrabodhi

Surendrabodhi came to Tibet during reign of King Ralpachen (ral pa can, r. 815-38 ??). He is listed as the translator of forty-three texts and was one of the small group of panditas responsible for the Mahavyutpatti Sanskrit-Tibetan dictionary.

g. 1282Surya dhvaja
nyi ma?i rgyal mtshan
? ? ? ? ? ? ? ? ? ? ?

surya dhvaja

A Bodhisattva present in Shravasti.

g. 1283Surya garbha
nyi ma?i snying po
? ? ? ? ? ? ? ? ? ?

surya garbha

A Bodhisattva present in Shravasti.

g. 1284Surya gatra pravara
sku nyi ma dam pa
? ? ? ? ? ? ? ? ? ? ?

surya gatra pravara

A Buda in another world in the distant past.

g. 1285Surya kesara nirbhasa
nyi ma?i ?od gzer ltar snang ba
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

surya kesara nirbhasa

A southwestern Buda realm.

g. 1286Surya prabha
nyi ma?i ?od

????????

surya prabha

A Bodhisattva present in Shravasti.

g. 1287Surya prabha

nyi ma?i mdog

????????

surya prabha

A park in Kalingavana. Also the name of a park in another world in the distant past.

g. 1288Surya pradipa ketu shri

nyi ma?i sgron ma dpal gyi dpal

????????????????

surya pradipa ketu shri

A Buda in the distant past. BHS verse: Surya pradipa ketu shiri.

g. 1289Suryatejas

nyi ma?i gzi brjid

????????????

suryatejas

A Buda in the distant past. BHS verse: Suriyateja.

g. 1290Surya vikrama samanta pratibhasa

nyi ma?i rnam par gnon pas kun tu snang ba

????????????????

surya vikrama samanta pratibhasa

One of countless Budas in a past kalpa.

g. 1291Suryodaya

snying rje bzang po

??????????

suryodaya

The name of a kalpa in the distant past.

g. 1292Suryottara jnanin

nyi ma dam pa?i ye shes

????????????

suryottara jnanin

A Bodhisattva present in Shravasti.

g. 1293Susambhava

legs par byung

??????????

susambhava

?Well arisen.? The name of a kalpa in the distant past.

g. 1294Susambhava vyuha

legs byung rnam brgyan

????????????

susambhava vyuha

A Buda in the distant past. BHS verse: Susambhava viyuha.

g. 1295Sushila

tshul khrims bzang po

??????????

sushila

A head merchant?s son in Dhanyakara.

g. 1296Sutejomandala rati shri

gzi brjid kyi dkyil ?khor bzang pos dga? ba?i dpal

????????????????????????????????????

sutejomandala rati shri

The forest goddess of Lumbini and the kalyanamitra of chapter 42.

g. 1297Suvarnaprabha

kha dog bzang po?i ?od

????????????

suvarnaprabha

The name of a mara in another world in the distant past.

g. 1298Suvarna pushpabha mandala

?od kyi dkyil ?khor gser gyi me tog

????????????????

suvarna pushpabha mandala

A park in another world in the distant past. The name as given in the prose.

In verse it is called Svarna pushpa prabhava.

g. 1299Suvibhakta

shin tu rnam par phye ba

????????????

suvibhakta

One of the future Budas of this kalpa.

g. 1300Suvighushta kirti

legs pa snyan grags

????????

suvighushta kirti

A head merchant, the father of a previous life of Gopa.

g. 1301Suvikramin

rnam par gnon pa bzang po

????????

suvikramin

A head merchant's son in Dhanyakara.

g. 1302Suvilokita jnana ketu

shin tu rnam par gzigs pa'i ye shes dpal

????????????????????

suvilokita jnana ketu

A Buda in the distant past.

g. 1303Suvilokita netra

shin tu rnam par lta ba'i myig

????????????????

suvilokita netra

A Bodhisattva present in Shravasti.

g. 1304Suvishakha

sa ga bzang po

????????

suvishakha

One of the future Budas of this kalpa.

g. 1305Suvishalabha

od shin tu yangs pa

????????

suvishalabha

One of the future Budas of this kalpa.

g. 1306Suvishuddha candrabha

zla ba shin tu rnam par dag pa'i od

????????

suvishuddha candrabha

A goddess of the night in the distant past.

g. 1307Suvishuddha jnana kusumavabhasa

ye shes shin tu rnam par dag pa'i me tog snang ba

????????????????????????????????

suvishuddha jnana kusumavabhasa

A Buda in the distant past

g. 1308Suvrata

brtul zhugs bzang po

????????????????

suvrata

A head merchant's son in Dhanyakara.

g. 1309Suyama

rab mtshe ma

????????

suyama

The principal deity in the Yama paradise.

g. 1310Svacara

ngang tshul bzang po

??????????????

svacara

A head merchant's son in Dhanyakara.

g. 1311Svarangashura

dbyangs kyi yan lag dpa' bo

????????????????

svarangashura

One of the future Budas of this kalpa.

g. 1312Svarna pushpa prabhava

gser mdog me tog

??????????

svarna pushpa prabhava

A park in another world in the distant past. The name as given in verse. In prose it is called Svarna pushpabha mandala.

g. 1313Svasharira prabha

rang gi lus kyi ?od

??????????

svasharira prabha

The forty-sixth Buda in a kalpa in the distant past.

g. 1314Tai Situpa

ta?i si tu pa

??????????

-

A Chinese title, meaning 'Great Preceptor.' It was conferred by the Chinese emperor in 1407 on Chokyi Gyaltsen (chos kyi rgyal mtshan), a prominent Karma Kagyu lama. Following his death there have been recognitions of continuous rebirths up to the present time.

g. 1315Taladhvaja

ta la?i rgyal mtshan

??????????

taladhvaja

A town in South India.

g. 1316Tareshvararaja

skar ma?i dbang phyug rgyal po

????????????????

tareshvararaja

A Buda in an eastern realm.

g. 1317Tashi Wangchuk

bkra shis dbang phyug

????????????

-

An editor of the Dege version of the Ganda vyuha.

g. 1318tathagata

de bzhin gshegs pa

????????????

Tathagata

A title of for a Buda. Gata, although literally meaning "gone," is a past-passive participle used to describe a state or condition of existence. As buddhahood is indescribable it means "one who is thus."

g. 1319Tathagata kula gotrodgata

de bzhin gshegs pa'i rgyud kyi gdung gis "phags pa

????????????????????????????????????

Tathagata kula gotrodgata

A Bodhisattva present in Shravasti.

g. 1320Tathataprabha

de bzhin nyid "od

????????????

tathataprabha

The seventy-first Buda in a kalpa in the distant past.

g. 1321Tejashri

gzi brjid dpal

? ? ? ? ? ? ? ? ? ?

tejashri

A Buda in the distant past.

g. 1322Tejodhipati

gzi brjid kyi dbang po

? ? ? ? ? ? ? ? ? ? ? ? ? ?

tejodhipati

A prince in another world in the distant past.

g. 1323Tejovat

gzi brjid ldan

? ? ? ? ? ? ? ? ? ?

tejovat

The ninety-fifth Buda in a kalpa in the distant past. BHS verse: Tejavati.

g. 1324ten good actions

dge ba bcu?i las

? ? ? ? ? ? ? ? ? ? ? ?

dasha kushala karma

Abstaining from killing, taking what is not given, sexual misconduct, lying,
uttering divisive talk, speaking harsh words, gossiping, covetousness, ill
will, and wrong views.

g. 1325ten strengths

stobs bcu

? ? ? ? ? ? ? ?

dashabala

The ten strengths of a Tathagata are (1) the knowledge of what is possible

and not possible, (2) the knowledge of the ripening of karma, (3) the knowledge of the variety of aspirations, (4) the knowledge of the variety of natures, (5) the knowledge of the levels of capabilities, (6) the knowledge of the destinations of all paths, (7) the knowledge of dhyana, liberation, samadhi, samapatti, and so on, (8) the knowledge of remembering past lives, (9) the knowledge of deaths and rebirths, and (10) the knowledge of the cessation of defilements.

g. 1326Tenpa Tsering

bstan pa tshe ring

??????????

-

(1678-1738). King of Dege.

g. 1327The Confession of the Three Heaps

phung po gsum pa?i bshags pa

????????????????

tri skandha deshana

?The three heaps? are the three sections of a confession practice of which the best known liturgy, probably the one referred to in the present text, is found in the Mahayana sutra Determining the Vinaya: Upali?s Questions (Toh 68, Vinaya vinishcayopali paripriccha), 1. 43-1. 52.

g. 1328The Illumination of the Field of Causes

rgyu?i dkyil ?khor rab tu snang ba

????????????????

hetu mandala prabhasa

A sutra taught in another world in the distant past.

g. 1329third-week embryo

rdol pa

?????

peshi

The Ganda vyuha uses the same terminology as the Jain text Tandulaveyaliyua and differs from other sutras. Other texts have nar nar. In the Nanda - garbhavakranti nirdeśa sūtra peshi is translated as Itar Itar.

g. 1330thoroughbred stallion

rta cang shes

???????

ajaneyashva

The Sanskrit word ajaneya was primarily used for thoroughbred horses. The compound joins the term with ashva (?horse?). An etymology as ?all-knowing? is the basis for the Tibetan translation. In other contexts it was also used as a term of respect, often paired with ?great elephant? in a description of realized beings.

g. 1331three lower existences

ngan song gsum

?????????

apayatraya

The animal, preta, and hell realms.

g. 1332three realms

khams gsum

?????????

traidhatuka

The three realms that contain all the various kinds of existence in samsara: the desire realm, the form realm, and the formless realm.

g. 1333thunderbolt

rdo rje

????

vajra

The word vajra refers to the "thunderbolt," the indestructible and irresistible weapon that first appears in Indian literature in the hand of the Vedic deity Indra. The word vajra is also used for "diamond."

g. 1334tirthika

mu stegs ldan pa .mu stegs .mu stegs can

???????????? . ?????? . ?????????

tirthya .tirthika

A member of a religion, sect, or philosophical tradition that was a rival of or antagonistic to the Buddhist community in India. The term has its origins among the Jains.

g. 1335Tishya

rgyal

???

tishya

In chapter 29 the name of the sixth Buda in a list that begins with Kanaka - muni. In chapter 44 it is the name of one of the future Budas of this kalpa.

g. 1336torana

rta babs

??????

torana

A distinctive feature of ancient stupa architecture, a famous example being those of the Sanchi Stupa, it is a stone gateway in the surrounding railing or

vedika, and usually positioned in the four directions. They evolved into the well-known freestanding torii of Japanese religious architecture.

g. 1337Tosala

dga? ba ?dzin pa

? ? ? ? ? ? ? ? ? ? ?

tosala

A town in South India.

g. 1338Trayastrimsha

sum cu rtsa gsum pa

? ? ? ? ? ? ? ? ? ? ? ?

trayastrimsha .tridashaloka .tridasha

The paradise of Shakra, also known as Indra, on the summit of Sumeru. The names means ?Thirty-Three,? from the thirty-three principal deities that dwell there.

g. 1339Trinayana

myig gsum pa

? ? ? ? ? ? ? ? ?

trinayana

A land in the south of India.

g. 1340Trisong Detsen

khri strong lde btsan

? ? ? ? ? ? ? ? ? ? ?

-

King of Tibet who reigned circa 742/55-798/804 ??.

g. 1341truths of the aryas

?phags pa?i bden pa

????????????

aryasatya

The four truths of aryas are the truths of suffering, the origin of suffering, the cessation of suffering, and the eightfold path to that cessation. They are called the truths of the aryas, as it is the aryas who have perceived them perfectly and without error.

g. 1342Tryadhva jnana vidyut pradipa

dus gsum gyi ye shes kyi glog gi sgron ma

????????????????????

tryadhva jnana vidyut pradipa

?The Lamp of the Lightning of the Wisdom of the Three Times.? The name of a ray of light.

g. 1343Tryadhva lakshana pratibhasa tejas

dus gsum gyi mtshan rab tu snang ba?i gzi brjid

????????????????????

tryadhva lakshana pratibhasa tejas

One of countless Budas in a past kalpa.

g. 1344Tryadhva prabha ghosha

dus gsum ?od dbyangs

????????????

tryadhva prabha ghosha

A Buda in the distant past. BHS: Triyadhva prabha ghosha.

g. 1345Tryadhva pratibhasa mani raja sambhava

dus gsum rab tu snang ba?i rin po che?i rgyal po yongs su ?byung ba?i dbyings

????????????????????

tryadhva pratibhasa mani raja sambhava

A group of world realms in the eastern direction.

g. 1346Tryadhva pratibhasa prabha

dus gsum snang ba?i ?od

? ? ? ? ? ? ? ? ? ? ? ? ? ?

tryadhva pratibhasa prabha

The eightieth Buda in a kalpa in the distant past. BHS: Triyadhva pratibhasa -
prabha.

g. 1347Tryadhvavabhasa buddhi

dus gsum snang ba?i blo

? ? ? ? ? ? ? ? ? ? ? ? ? ?

tryadhvavabhasa buddhi

A Bodhisattva present in Shravasti.

g. 1348Tushun

thu thu zhun

? ? ? ? ? ? ?

-

Also written Dushun (557-640). The first patriarch of the Huayan School,
which is based on the Avatamsaka sutra.

g. 1349Tushita

dga? ldan

? ? ? ? ? ? ?

tushita

The fourth (counting from the lowest) of the six paradises in the desire realm.
The paradise from which Budas descend to be born in this world.

g. 1350Udaradeva

rlabs chen lha

????????

udaradeva

One of the future Budas of this kalpa.

g. 1351Udyataka

gnod pa dang bral ba

????????

udyataka

An ocean mentioned here as the source of coconuts.

g. 1352Ulkadharin

sgron ma ?dzin pa

????????

ulkadharin

One of the future Budas of this kalpa.

g. 1353Upa Sangye Bum

dbus pa sangs rgyas ?bum

????????

-

Unidentified.

g. 1354Upacitaskandha

phung po bstsaags pa

????????

upacitaskandha

One of the future Budas of this kalpa.

g. 1355upadhyaya

mkhan po

??????

upadhyaya

In India, a person's particular preceptor within the monastic tradition, guiding that person for the taking of full vows and the maintenance of conduct and practice. The Tibetan translation mkhan po has also come to mean 'a learned scholar,' the equivalent of a pandita, but that is not the intended meaning in the sutras.

g. 1356Upananda

bsnyen dga' bo

????????

upananda

One of the main Naga kings, usually associated with the Naga king Nanda.

g. 1357upasaka

dge bsnyen

??????

upasaka

A male who has taken the layperson's vows.

g. 1358Upashamavat

nye bar zhi ba mnga' ba

????????

upashamavat

One of the future Budas of this kalpa.

g. 1359upasika

dge bsnyen ma

????????

upasika

A female who has taken the layperson's vows.

g. 1360uragasara

sbrul gyi snying po

????????

uragasara

A variety of sandalwood. The name means "snake essence" because snakes were said to live in the forests of those trees because they were attracted to their scent.

g. 1361urna hair

mdzod spu

??????

urnakosha

One of the thirty-two signs of a great being, it is a coiled white hair between the eyebrows. Literally, the Sanskrit urna means "wool hair," and kosha means "treasure."

g. 1362Urna shri prabhasa mati

mdzod spu?i dpal gyi ?od kyi blo gros

????????????????

urna shri prabhasa mati

A Buda in the distant past.

g. 1363ushnisha

gtsug tor

??????

ushnisha

One of the thirty-two signs of a great being. In its simplest form it is a pointed shape to the head (like a turban). More elaborately it is a dome-shaped protuberance, or even an invisible protuberance of infinite height.

g. 1364Ushnisha kosha sarva Dharma prabha mandala megha

gtsug tor gyi mdzod chos thams cad kyi ?od kyi dkyil ?khor gyi sprin

??

ushnisha kosha sarva Dharma prabha mandala megha

One of countless Budas in a past kalpa.

g. 1365Ushnisha shri

gtsug tor dpal

????????????

ushnisha shri

One of the future Budas of this kalpa.

g. 1366Utpala

ut pa la

????????

utpala

The name of a kalpa in the distant past.

g. 1367Utpalabhuti

ut pa la

????????

utpalabhuti

A perfume-seller head merchant and the kalyanamitra of chapter 24.

g. 1368Utpalanetra

ut+pa la?i myig

????????

utpalanetra

A Bodhisattva present in Shravasti.

g. 1369Uttapana raja mati

sbyong ba?i rgyal po

????????

uttapana raja mati

One of the future Budas of this kalpa.

g. 1370Uttaptashri

dpal shin tu ?bar ba

????????

uttaptashri

The name of a kalpa in the distant past.

g. 1371Uttaradatta

bla mas bon pa

????????

uttaradatta

One of the future Budas of this kalpa.

g. 1372Vacanashri

nor gyi dpal

????????

vacanashri

A Buda in the distant past.

g. 1373Vaidyaraja

sman pa?i rgyal po

????????

vaidyaraja

The last of five hundred Budas in a kalpa in the distant future.

g. 1374Vaidyottama

sman pa?i dam pa

??????????

vaidyottama

One of the future Budas of this kalpa.

g. 1375Vaira

dpa? bo

??????

vaira

A mariner who is the kalyanamitra of chapter 25.

g. 1376vairocana

rnam par snang ba

??????????

Vairocana

Unidentified jewel; this term can mean ?solar? and therefore could possibly refer to the sunstone.

g. 1377Vairocana

rnam par snang mdzad

????????????

Vairocana

?The Illuminator.? Used in this sutra as an epithet for the Buda

Shakyamuni, who appears in millions of places simultaneously, or, one could say, the Buda who emanates millions of Budas including Shakyamuni.

This is also the name for the principal Buda in the Carya and Yoga tantras.

In this sutra it is also the name of a Buda that Muktaka sees in a distant realm, and also the name of a Buda in the distant past that Asha was a student of in a previous life. In chapter 29 the layman Veshthila refers to Vairocana as the principal example of present Budas, presumably

referring to Shakyamuni.

g. 1378Vairocana dhvaja

rnam par snang ba?i rgyal mtshan

????????????????

Vairocana dhvaja

A Bodhisattva present in Shravasti.

g. 1379Vairocana dhvaja pradipa shri

rnam snang rgyal mtshan sgron ma?i dpal

????????????????

Vairocana dhvaja pradipa shri

A realm in the distant past. This is the name given in verse, while the prose has Vairocana tejahshri. BHS has Vairocana tejah shiri.

g. 1380Vairocana garbha

rnam par snang ba?i snying po

????????????????

Vairocana garbha

The name of a Bodhisattva in the presence of the Buda at Shravasti, and also the name of a Bodhisattva seen by Mukta in the Buda realm of the Buda Tareshvararaja in the east.

g. 1381Vairocana garbha

rnam par snang ba?i snying po

????????????????

Vairocana garbha

A palace in South India.

g. 1382Vairocanaketu

rnam par snang mdzad dpal

????????????????

vairocanaketu

One of the future Budas of this kalpa.

g. 1383vairocanakosha

rnam par snang ba'i mdzod

????????????????

vairocanakosha

A magical tree. The name means 'radiant treasure.'

g. 1384Vairocana prabha shri

rnam par snang mdzad 'od dpal

????????????????

Vairocana prabha shri

The sixty-eighth Buda in the distant past. BHS verse: Vairocana prabha shiri.

g. 1385Vairocana prabha vyuha

rnam par snang mdzad 'od kyi rgyan

????????????????

Vairocana prabha vyuha

A Buda in the distant past. BHS verse: Vairocana prabha viyuha.

g. 1386Vairocana pranidhana ketu dhvaja

rnam par snang mdzad kyi smon lam dpal gyi rgyal mtshan

????????????????

Vairocana pranidhana ketu dhvaja

A Bodhisattva from a northwestern realm. Also known as Vairocana pranidhi -
jnana ketu.

g. 1387Vairocana pranidhana nabhi rashmi prabha

rnam par snang ba'i smon lam gyi gtsug gi 'od zer snang ba

????????????????????????????????????

Vairocana pranidhana nabhi rashmi prabha

A Bodhisattva from an eastern realm.

g. 1388Vairocana pranidhi jnana ketu

rnam par snang ba?i smon lam ye shes dpal

????????????????????????????????

Vairocana pranidhi jnana ketu

A Bodhisattva from a northwestern Buda realm. Also known as Vairocana -
pranidhana ketu dhvaja.

g. 1389Vairocana rakshita

bai ro tsa na rak+Shi ta

??????????????

Vairocana rakshita

Eighth-century Tibetan master and translator, usually referred to simply as
Vairocana or Bairotsana.

g. 1390Vairocana ratna padma garbha shri cuda

rnam par snang ba rin chen pad mo dpal gyi gtsug phud snying po

.rnam par snang ba rin chen pad+mo dpal gyi gtsug phud snying po

????????????????????????????????????

. ?????????????????????????????????

Vairocana ratna padma garbha shri cuda

A cakravartin king in the distant past.

g. 1391Vairocana shri

rnam par snang ba?i dpal

??????????????

Vairocana shri

A Bodhisattva present in Shravasti.

g. 1392Vairocana shri garbha

rnam par snang mdzad dpal gyi snying po

????????????????????

Vairocana shri garbha

A Buda in the distant past.

g. 1393Vairocana shri garbha raja

rnam par snang mdzad dpal gyi snying po?i rgyal po

????????????????????

Vairocana shri garbha raja

A Buda in the distant past.

g. 1394Vairocana shri pranidhi garbha

rnam par snang mdzad kyi snying po

????????????????

Vairocana shri pranidhi garbha

A Buda realm in the northwestern direction. See n. 106.

g. 1395Vairocana shri sumeru

rnam par snang mdzad dpal gyi ri rab

????????????????

*Vairocana shri sumeru

One of countless Budas in a past kalpa. Not present in available Sanskrit editions.

g. 1396Vairocana shri tejoraja

rnam par snang mdzad dpal gyi gzi brjid rgyal po

????????????????

Vairocana shri tejoraja

A Buda in an eastern realm.

g. 1397Vairocana tejahshri

rnam par snang mdzad gzi brjid dpal

????????????????????

Vairocana tejahshri

A realm in the distant past. In verse it is called Vairocana dhvaja pradipa shri.

Also called Vairocana shri in Sanskrit and rnam par snang ba (Vairocana) in Tibetan.

g. 1398Vairocana vyuhalamkara garbha

rnam par snang mdzad kyi rgyan gyis brgyan pa?i snying po

????????????????????

Vairocana vyuhalamkara garbha

A kutagara in South India in which Maitreya resides.

g. 1399Vairocanottara jnanin

rnam par snang ba dam pa?i ye shes

????????????????

vairocanottara jnanin

A Bodhisattva present in Shravasti.

g. 1400Vaisharadya vajra narayana simha

mi bsnyengs pa?i rdo rje seng ge mthu bo che

????????????????

vaisharadya vajra narayana simha

One of countless Budas in a past kalpa.

g. 1401Vaishravana

ngal bso po

????????

vaishravana

As one of the Four Maharajas, he is the lord of the northern region of the world and the northern continent, though in early Buddhism he is the lord of the far north of India and beyond. He is also the lord of the yakshas and a lord of wealth. Translated in other sutras as rnam thos kyi bu and mchog gi gzugs.

g. 1402vajra

rdo rje

????

vajra

The word vajra refers to the "thunderbolt," the indestructible and irresistible weapon that first appears in Indian literature in the hand of the Vedic deity Indra. The word vajra is also used for "diamond."

g. 1403Vajra

rdo rje

????

vajra

One of the future Budas of this kalpa.

g. 1404Vajrabha

ʼod snang rdo rje

????????

vajrabha

A Buda.

g. 1405Vajragiri

rdo rje ri bo

??????

vajragiri

One of the future Budas of this kalpa.

g. 1406Vajra jnana parvata

ye shes rdo rje?i ri bo

????????????

vajra jnana parvata

One of the future Budas of this kalpa.

g. 1407Vajra mani vicitra

rdo rje rin po ches rnam par brgyan pa

????????????????

vajra mani vicitra

One of the future Budas of this kalpa.

g. 1408Vajra manyabhedyadridha tejas

rdo rje?i rang bzhin mi phyed gzi brjid brtan

????????????????

vajra manyabhedyadridha tejas

A realm in the distant past.

g. 1409Vajramati

rdo rje blo gros

????????

vajramati

One of the future Budas of this kalpa.

g. 1410Vajranabhi

rdo rje?i gtsug .rdo rje?i gtsugs

???????? . ?????

vajranabhi

The names of two Budas in the past: one not long before Dipankara and

another in the far distant past. BHS verse: Vajiranabhi.

g. 1411Vajra narayana ketu

rdo rje mthu bo che?i dpal

????????????????

vajra narayana ketu

A Buda in the distant past.

g. 1412Vajranetra

rdo rje?i myig

????????

vajranetra

A Bodhisattva present in Shravasti.

g. 1413Vajra pada vikramin

rdo rje?i gom pas rnam par gnon pa

????????????????????

vajra pada vikramin

A Bodhisattva in a northern realm.

g. 1414vajrapani

lag na rdo rje

????????

vajrapani

These vajra wielders are like the Vajrapani who was the yaksha that acted as the Buda's bodyguard. In the Mantrayana there appeared the Bodhisattva named Vajrapani.

g. 1415Vajrapani

lag na rdo rje

????????

vajrapani

In the sutra tradition, Vajrapani was a yaksha who acted as the Buda Shakyamuni's bodyguard. Also identified as being a manifestation of Shakra and could appear as a number of vajrapanis to guard the Buda. With the advent of the Mantrayana he is a Bodhisattva. Also a euphemism for Indra or a group of vajra-wielding deities in Indra's realm.

g. 1416Vajraprabha

rdo rje'i 'od

????????

vajraprabha

The fifty-fourth Buda in the distant past. See n. 1495.

g. 1417Vajra pramardana

rdo rje rab tu 'dul ba

????????????

vajra pramardana

A Buda in a northern realm.

g. 1418Vajrapura

rdo rje'i grong khyer

????????????

vajrapura

A town in the Dravida region in South India.

g. 1419Vajra ratna giri tejas

rdo rje rin po che'i ri'i gzi brjid

????????????

vajra ratna giri tejas

?The Magnificence of a Mountain of Precious Diamonds.? The precious

elephant of a cakravartin in the past.

g. 1420Vajra Sagara dhvaja megha

rdo rje ltar brtan pa?i rgyal mtshan rgya mtsho?i sprin

????????????????????????????????

vajra Sagara dhvaja megha

One of countless Budas in a past kalpa.

g. 1421Vajra Sagara garbha

rdo rje rgyal mtshan gyi snying po

????????????????????

vajra Sagara garbha

A Buda realm in the southern direction.

g. 1422Vajrasana

rdo rje gdan pa

??????????

vajrasana

This is Amoghavajra, Vajrasana the younger (eleventh century), who was the successor of Vajrasana the elder. They were both the abbots of the Vajrasana Monastery in what is now Bodhgaya. His teachings are important in the Sakya tradition.

g. 1423Vajrashaya giri shri

dgongs pa rdo rje ri bo dpal

????????????????????

vajrashaya giri shri

The eighty-second Buda in a kalpa in the distant past. BHS verse:

Vajrashaya giri shiri.

g. 1424Vajrashuddha

rdo rje dag pa

????????

vajrashuddha

One of the future Budas of this kalpa.

g. 1425Vajrottara jnanin

rdo rje dam pa?i ye shes

????????

vajrottara jnanin

A Bodhisattva present in Shravasti.

g. 1426Vakyaccheda

tshig gcod pa

????????

vakyaccheda

One of the future Budas of this kalpa.

g. 1427Vakyanuda

gsung sgrog pa

????????

vakyanuda

One of the future Budas of this kalpa.

g. 1428Vanavasi

nags tshal na gnas pa

????????

vanavasi

A region in South India.

g. 1429Vara lakshana shri

dam pa?i mtshan gyi dpal gyur

????????????????

vara lakshana shri

The forty-fourth Buda in a realm in the distant past, also one of countless

Budas in another past kalpa. BHS verse: Vara lakshana shiri.

g. 1430Vartanaka

?tsho ba

?????

vartanaka

A town in Magadha.

g. 1431Varuna

chu?i lha .chu yi lha

?????.??????

varuna

The name of the deity of water, whose weapon is a noose. In the Vedas, Varuna is an important deity and in particular the deity of the sky, but in later Indian tradition he is the deity of the water and the underworld. The Tibetan does not attempt to translate his name but instead has ?god of water.? The Sanskrit name has ancient pre-Sanskrit origins, and, as he was originally the god of the sky, is related to the root vri, meaning ?enveloping? or ?covering.? He has the same ancient origins as the ancient Greek sky deity Uranus and the Zoroastrian supreme deity Mazda.

g. 1432Varunadeva

chu bo?i lha

??????

varunadeva

A Buda in the past.

g. 1433Varunaksha

chu?i lha?i spyan

? ? ? ? ? ? ? ?

varunaksha

One of the future Budas of this kalpa.

g. 1434Varunashri

chu?i dpal

? ? ? ? ? ? ? ?

varunashri

One of the future Budas of this kalpa.

g. 1435Vasanti

dpyid dang ldan pa

? ? ? ? ? ? ? ? ? ? ? ?

vasanti

A night goddess.

g. 1436Vashavartin

dbang bsgyur .dbang sgyur

? ? ? ? ? ? ? ? . ? ? ? ? ? ? ? ?

vashavartin

The principal deity in the Para nirmita vasha vartin paradise. It is the highest
paradise in the desire realm.

g. 1437Vashavartin

dbang sgyur

? ? ? ? ? ? ? ?

vashavartin

?Mastery.? The highest paradise in the desire realm, so named because the

inhabitants have power over the emanations of others. Also called Para -
nirmita vasha vartin.

g. 1438Vasha vartiyajnayashayashti mati

dbang sgyur mchod sbyin grags pa?i mchod sdong blo

????????????????????????????????

vasha vartiyajnayashayashti mati

The hundred-and-sixth Buda in a kalpa in the distant past.

g. 1439Vashibhuta

dbang du gyur pa

????????????

vashibhuta

One of the future Budas of this kalpa.

g. 1440Vasudatta

lhas byin

??????

vasudatta

An upasaka in Dhanyakara.

g. 1441Vasudeva

lha?i dbyig

??????

vasudeva

One of the future Budas of this kalpa.

g. 1442Vasumitra

lha?i bshes gnyen

??????????

vasumitra

An courtesan in Ratnavyuha.

g. 1443Vegadharin

shugs drag ?dzin pa

????????????

vegadharin

One of the future Budas of this kalpa.

g. 1444Vega prabha shamatha ghosha

shugs ?od zhi gnas dbyangs kyi rgyal

????????????????

vega prabha shamatha ghosha

The ninety-sixth Buda in a kalpa in the distant past.

g. 1445Vegarajamati

shugs kyi rgyal blo

????????????

vegarajamati

The twenty-fifth Buda in a kalpa in the distant past.

g. 1446Veshadharin

shugs mnga? ba

????????????

veshadharin

A Buda in the distant past.

g. 1447Veshthila

nan khugs

????????

veshthila

A householder, the kalyanamitra of chapter 29.

g. 1448vetala

ro langs

? ? ? ? ?

vetala

A spirit that in particular haunts charnel grounds and can be used in sorcery to harm others. It can also possess and animate a corpse at will (which will then cease to deteriorate).

g. 1449Vetramulaka

sba?i rtsa ba

? ? ? ? ? ?

vetramulaka

A land in the south of India.

g. 1450Vibhaktanga

yan lag rnam par phye ba

? ? ? ? ? ? ? ? ? ? ? ? ? ?

vibhaktanga

One of the future Budas of this kalpa.

g. 1451Vibhavagandha

dri zhim po?i longs spyod

? ? ? ? ? ? ? ? ? ? ? ? ? ?

vibhavagandha

One of the future Budas of this kalpa.

g. 1452Vibhavana gandha

dri zhim po rnam par phye ba

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

vibhavana gandha

One of the future Budas of this kalpa.

g. 1453Vibhavitamati

blo gros rnam par bsgoms pa

????????????????

vibhavitamati

One of the future Budas of this kalpa.

g. 1454Vibhudatta

kun khyab sbyin

??????????

vibhudatta

A Bikshu who was a pupil of Shariputra.

g. 1455Vibhushita

rnam par brgyan pa

????????????

vibhushita

One of the future Budas of this kalpa.

g. 1456Vibhushitanga

yan lag rnam par brgyan pa

????????????????

vibhushitanga

One of the future Budas of this kalpa.

g. 1457Vibhutabhuta

longs spyod tshogs pa

????????????

vibhutabhuta

One of the future Budas of this kalpa.

g. 1458Vibhutapati

longs spyod ?thun pa

????????????

vibhutapati

One of the future Budas of this kalpa.

g. 1459Vibhuti

phun sum sna tshogs

????????????

vibhuti

One of the future Budas of this kalpa.

g. 1460Vibuddha jnana bodhi dhvaja tejas

byang chub rnam par sangs rgyas pa?i ye shes gzi brjid

????????????????????????????????????

vibuddha jnana bodhi dhvaja tejas

One of countless Budas in a past kalpa.

g. 1461Vibuddhi

thugs rnam par sangs rgyas

????????????????

vibuddhi

One of the future Budas of this kalpa.

g. 1462Vicitra bhuta

gtsug phud rnam par mdzes pa

????????????????

vicitra bhuta

One of the future Budas of this kalpa.

g. 1463Vicitra dhvaja

rgyal mtshan sna tshogs

????????????

vicitra dhvaja

An aerial palace in Samanta vyuha Park, also a forest of ashoka trees on the eastern edge of the town of Nandihara, also a capital city in the distant past, as well as a four-continent world in the distant past.

g. 1464 Vicitra gatra

sku rnam par mdzes pa

????????????

vicitra gatra

One of the future Budas of this kalpa.

g. 1465 Vicitra rashmi jvalana candra

?od gzer sna tshogs ?bar ba?i zla ba

????????????????

vicitra rashmi jvalana candra

A Buda in the distant past.

g. 1466 Vicitra sala dhvaja vyuha

sA la sna tshogs kyi rgyal mtshan gyi rgyan

????????????????

vicitra sara dhvaja vyuha

A forest to the east of Dhanyakara. The Sanskrit vicitrasara means 'various essences.' The Tibetan appears to preserve a version that read vicitrasala, which means 'various sal trees.' See n. 287.

g. 1467 Vicitra vyuha prabha

rgyan sna tshogs kyi ?od

????????????

vicitra vyuha prabha

A four-continent world in the distant past.

g. 1468Vidvan

mkhas pa

??????

vidvan

A householder, the kalyanamitra of chapter 17.

g. 1469Vidyuddatta

glog gi byin pa

??????????

vidyuddatta

A king in a kalpa in the distant past.

g. 1470Vighushtakirti

snyan pa rnam par grags pa

????????????????

vighushtakirti

A head merchant in the distant past.

g. 1471Vighushtashabda

sgra rnam par grags pa

????????????????

vighushtashabda

One of the future Budas of this kalpa.

g. 1472vihara

gtsug lag khang

????????????

vihara

Either a temple or monastery. In Buddhism it was originally a residence used during the monsoon for the otherwise wandering Bikshus.

g. 1473Vijitavin
rnam par rgyal ba
? ? ? ? ? ? ? ? ? ?

vijitavin
A prince in another world in the distant past.

g. 1474Vikranta deva gati
rnam par gnong pa'i lha stabs
? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

vikranta deva gati
The twenty-ninth Buddha in a kalpa in the distant past.

g. 1475Vikurvita prabha
rnam par 'phrul pa'i 'od
? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

vikurvita prabha
A Bodhisattva present in Shravasti.

g. 1476Vimala
dri ma med pa
? ? ? ? ? ? ? ?

vimala
The past Buddha the preceded Dipankara in our world.

g. 1477Vimala bahu
dri ma myed pa
? ? ? ? ? ? ? ?

vimala bahu

A Buda in the distant past.

g. 1478Vimalabha

mdog dri ma med pa?i ?od

????????????????

vimalabha

?Stainless Light of Color.? The name of a kalpa in the past.

g. 1479Vimala buddhi

dri ma myed pa?i blo

????????????

vimala buddhi

A Bodhisattva present in Shravasti.

g. 1480Vimala Dharma parvata jnana shikha rabha

chos dri ma med pa?i ri bo ye shes kyi rtse mo?i ?od

????????????????????????????????????

vimala Dharma parvata jnana shikha rabha

A Buda in the distant past.

g. 1481Vimala dhvaja

dri myed rgyal mtshan .rgyal mtshan dri ma med pa

????????????? . ??????????????????

vimala dhvaja

In chapter 1 it is the name of one of the Bodhisattvas in the presence of the Buda at Shravasti (translated as dri myed rgyal mtshan). In chapter 44 it is the name of a Bodhisattva in another world in the distant past (translated as rgyal mtshan dri ma med pa).

g. 1482vimalagarbha

dri ma med pa?i snying po

????????????

vimalagarbha

Unidentified jewel, literally 'stainless essence.' Possibly moonstone.

g. 1483Vimala netra

dri ma myed pa'i myig .mig dri ma med pa

???????????? . ??????????

vimala netra

In chapter 1, dri ma myed pa'i myig is the name of a Bodhisattva present with the Buda Shakyamuni in Shravasti; in chapter 43, mig dri ma med pa is the name of the precious minister of a cakravartin.

g. 1484Vimala prabha

dri ma myed pa'i 'od

????????????

vimala prabha

A Bodhisattva present in Shravasti.

g. 1485Vimala sambhava prabha

dri ma med pa skyed pa'i 'od

????????????

vimala sambhava prabha

A queen's nurse in another world in the distant past.

g. 1486Vimala shri megha

ye shes dri ma med pa phun sum tshogs pa'i sprin

????????????

vimala shri megha

A Buda in the distant past.

g. 1487Vimala tejah prabha

gzi brjid dri ma myed pa?i ?od

????????????????

vimala tejah prabha

A Bodhisattva present in Shravasti.

g. 1488Vimala tejas

dri ma myed pa?i gzi brjid

????????????????

vimala tejas

A Bodhisattva present in Shravasti.

g. 1489Vimala vakrabhanu prabha

nyi ma ltar bzhin mdog dri ma med pa

????????????????

vimala vakrabhanu prabha

A cakravartin king in another world in the distant past.

g. 1490Vimala vatsa

dri ma myed pa?i sras

??????????????

vimala vatsa

A Buda in the distant past.

g. 1491Vimalottara jnanin

dri myed dam pa?i ye shes

??????????????

vimalottara jnanin

A Bodhisattva.

g. 1492Vimativikirana

yid gnyis rnam par sel ba

????????????????

vimativikirana

One of the future Budas of this kalpa.

g. 1493Vimokshacandra

rnam par thar pa'i zla ba

????????????????

vimokshacandra

One of the future Budas of this kalpa.

g. 1494Vimuktighosha

rnam par grol ba'i dbyangs

????????????????

vimuktighosha

One of the future Budas of this kalpa.

g. 1495Vinarditaraja

rnam par bsgrags pa'i rgyal po

????????????????

vinarditaraja

One of the future Budas of this kalpa.

g. 1496vipashyana

lhag mthong

????????

vipashyana

Insight meditation.

g. 1497Vipashyin

rnam par gzigs

??????????

vipashyin

In early Buddhism the first of seven Budas, with Shakyamuni as the seventh. The first three Budas -Vipashyin, Shikhin, and Vishvabhuk - appeared in a kalpa earlier than our Bhadra kalpa, and therefore Shakyamuni is more commonly referred to as the fourth Buda.

g. 1498Vipulabuddhi

rgya chen blo

??????

vipulabuddhi

The forty-first Buda in a kalpa in the distant past, and also the eighty-eighth Buda in another kalpa in the distant past.

g. 1499Vipula dharmadhimukti sambhava tejas

chos rgya chen po la mos pa yang dag par ?byung ba?i gzi brjid

??

vipula dharmadhimukti sambhava tejas

A Buda in the distant past; the name as given in the prose passages. In verse he is called Adhimuktitejas.

g. 1500Vipula guna jyotihprabha

yon tan rgya chen po gzi brjid kyi ?od

????????????????????????????

vipula guna jyotihprabha

A Buda in the distant past.

g. 1501Vipulakirti

grags yangs

????????

vipulakirti

A Buda in the distant past.

g. 1502Vipula maha jnana rashmi raja

ye shes chen po?i ?od gzer shin tu yangs pa?i rgyal po

????????????????????????????????

vipula maha jnana rashmi raja

A Buda in the distant past.

g. 1503Viraja

rdul dang bral ba

??????????

viraja

One of the future Budas of this kalpa.

g. 1504Virajadhvaja

rdul myed rgyal mtshan

??????????

virajadhvaja

A Bodhisattva present in Shravasti.

g. 1505Virajaprabha

rdul dang bral ba?i ?od

??????????

virajaprabha

A Bodhisattva present in Shravasti.

g. 1506Virajomandala

rdul dang bral ba?i dkyil ?khor

????????????

virajomandala

?Domain Free of Dust.? The name of a kalpa in the distant past.

g. 1507Virajottara jnanin

rdul myed dam pa?i ye shes

????????????

virajottara jnanin

A Bodhisattva present in Shravasti.

g. 1508Virajovati

rdul dang bral ba

??????????

virajovati

A four-continent world realm.

g. 1509Virajovati shri garbha

rdul dang bral ba?i dpal gyi snying po

????????????

virajovati shri garbha

?The Essence of the Splendor That Is Free of Dust.? The name of a ray of light.

g. 1510Virudhaka

?phags skyes po

??????????

virudhaka

One of the Four Maharajas, he is the guardian of the southern direction and the lord of the kumbhandas.

g. 1511Virupaksha

mig mi bzang

??????????

virupaksha

One of the Four Maharajas, he is the guardian of the western direction and traditionally the lord of the Nagas.

g. 1512Vishakhadeva

sa ga?i lha

? ? ? ? ? ?

vishakhadeva

One of the future Budas of this kalpa.

g. 1513Vishalabuddhi

yangs pa?i blo

? ? ? ? ? ? ? ?

vishalabuddhi

A Bodhisattva present in Shravasti.

g. 1514Visheshodgata

khyad par gyis ?phags pa

? ? ? ? ? ? ? ? ? ? ? ? ? ?

visheshodgata

A Bodhisattva present in Shravasti.

g. 1515Vishishta

rnam par grags pa

? ? ? ? ? ? ? ? ? ? ? ?

vishishta

One of the future Budas of this kalpa.

g. 1516Vishishtacandra

zla ba rnam par ?phags pa

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

vishishtacandra

One of the future Budas of this kalpa.

g. 1517Vishuddhabuddhi

rnam par sangs rgyas pa'i blo

????????????????

vishuddhabuddhi

A Bodhisattva present in Shravasti.

g. 1518Vishuddhacarin

rnam dag spyod pa

????????????

vishuddhacarin

A Bikshu who was a pupil of Shariputra.

g. 1519Vishuddhamati

rnam dag blo gros

????????????

vishuddhamati

One of the future Budas of this kalpa.

g. 1520Vishuddhanandin

rnam par dag pas dgyes pa

????????????????

vishuddhanandin

One of the future Budas of this kalpa.

g. 1521Vishuddhanetra

rnam par dag pa'i myig

??????????????

vishuddhanetra

A Bodhisattva present in Shravasti.

g. 1522Vishuddha netrabha

mig rnam par dag pa

????????????

vishuddha netrabha

A night goddess in the distant past.

g. 1523Vishvabhuk

thams cad mnga? ba

????????????

vishvabhuk

In early Buddhism the third of seven Budas, with Shakyamuni as the seventh. The first three Budas -Vipashyin, Shikhin, and Vishvabhuk - appeared in a kalpa earlier than our Bhadra kalpa, and therefore Shakyamuni is more commonly referred to as the fourth Buda.

g. 1524Vishvamitra

kun gyi bshes gnyen

????????????

vishvamitra

In chapter 44 it is the name of one of the future Budas of this kalpa. It is also the name of the kalyanamitra in chapter 46, the teacher of children.

g. 1525Vishvavarna

thams cad kha dog

????????????

vishvavarna

One of the future Budas of this kalpa.

g. 1526Vitimira jnana Tathagata pradipa

ye shes rab rib med pa de bzhin gshegs pa?i sgron ma

????????????????????????????????

vitimira jnana Tathagata pradipa

?The Tathagata Lamp of Unclouded Wisdom.? The name of a ray of light.

g. 1527Vratamandala

brtul zhugs dkyil ?khor

????????????????

vratamandala

The forty-fifth Buda in a kalpa in the distant past.

g. 1528Vratasamudra

brtul zhugs rgya mtsho

??????????????

vratasamudra

A Buda in the distant past.

g. 1529Vyuhasa

rnam brgyan

????????

vyuhasa

A kalpa in the distant past.

g. 1530water that has the eight qualities

chab bzang yan lag brgyad ldan .yan lag brgyad dang ldan pa?i chu

??

ashtangopetavarin

Water that has the eight qualities of being sweet, cool, pleasant, light, clear,
pure, not harmful to the throat, and beneficial for the stomach.

g. 1531white coral

mu sa ra gal pa

??????????

musalagalva

In other translations, this is translated into Tibetan as spug. White coral is fossilized coral that has undergone transformation under millions of years of underwater pressure. The Tibetan tradition describes it being formed from ice over a long period of time. It appears in one version of the list of the seven precious materials. It can also refer to tridacna (Tridacnidae) shell, which is also presently called musaragalva. Attempts to identify musalagalva have included sapphire, cat's eye, red coral, conch, and amber.

g. 1532white lotus

pun da ri ka

????????

pundarika

Nelumbo nucifera. The white variant of the red lotus, which is otherwise the same species.

g. 1533world guardians

?jig rten gyi mgon po

????????????

lokapala

These are a set of deities, each guarding a certain direction. Most commonly these are Indra (Shakra) for the east, Agni for the southeast, Yama for the south, Surya or Nirriti for the southwest, Varuna for the west, Vayu (Pavana) for the northwest, Kubera for the north, and Soma (Candra) or Ishani or Prithivi for the northeast.

g. 1534yaksha

gnod sbyin

??????

yaksha

A class of supernatural beings, often represented as the attendants of the god of wealth, although the term is also applied to spirits. Although they are generally portrayed as benevolent, the Tibetan translation means 'harm giver,' as they are also capable of causing harm.

g. 1535yama

gshin rje

??????

yama

Deities in the realm of Yama.

g. 1536Yama

gshin rje

??????

yama

The lord of death, who judges the dead and rules over the hells; the realm of Yama is synonymous with the world of the pretas.

g. 1537Yama

mtshe ma

??????

yama

The third (counting from the lowest) of the six paradises in the desire realm.

The usual translation is 'thab bral from 'Yama.' Here, the Tibetan translation appears to be from Yama, the name for the lord of death.

g. 1538yana

theg pa

?????

yana

A way of going, which primarily means a path or a way. It can also mean a conveyance or carriage; this definition is represented in commentarial literature by the Tibetan translation as carrier, and therefore it is also translated into English as vehicle.

g. 1539Yashahparvata

grags pa'i ri bo

????????

yashahparvata

The seventh Buda in a kalpa in the distant past.

g. 1540Yashahparvata shri megha

grags pa'i ri bo dpal gyi sprin

????????????

yashahparvata shri megha

One of countless Budas in a past kalpa.

g. 1541Yashah shuddhodita

grags pa dag pas byung ba

????????????

yashah shuddhodita

One of the future Budas of this kalpa.

g. 1542Yashas

grags pa

??????

yashas

The names of two future Budas in this kalpa.

g. 1543Yashodeva

grags pa?i lha

? ? ? ? ? ? ? ?

yashodeva

An upasaka in Dhanyakara.

g. 1544Yashodgata

grags pas ?phags pa

? ? ? ? ? ? ? ? ? ? ? ? ? ?

yashodgata

A Bodhisattva present in Shravasti.

g. 1545Yashottara

grags mchog

? ? ? ? ? ? ? ?

yashottara

In chapter 29 the name of the eighth Buda in a list that begins with

Kanaka muni. In the Mahavastu there is a list of past Budas in which

Yashottara appears between Tishya and Pushya.

g. 1546yellow sandalwood

dus dang mthun pa?i tsan dan

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

kalanusari candana

Sanskrit dictionaries also define the word as ?gum benzoin? (not to be

confused with the unrelated chemical, benzoin) and the Shisham or Indian

Rosewood tree (Dalbergia sissoo). However, in this sutra this is evidently

referring to a kind of sandalwood (Santalum album). The name, which means

?following time,? refers to the long-lasting scent of the wood. In other texts

kalanusari candana is translated as dus kyi rjes su 'brang ba.

g. 1547Yeshe De

ye shes sde

??????

-

Chief editor of the translation program based in Samye Monastery from the late eighth to early ninth century in Tibet. He was from the Nanam (sna nam) clan, and so is often called Nanam Yeshe De.

g. 1548yojana

dpag tshad

??????

yojana

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore it can mean between four and ten miles.