

and comprehend his spreading through the ocean of realms. I also know and comprehend the ocean of his ways of purifying all buddha realms. I also know and comprehend the ocean of the illumination of wisdom from all the tathāgatas. I also know and comprehend the ocean of the miraculous manifestations of reaching<sup>1761</sup> the enlightenment of all buddhas. I also know and comprehend his ways of attaining the illumination of the wisdom of all the tathāgatas. 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 saṃsāra. I also know and comprehend the ocean of the past roots of merit of all bodhisattvas in the field of saṃsāra. 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 samādhi. 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 bhūmis. 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, dhyānas, liberations, samādhis, and samāpattis. [F.230.b]

- 43.61      “In the same way that I realize, know, and comprehend the ocean of the Bhagavat Vairocana's buddha and bodhisattva conduct throughout the entire realm of phenomena, I also realize, know, and comprehend the ocean of buddha and bodhisattva conduct of all the tathāgatas 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 samādhis 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 samādhi of all śrāvakas. I know the levels of samādhi of all śrāvakas. I know and comprehend the miraculous manifestation through the peace of the liberations of all pratyekabuddhas. I know the ways of the ocean of samādhis 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 tathāgatas.”

43.64 Then Sudhana, the head merchant’s son, asked the Śākya maiden Gopā, “Āryā, 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 samādhis 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 buddha realms, there was a world realm called Abhayaṃkarā. In that world there was a kalpa called Gatipravara. In the center of that world realm there was a four-continent world called Kṣemāvatī. In the center of the Jambudvīpa of that four-continent world there was the royal capital called Drumameruśrī, the principal city from among eighty-four thousand<sup>1762</sup> cities. In the royal capital Drumameruśrī 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.<sup>1763</sup> The ground was beautifully adorned by various jewels arranged in checkerboard patterns.<sup>1764</sup> 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

wind, there came from them the many sounds of music, and harmonious<sup>1765</sup> 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 Drumameruśrī 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 Padmaśrīgarbhasaṃbhavā, 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<sup>1766</sup> was very prominent: the upper surface of his feet had a clear and very beautiful color, a color better and brighter than excellent flowers.

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 Dhṛtarāṣṭra, 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,<sup>1767</sup> or a guru or a guru's disciple,<sup>1768</sup> unless he was using it or wished to show it or was having sexual intercourse.
- 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,<sup>1769</sup> a body that was not stooped, and a body that shone brighter than a polished slab of jewels.
- 43.79 13. "He had large shoulders: his shoulders were muscular, and his arms<sup>1770</sup> beautifully filled out.
- 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.<sup>1771</sup> His body was very heavy. His body was very bright. His body was very pleasing to the eyes.
- 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<sup>1772</sup> in the area of the throat and the area of the mouth were balanced and complete.
- 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,<sup>1773</sup> stick to his teeth, adhere to his teeth, [F.233.b] cause his teeth to rot, cause abscesses,<sup>1774</sup> or get stuck between his teeth.<sup>1775</sup>

- 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 Brahmā: 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 Brahmā'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<sup>1776</sup> eyes: he had clear eyes, pure eyes, bright eyes, serene<sup>1777</sup> eyes, beautiful eyes, delightful eyes, attractive eyes, and smiling eyes.
- 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 ūṛṇā 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 uṣṇīṣa 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.<sup>1778</sup>
- 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:<sup>1779</sup> his hair was deep blue like the color of a shining blue<sup>1780</sup> 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.

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,<sup>1781</sup> Prince Tejodhipati, having obtained permission from his father, was going, accompanied by twenty thousand maidens, to the park of the royal capital of Drumameruśrī, which was called Gandhāṅkuraprabhamegha, 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.

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<sup>1782</sup> 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.<sup>1783</sup> 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<sup>1784</sup> that was held aloft by a pole of blue beryls, the kings of jewels. It

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 Drumameruśrī, there was the preeminent courtesan<sup>1785</sup> called Sudarśanā, who was worthy to be enjoyed by the king. She had a daughter named Sualitaratiprabhāsaśrī, 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 Brahmā’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.

43.111 “She mounted a precious carriage with her mother and accompanied by many girls, and they came out from Drumameruśrī. At the king’s command, they sought out the young prince Tejodhipati so as to sing before him.

43.112 “When Sualitaratiprabhāsaśrī 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 Sudarśanā, ‘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!’

Sudarśanā 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 tathāgata, an arhat, a samyak-saṃbuddha, one with wisdom and conduct,<sup>1786</sup> a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat, who was named Sūryagātrapravara.

43.115 “His bodhimaṇḍa, called Dharmameghodgataprabhā, was near to the Gandhāṅkuraprabhamegha Park. It had been seven days since the Bhagavat, the Tathāgata Sūryagātrapravara 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 Tathāgata Sūryagātrapravara is present in the Dharmameghodgataprabhā bodhimaṇḍa, 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, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Brahmakāyika deities, Ābhāsvara deities, and Akaniṣṭha deities. Also gathered there to gaze upon the Tathāgata Sūryagātrapravara 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 bodhimaṇḍas, goddesses of the body’s light rays, goddesses of classes of beings, goddesses of the sky, and goddesses from all directions.’

43.116 “When Sucalitaratiprabhāsaśrī had seen the Tathāgata and heard of the qualities of the Tathāgata, 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<sup>1787</sup> beings. {3}

43.120 “ ‘When, Prince,<sup>1788</sup> I clearly saw [F.237.b]  
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 Brahmā’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.<sup>1789</sup> {10}
- 43.127 “Then Prince Tejodhipati asked Sucalitaratiprabhāsaśrī, ‘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<sup>1790</sup> in terms of the different kinds of karma?  
 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 friends<sup>1791</sup>  
 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?<sup>1792</sup> {17}
- 43.135 “ ‘Do you honor the buddhas?  
 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?<sup>1793</sup>  
 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 kleśas,  
 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 Sudarśanā, the preeminent courtesan, who was the mother of the girl Sucalitaratiprabhāsaśrī, 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<sup>1794</sup> when you were born,  
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 happily<sup>1795</sup>  
In a perfect park of sal trees. {25}
- 43.144 “ ‘Variegated leaves were growing on the branches.  
The masses<sup>1796</sup> of blossoming trees were like clouds.  
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<sup>1797</sup> sun dawned.  
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 Brahmā 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.<sup>1798</sup>  
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,<sup>1799</sup> and her breasts are large.  
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.<sup>1800</sup> {40}
- 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<sup>1801</sup> in the human world.  
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<sup>1802</sup> for herself.  
She rejoices in benefiting<sup>1803</sup> the entire world.  
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 kalyāṇamitras,  
And she is always happy to see them.  
She looks far ahead, and her intentions are faultless.  
Her pure<sup>1804</sup> mind is as stable as Sumeru. {54}
- 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 Gandhāṅkuraprabhamegha, and, in the presence of Sudarśanā, the preeminent courtesan, who was the mother of Sugalitaratiprabhāsaśrī, he said to Sugalitaratiprabhāsaśrī, ‘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 tathāgatas until the very last of



future kalpas. [F.240.b] I shall obtain the teachings of all the buddhas. I shall purify all buddha realms. I shall not be separated from the families of all tathāgatas. I shall ripen all the families<sup>1805</sup> of beings. I shall dispel the suffering of saṃsāra 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 bhūmis 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.

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 tathāgata. At that time you would become unhappy.’

43.178 “Then, at that time, Prince Tejodhipati recited these verses to the girl Sucalitaratiprabhāsaśrī:

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 bhūmis on which the tathāgatas 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 kleśas.  
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.<sup>1806</sup> {63}
- 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 Sucalitaratiprabhāsaśrī 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.<sup>1807</sup> 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.’
- 43.190 “Then the girl Sucalitaratiprabhāsaśrī recited these verses to Prince  
Tejodhipati:

- 43.191 “ ‘Even though my body is destroyed<sup>1808</sup>  
By being incinerated in the fires<sup>1809</sup> of hell,  
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<sup>1810</sup> by the Cakravāla mountains, [F.242.a]  
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,<sup>1811</sup>  
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.<sup>1812</sup> {74}

- 43.200 “ ‘I have seen in a dream  
A tathāgata<sup>1813</sup> at the foot of the lord of trees  
At the bodhimaṇḍa Sudharmameghaprabhā,  
With many sons of the buddhas before him. {75}
- 43.201 “ ‘Sūryagātrapravara, 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 Ratiprabhā, a relative in the past, [F.242.b]  
Proclaimed to me that this tathāgata  
Was present at the bodhimaṇḍa. {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!”<sup>1814</sup> {78}
- 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.<sup>1815</sup> {79}
- 43.205 “Then Prince Tejodhipati, on hearing the name of the Tathāgata Sūryagātra-  
pravara, developed a powerful great aspiration and joy on having gained the  
opportunity to see that buddha. He scattered five hundred jewels on the girl  
Sucalitaratiprabhāsaśrī, gave her his crest jewel called *glorious shining  
light*,<sup>1816</sup> and covered her with precious clothing the color of fire and adorned  
her with excellent precious jewels.
- 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 Sudarśanā, the preeminent courtesan, recited these verses to Prince  
Tejodhipati:
- 43.208 “ ‘I have, for a long time, been thinking  
That I will give<sup>1817</sup> you this daughter of mine.  
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<sup>1818</sup> has a perfect smoothness.  
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<sup>1819</sup> of lotuses.  
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.<sup>1820</sup> {89}

- 43.218 “Then Prince Tejodhipati, accompanied by the girl Sucalitaratiprabhāsaśrī and her entourage, and by his entourage of twenty thousand maidens, left Gandhānkuraśikharaprabhameghā Park and went to the Dharmodgata-prabhāsa bodhimaṇḍa, [F.243.b] where the Bhagavat, the Tathāgata Sūrya-gātrapravara, was, in order to gaze upon the Bhagavat, the Tathāgata Sūrya-gātrapravara, 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 Tathāgata Sūryagātrapravara.
- 43.220 “Prince Tejodhipati saw from afar that the Tathāgata Arhat Samyak-saṃbuddha Sūryagātrapravara was attractive, handsome, with pacified senses, with a pacified mind, with restrained senses, as tamed as an elephant, and as clear, undefiled, and serene<sup>1821</sup> as a lake.
- 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 Buddha. 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 Sucalitaratiprabhāsaśrī 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 vihāras made from various aromatic materials and kings of jewels and adorned by various kings of jewels. Each vihāra was adorned by five thousand kings of precious jewels.
- 43.223 “Then the Bhagavat, the Tathāgata Sūryagātrapravara, knowing the thoughts of Prince Tejodhipati, taught the sūtra called *The Lamp for Seeing All Entrances*.
- 43.224 “When Prince Tejodhipati heard that, he attained ten oceans of samādhis of the ways of all Dharmas. [F.244.a] They were like this:
- 43.225 “He attained the gateway of the samādhi called *the arising of an ocean of prayers of all the tathāgatas*.
- “He attained the gateway of the samādhi called *the essence of the appearances of the three times*.
- 43.226 “He attained the gateway of the samādhi called *the arising of the manifestation of the fields of all the buddhas*.
- “He attained the gateway of the samādhi called *entering the illumination of the entire vast extent of being*.
- 43.227 “He attained the gateway of the samādhi called *entering the illumination of wisdom that arises in all worlds*.
- “He attained the gateway of the samādhi called *the lamp that illuminates the entry into the ocean of the faculties of all beings*.

43.228 “He attained the gateway of the samādhi called *the cloud of wisdom that protects all beings*.

“He attained the gateway of the samādhi called *the lamp that manifests the ripening and guiding of all beings*.

43.229 “He attained the gateway of the samādhi called *the perception of the words of the Dharma wheels of all tathāgatas*.

“He attained the gateway of the samādhi called *the cloud of the prayers that purify the field of completely good conduct*.

43.230 “He attained those ten samādhi gateways and so on, a further ten oceans of gateways to samādhis in all the ways of the Dharma.

“Also, the girl Sucalitaratiprabhāsaśrī 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 Tathāgata Sūryagātrapravara and circumambulated the Bhagavat many hundreds of thousands of times, keeping him to his right, [F.244.b] and then, together with the girl Sucalitaratiprabhāsaśrī and his entourage, he departed from the presence of the Bhagavat.

43.232 “He went to the royal capital Drumameruśrī 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 tathāgata, an arhat, a samyaksaṃbuddha, one with wisdom and conduct,<sup>1822</sup> a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat, named Sūryagātrapravara. He is dwelling in your realm’s bodhimaṇḍa called Dharmameghodgataprabhā. It is not long since he attained complete buddhahood.’

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 Sucalitaratiprabhāsaśrī told me.’

43.234 “Then King Dhanapati, having heard that a buddha had appeared, thought how he had obtained the treasure of the birth of a buddha. He thought how it was difficult to meet a precious buddha. He thought how seeing a tathāgata 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 kleśas. He thought how this liberates<sup>1823</sup> from all the sufferings of saṃsāra. 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 how



this is the appearance of a guide through the yāna of omniscience for a world that has no guide. On hearing that a buddha had appeared, he felt great joy and faith.

43.235 “He gathered together all the kṣatriyas, the brahmins, the townspeople,<sup>1824</sup> 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 buddha.

43.236 “Having anointed him as the sovereign, he went together with two thousand people to where the Bhagavat, the Tathāgata Sūryagātrapravara 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 Sūryagātrapravara looked at King Dhanapati and all his entourage. At that time his ūṣṇā 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 buddha miracles, and purified the thoughts and higher motivations of the beings who were being guided by the buddhas.

43.238 “At that time, through the inconceivable blessing of the buddha, and through possessing a buddha’s body higher than all worlds, and through the entire ocean of the aspects of the voice of a buddha, [F.245.b] he taught the dhāraṇī gateway called *the lamp of the meaning of all the Dharmas freed from darkness*, together with dhāraṇī gateways as numerous as the atoms in a buddha realm.

43.239 “Then King Dhanapati, having heard that dhāraṇī gateway, generated a great Dharma illumination of all Dharmas.

43.240 “The bodhisattvas in that assembly, who were as numerous as the atoms in Jambudvīpa, also attained the dhāraṇī 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<sup>1825</sup> previously developed the aspiration for the highest, complete enlightenment developed that aspiration. Also, the manifestation of inconceivable buddha miracles in the ten directions guided a vast extent of beings, without end or middle, by means of the three yānas.

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 bhikṣu.’

“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 Tathāgata Sūryagātrapravara. Not long after entering homelessness, he accomplished the dhāraṇī gateway called *the lamp of the meaning of all the Dharmas freed from darkness* and its accompanying dhāraṇī gateways, [F.246.a] meditated on them, and meditated on them well. He also attained many samādhi 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 tathāgatas 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 dharmabhāṇaka 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 buddha, told them about the nature of the accomplishments of the past tathāgatas, told them about the perfection of their past applications, described the power of the miraculous manifestations of the buddhas, 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 Vajraratnagiritejas appeared. A precious horse called Nīlagiryanilavega appeared. A great precious jewel called Ādityagarbhaprabhamegharāja appeared. [F.246.b] The girl Sucalitaratiprabhāsaśrī appeared as the precious queen. A precious householder called Prabhūta-ghanaskandha appeared. And seventh, a precious minister called Vimalanetra 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 Jambudvīpa, and in each royal city five hundred vihāras 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 vihāra was erected a caitya of the Tathāgata as large as a mountain and adorned on the inside with many jewels and beautified by various kings of jewels.
- 43.250 “The Tathāgata Sūryagātrapravara 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 tathāgata were made to that tathāgata. [F.247.a] He was asked to come because the miraculous manifestations of a buddha’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 buddha. 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 buddhas. Beings who were learned in the ways of the Dharma of the buddhas 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 buddhas. The beings who had realized the perception of the various tathāgatas 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 buddhas. [F.247.b] The beings who had turned toward the aspects<sup>1826</sup> 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.
- 43.251 “King Tejodhipati, seeing that beings gained that kind of accomplishment of those kinds of goals, requested the Tathāgata Sūryagātrapravara 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 Tathāgata Śākyamuni was the Prince Tejodhipati who became the sovereign of a cakravartin’s kingdom and honored the Tathāgata Sūryagātrapravara.

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 Tathāgata Ratnakusumaprabha was King Dhanapati. He is now at a bodhimaṇḍa called Sarvavaśītakāya-pratibhāsa<sup>1827</sup> in a world realm called Buddhaprabhāmaṇḍalaśrīpradīpā, which is in a central group of world realms called Tryadhvapratibhāsamaṇi-rājasambhavā, in an ocean of world realms called Dharmadhātugagana-pratibhāsamegha, 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 buddha realms.

43.254 “When the Bhagavat, the Tathāgata Ratnakusumaprabha,<sup>1828</sup> was previously practicing bodhisattva conduct, he purified the ocean of world realms called Dharmadhātugaganapratibhāsamegha. All the tathāgatas 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 Tathāgata Ratnakusumaprabha, during his past practice of bodhisattva conduct.

43.255 “What do you think, noble one? At that time, in that time, who was the king’s queen Padmaśrīgarbhasambhavā, 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, Māyādevī, 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 tathāgatas in the past, who knows the visions of the births of all bodhisattvas, was King Dhanapati’s preeminent queen, Padma-śrīgarbhasambhavā. [F.248.b]

43.256 “What do you think, noble one? At that time, in that time, who was Sudarśanā, the preeminent courtesan? Do not think that it was anyone else, noble one, for at that time, in that time, my mother, Sunetrā, the wife of the Śākya Daṇḍapāṇi, was Sudarśanā, the preeminent courtesan.

43.257 “What do you think, noble one? At that time, in that time, who was the girl Sucalitaratiprabhāsaśrī? Do not think that it was anyone else, noble one, for at that time, in that time, I was Sucalitaratiprabhāsaśrī, 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 samādhis; whose eyes have the perception of directly seeing the faces of all tathāgatas; whose ears perceive the voices of the clouds of the aspects of the speech, as vast as space, of all the tathāgatas 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 buddha realms;<sup>1829</sup> whose bodhisattva bodies go without interruption to the circles of the assemblies of all the tathāgatas; [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.

43.259 “Noble one, the cakravartin Tejodhipati and I served the Tathāgata Sūrya-gātrapravara 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 parinirvāṇa of the Tathāgata Sūryagātrapravara, in that world realm there appeared in the world the tathāgata named Prasannagātra. We also served him, showed him respect, honored him, venerated him, and made offerings to him.

43.261 “Subsequently, we served the tathāgata named Jāmbūnadatejorāja who appeared in the world.

“Subsequently, we served the tathāgata named Lakṣaṇabhūṣitagātra who appeared in the world.

“Subsequently, we served the tathāgata named Vicitraraśmijvalanacandra who appeared in the world.

43.262 “Subsequently, we served the tathāgata named Suvilokitajñānaketu who appeared in the world.

“Subsequently, we served the tathāgata named Vipulamahājñānaraśmirāja who appeared in the world. [F.249.b]

“Subsequently, we served the tathāgata named Nārāyaṇavajravīrya who appeared in the world.

43.263 “Subsequently, we served the tathāgata named Aparājitañānasthāma who appeared in the world.

- “Subsequently, we served the tathāgata named Samantavilokitajñāna who appeared in the world.
- “Subsequently, we served the tathāgata named Vimalaśrīmegha who appeared in the world.
- 43.264 “Subsequently, we served the tathāgata named Siṃhavijrmbhitaprabha who appeared in the world.
- “Subsequently, we served the tathāgata named Jñānaraśmijvalanacūḍa who appeared in the world.
- “Subsequently, we served the tathāgata named Guṇaraśmidhvaja who appeared in the world.
- 43.265 “Subsequently, we served the tathāgata named Jñānabhāskaratejas who appeared in the world.
- “Subsequently, we served the tathāgata named Ratnapadmapraphullita-gātra who appeared in the world.
- “Subsequently, we served the tathāgata named Puṇyapradīpadhvaja who appeared in the world.
- 43.266 “Subsequently, we served the tathāgata named Jñānaraśmimeghaprabha who appeared in the world.
- “Subsequently, we served the tathāgata named Samantavairocanacandra who appeared in the world.
- “Subsequently, we served the tathāgata named Ābharaṇacchatra-nirghoṣarāja<sup>1830</sup> who appeared in the world.
- 43.267 “Subsequently, we served the tathāgata named Samantajñānāloka-vikramasiṃha who appeared in the world.
- “Subsequently, we served the tathāgata named Dharmadhātuviṣayamatīcandra who appeared in the world.
- “Subsequently, we served the tathāgata named Sattvagaganacittapratibhāsabimba who appeared in the world.
- 43.268 “Subsequently, we served the tathāgata named Praśamagandhasunābha who appeared in the world.
- “Subsequently, we served the tathāgata named Samantānuravitaśānta-nirghoṣa who appeared in the world. [F.250.a]
- “Subsequently, we served the tathāgata named Sudṛḍhajñānaraśmijālabimbaskandha who appeared in the world.
- 43.269 “Subsequently, we served the tathāgata named Amṛtaparvataprabhātejas who appeared in the world.
- “Subsequently, we served the tathāgata named Dharmasāgaranigarjita-ghoṣa who appeared in the world.
- “Subsequently, we served the tathāgata named Buddhagaganaprabhāsa-cūḍa who appeared in the world.

43.270 “Subsequently, we served the tathāgata named Raśmicandromamegha who appeared in the world.<sup>1831</sup>

“Subsequently, we served the tathāgata named Suparipūrṇajñānamukhaktra who appeared in the world.

“Subsequently, we served the tathāgata named Suviśuddhajñānakusumāvabhāsa who appeared in the world.

43.271 “Subsequently, we served the tathāgata named Ratnārciḥparvataśrītejorāja who appeared in the world.

“Subsequently, we served the tathāgata named Vipulaguṇajyotiḥprabha who appeared in the world.

“Subsequently, we served the tathāgata named Samādhimervabhyudgatajñāna who appeared in the world.

43.272 “Subsequently, we served the tathāgata named Ratnacandrādhvaja who appeared in the world.

“Subsequently, we served the tathāgata named Arcirmaṇḍalagātra who appeared in the world.

“Subsequently, we served the tathāgata named Ratnāgraprabhatejas who appeared in the world.

43.273 “Subsequently, we served the tathāgata named Samantajñānacaryāvilamba who appeared in the world.

“Subsequently, we served the tathāgata named Arciḥsamudramukhavega-pradīpa who appeared in the world.

“Subsequently, we served the tathāgata named Dharmavimānanirghoṣarāja<sup>1832</sup> who appeared in the world. [F.250.b]

43.274 “Subsequently, we served the tathāgata named Asaḍṛśaguṇakīrtidhvaja who appeared in the world.

“Subsequently, we served the tathāgata named Pralambabāhu who appeared in the world.

“Subsequently, we served the tathāgata named Pūrvapraṇidhinirmāṇacandra who appeared in the world.

43.275 “Subsequently, we served the tathāgata named Ākāśajñānārthapradīpa who appeared in the world.

“Subsequently, we served the tathāgata named Dharmodgatanabheśvara who appeared in the world.

“Subsequently, we served the tathāgata named Vairocanaśrīgarbharāja who appeared in the world.

43.276 “Subsequently, we served the tathāgata named Dharmanārāyaṇaketu who appeared in the world.

“Subsequently, we served the tathāgata named Jñānaketu who appeared in the world.



“Subsequently, we served the tathāgata named Dharmasāgarapadma who appeared in the world.

43.277 “Noble one, those and other tathāgatas 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 buddhas was the Tathāgata Arhat Samyaksambuddha Vipuladharmādhimuktisambhava-tejas. When that tathāgata 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 tathāgata, we heard from that bhagavat the Dharma teaching called [F.251.a] *The Lamp of the Arising of the Births of All the Tathāgatas*. 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 samādhis 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 buddha realms. During those kalpas as numerous as the atoms in that number of buddha realms, I served a vast extent of tathāgatas without end or middle. In some kalpas, I served a single tathāgata who remained for an entire kalpa. In some kalpas, I served two tathāgatas. In some kalpas, I served countless<sup>1833</sup> tathāgatas. In some kalpas, I served as many tathāgatas as there are atoms in a buddha realm.

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 samādhi were also beyond comprehension.

43.281 “Noble one, when beings<sup>1834</sup> 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.

43.282 “Noble one, in that way, as soon as I saw the Tathāgata Vipuladharmādhimuktisambhavatejas, I attained this bodhisattva liberation called *the range of the view of all the ways of the ocean of the samādhis of the bodhisattvas*. Meditating on this liberation, I accompanied the bodhisattva for kalpas as numerous as the atoms in a hundred<sup>1835</sup> buddha realms. I served, made

offerings to, and venerated all the tathāgatas that appeared during those kalpas as numerous as the atoms in buddha realms. I heard the teaching of the Dharma from all those tathāgatas, obtaining it and keeping it. I also obtained from all those buddha bhagavats this liberation through various ways, through various teachings of the ways of the sūtras, 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 buddhas, through various entries into the circles of followers of tathāgatas, 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<sup>1836</sup> 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.

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 tathāgatas.

43.285     “In that way, noble one, for kalpas as numerous as the atoms in buddha 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 buddhas and successions of tathāgatas, adorned by various bodhimaṇḍas, with various miraculous manifestations of the turning of the Dharma wheel by tathāgatas, with various arrays of the circles of followers of tathāgatas, with the various sounds of the teaching of the

various ways of the sūtras, with the various accomplishments of the ways of the yānas, [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 buddhas without end or middle. In each instant of mind, from each pore, there appeared continuously to my eyes the adornment of various bodhimaṇḍas, the miraculous manifestations of the various turnings of the Dharma wheel, and the miraculous manifestations of the sounds of the various ways of the sūtras.

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 bhūmis.

“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.<sup>1837</sup>

“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 buddha 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 Sarvārthasiddha, 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<sup>1838</sup> 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 tathāgatas; [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?

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 Māyādevī. 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 tathāgatas? 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 tathāgatas? 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 Mahāyāna? How do they never lose heart in maintaining and increasing the roots of merit of all beings?’ ”

43.299 Then at that time, Gopā, the Śākya 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 Vyūhasa kalpa,  
In which was the perfect world realm Meruprabhā. {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 Śrītejas.  
After the parinirvāṇa 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 Suraśmi, 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<sup>1839</sup> named Drumāvati  
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 Suraśmi,  
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, Nandīdhvaja,  
There was the head merchant Suvighuṣṭakīrti.  
I was his charming, beautiful daughter  
By the name of Bhānuprabhā. {101}
- 43.312 “At the gateway of our perfect house,  
I saw Suraśmi 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<sup>1840</sup> in his alms bowl.  
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 buddhas, Suraśmīketu,  
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.<sup>1841</sup> {105}
- 43.316 “After two hundred and fifty kalpas had passed,  
I was born as the fearless daughter  
Of the preeminent courtesan Sudarśanā  
And at that time was known as Saṃcālītā. {106}
- 43.317 “When I saw Prince Tejodhipati,  
I joyfully made offerings to him.  
I offered myself to him  
And became his obedient<sup>1842</sup> wife. {107}
- 43.318 “Together we made excellent offerings  
To the great ṛṣi Sūryagātrapravara.

- With devotion I looked upon that buddha'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 Buddha 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 samādhis 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 bodhimaṇḍa.  
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 samādhis  
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<sup>1843</sup> and constituents,<sup>1844</sup>  
Various different kinds of aspects and forms.<sup>1845</sup> {118}

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 Śākya  
maiden Gopā, circumambulated the Śākya maiden Gopā many hundreds of  
thousands of times, keeping her to his right, and, looking back again and  
again, departed from the Śākya maiden Gopā. [B16]

## MĀYĀDEVĪ

- 44.1 Sudhana, the head merchant's son, on the way to Māyādevī, undertaking the wisdom of practicing the scope of the activity of the buddhas, thought, "By what means can I see the kalyāṇamitras, honor them, meet them,<sup>1846</sup> accompany them,<sup>1847</sup> learn their qualities, know the field of their speech, understand the succession of their words, and possess the teachings of the kalyāṇamitras who have six āyatanaś 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<sup>1848</sup> from prayer;<sup>1849</sup> 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<sup>1850</sup> 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?"

- 44.2 While he was dedicated to contemplating and pondering this, Ratnanetrā, 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 saṃsāra'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 tathāgatas.  
"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 samādhis, samāpattis, dhyānas, 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 tathāgatas. [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 tathāgatas.  
"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 māras, the friends of wickedness, who are on the side of the māras and the kleśas.  
"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 tathāgatas.
- 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 tathāgatas.

- “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 tathāgatas.
- 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<sup>1851</sup> the city of the mind through establishing the vast parasol of the Dharma as the remedy for bad qualities.
- 44.11 “Noble one, you should be dedicated to making the city of the mind tremble<sup>1852</sup> through the mind trembling with vast, great compassion for the sake of all beings.
- “Noble one, you should be dedicated to opening the gates to the city of the mind through<sup>1853</sup> providing<sup>1854</sup> all beings with outer and inner things.
- 44.12 “Noble one, you should be dedicated to purifying the city of the mind through turning away<sup>1855</sup> from delighting in the sensory range of all of saṃsāra.
- “Noble one, you should be dedicated to strengthening the heart<sup>1856</sup> of the city of the mind through making the continuity of bad actions impossible.
- 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 tathāgatas 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 sūtras of the Dharma wheel of all the tathāgatas. [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 tathāgatas 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 tathāgatas.
- “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 tathāgatas, no obscurations to engaging in gathering beings, and no obscurations to purifying buddha realms.
- 44.20 “Noble one, bodhisattvas who are dedicated to seeing kalyāṇamitras with a mind free of all obscurations and with a higher motivation will with little difficulty see a kalyāṇamitra.
- “Noble one, the omniscience of bodhisattvas depends on the kalyāṇamitras.”
- 44.21 Then two of the family of goddesses of the body, who were named Dharmapadmaśrīkuśalā and Hṛīśrīmañjariprabhāvā,<sup>1857</sup> encircled by an innumerable assembly of goddesses, emerged from the bodhimaṇḍa, uttering praises of Māyādevī. They arranged themselves in the sky before Sudhana, the head merchant’s son, and emitted from their precious earrings<sup>1858</sup> 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.
- 44.22 They revealed to Sudhana, the head merchant’s son, all the bodies of all tathāgatas, 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<sup>1859</sup> of all realms. He attained the eyesight called *shining light*, through which he looked upon the Dharma bodies of all tathāgatas. He attained the eyesight called *pure intelligence*,<sup>1860</sup> through which he looked upon the countless categories of the created form bodies of the tathāgatas.<sup>1861</sup> 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 sūtras in the Dharma wheel of all the tathāgatas. He attained the eyesight called the *complete field of perception*, through which he looked upon the miracles of the buddhas and their blessings that guide beings. He attained the eyesight called *complete sight*, through which he looked upon the births of buddhas that occurred in all buddha realms. [F.259.a]

44.24 Then the guardian at the door of the meeting hall of the bodhisattvas, the leader of ten thousand rākṣasas, 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 kalyāṇamitras. 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 tathāgatas, (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 saṃsāra, and (10) the eyes of wisdom that are focused on following the kalyāṇamitras 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 kalyāṇamitras.

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

44.26 “Noble one, the bodhisattva who has those ten qualities will attain the direct perception of all kalyāṇamitras. The bodhisattva who attains the liberation of the samādhi called *the Dharma wheels of all the tathāgatas proclaimed from the mouth of the kalyāṇamitra* will, by entering it, attain the undifferentiated equality of all buddhas and the undifferentiated omnipresence of the kalyāṇamitras.”

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

44.27 Then Sudhana, the head merchant’s son, stared into the sky and said, “Ārya,<sup>1863</sup> you have regarded me with compassion and without error taught<sup>1864</sup> the kalyāṇamitras in order to benefit<sup>1865</sup> me. In addition, I pray that you teach me without error the entrance ways to methods concerning how to apply myself to seeing the kalyāṇamitras, in what direction I should go, in what places I should search, and upon what goal I should focus my thoughts.”

44.28 Sunetra, the lord of the rākṣasas, replied, “Noble one, you should go to the kalyāṇamitras by going with a body that bows down in every direction, with thoughts that are fastened on remembering the kalyāṇamitras as their object, following the samādhi 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 rākṣasas, 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 kings of jewels of the world’s<sup>1866</sup> oceans, with a circle

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.<sup>1867</sup>

44.30 He saw on the pericarp of that great lotus made of the kinds of jewels a kūṭāgāra called Dharmadhātudīksamavasaraṇagarbha, which was well adorned and beautiful, with a base that was the shape of a shining vajra.<sup>1868</sup> A full thousand pillars made from the kinds 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 kinds of jewels. It had a complete array<sup>1869</sup> of the precious jewels of Jambudhvaja.<sup>1870</sup> It was encircled by countless precious balconies. On all sides, stairways made of kinds of jewels were beautifully arranged.

44.31 He saw in the center of the kūṭāgāra 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<sup>1871</sup> 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 kinds of jewels. It was encircled by many precious platforms. It was decorated by shining banners of kinds 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<sup>1872</sup> of the building were decorated<sup>1873</sup> 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 kinds of precious jewels came<sup>1874</sup> networks of lotuses. From the mouths of lions made of a variety of diamonds came<sup>1875</sup> clouds of incense in endless colors. From the mouths of statues of Brahmā made from shining kinds of jewels there resounded in a loving manner the sound of the voice of Brahmā. 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 buddhas in the three times. From strings of bells made of excellent precious jewels came the beautiful sounds of the Dharma wheels of all the buddhas. From a variety of diamond bells came the



sounds of all bodhisattva prayers. Various voices resounded from the images of all the buddhas that arose from strings of moonstone<sup>1876</sup> kings of jewels. From strings of emerald<sup>1877</sup> kings of precious jewels came manifestations of images of the successive lives of all the tathāgatas in the three times. From strings of sunstone<sup>1878</sup> kings of jewels appeared light rays of the range of various buddha realms throughout the ten directions as far as the limits of the realm of space. From strings of *avabhāsadhvaja* kings of jewels shone the illumination of the halos of light of all the tathāgatas. [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 tathāgatas. 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 tathāgatas, describing their inconceivable good qualities. The throne was encircled by an array of seats made of countless jewels.

44.32 He saw upon that throne Māyādevī. 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<sup>1879</sup> 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<sup>1880</sup> no different from beings' perception of space. She had a form that had the power to be present<sup>1881</sup> 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.<sup>1882</sup> She had a form that was not real but was perceived by the world.<sup>1883</sup> She had a form that was not false and did not pass away.<sup>1884</sup> 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<sup>1885</sup> 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 wisdom

and was like a mirage. She had a form that was intent on being present<sup>1886</sup> in the perception of beings in each instant<sup>1887</sup> 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<sup>1888</sup> that guided all beings and had no presence.<sup>1889</sup> She had a form that through its presence was dedicated to benefiting beings and did not occur.<sup>1890</sup> 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 śamatha 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 saṃsāra 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.

44.33 Through possessing the supreme coolness of the Dharma body, Māyādevī 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 Māyādevī in the form of a daughter of Māra but superior to the form of a daughter of Māra. [F.263.a]
- 44.35 Some saw her as superior through having the form of one of Vaśavartin's apsaras.
- Some saw her as superior through having the form of one of Sunirmita's apsaras.
- Some saw her as superior through having the form of one of Saṃtuṣita's apsaras.
- 44.36 Some saw her as superior through having the form of one of Suyāma's apsaras.
- Some saw her as superior through having the form of a Trāyastriṃśa apsaras.
- Some saw her as superior through having the form of a Caturmahārājika apsaras.
- 44.37 Some saw her as superior through having the form of a daughter of a lord of kumbhāṇḍas.
- 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 Māyādevī 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 tathāgatas; she had entered an ocean of all the ways of patience; she increased mentation<sup>1891</sup> 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 dhyāna; [F.263.b] she had attained the illumination of the field of dhyāna of the tathāgatas that possesses the undifferentiated range of the branches of dhyāna; she dwelled in various realizations of how to definitively dry up the ocean of the kleśas of all beings; she had skill in the way of differentiating the Dharma wheels of all tathāgatas; she had the wisdom to analyze the ocean of all the ways of the Dharma; she never had enough of seeing all the tathāgatas; she had the continuous vision of the successions of the tathāgatas in the three times; she faced the gateway to seeing all the buddhas; she was skilled in the different ways of purifying the path

accomplished by all the tathāgatas; she had the field of activity of the tathāgatas, 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 buddhas; 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 buddhas; 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 Māra; [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 buddhas; 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 tathāgatas; 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 buddhas; 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 tathāgatas; 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 buddhas; [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 Māyādevī in those ways and in other ways as numerous as the atoms in Jambudvīpa.

44.40      Having seen that, he blessed his own body to be as numerous as those of Māyādevī 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 samādhi. He looked upon those entrances to samādhi, 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 samādhi and circumambulated Māyādevī 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, “Āryā, through Mañjuśrī Kumārabhūta I have developed the aspiration for the highest, complete enlightenment and was inspired to honor the kalyāṇamitras. In that way, I have honored one kalyāṇamitra after another and have finally come to your feet.
- 44.43 “Āryā, how does a bodhisattva train in bodhisattva conduct and accomplish omniscience?”
- Māyādevī 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 Jambudvīpas 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 Śuddhodana, I gave birth to the bodhisattva Siddhārtha in an inconceivable, vast, miraculous manifestation of a bodhisattva’s birth.
- 44.46 “Noble one, while I was living in the palace of King Śuddhodana, the time came for the bodhisattva to leave Tuṣita. From all his pores, from each of his pores, shone many light rays, as numerous as the atoms in countless buddha realms, called *the illumination that comes from the field of the qualities of the mothers of all tathāgatas*, 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<sup>1892</sup> 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

bodhisattvas, visible in the fields of the tips<sup>1893</sup> of the light rays from the bodhisattva. Their residences and their entourages also appeared in that way. [F.265.b]

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 bodhimaṇḍas, 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 tathāgatas performing bodhisattva conduct in the past, all their service to tathāgatas, 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 nirvāṇa, and the display of their pure buddha realms.

44.50 “I also saw all the field of the emanations of those tathāgatas 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 buddha 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 kūṭāgāras of the lords of nāgas. The nāga king Sāgara and eighty thousand other nāga kings and all lords of the world made offerings to them.

44.54 “They displayed the miraculous manifestations of passing away from all the Tuṣita palaces, displayed taking birth from each Tuṣita 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 Tuṣita 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 buddha realms.

44.56 “The countless assembled entourages of bodhisattvas at the feet of tathāgatas 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 Mahārājas, Śakra, Suyāma, Saṃtuṣita, Sunirmita, Vaśavartin, the lords of the devas, and the lords of Brahmā 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 Buddha Vairocana, in the same way I have been the mother of a vast extent, without middle or end, of past tathāgatas. 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 buddha realm, I would be living there as the goddess of the bodhimaṇḍa.

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 tathāgatas Krakucchanda, Kanakamuni, and Kāśyapa. In the same way, I will be the mother of all the future tathāgatas in this Bhadra kalpa. [F.267.b] Thus, when the time comes for the bodhisattva Maitreya, who dwells in the Tuṣita 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 Siṃha, Pradyota, Ketu, Sunetra, Kusuma, Kusumaśrī, Tiṣya, Puṣya, Sumanas, Vajra, Viraja, Candrolkādhārin, Yaśas, Vajrasuddha, Ekārthadarśin, Sitāṅga, Pāraṃgata, Ratnārciḥparvata, Maholkādhārin, Padmottara, Vighuṣṭaśabda, Aparimitaguṇadharma, Dīpaśrī, Vibhūṣitāṅga, Suprayāṇa, Maitraśrī, Nirmita, Aniketa, Jvalitatejas, Anantaghoṣa, Anineta, Aninema,<sup>1894</sup> Vimativikiraṇa, Paṇḍita, Suviśālābha, Yaśaḥśuddhodita, Meghaśrī, Vicitrabhūta, Drumarāja,<sup>1895</sup> [F.268.a] Sarvaratnavicitravarnāmaṇikuṇḍala, Sāgaramati, Śubharatna, Anihatamalla, Paripūrṇamanoratha, Maheśvara, Indraśrī, Agniśrī, Pravaraśrī,<sup>1896</sup> Candanamegha, Sitaviśālākṣa, Śreṣṭhamati, Vibhāvitamati, Avaropaṇarāja, Uttāpanarājamati, Vajramati,<sup>1897</sup> Vibhūṣita, Vibhūti, Keśaranandin, Īśvaradeva, Īśvara,<sup>1898</sup> Uṣṇīṣaśrī, Vajrajñānaparvata, Śrīgarbha, Kanakajālākāyavibhūṣita, Suvibhakta, Īśvaradeva, Mahendradeva, Anilaśrī, Viśuddhanandin, Arciṣmat, Varuṇaśrī, Viśuddhamati, Agrayāṇa, Nihitaguṇodita, Arigupta, Vākyanuda, Vaśībhūta,<sup>1899</sup> Guṇatejas, Vairocanaketu, Vibhavagandha, Vibhāvana-gandha, Vibhaktāṅga, Suviśākha, Sarvagandhārcimukha, Vajramaṇivicitra, Prahasitanetra, Nihatarāgarajas, Pravṛddhakāyārāja, Vāsudeva, Udāradeva, Nirodhanimna, Vibuddhi, Dhūtarajas, Arcirmahendra, Upaśamavat, Viśākhadeva, Vajragiri, Jñānārcijvalitaśarīra, Kṣemaṃkara, Aupagama, Śārdūla,<sup>1900</sup> [F.268.b] Paripūrṇaśubha, Rucirabhadrayaśas, Parākrama-vikrama, Paramārthavikrāmin, Śāntaraśmi, Ekottara, Gambhīreśvara, Bhūmipati,<sup>1901</sup> Amita,<sup>1902</sup> Ghoṣaśrī, Viśiṣṭa, Vibhūtapati, Vibhūtabhūta, Vaidyottama, Guṇacandra, Praharṣitatejas, Guṇasaṃcaya, Candrodgata, Bhāskaradeva, Bhīṣmayaśas, Rāśmimukha, Śāleन्द्रaskandha, Yaśas, Auṣadhirāja, Ratnavara, Mativajra,<sup>1903</sup> Sitaśrī, Nirghautālaya, Maṇirāja,



Mahāyaśas, Vegadhārin, Amitābha, Mahāsanārcis, Mohadharmēśvara, Nihatadhīra, Devāsuddha, Dṛḍhaprabha, Viśvāmitra, Vimuktighoṣa, Vinarditarāja, Vākyaccheda, Campakavimalaprabha, Anavadya, Viśiṣṭacandra, Ulkādhāriṇ, Vicitrāgātra, Anabhilāpyodgata, Jaganmitra, Prabhūtaraśmi, Svarāṅgaśūra, Varuṇākṣa,<sup>1904</sup> Dhṛtamatitejas, Kundaśrī, Arciścandra, Anihitamati, Anunayavigata, Anilambhamati, Upacitaskandha, Apāyapramathana, Adīnakusuma, Siṃhavinardita, [F.269.a] Anihānārtha, Anāvaraṇadarśin, Paragaṇamathana, Anilanema, Akampitagarbha,<sup>1905</sup> Śobhanasāgara, Aparājitameru, Anilayajñāna, Anantāsana, Ayudhiṣṭhira, Caryāgata, Uttaradatta, Atyantacandramas, Anugrahacandra, Acalaskandha, Agrasānumati, Anugrahamati, Abhyuddhara, Arcitanama, Anupagamanāman, Nihatatejas, Viśvavarṇa, Animittaprajña, Acaladeva, Acintyaśrī, Vimokṣacandra, Anuttararāja, Candraskandha, Arcitabrahman, Akampyanetra, Anunayagātra, Abhyudgatakarman, Anudharmamati, Anuttaraśrī, Brahmadeva, Acintyaguṇaprabha,<sup>1906</sup> Anuttaradharmagocara, Aparyantabhadra, Anurūpasvara, and the bodhisattva Abhyuccadeva.

44.64 “Noble one, in that way I will be the mother of all the future tathāgatas, such as Maitreya and the others I have mentioned, and all the other tathāgata arhat samyaksaṃbuddhas 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 Tathāgata Maitreya, [F.269.b] I will be the mother, with countless numbers of countless special qualities, of the Tathāgata Siṃha, and so on until the Tathāgata Roca.

44.67 “Just as I am the mother of the tathāgatas of the Bhadra kalpa, in the same way, in all the Jambudvīpas in all the world realms in the entirety of this ocean of world realms called Kusumatalagarbhavyūhālaṃkāra, 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 tathāgatas as bodhisattvas in the future.”

44.68 After she had spoken, Sudhana, the head merchant’s son, asked Māyādevī, “Āryā, how long has it been since you attained this bodhisattva liberation called *the illusory conjurations of the wisdom of great prayer*?”

44.69 Māyādevī 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 Śubhaprabha. In that Śubhaprabha

kalpa there was a world realm called Merūdgaśrī, which was both pure and defiled, formed from many jewels, and endowed with Cakravāla mountain ranges, Sumeru mountains, and oceans, the five classes of beings, and a variety of beauties. In that Merūdgaśrī 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 Siṃhadvajāgratejas. 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 Dhvajāgravatī, in which there was a cakravartin king called Mahātejaḥparākrama. By that royal city of Dhvajāgravatī there was a bodhimaṇḍa called Citramañjariprabhāsa, where dwelled a bodhimaṇḍa goddess by the name of Netraśrī.

44.70 “In that bodhimaṇḍa called Citramañjariprabhāsa, the bodhisattva Vimaladhva sat in order to realize omniscience. In order to prevent his realization of omniscience, a māra by the name of Suvarṇaprabha, together with an entourage of a great army of māras, made himself visible<sup>1907</sup> and came before him.

44.71 “The cakravartin Mahātejaḥparākrama 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 māra’s army, and in order to defeat the māra’s army, it surrounded the bodhimaṇḍa and scattered the great army of the māra. Then the Bhagavat, the Tathāgata Vimaladhva, attained the highest, complete enlightenment of buddhahood.

44.72 “Netraśrī, the bodhimaṇḍa goddess, looked upon the cakravartin king Mahātejaḥparākrama 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 Mahātejaḥparākrama always be my son! May I be his mother when he attains the highest, complete enlightenment at buddhahood.’

44.73 “She dwelled at the Citramañjariprabhāsa bodhimaṇḍa serving a trillion tathāgatas during the Śubhaprabha kalpa.

44.74 “What do you think, noble one? At that time, in that time, who was Netraśrī, the bodhimaṇḍa goddess? Noble one, do not think that it was anyone else, for at that time, in that time, I was Netraśrī, the bodhimaṇḍa goddess.

44.75 “What do you think, noble one? At that time, in that time, who was the cakravartin king Mahātejaḥparākrama, who had attained the power of a bodhisattva, displayed manifestations of great miraculous powers, and scattered the army of that māra? Do not think that it was anyone else, for at that time, in that time, the Tathāgata Arhat Samyaksambuddha Vairocana was Mahātejaḥparākrama, 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 buddha 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 tathāgatas of the past. I am the mother of the immeasurable vast extent, without middle or end, of the tathāgatas in the ten directions who have appeared in the present time. In that way, I have been the mother of a bodhisattva for all tathāgatas in their final lifetime, and from the navel of all those tathāgatas 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 tathāgatas?
- 44.79 “Depart, noble one. In the paradise of the lord of Trāyastriṃśa resides Surendrābhā, the daughter of the deva Smṛtimat. [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 Māyādevī, circumambulated her many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from Māyādevī. [B17]

## SURENDRĀBHĀ

- 45.1 Sudhana went to the paradise of the lord of Trāyastriṃśa and approached the deva maiden Surendrābhā, the daughter of the deva Smṛtimat. He bowed his head to the feet of the deva maiden Surendrābhā, circumambulated the deva maiden Surendrābhā many hundreds of thousands of times, keeping her to his right, and then stood before the deva maiden Surendrābhā with his palms together in homage and said, “Āryā, 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. Āryā, 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 Surendrābhā 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 tathāgatas 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 buddha bhagavats 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 buddha, 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 Subhūti, in which I served as many tathāgatas as there are grains of sand in ten Ganges Rivers.
- 45.6 “There was a kalpa called Subhaga, in which I served as many tathāgatas as there are atoms in a buddha realm.  
 “There was a kalpa called Anilambha, in which I served eighty-four hundred thousand quintillion tathāgatas.
- 45.7 “There was a kalpa called Suprabha, in which I served as many tathāgatas as there are atoms in Jambudvīpa.  
 “There was a kalpa called Atulaprabha, in which I served as many tathāgatas as there are grains of sand in twenty Ganges Rivers.
- 45.8 “There was a kalpa called Uttaptaśrī, in which I served as many tathāgatas as there are grains of sand in one Ganges River. [F.272.b]  
 “There was a kalpa called Sūryodaya, in which I served as many tathāgatas as there are grains of sand in eighty Ganges Rivers.
- 45.9 “There was a kalpa called Jayaṃgama, in which I served as many tathāgatas as there are grains of sand in sixty Ganges Rivers.  
 “There was a kalpa called Sucandra, in which I served as many tathāgatas as there are grains of sand in seventy Ganges Rivers.
- 45.10 “Noble one, in that way, I remember never being apart from the tathāgata arhat samyaksaṃbuddhas throughout kalpas as numerous as the grains of sand in the Ganges River. I heard from all those tathāgatas 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 tathāgatas 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 saṃsāra, 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 Viśvāmitra. 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 Surendrābhā. He circumambulated the deva maiden Surendrābhā many

hundreds of thousands of times, keeping her to his right, and, looking back at her again and again, departed from the deva maiden Surendrābhā.

## VIŚVĀMITRA

- 46.1 Sudhana descended from the paradise of the lord of Trāyastriṃśa and eventually came to Viśvāmitra, the teacher of children, in the city of Kapilavastu. When he came to him, he bowed his head to the feet of Viśvāmitra, the teacher of children; circumambulated Viśvāmitra, the teacher of children, many hundreds of thousands of times, keeping him to his right; and then stood before Viśvāmitra, the teacher of children, with his palms together in homage and said, “Ārya, 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. Ārya, I have heard that you give instruction and teachings to bodhisattvas! Ārya, 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, Viśvāmitra, the teacher of children, said to Sudhana, the head merchant’s son, “Noble one, Śīlpābhijña, 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.”

## ŚILPĀBHIJÑA

- 47.1 Sudhana went to where Śilpābhijña, the head merchant's son, was present. When he came to him, he bowed his head to the feet of Śilpābhijña, the head merchant's son, then stood before Śilpābhijña, the head merchant's son, with his palms together in homage and said, "Ārya, 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. Ārya, I have heard that you give instruction and teachings to bodhisattvas! Ārya, 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, Śilpābhijña, 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*<sup>1908</sup> *the basis of the realm of phenomena*.  
"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*.<sup>1909</sup>  
"Through reciting the letter *La* I realized the gateway to the perfection of wisdom called *stainless through having no name and no location*.<sup>1910</sup>
- 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 *Ḍa*<sup>1911</sup> I realized the gateway to the perfection of wisdom called *the complete wheel*.  
 “Through reciting the letter *Ṣa*<sup>1912</sup> I realized the gateway to the perfection of wisdom called *the essence of the ocean*.
- 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*<sup>1913</sup> *heap*.  
 “Through reciting the letter *Ṣṭa*<sup>1914</sup> I realized the gateway to the perfection of wisdom called *the cessation of all torment*.
- 47.10 “Through reciting the letter *Ka* I realized the gateway to the perfection of wisdom called *undifferentiated clouds*.  
 “Through reciting the letter *Sa*<sup>1915</sup> I realized the gateway to the perfection of wisdom called *the pervading rainfall*.
- 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*<sup>1916</sup> I realized the gateway to the perfection of wisdom called *the undifferentiated essence of the true nature*.  
 “Through reciting the letter *Ja* I realized the gateway to the perfection of wisdom called *entering the purification of the saṃsāra of beings*.
- 47.13 “Through reciting the letter *Sva*<sup>1917</sup> I realized the gateway to the perfection of wisdom called *the display of the memory of all the buddhas*.  
 “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 *Śa* I realized the gateway to the perfection of wisdom called *the light of the wheel of instruction of all the buddhas*.  
 “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 *Kṣa*<sup>1918</sup> I realized the gateway to the perfection of wisdom called *examining the treasure of the ocean of the pacification of karma*.  
 “Through reciting the letter *Sta* I realized the gateway to the perfection of wisdom called *the essence*<sup>1919</sup> *of purity through dispelling all kleśas*.
- 47.16 “Through reciting the letter *Ña*<sup>1920</sup> I realized the gateway to the perfection of wisdom called *perceiving the origin of the world*.<sup>1921</sup>

- “Through reciting the letter *Pha*<sup>1922</sup> I realized the gateway to the perfection of wisdom called *the field of the knowledge of the wheel that counters saṃsāra*.
- 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*<sup>1923</sup> *for supreme accumulation*. [F.275.a]
- 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 buddhas*.
- “Through reciting the letter *Hva*<sup>1924</sup> I realized the gateway to the perfection of wisdom called *the essence of the ocean*<sup>1925</sup> *that gives rise to the power to see the appearances of all beings*.
- 47.19 “Through reciting the letter *Tsa*<sup>1926</sup> I realized the gateway to the perfection of wisdom called *entering the realization of the practice of the ocean of all qualities*.
- “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 *Ṭa*<sup>1927</sup> I realized the gateway to the perfection of wisdom called *going in the direction of the prayers of all the buddhas*.
- “Through reciting the letter *Ṇa*<sup>1928</sup> I realized the gateway to the perfection of wisdom called *analyzing the end of the inexhaustible wheel of letters*.
- 47.21 “Through reciting the letter *Spha*<sup>1929</sup> I realized the gateway to the perfection of wisdom called *the field of fully accomplishing the ripening of all beings*.
- “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 bhūmis*.
- 47.22 “Through reciting the letter *Ysa*<sup>1930</sup> I realized the gateway to the perfection of wisdom called *the range of the perception of the Dharma teaching of all the buddhas*.
- “Through reciting the letter *Śca* 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 *Ṭha*<sup>1931</sup> 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]
- “Through reciting the letter *Dha*<sup>1932</sup> I realized the gateway to the perfection of wisdom called *the undifferentiated essence of the wheel of the Dharma*.
- 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 bhūtas, planets and stars, apasmāras, kākhordas, and vetālas; 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,<sup>1933</sup> and all precious materials; who establish parks, forests for mendicants, towns, villages, regions, lands,<sup>1934</sup> and royal residences; who comprehend the zodiac,<sup>1935</sup> 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,<sup>1936</sup> unhappiness, lack of confidence, lack of knowledge, or misunderstanding?

47.26 “Depart, noble one. In the town called Vartanaka in the region called Kevalaka in this land of Magadha resides a kalyāṇamitra by the name of Bhadrōttamā. 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 Śīlpābhijña, the head merchant’s son. He circumambulated Śīlpābhijña, 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 Śīlpābhijña, the head merchant’s son.

## BHADROTTAMĀ

- 48.1 Sudhana, the head merchant's son, went to the town called Vartanaka in the region of Kevalaka and approached the kalyāṇamitra Bhadrōttamā. When he approached the kalyāṇamitra Bhadrōttamā, he bowed his head to her feet, and then he stood before the kalyāṇamitra Bhadrōttamā with his palms together in homage and said, "Āryā, 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] Āryā, 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 kalyāṇamitra Bhadrōttamā said, "Noble one, I know and teach the Dharma teaching called *The Field without Location*, and I have attained the samādhi called *unimpeded*.<sup>1937</sup> That samādhi 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<sup>1938</sup> of omniscience, and I have the unimpeded power of omniscience and the field of the illumination of beings.
- 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 Mukṭāsāra. 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 kalyāṇamitra Bhadrōttamā. [F.277.a] He circumambulated the kalyāṇamitra Bhadrōttamā many hundreds of thousands of times, keeping her to his right, and, looking back at her again and again, he departed from the kalyāṇamitra Bhadrōttamā.

## MUKTĀSĀRA

- 49.1 Sudhana, the head merchant's son, eventually arrived in the southern region, and in the town of Bharukaccha he approached the goldsmith Muktāsāra. He bowed his head to the feet of the goldsmith Muktāsāra and then, standing before him with his palms together in homage, said, "Ārya, 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 "Ārya, 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 Muktāsāra said, "Noble one, I know the bodhisattva liberation called *the display of pure<sup>1939</sup> unimpeded memory*. I continuously seek the Dharma at the feet of the tathāgatas in the ten directions.
- 49.4 "Noble one, I know only this bodhisattva liberation called *the display of pure<sup>1940</sup> 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?
- 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 Muktāsāra. He circumambulated the goldsmith Muktāsāra many hundreds of thousands of times, keeping him to his right, and, looking back at him again and again, he departed from the goldsmith Muktāsāra.

## 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, “Ārya, 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. Ārya, 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.

## 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, “Ārya, 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. Ārya, 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 buddhas.
- 51.3 “Depart, noble one. In this southern region, in the village called Dharma, resides a brahmin by the name of Śivarāgra. 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.



## ŚIVARĀGRA

- 52.1 Sudhana eventually reached the village of Dharma and approached the brahmin Śivarāgra. He bowed his head to the feet of the brahmin Śivarāgra, stood before him, and, with his palms together in homage, said, “Ārya, 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. Ārya, 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 Śivarāgra 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,<sup>1941</sup> 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.
- 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 Sumanāmukha. There resides a boy by the name of Śrīsaṃbhava and a girl by the name of Śrīmati. 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 Śivarāgra. He circumambulated the brahmin Śivarāgra 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 Śivarāgra.

## ŚRĪSAM̐BHAVA AND ŚRĪMATI

- 53.1 Sudhana eventually reached the town of Sumanāmukha and approached the boy Śrīsaṃbhava and the girl Śrīmati. He bowed his head to their feet, stood before them with his palms together in homage, and said, “Āryas, 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. Āryas, 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 Śrīsaṃbhava and the girl Śrīmati 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 kleśas to be illusions, and so we know all beings to be the appearance of illusions.
- 53.5 “We see that all beings<sup>1942</sup> are the appearance of illusions because they arise from illusory<sup>1943</sup> ignorance, becoming, and craving.
- 53.6 “We see that all phenomena<sup>1944</sup> are the appearance of illusions because they arise from illusory<sup>1945</sup> interdependent conditions.
- 53.7 “We see that all three realms also are the appearance of illusions because they arise from erroneous illusions.<sup>1946</sup>
- 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<sup>1947</sup> of incorrect thoughts. [F.279.b]

- 53.9 “We see all realms also as illusions because they arise from being bewildered by conceptions of nonexistence because of the illusions<sup>1948</sup> of erroneous conceptions, motivations, and views.
- 53.10 “We see all śrāvakas and pratyekabuddhas as the appearance of illusion because they arise from illusory<sup>1949</sup> analysis that has discarded wisdom.
- 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 buddhas 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 Śrīsaṃbhava and the girl Śrīmatī, 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 Mahāvyūha in a province called Samudrakaccha. Within it there is a great kūṭāgāra called Vairocana-vyūhālaṃkāragarbha, 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 mahāsattva 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<sup>1950</sup> the Mahāyāna for bodhisattvas born there who have the corresponding conduct;<sup>1951</sup> 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 all

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]<sup>1952</sup> 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 bhūmis? 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 kalyāṇamitras?’

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 bhūmis, 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 buddhas, and he has been empowered by the empowerment of the range of omniscience of all the tathāgatas. [F.281.a]

53.17 “Noble one, that kalyāṇamitra 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 bhūmis 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 bhūmis the ultimate goal! Do not aspire to possess and purify a measurable number of buddha realms! Do not be satisfied by rejoicing in and serving a measurable extent of kalyāṇamitras!

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;<sup>1953</sup> 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 kleśas and predispositions; must purify countless obscurations from karma; must dispel countless wrong views; must eliminate countless kleśas 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 saṃsāra; 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 āryas; must bring to an end countless conducts of desire, anger, and ignorance; must pass beyond countless māra nooses; [F.282.a] must repel countless māra 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 samādhi; 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 buddha strengths; must open<sup>1954</sup> 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 kleśa illnesses; must gather countless Dharma medicines; must heal countless elements of beings afflicted by kleśa illnesses; must gather countless accumulations of amrita; must reach countless buddha realms; must make offerings to countless tathāgatas; must enter countless bodhisattva assemblies of followers; must obtain countless

teachings from tathāgatas; 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<sup>1955</sup> must obtain the clouds of the Dharma and must expand the vast extent, without end or middle, of bodhisattva conduct. A bodhisattva<sup>1956</sup> must complete all the perfections; a bodhisattva<sup>1957</sup> must acquire countless prophecies; a bodhisattva must enter an incalculable number of gateways into patience; a bodhisattva must purify innumerable bhūmis; a bodhisattva must make pure a countless number of gateways to the Dharma; a bodhisattva must purify an indescribable number of buddha realms; a bodhisattva must put on the armor for remaining throughout endless kalpas; a bodhisattva must make offerings to countless tathāgatas; and a bodhisattva must accomplish an inconceivable number of accomplished prayers.

53.20      “Noble one, in brief, bodhisattva conduct manifests equally to all beings because it ripens all beings; [F.283.b]<sup>1958</sup> 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 buddhas because it is the accomplishment of making offerings to all buddhas; it

manifests equally in all bodhisattvas because it is the one prayer of all bodhisattvas; and it manifests equally to all kalyāṇamitras because it serves all kalyāṇamitras.

53.21 “Therefore, noble one, never weary of seeking for kalyāṇamitras! Never feel you have had enough of seeing kalyāṇamitras! Never feel you no longer need to ask questions of kalyāṇamitras! Never turn your thoughts away from being with kalyāṇamitras! Never cease from revering and venerating kalyāṇamitras! Never maintain the instructions and teachings of the kalyāṇamitras incorrectly! Never have doubts concerning the attainment of the qualities of the kalyāṇamitras! Never have uncertainty concerning the teaching of gateways that have been brought forth by the kalyāṇamitras! Never have anger toward the following of worldly ways through the use of methods by kalyāṇamitras! [F.284.a] Never let your mind and body deviate from the development of adoration for the kalyāṇamitras!

53.22 “Why is that? Noble one, hearing of all the bodhisattva conducts of bodhisattvas is dependent on the kalyāṇamitras. All the completion of the qualities of a bodhisattva comes from the kalyāṇamitras. All the continuation of bodhisattva prayers comes from the kalyāṇamitras. All the roots of merit of a bodhisattva are created by the kalyāṇamitras. All the accumulations of a bodhisattva are accomplished by the kalyāṇamitras. All the lights from the Dharma doors of the bodhisattvas come from the kalyāṇamitras. All the pure doors of the setting-forth of bodhisattvas<sup>1959</sup> come from the kalyāṇamitras. All the practices of bodhisattva training are dependent on the kalyāṇamitras. All the phenomena of the qualities of bodhisattvas rely on the kalyāṇamitras. All the pure higher motivations of bodhisattvas have the kalyāṇamitras as their roots. All the firm developments of the aspiration to enlightenment of the bodhisattvas arise from the kalyāṇamitras. The kalyāṇamitras are the guides to all the light from the doors to<sup>1960</sup> the mental retention and eloquence of bodhisattvas. The kalyāṇamitras possess all the treasures of the doors to the purity of the bodhisattvas. The kalyāṇamitras give rise to all the light of the knowledge of the bodhisattvas. The kalyāṇamitras 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 kalyāṇamitras. [F.284.b] The equality of all the special accomplishments<sup>1961</sup> of the bodhisattvas comes from the family of the kalyāṇamitras. All the secret states of the bodhisattvas are in the treasury of the kalyāṇamitras. All the qualities<sup>1962</sup> of the bodhisattvas originate in the kalyāṇamitras. All the seedlings of the force of the power of bodhisattvas are increased by the kalyāṇamitras. All the oceans of wisdom of the bodhisattvas are increased by the kalyāṇamitras. All the treasuries of the wealth of the bodhisattvas are protected by the kalyāṇamitras. All the accumulations of merit of the



bodhisattvas are guarded by the kalyāṇamitras. All the pure lifetimes of the bodhisattvas are created by the kalyāṇamitras. All the clouds of Dharma heard by the bodhisattvas come from the mouths of the kalyāṇamitras. All the paths of setting forth entered by the bodhisattvas are within the kalyāṇamitras. All the enlightenments of the buddhas are attained through venerating the kalyāṇamitras. All the conducts of the bodhisattvas are possessed by the kalyāṇamitras. All the descriptions of the qualities of bodhisattvas are taught by the kalyāṇamitras. All following the direction of the Dharma by bodhisattvas is taught by the kalyāṇamitras. All the greatness of the aspirations and superior motivations of bodhisattvas is described by the kalyāṇamitras. All the strength of the great love of the bodhisattvas comes from the kalyāṇamitras. [F.285.a] All the strength of the great compassion of the bodhisattvas is created by the kalyāṇamitras. All the powers of the bodhisattvas are possessed by the kalyāṇamitras. All the aspects<sup>1963</sup> of the bodhisattvas are created by the kalyāṇamitras. All the benefits accomplished by the bodhisattvas come from the kalyāṇamitras.

53.23 “Noble one, the bodhisattvas cared for by the kalyāṇamitras do not fall into the lower existences. The bodhisattvas in the care of the kalyāṇamitras do not turn away from the Mahāyāna. The bodhisattvas who are in the thoughts of the kalyāṇamitras do not transgress the trainings. The bodhisattvas guarded by kalyāṇamitras do not fall into the hands of bad companions. The bodhisattvas protected by kalyāṇamitras do not lapse from the Dharma of the bodhisattvas. The bodhisattvas being cared for by kalyāṇamitras transcend the level of ordinary beings. The bodhisattvas guarded by kalyāṇamitras do not engage in the faults of the śrāvakas and pratyekabuddhas.<sup>1964</sup> The bodhisattvas protected by kalyāṇamitras rise above the world. The bodhisattvas created by kalyāṇamitras are unstained by worldly qualities. The bodhisattvas who serve the kalyāṇamitras practice a conduct free of confusion. [F.285.b] The bodhisattvas accomplished by kalyāṇamitras do not turn away from all undertakings. The bodhisattvas in the care of kalyāṇamitras are invincible to karma and kleśas. The bodhisattvas who are reliant on the strength of the kalyāṇamitras are invulnerable to all māras. The bodhisattvas who remain dependent on kalyāṇamitras increase all the aspects of enlightenment.

53.24 “Why is that? Noble one, the kalyāṇamitras have purified all obscured qualities. The kalyāṇamitras have turned away from bad actions. The kalyāṇamitras 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 saṃsāra. They have discarded worldly states. They have become free from the noose of Māra. 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 bhūmis. They elucidate<sup>1965</sup> 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 buddhas. 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 kleśas to cease. They turn others away from all wrong views. They establish others in all the Dharmas of the buddhas.

53.25 “Noble one, in that way, the kalyāṇamitras are like mothers because they give birth to the family of the buddhas. The kalyāṇamitras are like fathers because they accomplish great benefits. The kalyāṇamitras are like nannies because they guard from all bad actions. The kalyāṇamitras are like teachers because they bring understanding of bodhisattva training. The kalyāṇamitras are like guides because they bring others onto the bodhisattva path. The kalyāṇamitras are like doctors because they free others from the illness of the kleśas. The kalyāṇamitras are like the Himalayas because they multiply the medicinal herbs of wisdom. The kalyāṇamitras are like heroes because they guard from all fears. The kalyāṇamitras are like ferry captain because they bring others across the great river of saṃsāra. The kalyāṇamitras 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 kalyāṇamitras continuously, thinking in this way: [F.286.b] You should approach the kalyāṇamitras 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 Cakravāla 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 kleśa, 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 caṇḍāla because it is without pride or egoism,<sup>1966</sup> with a mind like a hornless bull because it is without arrogance, with a mind like an in-house pupil<sup>1967</sup> 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 kalyāṇamitra's instruction, with a mind like an excellent son<sup>1968</sup> because it looks up at the face of the kalyāṇamitra, and with a mind like a prince because it does not disobey the king of the Dharma.

- 53.27 “Noble one, you should think of yourself as a sick person, think of the kalyāṇamitra 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 kalyāṇamitra 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 kalyāṇamitra 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 kalyāṇamitra as a nāga<sup>1969</sup> lord, think of the instructions as rain, and think of their practice as cultivating a harvest.
- 53.31 “Noble one, you should think of yourself as a poor person, think of the kalyāṇamitra as Vaiśravaṇa, 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 kalyāṇamitra 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 kalyāṇamitra 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 kalyāṇamitra 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 kalyāṇamitra 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 kalyāṇamitra 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 kalyāṇamitras meditating on those thoughts and perceptions of the kalyāṇamitras.
- 53.38 “Why is that? Noble one, it is because when a bodhisattva, who has a pure superior motivation toward the kalyāṇamitras, is practicing all the instructions of the kalyāṇamitras, 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 kalyāṇamitras 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<sup>1970</sup> millions of quintillions of empowerments. They purify away millions of quintillions of obscurations. They transcend millions of quintillions of māras. 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.
- 53.40 “Thus, noble one, in brief, all bodhisattva conduct, all bodhisattva perfections, all bodhisattva bhūmis, all bodhisattva entries into patience, all bodhisattva gateways to samādhi, all bodhisattva miraculous manifestations through the wisdom of higher cognition, all the bodhisattva illumination through mental retention and eloquence, all limitless ripened<sup>1971</sup> wisdom

and higher cognition, [F.288.b] all the accomplishment of bodhisattva prayers, and all attainment and accomplishment of buddha qualities depend on the kalyāṇamitras, have the kalyāṇamitras as their root, come from the kalyāṇamitras, have the kalyāṇamitras as their source, have the kalyāṇamitras as their origin,<sup>1972</sup> are born from the kalyāṇamitras, are increased by the kalyāṇamitras, are based on the kalyāṇamitras, have the kalyāṇamitras as their cause, and arise from the kalyāṇamitras.”

53.41 Sudhana, the head merchant’s son, having listened to the teaching that praised the qualities of the kalyāṇamitras, 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 Śrīsaṃbhava and the girl Śrīmati. He circumambulated the boy Śrīsaṃbhava and the girl Śrīmati many hundreds of thousands of times, keeping them to his right, and, looking back at them again and again, he departed from the boy Śrīsaṃbhava and the girl Śrīmati. [B18]

## MAITREYA

- 54.1 Sudhana, the head merchant's son, his mind moistened by the instructions of the kalyāṇamitra, 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 saṃsāric 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<sup>1973</sup> dedicated to engaging in self-benefit, he made firm the strength of his superior, higher motivation to engage in benefiting<sup>1974</sup> 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 buddhas. Thinking how in the past he had engaged in conduct through an incorrect motivation, he purified<sup>1975</sup> 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 buddhas. Examining how he and others had been lost in the lower realms and<sup>1976</sup> 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

and aspiration for maintaining a body with the power to accomplish all the Dharmas of the buddhas, take care of all beings, and serve all kalyāṇamitras. [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<sup>1977</sup> the Dharma of the buddhas; for dedication to seeing the tathāgatas, going to all realms, venerating all dharmabhāṇakas, and acquiring the teachings of all the tathāgatas; for help in the search for all Dharmas; for dedication to seeing all kalyāṇamitras and gathering all the Dharma of the buddhas; and for bodhisattva prayers and a body of wisdom.<sup>1978</sup> Thus he increased the inconceivable power and force of his roots of merit.

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 buddhas<sup>1979</sup> 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,<sup>1980</sup> 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,<sup>1981</sup> with the direct perception of the residence of the tathāgatas, with the all-pervading enlightenment miraculously manifested by the tathāgatas 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 āyatana 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

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 kalyāṇamitras 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 kūṭāgāra called Vairocanavyūhāṃkāragarbha.

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 tathāgatas.

54.5 In the same way, he was empowered to be directly before all bodhisattvas, before the locations of all kalyāṇamitras, before all the caityas of the tathāgatas, before all the statues of the tathāgatas, before all the palaces of the buddhas and bodhisattvas, before all the locations of the precious Dharma, and before the locations and caityas of all śrāvakas and pratyeka-buddhas. He was continuously and directly present in all the gatherings of beings up to the gatherings of the āryas, 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-vyūhāṃkāragarbha kūṭāgāra, 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,<sup>1982</sup> 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,<sup>1983</sup> 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 tathāgatas, which occurs in accordance with faith; aspiring to the emanation of offerings to all buddhas,



which occurs in accordance with aspiration; aspiring to the miraculous manifestations of all tathāgatas, which occur according to veneration; aspiring to the nature of all the buddhas, 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,<sup>1984</sup> and with the wisdom of prayers of dedication, which is free from the conception of nothingness;<sup>1985</sup> with the wisdom of birthlessness, which is free from the conception of eternality;<sup>1986</sup> [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;<sup>1987</sup> with the nonerroneous<sup>1988</sup> 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,<sup>1989</sup> 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;<sup>1990</sup> with the wisdom of the birthlessness of<sup>1991</sup> emptiness, which is free of all views; with the strength of the wisdom that accomplishes prayers,<sup>1992</sup> 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;<sup>1993</sup> 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



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 Vairocanavyūhālaṃkāragarbha kūṭāgāra. [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 kūṭāgāra and for a little while gazed unblinking at the Vairocana-vyūhālaṃkāragarbha kūṭāgāra. 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;<sup>1994</sup> 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 kleśas; of those who are present within the dwelling of the greatest wisdom that eliminates all false view, craving,<sup>1995</sup> and pride; and of those who are present within the dwelling of delighting in the arising of all dhyānas, liberations, samādhis, samāpattis, 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 samādhis of all bodhisattvas.

54.9 "This is the dwelling of those who are present in the location of being present at the feet of all the buddhas.

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 buddhas and one buddha, or between one buddha and all buddhas; 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 tathāgatas; of those who are present in all buddha realms in order to perceive the displays of all buddha realms without moving from their locations; of those who though they are present at the feet of all tathāgatas are free from attachment to the concept of buddhas; of those who are present in all the locations where there is reliance on all kalyāṇamitras 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 māras, 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 śrāvakas and pratyekabuddhas are unable to enter, who dwell in locations that transcend the scope of all māras, 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 śrāvakas. 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 dhyānas do not arise through the power of dhyāna. 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 samāpattis do not proceed upon the path of the formless realm, because of their possession of great compassion. They who dwell in the location of śamatha and vipaśyanā 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 kleśas nevertheless, in order to ripen beings, appear to follow karma and kleśas. 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 samāpatti 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 śrāvaka liberation. They who dwell in the view of the four truths of the āryas 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 śrāvakas and pratyekabuddhas. 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<sup>1996</sup> of the four māras do not dwell in the concepts of the māras. They who dwell in transcendence from the six āyatanas 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 yānas nevertheless do not dwell in a lapse from the Mahāyāna. This is the dwelling of those who dwell in all such qualities.”

54.14 Then Sudhana, the head merchant’s son, recited these verses:

54.15 “Here is the glorious kalyāṇamitra<sup>1997</sup> Maitreya, who is pure,<sup>1998</sup>  
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  
buddhas. {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 Mahāyāna, have  
ascended through  
Their power of self-control,<sup>1999</sup> generosity, correct conduct, patience, and  
diligence,  
Have realized the perfection of the power of higher cognition through  
dhyāna,  
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 ārya path’s way of truth, the nature of dependence on the skandhas,  
 Dhātus, and āyatanas,<sup>2000</sup> and who do not fall into peace. {7}
- 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 thoughts<sup>2001</sup>  
 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.<sup>2002</sup> {9}
- 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 āryas on the difficult road of saṃsāra,  
 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 Māra  
 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 kleśas,  
 Gather together the great herbs of the amrita of wisdom  
 And, developing vast compassion, liberate<sup>2003</sup> them. {13}
- 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 kleśas,<sup>2004</sup> fallen into the ocean of death,<sup>2005</sup>  
 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,<sup>2006</sup>  
 Who, on seeing beings wandering in the ocean of the kleśas;  
 Those supreme<sup>2007</sup> beings, with the precious motivation of omniscience,  
 Go into the ocean of existences and bring them out. {15}
- 54.30 “This is the dwelling of those who are like garuḍa 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 unwearingly 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<sup>2008</sup> understanding like an ocean,  
 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<sup>2009</sup> the jinas. {21}
- 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 buddhas 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 buddhas and beings  
And established in unobscured wisdom and memory.<sup>2010</sup> {24}
- 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 samādhis  
And who in endless kalpas practice and accomplish  
The gateways to dhyānas, 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 dharmadhātu 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 māras. {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 samādhis in each instant.  
Through entering samādhis in that way,  
They reveal the scope of perception of the buddhas. {39}
- 54.54    “Those with vast realization here  
In each instant enter into countless kalpas,  
Realms, and the names of buddhas



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 samādhi  
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<sup>2011</sup> 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 buddhas,  
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 buddhas,  
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,  
Ārya 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  
kūṭāgāra called Vairocanavyūhālaṃkāragarbha, 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 kūṭāgāra  
called Vairocanavyūhālaṃkāragarbha, hoping to see the bodhisattva  
mahāsattva Maitreya and delighting to meet the bodhisattva mahāsattva  
Maitreya.

54.71 Then he saw the bodhisattva Maitreya coming from somewhere else  
outside the kūṭāgāra, with a retinue of many hundreds of thousands of  
beings and preceded by many lords of devas, nāgas, yakṣas, gandharvas,  
asuras, garuḍas, kinnaras, and mahoragas. On his right was Śakra and on his

left Brahmā. 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 kūṭāgāra Vairocana-vyūhālaṃkāragarbha, 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<sup>2012</sup> faculties—you are welcome!  
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 kalyāṇamitras.  
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 Mañjuśrī.  
Come here, you who cause increase through the rain from glorious clouds.  
Come here, you who have been sent by all the jinaputras,  
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 kalyāṇamitra, my dharmabhāṇaka;  
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 buddhas will make me give rise to enlightenment.  
The buddhas praise these kalyāṇamitras 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 kalyāṇamitras 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 Śakra, lord of the devas.  
They increase that which is good, like the moon.  
They reveal the path<sup>2013</sup> to peace, like the sun. {73}
- 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!’<sup>2014</sup>  
With such an outlook, he honors the kalyāṇamitras. {75}
- 54.93 “ ‘They always teach me all the aspects of the Dharma.  
They teach me the qualities and wisdom of all buddhas.  
They purify all lower realms, all lower existences.  
These kalyāṇamitras 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 kalyāṇamitras. {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 kalyāṇamitras.  
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 Mañjuśrī 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<sup>2015</sup> the kalyāṇamitras. {81}
- 54.99 “This wise one, having purified his motivation,  
Has renounced all that he possessed,<sup>2016</sup> without exception. [F.300.a]  
He will go to the palaces of all the buddhas  
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<sup>2017</sup> for the ocean of the three realms  
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 buddha  
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 buddha,  
As a full moon disk of white qualities  
With a light that accords with the wishes of all beings  
And is the cooling samādhi of the joy of love.<sup>2018</sup> {90}
- 54.108 “Residing on a solid ground of aspiration,  
Ascending though 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 nāgas 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<sup>2019</sup> that eliminates the darkness of the three stains. {93}
- 54.111 “The first-week embryo<sup>2020</sup> is the aspiration to enlightenment,  
The second-week embryo<sup>2021</sup> is compassion, the third-week embryo<sup>2022</sup> is  
love,  
The fourth-week embryo<sup>2023</sup> is unwavering aspiration, and finally  
The limbs of enlightenment appear, and this son of the Buddha is born.<sup>2024</sup>  
{94}
- 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}<sup>2025</sup>

- 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 kalyāṇamitras. {98}
- 54.116 “He defeats the kleśas and disturbances of the māras.  
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.<sup>2026</sup>  
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 kleśas.  
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,<sup>2027</sup> you will give rise to joy.  
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,<sup>2028</sup> will practice,  
The way in which your faith<sup>2029</sup> is not inferior,  
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 buddhas,  
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<sup>2030</sup> an ocean of beings.  
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 māras.  
You will purify the field of karma. [F.301.b]  
You will purify the field of the kleśas.  
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, kleśas, 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<sup>2031</sup> of the five existences.  
{112}
- 54.130 “You will be a holder of the family of the Buddha.  
You will purify the family of the Dharma.  
You will gather the family of the Saṅgha.  
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 buddhas.  
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<sup>2032</sup> to the buddhas for beings.  
You will lead beings to the door to liberation.  
Such doors<sup>2033</sup> as these will be purified by you. {119} [F.302.a]

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 kleśas 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 buddhas. {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 buddhas.  
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 buddhas.  
You will be present in such directions as these. {126}
- 54.144 “You will enter the dwelling of samādhis,  
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 buddhas 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 buddhas who have the conduct without location  
Are indescribable and very difficult<sup>2034</sup> to ever see,  
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 Mañjuśrī,  
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 kalyāṇamitras  
Will become leaders before long. {139}
- 54.157 “You<sup>2035</sup> have seen many beings being guided  
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 buddhas 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 buddhas 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,<sup>2036</sup>  
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<sup>2037</sup> in this conduct  
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 nāgas 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 kalyāṇamitras; at that time, have no fear.<sup>2038</sup> {156}

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 buddhas 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 buddha, and have heard  
This supreme bodhisattva conduct from these kinds of kalyāṇamitras,  
So why should your mind not be pure? {159}

54.177 “The sugatas can appear repeatedly  
And the Dharma heard from the kalyāṇamitras,  
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 buddha realm;  
One will enter the dwellings of the bodhisattvas  
And will see the tathāgatas 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 kalyāṇamitras 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 kalyāṇamitras,  
You who have the aspiration to please all buddhas, [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 buddhas,  
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 buddhas. {169}

- 54.187 “Well done, Sudhana, you who have an untiring mind,  
Who have the motivation of the prayers of all the buddhas;  
You who have firm discipline, you will before long  
Perfectly accomplish the qualities of all buddhas. {170}
- 54.188 “Sudhana, go into the presence of Mañjuśrī,  
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}
- 54.189 In 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}<sup>2039</sup>
- 54.190 When 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}
- 54.191 There 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 Mañjuśrī 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 Mañjuśrī.” {177}
- 54.195 When he heard that, Sudhana, filled with joy, recited,  
“My meeting this kind of kalyāṇamitra  
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, Mañjuśrī,<sup>2040</sup>

You who have attained the perfection of all qualities,

I have found these rare kalyāṇamitras.

May I soon be together with you!” {179} [B19]

54.197 Then Sudhana, the head merchant’s son, stood before the bodhisattva mahāsattva Maitreya with his palms together in homage and said, “Ārya, 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 “Ārya Maitreya, you have been prophesied by all the tathāgatas 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 bhūmis. They delight in all the entrances to the bodhisattva liberations. They have accomplished all samādhis. [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 tathāgatas. They are skilled in the gateways that arise from all yānas. They have obtained the blessing of all the tathāgatas. They have grasped the enlightenment of all the buddhas. They have gained the Dharma treasure of all the tathāgatas. They possess the treasure of the secrets of all the tathāgatas. They are the heads of all the secret fields of all bodhisattvas. They are heroes who alarm all the hosts of the kleśas. They are the guides for those lost in the wilderness of saṃsāra. They are physicians for those afflicted by the illness of the kleśas. They are supreme among all beings. They are lords of all lords of the world.<sup>2041</sup> They are the most senior among all ārya individuals. They are the chief of all śrāvakas and pratyekabuddhas. They are the sea captains for those who are in the ocean of saṃsāra. [F.306.a] They wash others with the great ocean of methods of guiding beings.<sup>2042</sup> They see the faculties of ripened beings. They are dedicated to gathering<sup>2043</sup> all beings. They are dedicated to protecting all bodhisattvas. They are

dedicated to remaining within the activities of bodhisattvas. They are present at the feet of all the tathāgatas. 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 māras. They follow the scope of all the buddhas. They attain without obscuration the scope of all bodhisattvas. They are dedicated to making offerings to all the tathāgatas. They unite into one way all the Dharmas of the buddhas. 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 buddhas. They have fully accomplished power over omniscient wisdom.

54.200 “Ārya, 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 buddhas; 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<sup>2044</sup> themselves, beings,<sup>2045</sup> the Buddha, the Dharma, and the Saṅgha; not be separated from the family lineage of the buddhas; not make empty the family of the bodhisattvas; and become holders of all the ways of the tathāgatas.”

54.201 The bodhisattva mahāsattva 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 kalyāṇamitras, with this kind of unwearying service to the kalyāṇamitras, has sought out all kalyāṇamitras, questioned them, and honored them. Sent by Mañjuśrī Kumārabhūta, starting from the city of Dhanyākara, he has roamed throughout the southern region, asked questions of a hundred and ten kalyāṇamitras, 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 Mahāyāna, 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 saṃsāra, 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 saṃsāra be left behind; in order to repel all the cycles of the existences of beings; in order to transcend the scope of all māras; 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 saṃsāra.

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 āryas to those wandering in the wilderness of saṃsāra. He wishes to give the medicine of the Dharma to those tormented by the great illness of the kleśas. 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 śamatha. He wishes to bring great relief to those who are distressed by misery, wailing, unhappiness, and tribulation.

He wishes to give the weapon<sup>2046</sup> of wisdom to those imprisoned in the wheel of existences.<sup>2047</sup> 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 kleśas. 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 nirvāṇa 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 āryas to those encircled by the serpent of the dhātus. 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 kalyāṇamitras to those who have fallen into the hands of those who are not kalyāṇamitras. He wishes to bring to the Dharma of the āryas those who aspire to the field of conduct of foolish Dharma. He wishes to raise upward those who delight in the house of saṃsāra and bring them into the palace of omniscience.

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 Mahāyāna. 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 kalyāṇamitras. He is never fatigued in serving all kalyāṇamitras. He correctly holds the teaching of the instructions of all the kalyāṇamitras.

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 buddhas 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 kalyāṇamitras through this kind of hardship;<sup>2048</sup> who with this kind of conduct, which is undertaken as if his hair were on fire, never disobeys the kalyāṇamitras; who practices the instructions of the kalyāṇamitras 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 of

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 buddha 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 māras, or has served the kalyāṇamitras, 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 mahāsattva 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 buddhas.

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 buddha, you have perfectly seen the kalyāṇamitra Mañjuśrī, 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 buddhas, and, noble one, you have been perfectly accepted by the kalyāṇamitras.

54.210 “Why is that? Noble one, the aspiration to enlightenment is like the seed of all the Dharma of the buddhas. 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 kleśas. 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 samādhi. 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.<sup>2049</sup> 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 śrāvakas and pratyekabuddhas. 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<sup>2050</sup> because it has the same motivation toward all beings. It is like the Cakravāla mountain range because it supports the whole world. It is like the Himalayas because it multiplies the herbs of wisdom. It is like Gandhamādana 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 Mahāyāna. It is like a physician because it cures the illness of the kleśas. It is like the Pātāla 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 kleśas.<sup>2051</sup> 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 kleśas. 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 Vaiśravaṇa 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 nāga's jewel because it eliminates all the poisons of the kleśas. 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

wish-fulfilling tree because it sends down a rain of the jewelry of all good qualities. It is like goose-quality<sup>2052</sup> clothing because it is unblended with any of the faults of saṃsāra. It is like cotton cloth because it is naturally bright. It is like a plow because it purifies<sup>2053</sup> 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 kleśas. It is like armor because it protects from incorrect mental activity. It is like a sword because it decapitates the kleśas. 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.<sup>2054</sup> 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 saṃsāra. 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 nāgas 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<sup>2055</sup> 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 saṃsāra.<sup>2056</sup> It is like a small casket of perfume because it possesses the lovely aroma of all good qualities. It is like healing medicine<sup>2057</sup> 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 dhāraṇī 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



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, kleśas, 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 kleśas. 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 śrāvakas. It is like beryl because it is naturally stainless. It is like sapphire because it overshadows and outshines the knowledge of all śrāvakas and pratyekabuddhas and all worldly knowledge. It is like the dawn<sup>2058</sup> drum because it wakes beings from the sleep of the kleśas. It is like clear water because it is not polluted. It is like jewelry made of Jambu River gold, because it overshadows<sup>2059</sup> all accumulations of roots of merit through composite activity.<sup>2060</sup> 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<sup>2061</sup> because it gladdens the heart. It is like charitable offerings because it brings satisfaction to all beings. It is like a senior person<sup>2062</sup> because it is chief and principal in the minds of all beings. It is like a treasure<sup>2063</sup> because it holds all the Dharma of the buddhas. 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 kleśas. It is like Varuṇa's<sup>2064</sup> noose because it draws in those to be guided. It is like Indra's fire because it incinerates<sup>2065</sup> all propensities, predispositions, and kleśas. It is like a caitya for the world and its humans, devas, and asuras. [F.312.a]

- 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 buddhas and however many qualities of the buddhas 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 buddhas 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 kleśas, 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*<sup>2066</sup> there is never any fear of harm from others, in the same way, no fear of harm from saṃsāra will arise in the bodhisattva who possesses the potion that is the wisdom of the aspiration to enlightenment.

54.217 “Noble one, just as when someone possesses the potion called *maght*<sup>2067</sup> 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 kleśas to flee. [F.312.b]

54.218 “Noble one, just as someone who possesses the potion called *invincible*<sup>2068</sup> 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 māras and adversaries.

54.219 “Noble one, just as when someone possesses the potion called *elimination*<sup>2069</sup> 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.<sup>2070</sup>

54.220 “Noble one, just as when someone possesses the great king of potions called *beauty*<sup>2071</sup> 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 kleśas and ignorance will be dispelled.

54.221 “Noble one, just as when someone possesses the great tree potion called *connection*<sup>2072</sup> 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 kleśas will be instantly healed.

54.222 “Noble one, just as when someone possesses the kind of great potion called *without a root*<sup>2073</sup> 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 śrāvakas, the pratyekabuddhas, and the bodhisattvas will increase. [F.313.a]

- 54.223 “Noble one, just as when someone possesses the potion called *attainment of joy*<sup>2074</sup> 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.
- 54.224 “Noble one, just as possessing the potion called *attainment of memory*<sup>2075</sup> 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.
- 54.225 “Noble one, just as when someone possesses the potion called *great lotus*<sup>2076</sup> 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.
- 54.226 “Noble one, just as someone who possesses the potion called *invisibility*<sup>2077</sup> 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 māras.
- 54.227 “Noble one, if *the accumulation of all jewels*,<sup>2078</sup> 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.
- 54.228 “Noble one, there is the great precious jewel called *the gathering of all light*.<sup>2079</sup> 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 śrāvaka or a pratyekabuddha.
- 54.229 “Noble one, there is the great precious jewel called *pure water*.<sup>2080</sup> 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 kleśas.
- 54.230 “Noble one, there is the great precious jewel called *being with water*.<sup>2081</sup> 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 the

aspiration to omniscience will not drown in all the oceans of saṃsāra.

54.231 “Noble one, there is the great precious jewel called *nāga jewel armor*.<sup>2082</sup> 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 nāgas. In the same way, the bodhisattva who wears the great precious *nāga jewel armor* of the aspiration to omniscience, even if entering all the abodes of the realm of desire, will not be impaired.

54.232 “Noble one, Śakra, the king of the devas, who wears the great precious jewel called *attached to Śakra*,<sup>2083</sup> 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 Śakra* jewel of the aspiration to omniscience outshines all the three realms.

54.233 “Noble one, a human who wears the great precious jewel called *the king of wish fulfillment*<sup>2084</sup> 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.

54.234 “Noble one, if one faces the great precious jewel called *beautified by the sun*<sup>2085</sup> 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.

54.235 “Noble one, if moonlight strikes the great precious jewel called *beautified by the moon*,<sup>2086</sup> 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.

54.236 “Noble one, the great nāga kings who wear the great precious jewel called *the king of wish fulfillment*<sup>2087</sup> 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.

54.237 “Noble one, the great precious jewel called *the excellent*<sup>2088</sup> *array of beings*<sup>2089</sup> 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]

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.<sup>2090</sup> In the same way, the great, precious cakravartin jewel of

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.<sup>2091</sup> 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.<sup>2092</sup>

54.241 “Noble one, the great precious jewel called *stainless pure light*<sup>2093</sup> 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 śrāvakas, and of pratyekabuddhas.

54.242 “Noble one, a single great precious jewel called *the arising of fire*<sup>2094</sup> 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 vipaśyanā will through its correct mentation dispel all the darkness of ignorance.

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 saṃsāra, 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 śrāvakas and pratyekabuddhas, who are like jewelry made of glass.

- 54.244 “Noble one, there is the great precious jewel called *the king of power*.<sup>2095</sup> Even though it is located in Jambudvīpa, 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 saṃsāra, [F.315.b] manifests the reflections of the sun and moon of the great wisdom of the tathāgatas 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 buddhas.
- 54.245 “Noble one, for as long<sup>2096</sup> 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, śrāvakas, and pratyekabuddhas cannot all together reach the value of the great, precious *king of power* jewel of the aspiration to enlightenment.
- 54.246 “Noble one, there is the great precious jewel called *the excellence*<sup>2097</sup> *of the ocean’s display*,<sup>2098</sup> 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.
- 54.247 “Noble one, except for the great precious jewel called *the king of wish-fulfillment*,<sup>2099</sup> 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.
- 54.248 “Noble one, a snake tamer who has the accomplishment of the hosts of nāgas has power over nāgas and snakes. [F.316.a] In the same way, the snake-tamer bodhisattva who has the accomplishment of the hosts of nāgas, which is the practice of the development of the aspiration to omniscience, has power over all the nāgas and snakes of the kleśas.
- 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 kleśas.
- 54.250 “Noble one, one dharaṇa of divine uragasāra 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 karṣa of divine uragasāra sandalwood powder. In the same way, a single instance of the

superior aspiration that is the divine uragasāra 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 śrāvakas and accomplished śrāvakas and of pratyekabuddhas.

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 kleśas 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 Jambudvīpa. 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 śrāvakas and the pratyekabuddhas who are the gardenia, royal jasmine, and jasmine flowers, and who have immaculate correct conduct, samādhis, 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 buddhas 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 śrāvakas and pratyekabuddhas 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<sup>2100</sup> 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.
- 54.257 “Noble one, there is the kind of mercury called *golden light*,<sup>2101</sup> 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<sup>2102</sup> 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 kleśas and create the color of the omniscient wisdom of all phenomena, but all the iron of the obscurations of karma and kleśas cannot eliminate that single element of the mercury<sup>2103</sup> of the development of the aspiration to omniscience or transform it into kleśas.
- 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 tathāgatas, 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<sup>2104</sup> 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 obscuration of karma and kleśas that have accumulated throughout countless hundreds of thousands of kalpas.
- 54.261 “Noble one, as long as a lamp has a wick,<sup>2105</sup> 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 the



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<sup>2106</sup> of a buddha. [F.318.a] [B20]

54.262 “Noble one, the adornment made of divine Jambu River gold that is worn on the head of Vaśavartin, 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 śrāvakas and accomplished śrāvakas, or by pratyekabuddhas.

54.263 “Noble one, the roar of the lion, the king of beasts, gladdens the newly born lion cubs and drives away other animals.<sup>2107</sup> In the same way, from the tathāgata 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<sup>2108</sup> of the Buddha, and all beings who are dependent on the objects of sensory perception are driven away.

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 Buddha with a body of the perfections causes all the lute strings of delight in desires to snap.<sup>2109</sup> It also brings to a stop all the talk of the conduct and qualities of śrāvakas and pratyekabuddhas. [F.318.b]

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 tathāgata is dropped into an ocean of the milk of the kleśas<sup>2110</sup> that has accumulated throughout hundreds of thousands of kalpas, they will all cease, and, also, the liberations of the śrāvakas and pratyekabuddhas will not remain and will not conjoin with it.

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 saṃsāra has the especially powerful song of great compassion and the aspiration to enlightenment, which none of the śrāvakas and pratyekabuddhas have.



- 54.267 “Noble one, not long after a great garuḍa’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 garuḍa’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 garuḍa who is the tathāgata, 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 śrāvakas and pratyekabuddhas 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 Jambudvīpa 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 māras in all world realms and no māra 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<sup>211</sup> developed the aspiration to omniscience, among the training śrāvakas and accomplished śrāvakas, or among the pratyekabuddhas.
- 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 buddhas, 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 buddhas 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 kleśas 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 śrāvakas and pratyekabuddhas.
- 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, kleśas, and the liberations of śrāvakas and pratyekabuddhas, those karma, kleśas, and the liberations of śrāvakas and pratyekabuddhas 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 kleśas, and even though they come into the presence of all śrāvakas and pratyekabuddhas 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 śrāvaka or pratyekabuddha 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<sup>2112</sup> on the wisdom and prayer of the

development of the aspiration to enlightenment, although active in all the realms of the māras, will not be seen by any māra.

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 śrāvakas and pratyekabuddhas.

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, Śakra, 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 māras 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 saṃsāra for countless kalpas without ever wearying or becoming stained by the defects of saṃsāra.

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 buddhas.

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 buddhas, 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, kleśas, or the aspirations to enlightenment of the śrāvakas and pratyekabuddhas.
- 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 śrāvaka and pratyekabuddha 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 tathāgatas, even though they are beginners, through the sovereignty of the great compassion of the aspiration to enlightenment, they outshine all the śrāvakas 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 śrāvakas and pratyekabuddhas may be, however long they have been practicing celibacy, they should bow down to a beginner bodhisattva. Also, the bodhisattvas should not disrespect the śrāvakas and pratyekabuddhas.
- 54.293 “Noble one, even though a prince is not needed by anyone,<sup>2113</sup> 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 kleśas, they have the title of having developed the aspiration to omniscience and have the nobility and greatness of the family of the buddhas, and therefore none of the śrāvakas and pratyekabuddhas that have reached complete attainment are their equals. [F.322.a]
- 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 kleśas of beings.

54.296 “Noble one, clothing that has the characteristic of duck feathers<sup>2114</sup> 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 kleśas of saṃsāra.

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<sup>2115</sup> 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.

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 tathāgatas.

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 buddhas.

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 śrāvakas and pratyekabuddhas.

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 saṃsāra. [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.<sup>2116</sup> In the same way, the diamond of the aspiration to enlightenment, which is the cause of omniscience, cannot be dissolved.

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 Nārāyaṇa, 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 Nārāyaṇa. Otherwise, it cannot be held by any other strongmen, who are the śrāvakas and pratyekabuddhas. [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 śrāvakas and pratyekabuddhas 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 śrāvakas and pratyekabuddhas 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.<sup>2117</sup> 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.

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 kleśas. [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 saṃsāra and will not be scorched by the burning fire of all the kleśas.

54.318 “Noble one, when a tathāgata arhat samyaksaṃbuddha sits on the bodhimaṇḍa, overcomes the māras, 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 bhūmis, their completion of the roots of merit, their receiving their prophecy, their reliance<sup>2118</sup> on all the accumulations of the bodhisattva path, their making offerings to all the tathāgatas, 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.

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 kūṭāgāra called Vairocanavyūhālaṃkāragarbha 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, "Ārya, open the door of the kūṭāgāra. I am going to enter."

54.323 The bodhisattva Maitreya came in front of the door of the Vairocana-vyūhālaṃkāragarbha kūṭāgāra. With his right hand he snapped his fingers, and with that sound the door opened.

He said, "Noble son, enter the kūṭāgāra."

54.324 Sudhana, the head merchant's son, was greatly amazed, and he entered the kūṭāgāra. The instant he entered, the door closed by itself. He saw that the kūṭāgāra 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<sup>2119</sup> of strings of jewels; adorned by countless nets of gold strings;



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;<sup>2120</sup> adorned by countless raindrops of gold dust; adorned by countless nets of upper balconies; adorned by countless windows; adorned by countless toraṇas; [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 kūṭāgāra 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;<sup>2121</sup> 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.

54.325 He saw within the kūṭāgāra 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 kūṭāgāras were in that way vast, immense, and immeasurable; were treasuries of space; and had been completely, beautifully adorned.

54.327 He saw that these kūṭāgāras 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 Vairocanavyūhālaṃkāragarbha kūṭāgāra, 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;<sup>2122</sup> [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.

54.329 As soon as Sudhana, the head merchant's son, bowed down he perceived that he had entered all those kūṭāgāras 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 kūṭāgāras. Inside some kūṭāgāras 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 kalyāṇamitras inspired him, his lifespan, the name of the kalpa, and under which tathāgata 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 tathāgata and of those beings, to be at the feet of that tathāgata in that time, [F.327.b] and he saw all those activities.

54.331 In some kūṭāgāras he saw the bodhisattva Maitreya at the time that he first attained the samādhi 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 bhūmis; in some, where he gained the displays of buddha realms; in some, where he obtained the teaching of tathāgatas; 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 kūṭāgāras 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 Śakra, turning beings away from delighting in sensory pleasures; in some, being a Brahmā, describing to beings dhyāna and immeasurable joy; in some, being a Suyāma deva lord, describing limitless qualities to beings; in some, being a

Samtuṣita 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 Vaśavartin deva lord, displaying to the devas power over all phenomena; in some, being a Māra, 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,<sup>2123</sup> and attain the illusory powers<sup>2124</sup> of the wisdom of the Dharma.

54.335 In some kūṭāgāras 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 kūṭāgāras 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 kūṭāgāras 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 kūṭāgāras he saw him in the deva retinues of the realms of the Mahārājas, where he taught the Dharma to the world lords; in some, he was in the retinue of a Śakra deva lord; in some, in the retinue of a Suyāma deva king; [F.328.b] in some, in the retinue of a Samtuṣita deva king; in some, in the retinue of a Sunirmita deva king; in some, in the retinue of a Vaśavartin deva king; in some, in the retinue of a Māra; and in some kūṭāgāras he saw the bodhisattva Maitreya teaching the Dharma in the retinue of a Brahmā lord.

54.339 In some kūṭāgāras, he saw the bodhisattva Maitreya teaching the Dharma in the retinues of great nāgas and mahoragas; in some, in the retinues of yakṣas and rākṣasas; in some, in the retinues of gandharvas and kinnaras; in some, in the retinues of the lords of the asuras and dānavas; in some, in the retinues of great lords of the garuḍas; in some, in the retinues of humans; in some, in the retinues of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans; in some, in the retinues of śrāvakas; in some, in the retinues of pratyekabuddhas; and in some, in the retinues of bodhisattvas.

54.340 In some kūṭāgāras, 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 buddhas.

54.341 In some kūṭāgāras, he saw him describing the particular qualities of a bhūmi to bodhisattvas who were on the first bhūmi, and in some he saw the bodhisattva Maitreya discussing all the particular qualities of the bhūmis with bodhisattvas on all ten bhūmis; in some, he had the completion of all the perfections; [F.329.a] in some, he had infinite<sup>2125</sup> entries into all trainings; in some, he had vast entries through the gateways of all samādhis; in some, he had profound liberations; in some he had pervaded the peaceful scope of dhyāna, samādhi, samāpatti, and higher cognitions; in some, he entered the bodhisattva's conduct, guidance, and methods; and in some he had a vast accomplishment of prayers.

54.342 In some kūṭāgāras, he saw the bodhisattva Maitreya accompanying bodhisattvas who followed the same kind of conduct and spoke in unison<sup>2126</sup> 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.

54.343 In some, he saw him speaking in unison<sup>2127</sup> with bodhisattvas with one lifetime remaining about entering the gateway of the wisdom consecration of all the buddhas.

54.344 In some kūṭāgāras, he saw the bodhisattva Maitreya dedicated to walking<sup>2128</sup> for many hundreds of thousands of years.

54.345 In some kūṭāgāras, 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 dhyānas and immeasurables; in some, he was resting in meditation on all the āyatana meditation states and liberations; [F.329.b] and in some, he was resting in meditation in the samādhi of the method for accomplishing the higher cognitions of a bodhisattva.

54.346 In some kūṭāgāras, he saw many bodhisattvas resting in the bodhisattva samādhi 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 nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakras, Brahmās, 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 śrāvakas, pratyekabuddhas, and bodhisattvas from all their bodies and pores; from some of them, many clouds of the bodies of tathāgatas 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, dhyāna, wisdom, method, prayer, strength, and knowledge; the doors of the methods of gathering pupils, the dhyānas, the immeasurables, the samādhis, the samāpattis, the higher cognitions, gnosis, the retentions, the eloquences, the truths, the discernments, śamatha, vipaśyanā, 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 Śrāvakayāna, the teaching of the Pratyekabuddhayāna, the teaching of the Mahāyāna, the bhūmis, patience, conduct, and prayer.

54.349 In some kūṭāgāras, he saw the gathered assemblies of followers of tathāgatas. He saw the various different births of those tathāgatas, their different families, their countless different lifetimes,<sup>2129</sup> their different realms, their different kalpas, their different teachings of the Dharma, their different gateways of emanations,<sup>2130</sup> 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]

54.350 He saw in the center of the Vairocanavyūhāṃkāragarbha kūṭāgāra one kūṭāgāra 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 kūṭāgāras.

54.351 He saw within that kūṭāgāra a billion-world world realm. He saw in that billion-world world realm the billion four-continent worlds and a billion Jambudvīpas and a billion Tuṣita paradises.

54.352 He saw within those Jambudvīpas the bodhisattva Maitreya being born from within a lotus; being taken up by Śakra and Brahmā, 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 bodhimaṇḍa; engaging in subjugating the māras; attaining the enlightenment of buddhahood; gazing without closing the eyes at the Bodhi tree; being supplicated by

Mahābrahmā; 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 buddha 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 bhūmis; from some, the different kinds of miraculous manifestation from inconceivable higher cognitions; from some, the different kinds of various offerings to the tathāgatas; from some, the different kinds of displays of buddha realms; and from some, the different kinds of measureless clouds of the Dharma of the tathāgatas.

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 kalyāṇamitra, and at the feet of such and such a tathāgata 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 buddha 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 buddha realm, and through certain specific prayers will guide beings in a certain way and will

gather a certain following of śrāvakas and pratyekabuddhas, and when he has passed into nirvāṇa 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 dhyāna, 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 tathāgata, 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 tathāgata, adorns the caitya of the Tathāgata, adorns the image of the Tathāgata, 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 tathāgata with such and such a name, teaching the Dharma through a consecration with a certain name, to a certain assembly, in a certain buddha 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 samādhis. [B21]

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 tathāgatas; 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 śrāvakas; in some, the perception of the reflections of the assemblies of followers of pratyekabuddhas; in some, the perception of the reflections of the assemblies of followers of tathāgatas; 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 buddhas; in some, the perception of the reflections of world realms without the presence of a buddha; 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<sup>2131</sup> 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.

54.362 He also saw countless bodhisattvas on the walkways and seated<sup>2132</sup> 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,<sup>2133</sup> [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.

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<sup>2134</sup> 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; the



- hands were hung with nets of strings of precious jewels;<sup>2135</sup> 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.
- 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,<sup>2136</sup> and eggs<sup>2137</sup> made of various kinds of precious jewels.
- 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 Śakra, statues of Brahmā, statues of the world lords, and statues of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, śrāvakas, pratyekabuddhas, 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 tathāgatas 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]<sup>2138</sup> In some,<sup>2139</sup> he saw the perception of reflections of realms; in some, the perception of reflections of bodhisattvas; and in some, the perception of reflections of buddhas.
- 54.372 He saw that reflections of the entire array of the adornments in the kūṭāgāras 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 buddhas; from some emerged the upper halves of the bodies of bodhisattvas; from some emerged the upper halves of the bodies of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and

mahoragas; from some emerged the upper halves of the bodies of Śakra, Brahmā, 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, bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās.

54.374 He saw that some of them had flower garlands hanging<sup>2140</sup> 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.

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 kūṭāgāras there were checkerboard patterns made of all jewels.

54.377 He saw within<sup>2141</sup> 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;<sup>2142</sup> in some, giving away his crest jewel; in some, giving away his crest jewel of righteousness;<sup>2143</sup> 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 Jambudvīpa; 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;<sup>2144</sup> in some, giving away parasols, banners, and flags; in some, giving away flowers, garlands, perfumes,<sup>2145</sup> 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<sup>2146</sup> vessels filled with jewels; in some, giving away precious carriages; in some, freeing prisoners; in some,

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 Bālāha, the king of horses, who saved the beings who had gone to the island of the rākṣasīs<sup>2147</sup> in the great ocean; [F.336.a] in some, he was a great ṛṣi 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 kalyāṇamitras; in some, he was dedicated to guiding beings in the appearance and form of a śrāvaka; in some, he was dedicated to guiding beings in the appearance and form of a pratyekabuddha; 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 buddha; in some, he ripened beings through manifesting being reborn in any of the particular births of beings; in some, in the form of a dharmabhāṇaka, he entered the teachings of a tathāgata, received the transmission of the teachings, recited the teachings, correctly analyzed them, adorned the caitya of the Tathāgata, had statues of the Tathāgata made, inspired beings to make offerings to the Tathāgata, anointed them with perfumes and ointments, dressed them in bells and garlands, and so on, and he was dedicated to making offerings to the Buddha and established beings on the path of the ten good actions, established beings in the five precepts, the eight poṣadha vows, taking refuge in the Buddha, Dharma, and Saṅgha, [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 buddhas.

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 kūṭāgāras the bodhisattva Maitreya serving as many kalyāṇamitras as there are, and all the array of miraculous manifestations that came from that.

54.380 Sudhana went before all those kalyāṇamitras, 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!"<sup>2148</sup>

54.381 Sudhana, the head merchant's son, saw in each of the kūṭāgāras, 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 vipaśyanā, 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 Jambudvīpas, in which he himself is many hundreds of yojanas<sup>2149</sup> 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]

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 nāga will enter into a nāga'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 nāga's perception, they will see that in terms of human perception only a moment<sup>2150</sup> 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.

54.390 By analogy, within Mahābrahmā's divine palace, called Sarvajagadvara-vyūhagarbha, 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 samāpatti of a meditative state of totality in a singleness without duality, whether in his cell or on a walkway,<sup>2151</sup> 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 samāpatti 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.

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 yakṣa being within a human palace, or a human palace being within a yakṣa palace; they are inseparable but are perceived in accordance with the purity of the scope of perception of a person's karma.<sup>2152</sup>

54.394 It was like all the world realms of a billion-world universe appearing upon a great ocean as reflections on the ocean.<sup>2153</sup>

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 kūṭāgāra and, diminishing those blessings, he snapped his fingers, saying to Sudhana, the head merchant's son, "Arise, noble one!<sup>2154</sup> 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."

54.397 Then, with that finger snap, Sudhana, the head merchant's son, arose from samādhi. 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 buddha realms. You have seen the specific different prayers of the tathāgatas. You have followed the inconceivable liberation of the bodhisattva. You have experienced the delight and bliss of the bodhisattva's samādhi."

54.398 Sudhana said, "Ārya, I have seen them through the blessing of the kalyāṇamitra, through the intention of the kalyāṇamitra, and through the power of the kalyāṇamitra. Ārya, 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<sup>2155</sup> kind of liberation, which is inexpressibly inexpressible, is the attainment of a bodhisattva with one lifetime remaining.” [F.340.a]

54.400 Sudhana asked, “Ārya, 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 nāgas is not located in the body, is not located in the mind, is not located internally, and yet through the power of a nāga’s mind and through the inconceivable power of a nāga 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, “Ārya, 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<sup>2156</sup> 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<sup>2157</sup> to



all. The motion of bodhisattvas has no formation, as there is no movement from being at the feet of all the tathāgatas. 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?’<sup>2158</sup> Noble son, I come here from a hamlet called Kuṭi in the land of the Māladas, which is the place of my birth.<sup>2159</sup> In that place there was a head merchant by the name of Gopālaka. 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<sup>2160</sup> and brahmins and householders to enter the Mahāyāna, I came here.”

54.407 Sudhana asked, “Ārya, 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 kalyāṇamitras. (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 Mahāyāna 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 tathāgatas. [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 kalyāṇamitras 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 bhūmis 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 Mahāyāna 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 tathāgata 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 tathāgatas; are within the lineage of the tathāgatas; practice to maintain the continuity of the family of the Three Jewels; are dedicated to protecting<sup>2161</sup> 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 māras, its Brahmā deities, and its śramaṇas and brahmins; and have the nobility of their family because through being born in the supreme family of the buddhas they possess a body of great prayer.

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 saṃsāra 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 dhātus<sup>2162</sup> and āyatanas 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 saṃsāra. They play with all phenomena as being like conjured illusions and therefore are unstained<sup>2163</sup> by any scope of the māras. [F.342.b] They have Dharma bodies<sup>2164</sup> and therefore are not brought down by the kleśas. And they have attained power over rebirth and therefore realize and comprehend all classes of existence.

- 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<sup>2165</sup> that are congruent with the forms of all beings, with specific definitions that are congruent<sup>2166</sup> with all beings, with various names that are congruent<sup>2167</sup> with all beings, with conduct that is congruent with the aspirations of all beings, with a conformity to worlds that is congruent<sup>2168</sup> 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,<sup>2169</sup> with an engagement in knowledge that is congruent with all the forms of perception of beings,<sup>2170</sup> and with the manifestations and splendor<sup>2171</sup> of bodies that are congruent with all the emanations from the prayers of bodhisattvas.
- 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 Jambudvīpa, I was born in the brahmin castes in this hamlet called Kuṭi in the lands of the Māladas 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 tathāgatas. [F.343.a]
- 54.414 “Noble one, in that way, I dwell in this Vairocanavyūhālaṃkāragarbha kūṭāgāra 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 Tuṣita paradise in order to take care of beings in accordance with their aspirations; in order to ripen the Tuṣita 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;<sup>2172</sup> in order to teach their eventual decline to all those who have been born as devas; in order to discuss,<sup>2173</sup> 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 Tathāgata Śākyamuni 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 kalyāṇamitra Mañjuśrī.

- 54.416 “Depart, noble one. Go again into the presence of the bodhisattva Mañjuśrī 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<sup>2174</sup> it? How should they enter it? How should they perfect it?’ Then that kalyāṇamitra will teach you.
- 54.417 “Why is that? Because Mañjuśrī Kumārabhūta has a special prayer for the accomplishment of that conduct, which a hundred thousand quintillion bodhisattvas do not have. Mañjuśrī Kumārabhūta has accomplished countless prayers. Mañjuśrī Kumārabhūta has accomplished countless special bodhisattva qualities. Mañjuśrī Kumārabhūta is like a mother for a hundred thousand quintillion buddhas. Mañjuśrī Kumārabhūta teaches instructions to a hundred thousand quintillion bodhisattvas. Mañjuśrī Kumārabhūta is dedicated to ripening and guiding all realms of beings. Mañjuśrī Kumārabhūta has spread the wheel of his name throughout the world realms of the ten directions. Mañjuśrī Kumārabhūta is a person who has spoken to all the assembled followers of the tathāgatas. Mañjuśrī Kumārabhūta is extolled and praised by all the tathāgatas. Mañjuśrī Kumārabhūta sees all phenomena exactly as they are and practices the wisdom of the profound Dharma. [F.344.a] Mañjuśrī Kumārabhūta 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 kalyāṇamitra is the one who has given birth to you into the family of the tathāgatas; he is the one who has increased your roots of merit;<sup>2175</sup> he is the one who has caused you to look for<sup>2176</sup> bodhisattva accumulations; he is the one who has revealed<sup>2177</sup> the kalyāṇamitras 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.<sup>2178</sup>
- 54.419 “Therefore, noble one, be again at the feet of Mañjuśrī, 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 kalyāṇamitras 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 Mañjuśrī Kumārabhūta.”

54.420      Then Sudhana, the head merchant's son, bowed his head to the feet of the bodhisattva mahāsattva 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]

## MAÑJUŚRĪ

- 55.1 Sudhana, the head merchant's son, after passing through a hundred and ten towns, came to the district called Sumanāmukha, where, while thinking of and looking for Mañjuśrī Kumārabhūta, he was aspiring and praying to see Mañjuśrī Kumārabhūta and continually yearning to meet him.
- 55.2 Then Mañjuśrī Kumārabhūta, 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 Sumanāmukha, 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 kalyāṇamitra, 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 Mañjuśrī Kumārabhūta 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, samādhi, 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]

## SAMANTABHADRA AND “THE PRAYER FOR COMPLETELY GOOD CONDUCT”

- 56.1 Sudhana, the head merchant’s son, who had revered as many kalyāṇamītras 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 kalyāṇamītras; who in the presence of all kalyāṇamītras gave rise to the same aspiration as they did; who had the realization that pleased and was not displeasing to all kalyāṇamītras; who followed the ocean of the ways of the instructions and teachings of all kalyāṇamītras; 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<sup>2179</sup> in complete peace within the vast bodhisattva liberations; who had the vision focused on whatever emanates from all gateways;<sup>2180</sup> who had perfected the practice of the ocean of the qualities of all tathāgatas;<sup>2181</sup> who had followed the path of aspiration of all the tathāgatas;<sup>2182</sup> 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 tathāgatas in the three times; [F.345.b] who had realized the ocean of the ways of the Dharmas of all buddhas; who had followed the ocean of the ways of the Dharma wheels of all the tathāgatas; 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 the

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<sup>2183</sup> 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 tathāgatas; who had been blessed by all the tathāgatas; who was established in being active<sup>2184</sup> in the range of activity of a bodhisattva; who had heard the name of the bodhisattva mahāsattva Samantabhadra; 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 Samantabhadra; with a motivation as vast as space that had risen above all clinging; with a perfect meditation that perceived all<sup>2185</sup> 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 vipaśyanā that adorns a bodhimaṇḍa; 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<sup>2186</sup> mind that purified all buddha realms; with a measureless mind that manifested his appearance within the assemblies of the followers of all buddhas; and with an inexhaustible and endless mind that dwelled in all kalpas and had the conclusive strengths, fearlessnesses, and unique qualities of all the tathāgatas, Sudhana, in the bodhimaṇḍa, 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 Tathāgata. [F.346.b]

- 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 tathāgatas, and had the equivalent roots of merit in the past

as the bodhisattva Samantabhadra, and therefore there appeared ten omens of the appearance of the bodhisattva Samantabhadra.

56.3 What were those ten? They were that (1) all buddha realms were purified through having pure adornments at the bodhimaṇḍas of all tathāgatas; (2) all buddha realms were purified through the elimination of all their unfortunate states, lower existences, and lower realms; (3) all buddha realms were purified through becoming pure buddha realms with arrays of lotus<sup>2187</sup> beds; (4) all buddha realms were purified through the bodies and minds of all their beings becoming joyous and happy; (5) all buddha realms were purified through becoming made of all precious materials; (6) all buddha realms were purified through all their realms of beings becoming adorned by the signs and features of a great being; (7) all buddha realms were purified through being covered by clouds of adornments and decorations; (8) all buddha realms were purified through all their beings having a nature that was mutually loving, altruistic, and without malice; (9) all buddha realms were purified through their bodhimaṇḍas becoming adorned by adornments; and (10) all buddha realms were purified through all their beings becoming dedicated to remembering and focusing on the buddhas. [F.347.a] Those were the ten omens of the appearance of the bodhisattva mahāsattva Samantabhadra.

56.4 There also appeared ten lights that were omens of the appearance of the bodhisattva Samantabhadra.

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 tathāgatas; (2) from each atom of the atoms of all world realms emerged a multitude of halos of buddhas, 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 tathāgatas 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 tathāgatas 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 Samantabhadra, 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 Samantabhadra, 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,<sup>2188</sup> shining like the light rays of buddhas 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 tathāgatas, 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 tathāgatas, sending down rain from the clouds of the blessings and prayers of all the buddhas 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<sup>2189</sup> 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 mahāsattva Samantabhadra. [F.348.a]

56.5 When Sudhana, the head merchant's son, had seen those ten great lights as omens, he gained the opportunity to see Samantabhadra. He had the support of his own roots of merit. He had the blessing of all the tathāgatas and had given rise to the illumination of the Dharma of all the buddhas. He was focused on the conduct of the bodhisattva Samantabhadra. He was blessed by the prayers of the bodhisattva Samantabhadra. He aspired to the range of conduct of all the tathāgatas. He had attained the strength and power of certainty in the immense field of activity of the bodhisattva. He thought that seeing the bodhisattva Samantabhadra would be the same as attaining omniscience. His faculties were directed to seeing the bodhisattva Samantabhadra. He had gained the great power of diligence for seeing the bodhisattva Samantabhadra. He applied himself with unflagging diligence in seeking the sight of the bodhisattva Samantabhadra.

56.6 With the wheel of his faculties facing in all directions; with the body of a bodhisattva that has reached the all-seeing<sup>2190</sup> range of perception; with a mind fixed on the bodhisattva Samantabhadra as being present at the feet of all buddhas without exception; with a focus on all buddhas as the object of his perception; with an aspiration that never ceased to seek the bodhisattva Samantabhadra as an object of perception; with the eyes of wisdom that follow the path of the bodhisattva Samantabhadra having as their essence the idea of seeing the bodhisattva Samantabhadra; 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<sup>2191</sup> to follow the bodhisattva Samantabhadra; with the blessing that lasts till the last of future kalpas; with the pure power of ascension; by following the same conduct as

that of the bodhisattva Samantabhadra; by dwelling<sup>2192</sup> in the wisdom that is established on the level of the bodhisattva Samantabhadra; by residing in the field of perception of all tathāgatas; and by possessing<sup>2193</sup> those qualities, he saw the bodhisattva Samantabhadra, who had attained equality with all tathāgatas, 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.

56.7 He was seated on a great precious lotus on the center of a lion throne in front of the Tathāgata Arhat Samyaksaṃbuddha, 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 tathāgatas 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 buddha realms and which spread throughout the assemblies of the followers of all tathāgatas 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 buddha 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 tathāgatas 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 buddha realms and which spread throughout the assemblies of the followers of all tathāgatas 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 buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, adorning the buddha realms with treasures of jewels emanated from the jewel trees and spreading throughout the assemblies of the followers of all tathāgatas 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 buddha realms and who praised the bodhisattva and spread throughout all buddha 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 Brahmā paradises, who supplicated the tathāgatas 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 tathāgatas.
- 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 buddha realms that resembled all the buddha realms within the three times [F.350.a] and were as numerous as the atoms in all buddha 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 buddha realms, the appearances of buddhas, and all the assemblies of bodhisattva followers, which were as numerous as the atoms in all buddha 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 buddha 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 kleśas.

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 buddha 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 kleśas.

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 buddha 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 buddha 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 buddhas 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 buddha 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 buddha 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 buddha realms, reciting in all buddha realms the entire ocean of bodhisattva prayers in order to perform the completely pure conduct of Samantabhadra.

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 Samantabhadra's conduct, which were as numerous as the atoms in all buddha 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 buddha realms and increasing the great clouds of Dharma that ascend toward omniscience, which were as numerous as the atoms in all buddha realms.

- 56.29 Sudhana, the head merchant's son, was overjoyed, pleased, delighted, thrilled, and blissful on seeing the scope of the bodhisattva Samantabhadra's miracles, and he contemplated the bodhisattva Samantabhadra's body even more strongly.
- 56.30 In each of the bodhisattva Samantabhadra'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,<sup>2194</sup> 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 Cakravālas, 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 nāga realms, its deva realms, its Brahmā 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.
- 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 buddhas and their assemblies of bodhisattva followers.
- 56.32 He also saw all the past successions of worlds in this Sahā world realm in each of the bodhisattva Samantabhadra's physical signs of a great being, [F.352.a] together with their appearances of buddhas, 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 buddha 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 Samantabhadra'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 Samantabhadra manifesting this play of being seated on a great precious lotus on the center of a lion throne in front of the Bhagavat, the Tathāgata Vairocana, in the same way he

saw him manifesting this same play in the eastern direction in the world realm Padmaśrī of the Bhagavat, the Tathāgata Bhadraśrī.

56.36 In the same way as in the eastern direction, he saw the bodhisattva Samantabhadra manifesting this play of being seated on a great precious lotus on the center of a lion throne in front of all the tathāgatas 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 Samantabhadra manifesting this display of being seated on a great precious lotus on the center of a lion throne in front of all the tathāgatas in all the world realms in the ten directions, he saw, in the atoms of all the buddha realms in the ten directions, the bodhisattva Samantabhadra manifesting this display of being seated on a great precious lotus upon the center of a lion throne in front of all the tathāgatas within an assembly of followers of the Buddha, 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 buddhas, and all the assemblies of bodhisattva followers.

56.40 He heard the sounds of all beings, the voices of all buddhas, the Dharma wheels of all tathāgatas, and all the miraculous manifestations of the teaching of instructions.

56.41 Having seen and heard in that way the play<sup>2195</sup> of the bodhisattva Samantabhadra's liberation, he attained the ten practices of the perfection of knowledge.

56.42 What are those ten? [F.353.a] (1) He attained the practice of the perfection of knowledge of filling all buddha 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 tathāgatas without differentiation; (3) he attained the practice of the perfection of knowledge of serving and making offerings to all tathāgatas; (4) he attained the practice of the perfection of knowledge of the attainment of acquiring all the Dharmas of the buddhas from all tathāgatas and from each tathāgata; (5) he attained the practice of the perfection of knowledge of the definitive understanding of the Dharma wheels of all tathāgatas; (6) he attained the practice of the perfection of knowledge of the inconceivable miracles of the buddhas; (7) he attained the practice of the perfection of knowledge of an unceasing discernment of all Dharmas,<sup>2196</sup> 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<sup>2197</sup> of the Dharma; (9) he attained the practice of the perfection of knowledge that

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 Samantabhadra in each instant of mind. [F.353.b]

56.43 The bodhisattva Samantabhadra 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 Samantabhadra placed his right hand upon the head of Sudhana, the head merchant's son, he entered as many samādhi gateways as there are atoms in all buddha realms. In each samādhi he realized the sight of an ocean of world realms, as numerous as the atoms in a buddha realm, which he had never seen before. He gathered as many accumulations of omniscience as there are atoms in a buddha realm. There came as many accumulations of the Dharmas of omniscience as there are atoms in a buddha realm. He arose to as many great establishments in omniscience as there are atoms in a buddha realm. He comprehended an ocean of prayers as numerous as the atoms in a buddha realm. He set out along paths that have arisen from omniscience, which were as numerous as the atoms in a buddha realm. He entered into as many bodhisattva conducts as there are atoms in a buddha realm. He increased as many powers of omniscience as there are atoms in a buddha realm. He illuminated with as many illuminations from the knowledge of all buddhas as there are atoms in a buddha realm. [F.354.a]

56.45 Just as the bodhisattva Samantabhadra, at the feet of the Bhagavat, the Tathāgata Vairocana in this Sahā 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 Samantabhadra at the feet of the tathāgatas 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 Samantabhadra at the feet of all the tathāgatas 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 Samantabhadra 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 Samantabhadra.

56.47 Then the bodhisattva mahāsattva Samantabhadra said to Sudhana, the head merchant's son, "Noble one, you have seen my miraculous manifestations."

- Sudhana said, “Ārya, I have seen them. The inconceivable liberations that I have seen can only be known by the knowledge of a tathāgata.” [F.354.b]
- 56.48 Samantabhadra said, “Noble one, I long for the omniscient mind and have practiced for as many kalpas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms.
- 56.49 “In each of those great kalpas, I purified the aspiration for enlightenment, and I served as many tathāgatas as there are atoms in an *anabhilāpyānabhilāpya* of buddha 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 *anabhilāpyānabhilāpya* of buddha realms.
- 56.52 “In each of those great kalpas, without concern for body and life, and cherishing the Dharma of the buddhas, I gave away bodies as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha 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 *anabhilāpyānabhilāpya* of buddha 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 *anabhilāpyānabhilāpya* of buddha realms, in which through becoming a supreme lord I served, honored, and venerated tathāgatas as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha 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 tathāgatas, 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 tathāgatas 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 saṃsāra. 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 buddha realms, my engagement in protecting, ripening, and purifying beings with my attainment of great compassion, my engagement in making offerings to and serving buddhas, 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 saṃsāra for all beings, and dedicated to praising the qualities of all the tathāgatas. In that way, an ocean of kalpas as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha 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 tathāgatas, 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 kalyāṇamitras. 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 buddha realms, that is present everywhere, that manifests all miracles in every place, and that is attractive to all beings.<sup>2198</sup> [F.356.b]

- 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 *anabhilāpyānabhilāpya* of buddha realms. Some become ripened after as many lifetimes as there are atoms in an *anabhilāpyānabhilāpya* of buddha 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 buddha realm, beings become irreversible in their progress toward the highest, complete enlightenment.
- 56.64 “Noble one, the beings who hear<sup>2199</sup> of my pure buddha realm will be reborn in pure buddha realms. Those who see my pure body will be reborn with a body like mine. Therefore, noble one, look at my body.”
- 56.65 Sudhana, the head merchant’s son, contemplated the body of the bodhisattva Samantabhadra and saw an *anabhilāpyānabhilāpya* of oceans of buddha realms in each pore. He saw in each of those oceans of realms tathāgatas encircled by oceans of assemblies of bodhisattvas. He saw all those oceans of realms as having various grounds, various shapes, various arrays, and various Cakravāla mountain ranges, covered by various clouds and various skies, and possessing various appearances of buddhas 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 buddhas, as numerous as the atoms in all buddha 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 Samantabhadra, entered all the world realms that were within the body of the bodhisattva Samantabhadra 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 kalyāṇamitras as there are atoms in a buddha realm, were not a hundredth of the roots of merit accumulated by seeing the bodhisattva Samantabhadra; 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<sup>2200</sup> for it.

56.69 However many successions of oceans of buddha realms Sudhana apprehended from first developing the aspiration for enlightenment until he saw the bodhisattva Samantabhadra, he apprehended in each instant of mind even more successions of oceans of buddha realms, as many<sup>2201</sup> as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms, in each of the bodhisattva Samantabhadra'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 *anabhilāpyānabhilāpya* of buddha realms<sup>2202</sup> 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 buddha realms. [F.358.a] He would not reach the end of the forms<sup>2203</sup> 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 buddhas, the bodies of the oceans of the appearances of buddhas, the particulars of the oceans of the appearances of buddhas, the groupings of the oceans of the appearances of buddhas, the originations of the oceans of the appearances of buddhas, the destruction of the oceans of the appearances of buddhas, 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 bhūmis.

- 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<sup>2204</sup> in an *anabhilāpyānabhilāpya* 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 Samantabhadra. He attained equality with all the tathāgatas, 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.
- 56.71 The bodhisattva mahāsattva Samantabhadra 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 *anabhilāpyānabhilāpya* of buddha realms:
- 56.72 However many<sup>2205</sup> lions among men there are  
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.<sup>2206</sup> {2}
- 56.74 There are as many buddhas as atoms within a single atom,  
Seated in the midst of bodhisattvas.<sup>2207</sup>  
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<sup>2208</sup> to good conduct. {7}
- 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 pratyekabuddhas,<sup>2209</sup>  
By the bodhisattvas, and by all the jinas.<sup>2210</sup> {9}
- 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 nirvāṇa  
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<sup>2211</sup> I have accumulated  
Through homage, offering, confession,  
Rejoicing, supplication, and entreating,  
I dedicate it all to enlightenment. {12}
- 56.84 May the buddhas 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.<sup>2212</sup>  
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 nāgas,  
          The languages of yakṣas, kumbhāṇḍas, and humans. {18}
- 56.90    May one who is gentle<sup>2213</sup> and dedicated to the perfections  
          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, kleśas, and the actions<sup>2214</sup> of Māra,  
          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<sup>2215</sup> of realms. {21}
- 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.<sup>2216</sup> {22}
- 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.<sup>2217</sup> {23}

- 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<sup>2218</sup> offerings to them,  
Without wearying, throughout all future kalpas. {28}
- 56.97 Keeping the good Dharma of the jinas,  
Expounding<sup>2219</sup> the conduct of enlightenment,  
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<sup>2220</sup> an inexhaustible treasure of wisdom,  
Methods, samādhis, 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 buddhas  
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 buddhas of the three times, and an ocean of realms. {29} [F.360.b]
- 56.101 May I always comprehend<sup>2221</sup> the speech of the buddhas,  
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.<sup>2222</sup> {30}
- 56.102 May I comprehend, through the power of the mind,  
The unceasing sounds of the voices  
Of the jinas in<sup>2223</sup> the three times,  
Who are turning the wheel in various ways.<sup>2224</sup> {31}
- 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<sup>2225</sup> the three times.  
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 nirvāṇa. {35}
- 56.107 Through the power of miracles that has complete speed,  
Through the power of yānas<sup>2226</sup> that possesses every gateway,  
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 samādhi,  
May I accomplish the power of enlightenment. {37}
- 56.109 May I purify the power of karma,  
Destroy the power of the kleśas,  
Render powerless the power of the māras,  
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<sup>2227</sup> an ocean of knowledge. {39}
- 56.111 May I purify an ocean of conduct,  
Fulfill an ocean of prayers,  
Make offerings to an ocean of buddhas,  
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 Samantabhadra.<sup>2228</sup> {42}
- 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 Mañjuśrī'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}
- 56.117 If there were an end to space,  
There would be an end to all beings.  
Only when their karma and kleśas end  
Will my prayers also come to an end. {46}
- 56.118 If 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}
- 56.119 Someone 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]
- 56.120 Whoever recites this prayer for good conduct  
Will be free from all<sup>2229</sup> lower existences,  
Will be free from bad companions,  
And will quickly see Amitābha. {49}
- 56.121 They will have in this life the good fortune  
Of obtaining success, a happy life,  
And will soon become

The same as Samantabhadra. {50}

- 56.122 If 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}
- 56.123 They will have the wisdom, form,  
Features, family, and color,  
Be invincible to hosts of māras and tīrthikas,  
And be offered to by the entire three realms. {52}
- 56.124 They 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 Māra and his entire army. {53}
- 56.125 The Buddha 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}
- 56.126 Just as the hero Mañjuśrī knows,  
In that way<sup>2230</sup> so does Samantabhadra.<sup>2231</sup>  
In practicing in the same way as they do,  
I am dedicating all this merit. {55}
- 56.127 With 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}
- 56.128 When the time has come for me to die,  
May I dispel all obscurations,  
See Amitābha before me,  
And go to the Sukhāvātī realm. {57}
- 56.129 When 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 Amitābha. {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 Amitābha. {62}
- 56.134 *The compilation of Sudhana's conduct of honoring kalyāṇamitras from the great Dharma teaching entitled "Stem Array" from within the "Bodhisattvapiṭaka," "The Mahāvaiṣṭhī Sūtra Entitled 'A Multitude of Buddhas,' " is concluded.*
- 56.135 *This concludes the episodes of Sudhana's conduct of honoring kalyāṇamitras from the great Dharma teaching, "The Stem Array."*

c.

## Colophon

- c.1 This was translated and revised by the Indian upādhyāyas Jinamitra and Surendrabodhi and by the chief editor Lotsawa Bandé Yeshé Dé and others.<sup>2232</sup>

### · Tibetan Editor's Colophon ·

Tashi Wangchuk

- c.2 *A Multitude of Buddhas* 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 Mahāvaiṣṭhī Basket*, *The Earring*, *The Lotus Adornment*, and so on.
- c.3 It has seven sections:<sup>2233</sup> *A Multitude of Tathāgatas*,<sup>2234</sup> *The Vajra Banner Dedication*,<sup>2235</sup> *The Teaching of the Ten Bhūmis*,<sup>2236</sup> *The Teaching of Completely Good Conduct*,<sup>2237</sup> [F.362.b] *The Teaching of the Birth and Appearance of the Tathāgatas*,<sup>2238</sup> *The Transcendence of the World*,<sup>2239</sup> and *Stem Array*.<sup>2240</sup> These are subdivided into forty-five chapters.
- c.4 According to Butön Rinpoché 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,<sup>2241</sup> and present-day editions have various numbers of fascicles.<sup>2242</sup>
- c.5 This sūtra was first received from Ārya Nāgārjuna by Paṇḍita Buddhahadra and Paṇḍita Śikṣānanda (652–710), and they both translated it into Chinese. It is taught that Surendrabodhi and Vairocanarakṣita became principal editors for a Chinese translation.
- c.6 As for the lineage of the text, there is the lineage from China: The perfect Buddha, Ārya Mañjuśrī, Lord Nāgārjuna, the two paṇḍitas mentioned above, and Heshang Tushun. Then the lineage continued through others until Ūpa

Sangyé 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 Nāgārjuna to Āryadeva, and then Mañjuśrīkīrti, and so on, until Bari Lotsawa received it from Vajrāsana. It is taught that the lineage then continued through Chim Tsöndrū Sengé, the great Sakya Lord,<sup>2243</sup> and so on.

c.8 However, I have not seen any other text or history of a translation made by any other lotsawa or paṇḍita other than those listed in the colophon to this translation into Tibetan.

c.9 The king of Jangsa Tham<sup>2244</sup> 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.

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*,<sup>2245</sup> *'byam klas* instead of *rab 'byams*,<sup>2246</sup> *so so yang dag par rig pa* instead of *tha dad pa yang dag par shes pa*,<sup>2247</sup> *thugs* for *dgongs pa*,<sup>2248</sup> [F.363.a] *nyin mtshan dang zla ba yar kham mar kham dang* instead of *nyin mtshan dang yud du yan man dang*,<sup>2249</sup> and *tha snyad* instead of *rnam par dpyod pa*.<sup>2250</sup>

c.12 Sanskrit words have many cases and tenses, so that although the Tibetan lotsawas and paṇḍitas, 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 Cakravāla Mountains, as bright as the sun and moon, as the glory of the merit of nonsectarian beings and the precious teaching of the Buddha.
- c.15 This was printed in the water tiger year called *dge byed* (1722),<sup>2251</sup> 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.
- 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 dharmahetuprabhavā hetun teṣān tathāgato hy avadat. Teṣāñ ca yo nirodha evaṃ vādī mahāśramaṇaḥ.*  
(The Tathāgata has taught those causes that are the causes for the arising of phenomena, and the great Śramaṇa, in that way, taught that which is their cessation.)

n.

## NOTES

n.1 See colophon, c.3.

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

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

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

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

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

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

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



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

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

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

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

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

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

of divine bodies”).

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

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

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

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



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

treasures.”

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

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

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

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

Dharmadhātutalabhedajñānābhijñārāja, which is the version translated into Chinese.

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

emerged from the gate of liberation”).

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

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

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

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

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

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



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

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

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

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

the *Mahāvīyutpatti*.

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

no entry for either chapter in the *Mahāvyutpatti*.

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

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

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



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

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

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

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

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

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

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

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

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

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



stains”).

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

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

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

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

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

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

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

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

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

1 followed by 7,340,032 zeros.

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



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

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

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

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

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

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

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

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

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



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

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

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

chapters.

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

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

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

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

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

*budhi* instead of *gati*.

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



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

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

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

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

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

invincibility.

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

“see”).

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



- n.-  
1276 According to the Sanskrit *dānena*. The Tibetan has the accusative instead of the instrumental case and thus could be rendered “teach generosity to the world.”
- n.-  
1277 According to the Tibetan and the Chinese.
- n.-  
1278 According to the Sanskrit *bodhisattoānām* and the Narthang and Lhasa *sems*  
n.-  
1279 *dpa’*. Other Kangyurs have *sems dpa’i*. The Chinese has 菩薩摩訶薩 (*pu sa mo he sa*, “bodhisattva mahāsattva”).
- n.-  
1280 The Sanskrit uses the synonym *uraga*.
- n.-  
1281 The Sanskrit *svāgatam* could be translated directly as “Welcome!” Not present in the Chinese.
- n.-  
1282 According to the BHS and the Pali *āyūhantī*. The Tibetan translates as *yongs su dpyod*, though this may be a scribal error for *yongs su spyod*.
- n.-  
1283 According to the BHS *niryūhantī*. The Tibetan translates as *rnam par dpyod*, though this may be a scribal error for *rnam par spyod*.
- n.-  
1284 According to the Tibetan *phrin las*, presumably translating from *kārya*. The present Sanskrit has *kāya* (“body”). The Chinese also translates as “activities.”
- n.-  
1285 According to the Sanskrit. The Tibetan has, literally, “separated black and white.” The Chinese describes the color of her eyes and hair as 紺青 (*gan qing*, “reddish dark color”).
- n.-  
1286 The Sanskrit *rakta* can also mean “red.” The Chinese translates this as “red.”
- n.-  
1287 According to the Tibetan *skad* (“speech” or “language”), which here appears to translate the Sanskrit *mantradharma*, which could here mean “qualities of speech.”
- n.-  
1288 From the BHS *viḥāra*. The Tibetan translates in the same way, as *rnam par spyod pa*.
- n.-  
1289 According to the Sanskrit *hinendriya*. The Tibetan translates as *dbang po zhum pa* (“weak power”). This appears to be considered as part of the preceding sentence or omitted in the Chinese.

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

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

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

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

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

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

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

- n.-  
1371 From the Sanskrit *sarasvati*, perhaps here meaning “a flow” or “pith.” The Tibetan *dbyings* usually translates *dhātu*. It is possible that the Tibetan was originally *dbyangs*. The Chinese omits this term, conjoining this phrase with the subsequent one as 得他心智知眾生心 (*de ta xin zhi zhi zhong sheng xin*, “attaining the knowledge of the minds of other beings (translating from *para-citta-jñānam*) and knowing the minds of beings”).
- n.-  
1372 According to the Tibetan *nor bu rin po che*, presumably translating from *maṇiratna*. The Sanskrit has *maṇirāja* (“king of jewels”), translated into Chinese as 摩尼寶王 (*mo ni bao wang*).
- n.-  
1373 According to the Tibetan. The Sanskrit has “emanated bodies,” i.e., *nirmāṇa-kāya*.
- n.-  
1374 According to the Sanskrit *vimocyamāna*, the Chinese 度脫 (*du tuo*), and most Kangyurs, which read ‘grol ba. Degé has the error ‘grel ba.
- n.-  
1375 According to the Sanskrit and the Chinese. “Devas” is not present in the Tibetan.
- n.-  
1376 According to the Sanskrit *dhvaja*, translated into Chinese as 幢 (*chuang*) and the name of the previously mentioned samādhi and the Narthang and Lhasa *rgyal mtshan*. Yongle has *rgyal mtsho* (“ocean of jinas”), and Degé and others have *rgya mtsho* (“ocean”).
- n.-  
1377 According to the Tibetan *chos* and the Chinese 法 (*fa*). The BHS verse has the unusual *dharmata* (cf. *dharmatā* “true nature”).
- n.-  
1378 According to the Tibetan *sems can*, presumably translating *sattvan*. The Sanskrit has *sarvān* (“all”). The Chinese translates as “all beings.”
- n.-  
1379 Literally, “ten million (*koṭi*; *bye ba*) times a hundred thousand million (*nayuta*; *khrag khrig*).” In other words, a million million million. The Chinese has “one million *nayuta* times one *koṭi*” (10<sup>41</sup> according to the definition given in both Śikṣānanda’s fascicle 30 and Prajñā’s fascicle 10).
- n.-  
1380 According to the Sanskrit. The Tibetan has “hundred” (*brgya*) instead of hundred thousand million (*nayuta*; *khrag khrig*), so it would be only a hundred million million. The number quintillion in Tibetan is literally “ten million (*koṭi*; *bye ba*) times a hundred thousand million (*nayuta*; *khrag khrig*),” i.e., a million million million.
- n.-  
1381 According to the Sanskrit *maniprabhāsā*. The Tibetan has just ‘od (“light”), as if it is a part of the city’s name. The Chinese has just 寶 (*bao*), “jewels” or



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Infantry, cavalry, elephants, and chariots.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

in the Chinese.

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

b.

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## GLOSSARY

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

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

- g.1     **Ābharaṇacchatranirghoṣarāja**  
*rgyan dang gdugs kyi dbyangs kyi rgyal po*  
 རྒྱལ་དང་གདུགས་ཀྱི་དབྱངས་ཀྱི་རྒྱལ་པོ།  
*ābharaṇacchatranirghoṣarāja*  
 A buddha in the distant past.

g.2 Abhāskara

*nyi ma*

ཉིམ།

*abhāskara*

The ninth buddha in a kalpa in the distant past.

g.3 Ābhāsvara

*kun snang dang ba · gya nom snang ba*

ཀུན་སྒྲུང་དང་བ། · གྱུ་རྣམ་སྒྲུང་བ།

*ābhāsvara*

The highest of the three paradises that correspond to the second dhyāna in the form realm. In other contexts, the Tibetan *'od gsal ba* usually refers to Ābhāsvara, and the Tibetan *gya nom snang ba* would refer to Sudṛśa.

g.4 Abhayaṃkarā

*mi 'jigs pa byed pa*

མི་འཇིགས་པ་བྱེད་པ།

*abhayaṃkarā*

A world realm in the distant past.

g.5 Abhijñāketu

*mngon par shes pa'i dpal*

མངོན་པར་ཤེས་པའི་དཔལ།

*abhijñāketu*

A bodhisattva present in Śrāvastī.

g.6 Abhirāmaśrī

*mngon par dga' ba'i dpal*

མངོན་པར་དགའ་བའི་དཔལ།

*abhirāmaśrī*

The sixty-seventh buddha in a kalpa in the distant past.

g.7 Abhirāmaśrīvākṛā

*mngon par mdzes pa'i dpal*

མངོན་པར་མཛེས་པའི་དཔལ།

*abhirāmaśrīvākṛā*

A dancer's daughter in the distant past.

g.8 Abhirāmavartā

*yid du 'ong ba'i bzhin*

ཡིད་དུ་འོང་བའི་བཞིན།

*abhirāmavartā*

An eminent daughter in Dhanyākara.

g.9 Abhiratī

*mngon par dga' ba*

མངོན་པར་དགའ་བ།

*abhiratī*

The realm of the Buddha Akṣobhya, beyond countless buddha realms in the eastern direction.

g.10 Abhyuccadeva

*shin tu mtho ba'i lha*

ཤིན་དུ་མཐོ་བའི་ལྷ།

*abhyuccadeva*

One of the future buddhas of this kalpa.

g.11 Abhyuddhara

*shin tu mtho 'dzin pa*

ཤིན་དུ་མཐོ་འཛིན་པ།

*abhyuddhara*

One of the future buddhas of this kalpa.

g.12 Abhyudgata

*mngon 'phags 'od mnga'*

མངོན་འཕགས་འོད་མངའ།

*abhyudgata*

The fifteenth buddha in a kalpa in the distant past, and also the seventy-fourth buddha in the same kalpa.

g.13 Abhyudgatakarman

*phrin las 'phags pa*

ཕྱིན་ལས་འཕགས་པ།

*abhyudgatakarman*

One of the future buddhas of this kalpa.

g.14      **Abhyudgataprabhaśrī**

*mngon par 'phags 'od dpal*

མངོན་པར་འཕགས་འོད་དཔལ།

*abhyudgataprabhaśrī*

The fifty-third buddha in a kalpa in the distant past. BHS verse: *Abhyudgata-prabhaśirī*.

g.15      **Acalā**

*mi g.yo ba*

མི་གཡོ་བ།

*acalā*

A young upāsikā, the kalyāṇamitra of chapter 22.

g.16      **Acaladeva**

*mi g.yo ba'i lha*

མི་གཡོ་བའི་ལྷ།

*acaladeva*

One of the future buddhas of this kalpa.

g.17      **Acalaskandha**

*lhun mi g.yo ba*

ལྷུན་མི་གཡོ་བ།

*acalaskandha*

One of the future buddhas of this kalpa.

g.18      **Acalendrarāja**

*mi g.yo ba'i dbang po'i rgyal po*

མི་གཡོ་བའི་དབང་པོའི་རྒྱལ་པོ།

*acalendrarāja*

A bodhisattva present in Śrāvastī.

g.19      **ācārya**

*slob dpon*

སློབ་དཔོན།

*ācārya*

A spiritual teacher, “one who knows the conduct or practice (*ācāra*) to be performed”; this can also be a title for a scholar, although that is not the context in this sūtra.

g.20 Acintyabuddhaviṣayanidarśananirghoṣā

*sangs rgyas kyi yul bsam gyis mi khyab pa'i dbyangs*

སངས་རྒྱལ་གྱི་ཡུལ་བསམ་གྱིས་མི་ཁྱེད་པའི་དབྱངས།

*acintyabuddhaviṣayanidarśananirghoṣā*

“The Voice That Reveals the Range of Countless Buddhas.” The name of a ray of light.

g.21 Acintyaguṇaprabha

*yon tan bsam gyis mi khyab pa'i 'od*

ཡོན་ཏན་བསམ་གྱིས་མི་ཁྱེད་པའི་འོད།

*acintyaguṇaprabha*

One of the future buddhas of this kalpa.

g.22 Acintyaśrī

*bsam gyis mi khyab pa'i dpal*

བསམ་གྱིས་མི་ཁྱེད་པའི་དཔལ།

*acintyaśrī*

One of the future buddhas of this kalpa.

g.23 acts with immediate result on death

*mtshams med pa'i las*

མཚམས་མེད་པའི་ལས།

*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 saṅgha, and wounding a buddha so that he bleeds.

g.24 Ādarśamaṇḍalanibhāsā

*me long gi dkyil 'khor ltar snang ba*

མེ་ལོང་གི་དཀྱིལ་འཁོར་ལྟར་སྟངས།

*ādarśamaṇḍalanibhāsā*

The realm of the Buddha Candrabuddhi.

g.25 Adhimuktitejas

*mos pa'i gzi brjid*

མོས་པའི་གཟི་བརྗིད།

*adhimuktitejas*

A buddha in the distant past. The name as given in verse. In prose he is called Vipuladharmādhimuktisaṃbhavatejas.

g.26 Adhordhavadigjñānāvabhāsa

*spyi'u tshugs kyi phyogs ye shes kyis snang bar mdzad pa'i rgyal po*

སྤྱི་འཇུག་གི་ཕྱོགས་ཡེ་ཤེས་ཀྱིས་སྒྲུང་བར་མངའ་པའི་རྒྱལ་པོ།

*adhordhavadigjñānāvabhāsa*

One of countless buddhas in a past kalpa.

g.27 Adīnakusuma

*me tog dam pa*

མེ་ཏོག་དམ་པ།

*adīnakusuma*

One of the future buddhas of this kalpa.

g.28 Ādityagarbhaprabhamegharāja

*nyi ma'i snying po 'od sprin rgyal po*

ཉི་མའི་སྤྱིང་པོ་འོད་སྤྱོད་རྒྱལ་པོ།

*ādityagarbhaprabhamegharāja*

“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 Ādityatejas

*nyi ma'i gzi brjid*

ཉི་མའི་གཟི་བརྗིད།

*ādityatejas*

A buddha in the distant past.

g.30 aerial palace

*gzhal myed khang · gzhal med khang*

གཞལ་བྱེད་ཁང་། · གཞལ་མེད་ཁང་།

*vimāna*

These palaces served as both vehicles and residences for deities.

g.31 agarwood  
*a ga ru*  
ཨ་ག་རུ།  
*agaru*  
The resinous heartwood of the *Aquilaria* and *Gyirnop*s evergreen trees in India and southeast Asia, also known as aloeswood (*agallochum*).

g.32 Agni  
*me lha*  
མེ་ལྷ།  
*agni*  
The Indian god of fire.

g.33 Agniśrī  
*me'i dpal*  
མེའི་དཔལ།  
*agniśrī*  
One of the future buddhas of this kalpa.

g.34 Agrasānumati  
*thugs drag po*  
ཐུགས་ཐག་པོ།  
*agrasānumati*  
One of the future buddhas of this kalpa.

g.35 Agrayāna  
*theg pa dam pa*  
ཐེག་པ་དམ་པ།  
*agrayāna*  
One of the future buddhas of this kalpa.

g.36 Airāvaṇa  
—  
—  
*airāvaṇa*  
The white elephant that is the mount of Indra (or Śakra). See [n.541](#).

g.37 Airāvata

*shugs ldan*

འཁྱུ་རྒྱལ་

*airāvata*

A nāga king.

g.38 Ajitasena

*myi pham sde*

མི་ཕམ་སྡེ།

*ajitasena*

A householder, the kalyāṇamitra of chapter 51.

g.39 Akampitagarbha

*snying bo mi g.yo ba*

སྙིང་བོ་མི་གཡོ་བ།

*akampitagarbha*

One of the future buddhas of this kalpa. See [n.1905](#).

g.40 Akampyanetra

*spyang mi 'gyur ba*

སྤྱུག་མི་འགྱུར་བ།

*akampyanetra*

One of the future buddhas of this kalpa.

g.41 Akaniṣṭha

*'og min*

འོག་མིན།

*akaniṣṭha*

The highest paradise among the Śuddhāvāsa paradises, which are the five highest in the form realm; therefore, this is the highest point within a world realm.

g.42 Ākāśajñānārthapradīpa

*nam mkha'i ye shes don gyi sgron ma*

ནམ་མཁའི་ཡེ་ཤེས་དོན་གྱི་སྒྲོན་མ།

*ākāśajñānārthapradīpa*

A buddha in the distant past.



g.43      Akṣaṇaruciravairocanā  
*mtshan gyi 'od rnam par snang ba*

མཚན་གྱི་འོད་རྣམ་པར་སྣང་བ།

*akṣaṇaruciravairocanā*

A buddha realm in the upward direction.

g.44      Akṣayabuddhavaṃśanirdeśā  
*sangs rgyas kyi rigs mi zad pa shin tu ston pa*

སངས་རྒྱས་ཀྱི་རིགས་མི་བདེ་པ་ཤིན་ཏུ་སྟོན་པ།

*akṣayabuddhavaṃśanirdeśā*

A buddha realm in the upward direction.

g.45      Akṣobhya  
*mi sgul ba*

མི་སྒྱུ་ལ་བ།

*akṣobhya*

The buddha in the eastern realm of Abhiratī. The translation of his name in this sūtra 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 buddha families, the vajra family, in the east, and he was also well known early in the Mahāyāna sūtra tradition.

g.46      Ālokamaṇḍalaprabha  
*snang ba'i dkyil 'khor 'od*

སྣང་བའི་དཀྱིལ་འཁོར་འོད།

*ālokamaṇḍalaprabha*

The sixty-fourth buddha in a kalpa in the distant past.

g.47      Amita  
*dpag tu med pa*

དཔག་ཏུ་མེད་པ།

*amita*

One of the future buddhas of this kalpa.

g.48      Amitābha  
*'od snang mtha' yas pa · mi dpogs 'od*

འོད་སྣང་མཐའ་ཡས་པ། . མི་དཔོགས་འོད།

*amitābha*

The buddha of the western realm of Sukhāvatī, he is also known as Amitāyus. The Tibetan translation of Amitābha in this sūtra differs from the usual translations, either *'od dpag med* or *snang ba mtha' yas*. It is also the name in chapter 44 of a future buddha in this kalpa. In that instance the Tibetan is *mi dpogs 'od*.

g.49 Amitatosala

*dga' 'dzin tshad med*

དགའ་འཛོལ་ཚད་མེད།

*amitatosala*

A region in South India.

g.50 amrita

*bdud rtsi*

བདུད་རྩི།

*amṛta*

The divine nectar that prevents death, often used metaphorically for the Dharma.

g.51 Amṛtaparvataprabhātejas

*bdud rtsi'i ri bo'i gzi brjid*

བདུད་རྩི་རི་བོ་ཀྱི་བཞིན།

*amṛtaparvataprabhātejas*

A buddha in the distant past.

g.52 Anabhibhūtamukuṭa

*zil gyis non pa myed pa'i cod pan*

ཟིལ་གྱིས་ནོན་པ་མེད་པའི་ཙོད་པན།

*anabhibhūtamukuṭa*

A bodhisattva present in Śrāvastī.

g.53 anabhilāpyānabhilāpya

*brjod du med pa'i yang brjod du med pa*

བརྗོད་དུ་མེད་པའི་ཡང་བརྗོད་དུ་མེད་པ།

*anabhilāpyānabhilāpya*

The term for the second-largest number given in this sūtra.

g.54      **anabhilāpyānabhilāpyaparivarta**

*brjod du med pa'i yang brjod du med pa la bsgres*

བརྗོད་དུ་མེད་པའི་ཡང་བརྗོད་དུ་མེད་པ་ལ་བསྒྲེས།

*anabhilāpyānabhilāpyaparivarta*

The term for the largest number given in this sūtra.

g.55      **Anabhilāpyodgata**

*brjod du med par 'phags pa*

བརྗོད་དུ་མེད་པར་འཕགས་པ།

*anabhilāpyodgata*

One of the future buddhas of this kalpa.

g.56      **Anabhraka**

*sprin dang bral ba*

སྤྱིན་དང་བྲལ་བ།

*anabhraka*

In the Sarvāstivāda tradition, the lowest of the three paradises that correspond to the fourth dhyāna in the form realm.

g.57      **Anala**

*me*

མེ།

*anala*

A king in South India.

g.58      **Anālayavyūha**

*gnas med rnam par brgyan*

གནས་མེད་རྣམ་པར་བརྟན།

*anālayavyūha · anālayaviyūha*

“Unlocated Display.” The name of a kalpa in the distant past. BHS verse  
*Anālayaviyūha*.

g.59      **Anantabalavighuṣṭanirnāditaśrīsaṃbhavamati**

*stobs mtha' yas grags par brjod pa'i dpal yang dag par 'byung ba'i blo gros*

སྟོབས་མཐའ་ཡས་བྲགས་པར་བརྗོད་པའི་དཔལ་ཡང་དག་པར་འབྱུང་བའི་བློ་གྲོས།

*anantabalavighuṣṭanirnādaśrīsaṃbhavamati*

A buddha in the distant past.

g.60 Anantaghoṣa

*gsung mtha' yas pa*

གསུང་མཐའ་ཡས་པ།

*anantaghoṣa*

One of the future buddhas of this kalpa.

g.61 Anantaraśmidharmadhātusamalaṃkṛtadharmarāja

*chos kyi dbyings 'od gzer mtha' yas pas yongs su brgyan pa'i chos kyi rgyal po*

ཆོས་ཀྱི་དབྱིངས་འོད་གཟེར་མཐའ་ཡས་པས་ཡོངས་སུ་བརྒྱན་པའི་ཆོས་ཀྱི་རྒྱལ་པོ།

*anantaraśmidharmadhātusamalaṃkṛtadharmarāja*

A buddha in the distant past.

g.62 Anantāsana

*mtha' yas bzhugs pa*

མཐའ་ཡས་བཞུགས་པ།

*anantāsana*

One of the future buddhas of this kalpa.

g.63 Ananyagāmin

*gzhan du mi 'gro ba*

གཞན་དུ་མི་འགྲོ་བ།

*ananyagāmin*

A bodhisattva and the kalyāṇamitra of chapter 31.

g.64 Anāthapiṇḍada

*skyabs myed pa la zas sbyin*

སྐྱབས་ཁྱེད་པ་ལ་ཟས་སྦྱིན།

*anāthapiṇḍada*

Definition from the 84000 Glossary of Terms:

A wealthy merchant in the town of Śrāvastī, famous for his generosity to the poor, who became a patron of the Buddha Śākyamuni. He bought Prince Jeta's Grove (Skt. *Jetavana*), to be the Buddha's first monastery, a place where the monks could stay during the monsoon.

g.65 Anavadya

*kha na ma tho ba mi mnga' ba*

ཁ་ན་མ་ཐོ་བ་མི་མངའ་བ།

*anavadya*

One of the future buddhas of this kalpa.

g.66      **Anavamardabalaketu**

*stobs la thub pa myed pa'i dpal*

སྟོབས་ལ་བྱབ་པ་བྱེད་པའི་དཔལ།

*anavamardabalaketu*

A buddha in the distant past.

g.67      **Anāvaraṇadarśin**

*bsgribs pa med par gzigs pa*

བསྐྱིབས་པ་མེད་པར་གཟིགས་པ།

*anāvaraṇadarśin*

One of the future buddhas of this kalpa.

g.68      **Anāvaraṇadharmagaganaprabha**

*chos kyi nam mkha' sgrib pa med pa'i 'od*

ཆོས་ཀྱི་ནམ་མཁའ་སྐྱིབ་པ་མེད་པའི་འོད།

*anāvaraṇadharmagaganaprabha*

One of countless buddhas in a past kalpa.

g.69      **Anavatapta**

*ma dros pa*

མ་རྩོས་པ།

*anavatapta*

Definition from the 84000 Glossary of Terms:

A nāga 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*

མ་རྩོས་པ།

*anavatapta*

A lake north of the Himalayas believed to be the source of the river Sutlej and identified with Rakshastal.

g.71 Anihānārtha

*don mi dma' ba*

དོན་མི་དམའ་བ།

*anihānārtha*

One of the future buddhas of this kalpa.

g.72 Anihatamalla

*stobs la thub pa med pa*

སྟོབས་ལ་སྟབ་པ་མེད་པ།

*anihatamalla*

One of the future buddhas of this kalpa.

g.73 Anihitamati

*blo mi mnga' ba*

བློ་མི་མངའ་བ།

*anihitamati*

One of the future buddhas of this kalpa.

g.74 Aniketa

*gnas dang bral ba*

གནས་དང་བྲལ་བ།

*aniketa*

One of the future buddhas of this kalpa.

g.75 Anilambha

*dmigs su med pa*

དམིགས་སུ་མེད་པ།

*anilambha*

The name of a kalpa in the distant past.

g.76 Anilambhacakṣurvairocana

*mi dmigs pa'i spyan rnam par dmigs pa*

མི་དམིགས་པའི་སྒྱུན་རྣམ་པར་དམིགས་པ།

*anilambhacakṣurvairocana*

A buddha in a northeastern realm. See [n.441](#).

g.77      **Anilambhacakṣuṣa**

*myi dmyigs pa'i spyan*

མྱི་དམིགས་པའི་སྤྱན།

*anilambhacakṣuṣa*

A buddha in a northeastern realm.

g.78      **Anilambhamati**

*mi dmigs pa'i blo gros*

མི་དམིགས་པའི་བློ་གྲོས།

*anilambhamati*

One of the future buddhas of this kalpa.

g.79      **Anilambhasunirmita**

*dmigs pa med par shin tu sprul ba*

དམིགས་པ་མེད་པར་ཤིན་ཏུ་སྤྱུལ་བ།

*anilambhasunirmita*

A bodhisattva in a northeastern realm.

g.80      **Anilanema**

*rlung gi mu khyud*

རླུང་གི་མུ་ཁྱུད།

*anilanema*

One of the future buddhas of this kalpa.

g.81      **Anilaśrī**

*mi dmigs pa'i dpal*

མི་དམིགས་པའི་དཔལ།

*anilaśrī*

One of the future buddhas of this kalpa.

g.82      **Anilavegaśrī**

*rlung gi drag shul dpal*

རླུང་གི་དག་ཤུལ་དཔལ།

*anilavegaśrī*

The seventy-seventh buddha in a kalpa in the distant past. BHS verse:  
*Anilavegaśīrī.*

g.83     **Anilayajñāna**

*mi gnas ye shes*

མི་གནས་ཡེ་ཤེས།

*anilayajñāna*

One of the future buddhas of this kalpa.

g.84     **Animittaprajña**

*mtshan ma med pa'i shes rab*

མཚན་མ་མེད་པའི་ཤེས་རབ།

*animittaprajña*

One of the future buddhas of this kalpa.

g.85     **Aninema**

*len pa med pa'i mu khyud*

ལེན་པ་མེད་པའི་མུ་ཁྱུད།

*aninema*

One of the future buddhas of this kalpa.

g.86     **Aninetra**

*len pa med pa'i spyan*

ལེན་པ་མེད་པའི་སྟན།

*aninetra*

One of the future buddhas of this kalpa.

g.87     **Aniruddha**

*'gag myed*

འགག་མྱེད།

*aniruddha*

The Buddha'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*

གཉེན་བའི་ཚོས་ཀྱི་བློ་གྲོས།



*anudharmamati*

One of the future buddhas of this kalpa.

g.89 Anugrahacandra

*rjes su 'dzin pa'i zla ba*

རྗེས་སུ་འཛིན་པའི་བླ་བ།

*anugrahacandra*

One of the future buddhas of this kalpa.

g.90 Anugrahamati

*thugs brtse ba'i blo gros*

ཐུགས་བརྩེ་བའི་བློ་གྲོས།

*anugrahamati*

One of the future buddhas of this kalpa.

g.91 Anunayagātra

*byams pa'i rigs*

བྱམས་པའི་རིགས།

*anunayagātra*

One of the future buddhas of this kalpa.

g.92 Anunayavigata

*chags pa mi mnga' ba*

ཆགས་པ་མི་མངའ་བ།

*anunayavigata*

One of the future buddhas of this kalpa.

g.93 Anupagamanāman

*mtshan dpe med pa*

མཚན་དཔེ་མེད་པ།

*anupagamanāman*

One of the future buddhas of this kalpa.

g.94 anupamasvāduphalanicitā

*ro dpe med pa'i 'bras bu'i tshogs*

རོ་དཔེ་མེད་པའི་འབྲས་བུའི་ཚོགས།

*anupamasvāduphalanicitā*

A magical tree, the name of which means “covered in excellent, delicious fruit.”

g.95     Anurūpasvara

*tshul dang 'dra ba'i gzungs*

ཚུལ་དང་འདྲ་བའི་གཟུངས།

*anurūpasvara*

One of the future buddhas of this kalpa.

g.96     Anuttaradharmagocara

*bla na med pa'i chos kyi spyod yul*

བླ་ན་མེད་པའི་ཆོས་ཀྱི་སྟོན་ཡུལ།

*anuttaradharmagocara*

One of the future buddhas of this kalpa.

g.97     Anuttararāja

*bla na med pa'i rgyal po*

བླ་ན་མེད་པའི་རྒྱལ་པོ།

*anuttararāja*

One of the future buddhas of this kalpa.

g.98     Anuttaraśrī

*bla na med pa'i dpal*

བླ་ན་མེད་པའི་དཔལ།

*anuttaraśrī*

One of the future buddhas of this kalpa.

g.99     Aparājitadhvajabala

*gzhan gyis mi thub rgyal mtshan stobs*

གཙན་གྱིས་མི་སྦྱབ་རྒྱལ་མཚན་སྟོབས།

*aparājitadhvajabala*

The ninety-ninth buddha in a kalpa in the distant past.

g.100     Aparājitajñānasthāma

*ye shes gzhan gyis mi thub pa'i mthu*

ཡེ་ཤེས་གཙན་གྱིས་མི་སྦྱབ་པའི་མཐུ།

*aparājitajñānasthāma*

A buddha in the distant past.

g.101 Aparājitameru

*gzhan gyis mi thub pa'i ri bo*

གཙན་གྱིས་མི་ཐུབ་པའི་རི་བོ།

*aparājitameru*

One of the future buddhas of this kalpa.

g.102 Aparājitavratadhvaja

*mi pham brtul zhugs rgyal mtshan*

མི་ཕམ་བརྟུལ་ཞུགས་རྒྱལ་མཚན།

*aparājitavratadhvaja*

The forty-ninth buddha in a kalpa in the distant past.

g.103 Aparimitaguṇadharmā

*yon tan dpag tu med pa mnga' ba*

ཡོན་ཏན་དཔག་ཏུ་མེད་པ་མངའ་བ།

*aparimitaguṇadharmā*

One of the future buddhas of this kalpa.

g.104 Aparyantabhadra

*mtsha' yas bzang po*

མཐའ་ཡས་བཟང་པོ།

*aparyantabhadra*

One of the future buddhas of this kalpa.

g.105 apasmāra

*brjed byed*

བརྟེན་བྱེད།

*apasmāra*

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. *apasmāra* 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 bhūta, a piśāca, or other.

- g.106    *Apāyapramathana*  
*ngan song rab tu 'joms pa*  
 ངན་སོང་རབ་ཏུ་འཇོམས་པ།  
*apāyapramathana*  
 One of the future buddhas of this kalpa.
- g.107    *Apramāṇābha*  
*tshad med snang ba*  
 ཚད་མེད་སྒྲུང་བ།  
*apramāṇābha*  
 The second highest of the three paradises that correspond to the second dhyāna in the form realm.
- g.108    *Apramāṇaguṇasāgaraprabha*  
*yon tan rgya mtsho tshad med pa'i 'od*  
 ཡོན་ཏན་གྱི་མཚོ་ཚད་མེད་པའི་འོད།  
*apramāṇaguṇasāgaraprabha*  
 A buddha in a northwestern realm.
- g.109    *Apramāṇaśubha*  
*tshad med dge*  
 ཚད་མེད་དགེ།  
*apramāṇaśubha*  
 The second highest of the three paradises that correspond to the third dhyāna in the form realm.
- g.110    *Apratihataguṇakīrtivimokṣaprabharāja*  
*yon tan grags pa thogs pa med pa'i rnam par thar pa'i 'od kyi rgyal po*  
 ཡོན་ཏན་གྲགས་པ་ཐོགས་པ་མེད་པའི་རྣམ་པར་ཐར་པའི་འོད་གྱི་རྒྱལ་པོ།  
*apratihataguṇakīrtivimokṣaprabharāja*  
 A buddha in a realm in the upward direction.
- g.111    *apsaras*  
*lha mo*  
 ལྷ་མོ།  
*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 Śakra/Indra on top of Mount Meru.

g.112 Arapacana alphabet

*a ra pa tsa na*

ཨ་ར་པ་ཅ་ན།

*arapacana*

The alphabet of the Kharoṣṭhī script, forming an important mnemonic incantation.

g.113 Arciḥsamudramukhavegapradīpa

*'od 'phro rgya mtsho'i sgo'i sgron ma*

འོད་འཕྲོ་རྒྱ་མཚོའི་སྒོའི་སྒྲོན་མ།

*arciḥsamudramukhavegapradīpa*

A buddha in the distant past.

g.114 Arcirmahendra

*'od 'phro mnga' chen*

འོད་འཕྲོ་མངའ་ཆེན།

*arcirmahendra*

One of the future buddhas of this kalpa.

g.115 Arcirmaṇḍalagātra

*sku 'od 'phro ba'i dkyil 'khor*

སྐུ་འོད་འཕྲོ་བའི་དཀྱིལ་འཁོར།

*arcirmaṇḍalagātra*

A buddha in the distant past.

g.116 Arciścandra

*mchod pa'i zla ba*

མཚོད་པའི་རྩ་བ།

*arciścandra*

One of the future buddhas of this kalpa.

g.117 Arciṣmat

*'od 'phro mnga' ba*

འོད་འཕྲོ་མངའ་བ།

*arciṣmat*

One of the future buddhas of this kalpa.

g.118 Arcitabrahman

*mchod pa'i tshangs pa*

མཚོད་པའི་ཚངས་པ།

*arcitabrahman*

One of the future buddhas of this kalpa.

g.119 Arcitanama

*'od zer mu khyud*

འོད་ཟེར་མུ་ཁྱུད།

*arcitanama*

One of the future buddhas of this kalpa.

g.120 arhat

*dgra bcom pa*

དགྲ་བཙུག་པ།

*arhat*

Used both as an epithet of the Buddha and to mean the final accomplishment of the śrāvaka path.

g.121 Arigupta

*dgra las dben pa*

དགྲ་ལས་དབེན་པ།

*arigupta*

One of the future buddhas of this kalpa.

g.122 ārya

*'phags pa*

འཕགས་པ།

*ārya*

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.123 āryā

*'phags ma*

འཕགས་མ།

*āryā*

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.124 Āryadeva

*Ar+Ya de wa*

ཨ་རྒྱ་དེ་ཤ།

*āryadeva*

Third-century disciple of Nāgārjuna. His name is usually translated into Tibetan as *'phags pa lha*.

g.125 Āśā

*yid bzhin*

ཡིད་བཞིན།

*āśā*

An upāsikā in South India.

g.126 Asadṛśaguṇakīrtidhvaja

*yon tan mi mtshungs grags pa'i rgyal mtshan*

ཡོན་ཏན་མི་མཚུངས་གྲགས་པའི་རྒྱལ་མཚན།

*asadṛśaguṇakīrtidhvaja*

A buddha in the distant past.

g.127 asaṃkhyeya

*grangs med pa*

གྲངས་མེད་པ།

*asaṃkhyeya*

The name of a certain kind of kalpa that literally means “incalculable.” The number of years in this kalpa differs in the various sūtras 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. Buddhas are often described as appearing in a second “incalculable” kalpa.

g.128 Asaṅgaladhārin

*chags med stobs mnga'*

ཆགས་མེད་སྟོབས་མངའ།

*asaṅgaladhārin*

A buddha in the distant past.

g.129 Asaṅgalavīryamati

*stobs dang brtson 'grus thogs pa med pa'i blo gros*

སྟོབས་དང་བརྟམ་འགྲུས་ཐོགས་པ་མེད་པའི་བློ་གྲོས།

*asaṅgalavīryamati*

A bodhisattva in a realm in the upward direction.

g.130 Asaṅgabuddhi

*chags pa myed pa'i blo*

ཆགས་པ་མེད་པའི་བློ།

*asaṅgabuddhi*

A bodhisattva present in Śrāvastī.

g.131 Asaṅgacitta

*chags pa med pa'i sems*

ཆགས་པ་མེད་པའི་སེམས།

*asaṅgacitta*

A bodhisattva in a western realm.

g.132 Asaṅgadhvaja

*chags myed rgyal mtshan*

ཆགས་མེད་རྒྱལ་མཚན།

*asaṅgadhvaja*

A bodhisattva present in Śrāvastī.

g.133 Asaṅgajñānaketudhvajarāja

*ye shes nam mkha' lta bur chags pa med pa'i dpal gyi rgyal mtshan rgyal po*

ཡེ་ཤེས་ནམ་མཁའ་ལྟ་བུ་ཆགས་པ་མེད་པའི་དཔལ་གྱི་རྒྱལ་མཚན་རྒྱལ་པོ།



*asaṅgajñānaketudhvajarāja*

A buddha in a realm in the downward direction.

g.134 **Asaṅgakāyaraśmitejomati**

*lus kyi 'od zer thogs pa med pa'i gzi brjid rgyal po*

ལུས་གྱི་འོད་ཟེར་ཐོགས་པ་མེད་པའི་གཟི་བརྗིད་རྒྱལ་པོ།

*asaṅgakāyaraśmitejomati*

A bodhisattva in a northwestern realm. See [n.443](#).

g.135 **Asaṅgamati**

*blo gros chags pa med*

བློ་གྲོས་ཆགས་པ་མེད།

*asaṅgamati*

The hundred-and-second buddha in a kalpa in the distant past.

g.136 **Asaṅgamicandra**

*chags med zla ba'i blo*

ཆགས་མེད་བླ་བའི་བློ།

*asaṅgamicandra*

A buddha in the distant past.

g.137 **Asaṅganetra**

*chags pa myed pa'i myig*

ཆགས་པ་མེད་པའི་མྱིག་

*asaṅganetra*

A bodhisattva present in Śrāvastī.

g.138 **Asaṅgaśrīgarbharāja**

*dpal gyi snying po chags pa med pa'i rgyal po*

དཔལ་གྱི་སྙིང་པོ་ཆགས་པ་མེད་པའི་རྒྱལ་པོ།

*asaṅgaśrīgarbharāja*

A bodhisattva from a northern buddha realm.

g.139 **Asaṅgaśrīrāja**

*chags pa myed pa'i dpal gyi rgyal po*

ཆགས་པ་མེད་པའི་དཔལ་གྱི་རྒྱལ་པོ།

*asaṅgaśrīrāja*

A bodhisattva from a northern buddha realm.

g.140 Asaṅgasvara

*chags pa myed pa'i sgra*

ཆགས་པ་མྱེད་པའི་སྒྲ།

*asaṅgasvara*

A bodhisattva present in Śrāvastī.

g.141 Asaṅgottarajñānin

*chags myed dam pa'i ye shes*

ཆགས་མྱེད་དམ་པའི་ཡེ་ཤེས།

*asaṅgottarajñānin*

A bodhisattva present in Śrāvastī.

g.142 ashoka tree

*shing a sho ka*

ཤིང་ཨ་ཤོ་ཀ།

*aśoka*

*Saraca asoca*. The aromatic blossoms are clustered together as orange, yellow, and red bunches of petals.

g.143 ashram

*dge ba sbyang ba'i gnas*

དགེ་བ་སྒྱུང་བའི་གནས།

*āśrama*

A forest hermitage or place of practice for a renunciant practitioner.

g.144 Aśokaśrī

*mya ngan med pa'i dpal*

མྱ་ངན་མེད་པའི་དཔལ།

*aśokaśrī*

Goddess of the assembly hall in Kapilavastu.

g.145 Aśokaviraja

*mya ngan med cing rdul dang bral ba*

མྱ་ངན་མེད་ཅིང་རྒྱལ་དང་བྲལ་བ།

*aśokaviraja*

“Without misery, free of dust.” The name of a kalpa in the distant past.

g.146 aspects of enlightenment

*byang chub kyi yan lag*

བྱང་ཆུབ་ཀྱི་ཡན་ལག

*bodhyaṅga*

The seven aspects of enlightenment are mindfulness, analysis of phenomena, diligence, joy, tranquility, and samādhi. Also translated here as “limbs of enlightenment.”

g.147 asteria

*skar ma mdog · ngang gis snang ba · skar ma snang ba*

སྐར་མ་མདོག་ · ངང་གིས་སྤང་བ། · སྐར་མ་སྤང་བ།

*jyotīrasa*

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. *Jyotīrasa* is translated as *skar ma mdog* in *The White Lotus of the Good Dharma* (Toh 113, *Saddharmapuṇḍarīka*).

g.148 asura

*lha ma yin*

ལྷ་མ་ཡིན།

*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.149 Atapa

*ma dros pa*

མ་རྩོས་པ།

*atapa*

The fourth highest of the five Śuddhāvāsa paradises, the highest paradises in the form realm.

g.150 Atulaprabha

*'od gzhal du med pa*

འོད་གཞལ་དུ་མེད་པ།

*atulaprabha*

The name of a kalpa in the distant past.

g.151    **Atyantacandramas**

*mchog tu dga' ba*

མཚོག་དུ་དགའ་བ།

*atyantacandramas*

One of the future buddhas of this kalpa.

g.152    **Atyuccagāmin**

*shin tu mtho bar gshegs pa*

ཤིན་དུ་མཐོ་བར་ག་གཤེགས་པ།

*atyuccagāmin*

A buddha in the distant past.

g.153    **Aupagama**

*bskrun pa'i stag*

བསྐྱུན་པའི་སྟག་

*aupagama*

One of the future buddhas of this kalpa.

g.154    **Auṣadhirāja**

*sman gyi rgyal po*

སྤྲན་གྱི་རྒྱལ་པོ།

*auṣadhirāja*

One of the future buddhas of this kalpa.

g.155    **Avabhāsamakuṭin**

*snang ba'i cod pan*

སྤང་བའི་ཚོད་པན།

*avabhāsamakuṭin*

A buddha in the distant past.

g.156    **Avabhāsarāja**

*snang ba'i rgyal po*

སྣང་བའི་རྒྱལ་པོ།

*avabhāsarāja*

The name of the eighth buddha in a kalpa in the distant past. Also the name of the twenty-seventh buddha in a different kalpa in the distant past. BHS: *Obhāsarāja*.

g.157 Avabhāsasāgaravyūha

*snang ba rgya mtshos brgyan pa*

སྣང་བ་རྒྱ་མཚོས་བརྒྱན་པ།

*avabhāsasāgaravyūha*

A buddha in the distant past. BHS verse: *Obhāsasāgaraviyūha*.

g.158 Avabhāsavvyūha

*snang bas rnam par brgyan pa*

སྣང་བས་རྣམ་པར་བརྒྱན་པ།

*avabhāsavvyūha*

“Display of Radiance,” the name of a certain kalpa in the distant past.

g.159 Avabhāsayantaprabharājā

*snang ba'i 'od kyi rgyal po*

སྣང་བའི་འོད་ཀྱི་རྒྱལ་པོ།

*avabhāsayantaprabharājā*

A buddha in the distant past. BHS verse: *Obhāsayantaprabharājā*.

g.160 avadavat

*ka la ping ka*

ཀ་ལ་པིང་ཀ་

*kalaviṅka*

Also called “red avadavat,” “strawberry finch,” and “kalaviṅka sparrow.” Dictionaries have erroneously identified it as a cuckoo. Outside India, kalaviṅka 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.161 Avalokitanetra

—

—

*avalokitanetra*

A bodhisattva present in Śrāvastī. See [n.43](#).

g.162 Avalokiteśvara

*spyan ras gzigs dbang phyug*

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

*avalokiteśvara*

First appeared as a bodhisattva beside Amitābha in the *Sukhāvatīvyūha Sūtra* (*The Display of the Pure Land of Sukhāvatī*, 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 sūtras in the Mahāsāṃghika tradition was the *Avalokita Sūtra*, 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 buddhas. In the early tantras, he was one of the lords of the three families, as the embodiment of the compassion of the Buddhas. 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 *Kāraṇḍavyūha Sūtra* (*The Basket’s Display*, Toh 116), which is the most important sūtra dedicated to Avalokiteśvara.

g.163 Avaropāṇarāja

*sgrub pa’i rgyal po*

སྤྱབ་པའི་རྒྱལ་པོ།

*avaropāṇarāja*

One of the future buddhas of this kalpa.

g.164 Avīci

*mnar med*

མནའ་མེད།

*avīci*

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

g.165 Avivartyadharmadhātunirghoṣa

*phyir mi ldog pa’i chos kyi dbyings kyi dbyangs*

ཕྱིར་མི་ལྡོག་པའི་ཆོས་ཀྱི་དབྱིངས་ཀྱི་དབྱངས།

*avivartyadharmadhātunirghoṣa*

A buddha in a world in the eastern direction in the past.

g.166 Avṛha

*mi che ba*

མི་ཆེ་བ།

*avṛha*

The lowest of the five Śuddhāvāsa paradises, the highest paradises in the form realm. It is said to be the most common rebirth for the “non-returners” of the Śrāvakayāna.

g.167 āyatana

*skye mched*

སྐྱེ་མཆེད།

*āyatana*

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.168 Ayudhiṣṭhira

*g.yul du brtan pa*

གཡུལ་དུ་བརྟན་པ།

*ayudhiṣṭhira*

One of the future buddhas of this kalpa.

g.169 Bālāha

*stobs kyis sgrol ba*

སྟོབས་ཀྱིས་སྒྲོལ་བ།

*bālāha*

In the Jātakas, Bālāha is a previous life of the Buddha Śākyamuni in which he saves merchants from the island of the rākṣasīs. In the *Kāraṇḍavyūha Sūtra* (*The Basket's Display*, Toh 116), it is Avalokiteśvara as a horse, saving a previous life of Śākyamuni from that island.

g.170 Balaprabhāsamati

*stobs snang blo gros*

སྟོབས་སྒྲུང་སྒྲོ་བོས།

*balaprabhāsamati*

The seventy-second buddha in a kalpa in the distant past.

g.171 banyan

*n+ya gro da*

ཉལ་རྒོ་དཱ་

*nyagrodha*

*Ficus benghalensis*. Its branches can spread widely, sending down multiple trunks.

g.172 Bari Lotsawa

*ba ri lo tsA ba*

བ་རི་ལོ་ལྷ་བ་

—

Rinchen Drakpa (*rin chen grags pa*) 1040–1111 CE. He went to India at the age of fourteen and became a disciple of Vajrāsana. He later became the second head of the Sakya school.

g.173 bases of miraculous powers

*rdzu 'phrul gyi rkang pa*

རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ་

*rddhipāda*

The four qualities of samādhi that eliminate negative factors: aspiration, diligence, contemplation, and analysis.

g.174 Bhadra

*bzang po*

བཟང་པོ་

*bhadra*

Meaning “good,” it is the name of this present kalpa, so called because over a thousand buddhas will appear within it.

g.175 Bhadrā

*bzang mo*

བཟང་མོ་

*bhadrā*

An eminent daughter in Dhanyākara.

g.176 Bhadramati



*bzang po'i blo gros*

བཟང་པོའི་བློ་གྲོས།

*bhadramati*

The queen of a cakravartin in the distant past, a previous life of the night goddess Pramuditānayanajagadvirocanā.

g.177 Bhadraśrī (the buddha)

*bzang po'i dpal*

བཟང་པོའི་དཔལ།

*bhadraśrī*

A buddha in a world realm in the eastern direction.

g.178 Bhadraśrī (the upāsaka)

*bzang po'i dpal*

བཟང་པོའི་དཔལ།

*bhadraśrī*

An upāsaka in Dhanyākara.

g.179 Bhadraśrī (the upāsikā)

*dge ba'i dpal*

དགེ་བའི་དཔལ།

*bhadraśrī*

An upāsikā in Dhanyākara.

g.180 Bhadraśrīmerutejas

*dpal gyi ri bo gzi brjid bzang po*

དཔལ་གྱི་རི་བོ་གཅི་བཞིན་བཟང་པོ།

*bhadraśrīmerutejas*

One of countless buddhas in a past kalpa.

g.181 Bhadrottamā

*bzang mo'i mchog*

བཟང་མོའི་མཚོག།

*bhadrottamā*

The kalyāṇamitra of chapter 48.

g.182 bhagavat

*bcom ldan 'das*

བཅོམ་ལྷན་འདས།

*bhagavān*

“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.183 Bhānuprabhā

*nyi ma'i 'od*

ཉིམ་འོད།

*bhānuprabhā*

A merchant's daughter, a previous life of Gopā.

g.184 Bharukaccha

*rgyas pa'i 'gram*

རྒྱལ་པའི་འགྲམ།

*bharukaccha*

A town in South India.

g.185 Bhāskaradeva

*nyi ma'i lha*

ཉིམ་འོ་ལྷ།

*bhāskaradeva*

One of the future buddhas of this kalpa.

g.186 Bhāskarapradīpa

*nyi ma'i sgron ma*

ཉིམ་འོ་སྒྲོན་མ།

*bhāskarapradīpa*

A buddha in the distant past.

g.187 bhikṣu

*dge slong*

དགེ་སྒོང་།

*bhikṣu*

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.188 **bhikṣuṇī**

*dge slong ma*

དགེ་སྤྱོད་མ།

*bhikṣuṇī*

Definition from the 84000 Glossary of Terms:

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term *bhikṣu* (to which the female grammatical ending *ṇī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a *bhikṣuṇī* follows 364 rules and a *bhikṣu* follows 253 rules as part of their moral discipline.

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

g.189 **Bhīṣmayaśas**

*’jigs par grags pa*

འཇིགས་པར་གྲགས་པ།

*bhīṣmayaśas*

One of the future buddhas of this kalpa.

g.190 **Bhīṣmottaranirghoṣa**

*’jigs mchog dbyangs*

འཇིགས་མཚོག་དབྱངས།

*bhīṣmottaranirghoṣa*

A ṛṣi, the kalyāṇamitra of chapter 11.

g.191 Bhr̥kuṭīmukha

*khro gnyer gdong*

ཐོ་གཉེར་གདོང་།

*bhr̥kuṭīmukha*

A mahoraga lord.

g.192 bhūmi

*sa*

ས།

*bhūmi*

This is literally the “ground” in which qualities grow like plants, and it also means a “level.” As an untranslated term, *bhūmi* is used specifically to refer to levels of enlightenment, especially the seven or ten levels of the enlightened bodhisattvas. Sūtras such as the *Perfection of Wisdom* sūtras teach the seven bhūmis. The teaching of ten bhūmis was found in the Mahāsāṃghika tradition and particularly in the *Daśabhūmika Sūtra* (Toh 44, ch. 31, *Ten Bhūmi Sūtra*), which is the thirty-first chapter in the Tibetan version of the *Avataṃsaka Sūtra*.

g.193 Bhūmipati

*sa'i bdag po*

སའི་བདག་པོ།

*bhūmipati*

One of the future buddhas of this kalpa. See [n.1901](#).

g.194 bhūta

*'byung po*

འབྱུང་པོ།

*bhūta*

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of

nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.195    **bignonia**

*ba ta la*

བ་ཏ་ལ།

*pāṭalā*

*Bignonia suaveolens*. The Indian species of bignonia. These small trees have trumpet-shaped flowers and are common throughout India.

g.196    **blue lotus**

*ut pa la* · *ut+pa la*

ུཏ་པ་ལ། · ུཏ་པ་ལ།

*utpala*

*Nymphaea caerulea*. The “blue lotus” is actually a lily, so it is also known as the blue water lily.

g.197    **Bodhi tree**

*byang chub kyi shing*

བྱང་ཆུབ་ཀྱི་ཤིང་།

*bodhiṣṭṛkṣa*

The tree beneath which every buddha will manifest the attainment of buddhahood.

g.198    **Bodhiketu**

*byang chub kyi dpal*

བྱང་ཆུབ་ཀྱི་དཔལ།

*bodhiketu*

A bodhisattva present in Śrāvastī.

g.199    **bodhimaṇḍa**

*snying po byang chub*

སྟིང་པོ་བྱང་ཆུབ།

*bodhimaṇḍa*

The exact place where every buddha 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.200 Bodhimaṇḍacūḍa

*byang chub dam pa'i gtsug phud*

བྱང་ཆུབ་དམ་པའི་གཙུག་ཕུད།

*bodhimaṇḍacūḍa*

A bodhisattva present in Śrāvastī.

g.201 Bodhimaṇḍamukuṭa

*byang chub dam pa'i cod pan*

བྱང་ཆུབ་དམ་པའི་ཙོད་པན།

*bodhimaṇḍamukuṭa*

A bodhisattva present in Śrāvastī.

g.202 Bodhimaṇḍavibuddhaśrīcandra

*snying po byang chub rnam par sangs rgyas pa'i dpal gyi zla ba*

སྙིང་པོ་བྱང་ཆུབ་རྣམ་པར་སངས་རྒྱས་པའི་དཔལ་གྱི་ཟླ་བ།

*bodhimaṇḍavibuddhaśrīcandra*

One of countless buddhas in a past kalpa.

g.203 Bodhisattvapiṭaka

—

—

*bodhisattvapiṭaka*

“Basket” or “Collected Teachings for Bodhisattvas,” refers to the sūtras and teachings of the bodhisattva yāna in general.

g.204 boiled rice

*'bras chan*

འབྲས་ཆན།

*odana*

The Sanskrit is also used for a porridge made from other grains.

g.205 Brahmā

*tshangs pa*

ཚངས་པ།

*brahmā*

The personification of the universal force of Brahman, the deity in the form realm, who was, during the Buddha'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 Brahmās. Also called Mahābrahmā.

g.206 Brahmadattā

*tshangs pas byin*

ཚངས་པས་བྱིན།

*brahmadattā*

An eminent daughter in Dhanyākara.

g.207 Brahmadeva

*tshangs pa'i lha*

ཚངས་པའི་ལྷ།

*brahmadeva*

One of the future buddhas of this kalpa.

g.208 Brahmaghoṣa

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

*brahmaghoṣa*

A bodhisattva present in Śrāvastī.

g.209 Brahmakāyika

*tshangs pa*

ཚངས་པ།

*brahmakāyika*

The devas who live in Brahmakāyika, which can mean “the three paradises of Brahmā,” which are the first dhyāna paradises in the form realm, or more specifically, the lowest of these paradises, also known as Brahmapārśada.

g.210 Brahmakāyika

*tshangs ris · tshangs pa'i ris*

ཚངས་རིས། · ཚངས་པའི་རིས།

*brahmakāyika*

Brahmā's paradise, the lowest of the three paradises that form the paradises of the first dhyāna in the form realm. Also called Brahmapārṣada.

g.211 **Brahmaketu**

*tshangs pa'i dpal*

ཚངས་པའི་དཔལ།

*brahmaketu*

A bodhisattva present in Śrāvastī.

g.212 **Brahmapārṣada**

*tshangs pa kun ris*

ཚངས་པ་ཀུན་རིས།

*brahmapārṣada*

The lowest of the three paradises that correspond to the first dhyāna in the form realm. Also called Brahmakāyika.

g.213 **Brahmaprabha**

*tshangs pa'i 'od*

ཚངས་པའི་འོད།

*brahmaprabha*

“Light of Brahmā.” The name of a kalpa in the distant past.

g.214 **Brahmaprabha**

*tshangs pa'i 'od*

ཚངས་པའི་འོད།

*brahmaprabha*

The sixty-first buddha in a kalpa in the distant past.

g.215 **Brahmapurohita**

*tshangs lha nye phan*

ཚངས་ལྷ་ཉེ་པན།

*brahmapurohita*

The second highest of the three paradises that correspond to the first dhyāna in the form realm.

g.216 **Brahmaśuddha**

*tshangs pa dag pa*



ཚངས་པ་དག་པ།

*brahmaśuddha*

A buddha in the past.

g.217 **Brahmendracuḍa**

*tshangs pa'i dbang po'i gtsug phud*

ཚངས་པའི་དབང་པོའི་གཏུག་ཕུད།

*brahmendracuḍa*

A bodhisattva present in Śrāvastī.

g.218 **Brahmendrārāja**

*tshangs pa'i dbang po'i rgyal po*

ཚངས་པའི་དབང་པོའི་རྒྱལ་པོ།

*brahmendrārāja*

A bodhisattva present in Śrāvastī.

g.219 **brahmin**

*bram ze*

བྲམ་ཟེ།

*brāhmaṇa*

A member of the priestly class or caste from the four social divisions of India.

g.220 **Brahmottama**

*tshangs pa'i dam pa*

ཚངས་པའི་དམ་པ།

*brahmottama*

A bhikṣu who was a pupil of Śāriputra.

g.221 **Bṛhatphala**

*'bras bu che ba*

འབྲས་བུ་ཆེ་བ།

*bṛhatphala*

In the Sarvāstivada tradition, the highest of the three paradises that correspond to the fourth dhyāna in the form realm.

g.222 **broth**

*khur ba dang skyo ma*

ཁུར་བ་དང་སྦྱོམ།

*sūpa*

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 *Mahāvīyutpatti*, is the equivalent of the Sanskrit *maṇḍa*, though that refers to the scum from boiled rice, and *skyo ma*, which is a soup or broth made with flour and water.

g.223 Brother

*tshe dang ldan pa*

ཆོ་དང་ལྷན་པ།

*āyusman*

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.224 buddha realm

*sangs rgyas kyi zhing*

སངས་རྒྱས་ཀྱི་ཞིང་།

*buddhakṣetra*

A pure realm manifested by a buddha or advanced bodhisattva through the power of their great merit and aspirations.

g.225 Buddhahadra

*byang chub bzang po*

བྱང་ཆུབ་བཟང་པོ།

*buddhabhadra*

359–429 CE. 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.226 Buddhagaganaprabhāsacūḍa

*sangs rgyas nam mkha' snang ba'i gtsug phud*

སངས་རྒྱས་ནམ་མཁའ་སྒྲུང་བའི་གཙུག་ཕུད།

*buddhagaganaprabhāsacūḍa*

A buddha in the distant past.

g.227 Buddhamati

*sangs rgyas yod pa*

སངས་རྒྱལ་ཡོད་པ།

*buddhamati*

A realm in the distant past.

g.228 **Buddhaprabhāmaṇḍalaśrīpradīpā**

*sangs rgyas kyi 'od kyi dkyil 'khor dpal gyi sgron ma*

སངས་རྒྱལ་གྱི་འོད་གྱི་དཀྱིལ་འཁོར་དཔལ་གྱི་སྒྲོན་མ།

*buddhaprabhāmaṇḍalaśrīpradīpā*

A world realm in the eastern direction.

g.229 **Butön Rinpoché**

*bu ston rin po che*

བུ་སྟོན་རིན་པོ་ཆེ།

—

Butön 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.230 **caitya**

*mchod rten*

མཆོད་རྟེན།

*caitya*

Sometimes synonymous with *stūpa*, however, *caitya* can also in certain contexts refer to a temple that may or may not contain a *stūpa*, or to any place or thing that is worthy of veneration. The Tibetan translates both *stūpa* and *caitya* with the same word—*mchod rten* (“basis” or “recipient” of offerings). Pali: *cetiya*.

g.231 **Cakravāla**

*khor yug · 'khor yug*

ཁོར་ཡུག་ . འཁོར་ཡུག།

*cakravāla*

“Circular Mass.” There are at least four interpretations of what this name refers to. In the *Kṣitigarbha Sūtra* it is a mountain that contains the hells. It is also equivalent to the Vāḍabā submarine mountain of fire, which is also said to be the entrance to the hells. The term *cakravāla* is also used to mean “the

entire disk of a world,” including Meru and the paradises above it. More commonly, as in this sūtra, 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 has the nature of heat, like the Mountain Vaḍaba, in that the heat of the ring of mountains evaporates the ocean so that it does not overflow. Also called Cakravāḍa.

g.232 cakravartin

*'khor los sgyur ba*

འཁོར་ལོ་སྒྱུར་བ།

*cakravartin*

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*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 *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin’s marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.233 Cakravicitra

*'khor lo sna tshogs*

འཁོར་ལོ་སྒྲོལ་ཆོགས།

*cakravicitra*

A world realm in the distant past.

g.234 Campakavimalaprabha

*tsam pa ka dri ma med pa'i 'od*

ཙམ་པ་ཀ་རྩི་མ་མེད་པའི་འོད།

*campakavimalaprabha*

One of the future buddhas of this kalpa.

g.235 caṇḍāla

*gdol ba*

གདོལ་བ།

*caṇḍāla*

The lowest of the untouchables in the Indian caste system.

g.236 Candanamegha

*tsan dan gyi sprin*

ཙན་དན་གྱི་སྤྲིན།

*candanamegha*

One of the future buddhas of this kalpa.

g.237 Candanaśrīcandra

*tsan dan dpal gyi zla ba*

ཙན་དན་དཔལ་གྱི་སྒྲ་བ།

*candanaśrīcandra*

One of countless buddhas in a past kalpa.

g.238 Candanavatī

*tsan dan yod pa*

ཙན་དན་ཡོད་པ།

*candanavatī*

Realm of the Buddha Vajrābha.

g.239 Candrabuddhi

*blo gros zla ba*

བློ་གྲོས་སྒྲ་བ།

*candrabuddhi*

Name of a buddha.

- g.240 Candradhvajā  
*zla ba'i rgyal mtshan*  
 སྒྲ་བའི་རྒྱལ་མཚན།  
*candradhvajā*  
 A realm in the distant past.
- g.241 Candradhvajaśrīketu  
*zla ba'i rgyal mtshan dpal gyi dpal*  
 སྒྲ་བའི་རྒྱལ་མཚན་དཔལ་གྱི་དཔལ།  
*candradhvajaśrīketu*  
 A buddha in the distant past.
- g.242 Candraprabhāsā  
*zla ba'i 'od*  
 སྒྲ་བའི་འོད།  
*candraprabhāsā*  
 An upāsikā in Dhanyākara.
- g.243 Candraskandha  
*zla ba'i phung po*  
 སྒྲ་བའི་ཕུང་པོ།  
*candraskandha*  
 One of the future buddhas of this kalpa.
- g.244 Candraśrī  
*zla ba'i dpal*  
 སྒྲ་བའི་དཔལ།  
*candraśrī*  
 A bodhisattva present in Śrāvastī.
- g.245 candrodgata  
*zla ba shar ba*  
 སྒྲ་བ་ཤར་བ།  
*candrodgata*  
 A magical tree, the name of which means “rising moon.”
- g.246 Candrodgata

*zla ba 'phags pa*

ལྷ་བ་འཕགས་པ།

*candrodgata*

One of the future buddhas of this kalpa.

g.247 Candrolkādhārin

*zla ba sgron ma 'dzin pa*

ལྷ་བ་སྒྲོན་མ་འཛིན་པ།

*candrolkādhārin*

One of the future buddhas of this kalpa.

g.248 Candrottaraññānin

*zla ba dam pa'i ye shes*

ལྷ་བ་དམ་པའི་ཡེ་ཤེས།

*candrottaraññānin*

A bodhisattva present in Śrāvastī.

g.249 Caryāgata

*spyod pas grub pa*

སྤྱོད་པས་གྲུབ་པ།

*caryāgata*

One of the future buddhas of this kalpa.

g.250 cat's eye

*skar ma'i rgyal mtshan*

སྐར་མའི་རྒྱལ་མཚན།

*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.251 Caturmahārājika

*rgyal po chen po bzhi'i ris*

ཀྱུལ་པོ་ཆེན་པོ་བཞིའི་རིས།

*caturmahārājika*

A deity in the paradises of the Four Mahārājas.

g.252 chaste tree

*sin+du ba ra · sin du ba ra*

སིནྱུ་བ་ར། · སིན་དུ་བ་ར།

*sindhuvāra*

*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.253 Chim Tsöndrū Sengé

*mchims brtson seng*

མཆིམས་བརྩོན་སང་།

—

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.254 Chokden

*mchog ldan*

མཆོག་ལྷན།

—

Chokden Lekpé Lodrö (*mchog ldan legs pa'i blo gros*), a Sakya master of the thirteenth century.

g.255 Chökyi Jungné

*chos kyi 'byung gnas*

ཆོས་ཀྱི་འབྱུང་གནས།

—

The eighth Tai Situpa in the Karma Kagyü tradition (1700–1777), he oversaw the creation of the Degé Kangyur.

g.256 Cintārāja

*bsam pa'i rgyal po*

བསམ་པའི་རྒྱལ་པོ།

*cintārāja*



A bodhisattva in a southern realm.

g.257 Citramañjariprabhāsa

*yal ga sna tshogs kyi 'od*

ཡལ་ག་སྤྱོད་ཀྱི་འོད།

*citramañjariprabhāsa*

A bodhimaṇḍa in another world in the distant past.

g.258 Citrārthendra

*sna tshogs don dbang*

སྤྱོད་ཀྱི་དོན་དབང་།

*citrārthendra*

The twenty-third buddha in a kalpa in the distant past. BHS verse: *Citrārtha-indra*.

g.259 coral tree

*man dA ra ba · sus kyang mi tshugs pa*

མན་རྒྱ་བ། · སུས་ཀྱང་མི་ཚུགས་པ།

*māndārava · pāriyātraka*

*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 *māndārava*, and is taller than the others.

g.260 cotton tree

*shal ma li*

ཤལ་མ་ལི།

*śālmālī*

*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.261 courtesan

*bcom pa ma*

བཅོམ་པ་མ།

*bhāgavatī*

This term is used for a female devotee of Viṣṇu (*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 *gaṇika* in chapter 43 (see [n.1785](#)).

g.262 dānava

*gsod 'phrog*

གསོད་འཕྲོག

*dānava*

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 Viṣṇu in the form of a brahmin dwarf. A version of that legend is described in a prominent passage in the *Kāraṇḍavyūha Sūtra* (*The Basket's Display*, Toh 116), the principal Avalokiteśvara sūtra.

g.263 Daṇḍapāṇi

*lag na khar ba*

ལག་ན་ཁར་བ།

*daṇḍapāṇi*

One of the fathers-in-law of Śākyamuni: the father of Gopā, one of Śākyamuni's wives.

g.264 Daśadikprabhāparisphuṭa

*phyogs bcu snang bas rgyas par 'gengs pa'i gzi brjid*

ཕྱོགས་བརྒྱ་སྒྲུང་བས་རྒྱས་པར་འགོངས་པའི་གཟི་བརྟེན།

*daśadikprabhāparisphuṭa*

A bodhisattva present in Śrāvastī.

g.265 defilement

*zag pa*

ཟག་པ།

*āśrava*

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.266 demon

*gdon*

གདོན།

*graha*

g.267 dependent origination

*rten cing 'brel par 'byung ba*

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

*pratītyasamutpāda*

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 kham*s

འདོད་པའི་ཁམས།

*kāmadhātu*

One of the three realms of saṃsāra, characterized by a prevalence of desire.

g.269 destructible aggregation

*'jig tshogs*

འཇིག་ཚོགས།

*satkāya*

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*

ལྷ།

*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 Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.271 Devadatta

*lha sbyin*

ལྷ་སྤྱིན།

*devadatta*

A cousin of the Buddha Śākyamuni who broke with him and established his own community. He is portrayed as engendering evil schemes against the Buddha and even succeeding in wounding him. He is usually identified with wicked beings in accounts of previous lifetimes.

g.272 Devamakuṭa

*lha yi cod pan*

ལྷ་ཡི་ཙོད་པན།

*devamakuṭa*

A buddha in the distant past.

g.273 Devamukuṭa

*lha'i cod pan*

ལྷ་འི་ཙོད་པན།

*devamukuṭa*

A bodhisattva present in Śrāvastī.

g.274 Devaprabha

*lha'i 'od*

ལྷ་འོ་འདྲ།

*devaprabha*

A bodhisattva present in Śrāvastī.

g.275 Devaśrī

*lha'i dpal*

ལྷ་འོ་དཔལ།

*devaśrī*

“Divine Splendor.” The name of a past kalpa. BHS: *Devaśiri*.

g.276 Devaśrī

*lha'i dpal*

ལྷ་འོ་དཔལ།

*devaśrī*

A bhikṣu who was a pupil of Śāriputra.

g.277 Devaśrīgarbha

*lha yi dpal gyi mchog · lha yi snying po'i dpal*

ལྷ་ཡི་དཔལ་གྱི་མཚོག་ལྷ་ཡི་སྙིང་པོའི་དཔལ།

*devaśrīgarbha*

The names of two buddhas in the distant past. One may have been Devaśrīvara, where the last part of the compound was translated into *mchog*.

BHS: *Devaśirigarbha*.

g.278 Devaśuddha

*dag pa'i lha*

དག་པའི་ལྷ།

*devaśuddha*

One of the future buddhas of this kalpa.

g.279 Devendra

*lha'i dbang po*

ལྷ་འོ་དབང་པོ།

*devendra*

Another name for Śakra, or Indra, literally “Lord of Devas.”

g.280 Devendracūḍa

*lha dbang gtsug phud*

ལྷ་དབང་གཙུག་ཕུད།

*devendracūḍa*

A buddha in the distant past in chapter 36, and another buddha in the distant past in chapter 41.

g.281 Devendragarbha

*lha dbang snying po*

ལྷ་དབང་སྙིང་པོ།

*devendragarbha*

A buddha in the distant past.

g.282 Devendrarāja

*lha'i dbang po'i rgyal po*

ལྷའི་དབང་པོའི་རྒྱལ་པོ།

*devendrarāja*

A bodhisattva present in Śrāvastī.

g.283 devī

*lha'i bu mo*

ལྷའི་བུ་མོ།

*devakanyā*

Literally “daughter of a deva.” A female deva.

g.284 Dhanapati

*nor gyi bdag po*

ནོར་གྱི་བདག་པོ།

*dhanapati*

A king in another world in the distant past.

g.285 Dhanyākara

*skyid pa'i 'byung gnas*

སྐྱིད་པའི་འབྱུང་གནས།

*dhanyākara*

In this ninth-century Tibetan translation, Dhanyākara 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 CE. Known primarily as Dhānyakaṭaka, the present remains are in the village of Dharaṇikoṭa, a few miles from the site of the great Amarāvātī stupa, in Andhra Pradesh on the southeastern coast of India. Before 1953 this was in the state of Madras.

g.286 dharaṇa

*srang*

སར།

*dharaṇa*

Though its precise units varied, one dharaṇa was generally equivalent to ten palas or forty karṣa, and roughly equivalent to 350 grams, or near to a pound. The Tibetan translates both *pala* and *dharaṇa* as *srang* in this sūtra. *Pala* is said to be *srang* in the *Mahāvīyutpatti*, but that dictionary has no equivalent for *dharaṇa*.

g.287 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī*

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 Dhāraṇīgarbha

*sa'i snying po*

སའི་སྙིང་པོ།

*dhāraṇīgarbha*

A bodhisattva present in Śrāvastī.

g.289 Dharaṇīnirghoṣasvara

*sa'i dbyangs kyi sgra*

སའི་དབྱངས་ཀྱི་སྒྲ།

*dharaṇīnirghoṣasvara*

A bodhisattva present in Śrāvastī.

g.290 Dharaṇīnirnādaghoṣa

*sa sgra'i dbyangs*

ས་སྒྲའི་དབྱངས།

*dharaṇīnirnādaghoṣa*

A bodhisattva present in Śrāvastī.

g.291 Dharaṇīśrīparvatatejas

*sa'i dpal ri bo'i gzi brjid*

སའི་དཔལ་རི་བོའི་གཟི་བརྗིད།

*dharaṇīśrīparvatatejas*

A buddha in the distant past.

g.292 Dharaṇitejas

*gzungs kyi 'od*

གཟུངས་ཀྱི་འོད།

*dharaṇitejas*

A buddha in the distant past.

g.293 Dharaṇitejaśrī

*sa yi gzi brjid dpal*

ས་ཡི་གཟི་བརྗིད་དཔལ།

*dharaṇitejaśrī*

The fifty-fifth buddha in a kalpa in the distant past. BHS verse: *Dharaṇitejaśīrī*.

g.294 Dharma

*chos*

ཆོས།

*dharma*

A village in South India.

g.295 Dharma body

*chos kyi sku · chos kyi lus*

ཆོས་ཀྱི་སྐུ། · ཆོས་ཀྱི་ལུས།

*dharmakāya · dharmasārīra*

Distinct from the *rūpakāya* or “form body” of a buddha. In origin it was a term for the presence of the Dharma, which would continue after the Buddha’s passing. It also came to refer to someone who was an embodiment of the Dharma, and also the eternal, imperceptible realization of a buddha, and



therefore became synonymous with the true nature. In the context of the teaching of the three *kāyas* of a buddha, only the term *dharmakāya* (*chos kyi sku*), rather than *dharmasārīra*, (*chos kyi lus*) was used.

g.296 Dharmabalaprabha

*chos stobs 'od*

ཆོས་སྟོབས་འོད།

*dharmabalaprabha*

A buddha in the distant past.

g.297 Dharmabalaśrīkūṭa

*chos kyi stobs kyi dpal brtsegs pa*

ཆོས་ཀྱི་སྟོབས་ཀྱི་དཔལ་བརྟེན་པ།

*dharmabalaśrīkūṭa*

One of countless buddhas in a past kalpa.

g.298 Dharmabalaśūladhvaja

*chos kyi stobs kyi dpa' ba'i rgyal mtshan*

ཆོས་ཀྱི་སྟོབས་ཀྱི་དཔའ་བའི་རྒྱལ་མཚན།

*dharmabalaśūladhvaja*

One of countless buddhas in a past kalpa.

g.299 dharmabhāṇaka

*chos smra ba*

ཆོས་སྒྲ་བ།

*dharmabhāṇaka*

Speaker or reciter of scriptures. In early Buddhism a section of the saṅgha would consist of *bhāṇakas*, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in the preservation of the teachings. Various groups of dharmabhāṇakas specialized in memorizing and reciting a certain set of sūtras or vinaya.

g.300 Dharmabhāskaraśrīmegha

*chos kyi nyi ma dpal gyi sprin*

ཆོས་ཀྱི་ཉིམ་དཔལ་གྱི་སྒྲིན།

*dharmabhāskaraśrīmegha*

One of countless buddhas in a past kalpa.

g.301 Dharmacakracandrodgataśrī

*chos kyi 'khor lo zla bas 'phags pa'i dpal*

ཚེས་ཀྱི་འཁོར་ལོ་རྒྱ་བས་འཕགས་པའི་དཔལ།

*dharmacakracandrodgataśrī*

One of countless buddhas in a past kalpa.

g.302 Dharmacakrajvalanatejas

*chos kyi 'khor lo rab tu 'bar ba'i gzi brjid rgyal po*

ཚེས་ཀྱི་འཁོར་ལོ་རབ་དུ་འབར་བའི་གཟི་བརྟིད་རྒྱལ་པོ།

*dharmacakrajvalanatejas*

One of countless buddhas in a past kalpa.

g.303 Dharmacakranirghoṣagaganameghapradīparāja

*chos kyi 'khor lo'i sgra nam mkha'i sprin gyi sgron ma rgyal po*

ཚེས་ཀྱི་འཁོར་ལོའི་སྒྲ་ནམ་མཁའི་སྤྲིན་གྱི་སྤྲོན་མ་རྒྱལ་པོ།

*dharmacakranirghoṣagaganameghapradīparāja*

A buddha in the distant past. In verse he is called Saddharmaghoṣāmbara-dīparāja.

g.304 Dharmacakranirmāṇaprabhā

*chos kyi 'khor los sprul pa'i 'od*

ཚེས་ཀྱི་འཁོར་ལོས་སྤྲུལ་པའི་འོད།

*dharmacakranirmāṇaprabhā*

A bhikṣuṇī in another world in the distant past. A previous life of the night goddess Sarvanagararakṣāsambhavatejaśrī.

g.305 Dharmacakranirmāṇasamantapratibhāsanirghoṣa

*chos kyi 'khor lo sprul pa kun tu snang ba'i dbyangs*

ཚེས་ཀྱི་འཁོར་ལོ་སྤྲུལ་པ་ཀུན་དུ་སྤྲོད་བའི་དབྱངས།

*dharmacakranirmāṇasamantapratibhāsanirghoṣa*

A buddha in the distant past.

g.306 Dharmacakraprabhanirghoṣa

*chos kyi 'khor lo'i 'od kyi dbyangs*

ཚེས་ཀྱི་འཁོར་ལོའི་འོད་ཀྱི་དབྱངས།

*dharmacakraprabhanirghoṣa*

One of countless buddhas in a past kalpa.

- g.307 Dharmacakraprabhanirghoṣarāja  
*chos kyi 'khor lo'i 'od rab tu bsgrags pa'i rgyal po*  
 ཚེས་ཀྱི་འཁོར་ལོ་འི་འོད་རབ་ཏུ་བསྐྱགས་པའི་རྒྱལ་པོ།  
*dharmacakraprabhanirghoṣarāja*  
 A buddha in the distant past.
- g.308 Dharmacandraprabhurāja  
*'od rgyal chos kyi zla*  
 འོད་རྒྱལ་ཚེས་ཀྱི་སྤྱ།  
*dharmacandraprabhurāja*  
 A buddha in the distant past.
- g.309 Dharmacandrasamantajñānāvabhāsarāja  
*chos kyi 'khor lo'i ye shes kun tu snang ba'i rgyal po*  
 ཚེས་ཀྱི་འཁོར་ལོ་འི་ཡེ་ཤེས་ཀུན་ཏུ་སྤྲང་བའི་རྒྱལ་པོ།  
*dharmacandrasamantajñānāvabhāsarāja*  
 A buddha in a southwestern realm.
- g.310 Dharmadhanaśikharābhaskandha  
*chos kyi dbyig ri bo snang ba'i phung po*  
 ཚེས་ཀྱི་དབྱིག་རི་བོ་སྤྲང་བའི་ཕུང་པོ།  
*dharmadhanaśikharābhaskandha*  
 One of countless buddhas in a past kalpa.
- g.311 Dharmadhara  
*chos 'dzin*  
 ཚེས་འཛིན།  
*dharmadhara*  
 The ninety-first buddha in a kalpa in the distant past.
- g.312 Dharmadhātudīksamavasaraṇagarbha  
*chos kyi phyogs su yang dag par gzhol ba'i snying po*  
 ཚེས་ཀྱི་ཕྱོགས་སུ་ཡང་དག་པར་གཞོལ་བའི་སྤྱིང་པོ།  
*dharmadhātudīksamavasaraṇagarbha*  
 A kūṭāgāra that miraculously appears in a lotus, within which is the Buddha's mother.

- g.313 Dharmadhātugaganapratibhāsamegha  
*chos kyi dbyings nam mkha'i gzugs brnyan gyi sprin*  
 ཚོས་ཀྱི་དབྱིངས་ནམ་མཁའི་གཟུགས་བརྟན་གྱི་སྤྲིན།  
*dharmadhātugaganapratibhāsamegha*  
 An ocean of world realms in the eastern direction.
- g.314 Dharmadhātugaganapūrṇaratnaśikharaśrīpradīpa  
*chos kyi dbyings nam mkha' mdzod spus yongs su rgyas pa'i rtse mo dpal gyi sgron ma*  
 ཚོས་ཀྱི་དབྱིངས་ནམ་མཁའ་མཛོད་སྤུས་ཡོངས་སུ་རྒྱས་པའི་ཕྱེ་མོ་དཔལ་གྱི་སྦྲོན་མ།  
*dharmadhātugaganapūrṇaratnaśikharaśrīpradīpa*  
 A buddha in the distant past.
- g.315 Dharmadhātugaganaśrīvairocana  
*chos kyi dbyings nam mkha'i dpal rnam par snang ba*  
 ཚོས་ཀྱི་དབྱིངས་ནམ་མཁའི་དཔལ་རྣམ་པར་སྤང་བ།  
*dharmadhātugaganaśrīvairocana*  
 A buddha in a northern buddha realm.
- g.316 Dharmadhātujñānapradīpa  
*chos kyi dbyings kyi ye shes sgron ma*  
 ཚོས་ཀྱི་དབྱིངས་ཀྱི་ཡེ་ཤེས་སྦྲོན་མ།  
*dharmadhātujñānapradīpa*  
 A buddha in a western realm.
- g.317 Dharmadhātukusuma  
*chos dbyings me tog*  
 ཚོས་དབྱིངས་མེ་ཏོག  
*dharmadhātukusuma*  
 The twentieth buddha in a kalpa in the distant past.
- g.318 Dharmadhātunagarābhajñānapradīparāja  
*chos kyi dbyings kyi grong khyer ye shes kyi 'od kyis rab tu snang ba'i rgyal po*  
 ཚོས་ཀྱི་དབྱིངས་ཀྱི་གྲོང་ཁྱེར་ཡེ་ཤེས་ཀྱི་འོད་གྱིས་རབ་ཏུ་སྒྲུང་བའི་རྒྱལ་པོ།  
*dharmadhātunagarābhajñānapradīparāja*  
 The last of a series of countless buddhas in a past kalpa. The form of his name in prose. In verse he is called Dharmameghanagarābhapradīparāja.

g.319 Dharmadhātunayajñānagati

*chos dbyings tshul gyi ye shes stabs*

ཆོས་དབྱིངས་ཚུལ་གྱི་ཡེ་ཤེས་སྟབས།

*dharmadhātunayajñānagati*

The eighty-ninth buddha in a kalpa in the distant past.

g.320 Dharmadhātunayāvabhāsabuddhi

*chos kyi dbyings su snang ba'i blo*

ཆོས་ཀྱི་དབྱིངས་སུ་སྒྲུང་བའི་སྒྲོ།

*dharmadhātunayāvabhāsabuddhi*

A bodhisattva present in Śrāvastī.

g.321 Dharmadhātupadma

*chos dbyings pad+mo*

ཆོས་དབྱིངས་པདྨ།

*dharmadhātupadma*

The thirtieth buddha in a kalpa in the distant past. BHS verse: *Dharmadhātu-padumo*.

g.322 Dharmadhātuprabhavasarvaratnamaṇisākhāpralamba

*chos kyi dbyings las byung ba'i rin po che thams cad kyi yal ga dang lhun du ldan pa*

ཆོས་ཀྱི་དབྱིངས་ལས་བྱུང་བའི་རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱི་ཡལ་ག་དང་ལྷན་དུ་ལྡན་པ།

*dharmadhātuprabhavasarvaratnamaṇisākhāpralamba*

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.323 Dharmadhātupraṇidhisunirmitacandrārāja

*chos kyi dbyings su smon lam rab tu 'phrul ba'i zla ba'i rgyal po*

ཆོས་ཀྱི་དབྱིངས་སུ་སྟོན་ལས་རབ་རུ་འཕུལ་བའི་རྒྱ་བའི་རྒྱལ་པོ།

*dharmadhātupraṇidhisunirmitacandrārāja*

A bodhisattva from a northeastern realm. Also known as Dharmadhātu-sunirmitapraṇidhicandra.

g.324 Dharmadhātupraṇidhitalanirbheda

*chos kyi dbyings kyi smon lam gyi gzhi rab tu rtogs pa*

ཆོས་ཀྱི་དབྱིངས་ཀྱི་སྟོན་ལས་ཀྱི་གཞི་རབ་རུ་རྟོགས་པ།

*dharmadhātupraṇidhitalanirbheda · dharmadhātutalabhedajñānābhijñārāja*

A bodhisattva from a realm in the downward direction.

g.325 Dharmadhātupratibhāsa

*chos nyid gzugs brnyan*

ཆོས་ཉིད་གཟུགས་བརྟན།

*dharmadhātupratibhāsa*

A buddha in the distant past.

g.326 Dharmadhātupratibhāsamañimukuṭa

*chos kyi dbyings snang ba'i blo gros cod pan*

ཆོས་ཀྱི་དབྱིངས་སྤང་བའི་སྒོ་བློས་ཅོད་པ།

*dharmadhātupratibhāsamañimukuṭa*

A bodhisattva present in Śrāvastī.

g.327 Dharmadhātupratibhāsaśri

*chos kyi dbyings ni gzugs brnyan dpal*

ཆོས་ཀྱི་དབྱིངས་ནི་གཟུགས་བརྟན་དཔལ།

*dharmadhātupratibhāsaśri*

The sixty-third buddha in a kalpa in the distant past. BHS verse: *Dharmadhātupratibhāsaśiri*.

g.328 Dharmadhātusiṃhaprabha

*chos kyi dbyings kyi seng ge'i 'od*

ཆོས་ཀྱི་དབྱིངས་ཀྱི་སེང་གེ་འོད།

*dharmadhātusiṃhaprabha*

One of countless buddhas in a past kalpa.

g.329 Dharmadhātusunirmitapraṇidhicandra

*chos kyi dbyings su shin tu 'phrul ba'i smon lam zla ba*

ཆོས་ཀྱི་དབྱིངས་སུ་ཤིན་ཏུ་འཕྱལ་བའི་སྒྲོན་ལམ་རྒྱ་བ།

*dharmadhātusunirmitapraṇidhicandra*

A bodhisattva from a northeastern realm. Also known as Dharmadhātupraṇidhisunirmitacandrarāja.

g.330 Dharmadhātusvaraghoṣa

*chos dbyings gsung dbyangs*

ཚས་དབྱིངས་གསུང་དབྱངས།

*dharmadhātusvaraghoṣa*

A buddha in the distant past.

g.331 Dharmadhātusvaraketu

*chos dbyings dbyangs kyi dpal*

ཚས་དབྱིངས་དབྱངས་ཀྱི་དཔལ།

*dharmadhātusvaraketu*

A buddha in the distant past.

g.332 Dharmadhātuvidyotitaraśmi

*'od zer chos kyi dbyings su snang ba*

འོད་ཟེར་ཚས་ཀྱི་དབྱིངས་སུ་སྤང་བ།

*dharmadhātuvidyotitaraśmi*

A buddha in a realm in the downward direction.

g.333 Dharmadhātuviṣayamaticandra

*chos kyi dbyings kyi yul gyi blo gros zla ba*

ཚས་ཀྱི་དབྱིངས་ཀྱི་ཡུལ་གྱི་བློ་གྲོས་རྩ་བ།

*dharmadhātuviṣayamaticandra*

A buddha in the distant past.

g.334 Dharmadhātvarcivairocanasaṃbhavamati

*chos kyi dbyings 'od 'phro zhing rnam par snang bar byung ba'i blo gros*

ཚས་ཀྱི་དབྱིངས་འོད་འཕྲོ་ཞིང་རྣམ་པར་སྤང་བར་བྱུང་བའི་བློ་གྲོས།

*dharmadhātvarcivairocanasaṃbhavamati*

A bodhisattva in a realm in the downward direction.

g.335 Dharmadhvaja

*chos kyi rgyal mtshan*

ཚས་ཀྱི་རྒྱལ་མཚན།

*dharmadhvaja*

The name of four different buddhas in the distant past. They are mentioned, separately, at [36.93](#), [36.119](#), [37.135](#), and [43.302](#).

g.336 Dharmādityajñānamaṇḍalapradīpa

*chos kyi nyi ma'i dkyil 'khor ye shes kyi sgron ma*

ཆོས་ཀྱི་ཉིམ་འི་དཀྱིལ་འཁོར་ཡེ་ཤེས་ཀྱི་སྒྲོན་མ།

*dharmādityajñānamaṇḍalapradīpa*

One of countless buddhas in a past kalpa.

g.337 Dharmadrumaparvatatejas

*chos kyi sdong po ri bo gzi brjid*

ཆོས་ཀྱི་སྒྲོང་པོ་རི་བོ་གཟི་བརྗིད།

*dharmadrumaparvatatejas*

A buddha in a world in the eastern direction in a past kalpa.

g.338 Dharmagaganābhyudgataśrīrāja

*chos kyi nam mkha' la dpal shin tu 'phags pa'i rgyal po*

ཆོས་ཀྱི་ནམ་མཁའ་ལ་དཔལ་ཤིན་ཏུ་འཕགས་པའི་རྒྱལ་པོ།

*dharmagaganābhyudgataśrīrāja*

A buddha in the distant past.

g.339 Dharmagaganakāntasiṃhaprabha

*chos kyi nam mkha' la seng ge'i 'od shin tu mdzes pa*

ཆོས་ཀྱི་ནམ་མཁའ་ལ་སེང་གེའི་འོད་ཤིན་ཏུ་མཛེས་པ།

*dharmagaganakāntasiṃhaprabha*

One of countless buddhas in a past kalpa.

g.340 Dharmajālavibuddhaśrīcandra

*chos kyi dra ba rnam par sangs rgyas pa'i dpal gyi zla ba*

ཆོས་ཀྱི་དྭ་བ་རྣམ་པར་སངས་རྒྱས་པའི་དཔལ་གྱི་རྒྱ་བ།

*dharmajālavibuddhaśrīcandra*

One of countless buddhas in a past kalpa.

g.341 Dharmajñānasambhavasamantapratibhāsagarbha

*chos kyi ye shes yang dag par 'byung*

ཆོས་ཀྱི་ཡེ་ཤེས་ཡང་དག་པར་འབྱུང་།

*dharmajñānasambhavasamantapratibhāsagarbha*

One of countless buddhas in a past kalpa.

g.342 Dharmajvalanārciḥsāgaraghoṣa

*chos 'bar ba'i 'od 'phro rgya mtsho'i dbyangs*

ཆོས་འབར་བའི་འོད་འཕྲོ་རྒྱ་མཚོའི་དབྱངས།



*dharmajvalanārciḥsāgaraghoṣa*

One of countless buddhas in a past kalpa.

g.343 Dharmaketu

*chos kyi dpal*

ཚས་ཀྱི་དཔལ།

*dharmaketu*

A bodhisattva present in Śrāvastī.

g.344 Dharmakusumaketudhvajamegha

*chos kyi me tog dpal gyi rgyal mtshan gyi sprin*

ཚས་ཀྱི་མེ་ཏོག་དཔལ་གྱི་རྒྱལ་མཚན་གྱི་སྤྲིན།

*dharmakusumaketudhvajamegha*

One of countless buddhas in a past kalpa.

g.345 Dharmamaṇḍalapaṭalamegha

*chos kyi dkyil 'khor na bun sprin*

ཚས་ཀྱི་དཀྱིལ་འཁོར་ན་བུན་སྤྲིན།

*dharmamaṇḍalapaṭalamegha*

One of countless buddhas in a past kalpa.

g.346 Dharmamaṇḍalaprabhāsa

*chos kyi dkyil 'khor snang ba*

ཚས་ཀྱི་དཀྱིལ་འཁོར་སྤང་བ།

*dharmamaṇḍalaprabhāsa*

A buddha in the distant past.

g.347 Dharmamaṇḍalaśrīśikharābhāprabha

*chos kyi dkyil 'khor dpal gyi ri bo snang ba'i 'od*

ཚས་ཀྱི་དཀྱིལ་འཁོར་དཔལ་གྱི་རི་བོ་སྤང་བའི་འོད།

*dharmamaṇḍalaśrīśikharābhāprabha*

One of countless buddhas in a past kalpa.

g.348 Dharmamaṇḍalāvabhāsaprabhacūḍa

*chos kyi dkyil 'khor gyi 'od rab tu snang ba*

ཚས་ཀྱི་དཀྱིལ་འཁོར་གྱི་འོད་རབ་ཏུ་སྤང་བ།

*dharmamaṇḍalāvabhāsaprabhacūḍa*

One of countless buddhas in a past kalpa. See [n.1539](#).

g.349 Dharmamaṇḍalavibuddhaśrīcandra

*chos kyi dkyil 'khor rnam par sangs rgyas pa'i dpal gyi zla ba*

ཆོས་ཀྱི་དཀྱིལ་འཁོར་རྣམ་པར་སངས་རྒྱས་པའི་དཔལ་གྱི་རྩེ་བ།

*dharmamaṇḍalavibuddhaśrīcandra*

One of countless buddhas in a past kalpa.

g.350 Dharmamati

*chos dpal blo*

ཆོས་དཔལ་བློ།

*dharmamati*

The eighty-fifth buddha in a kalpa in the distant past. The syllable *dpal* appears to actually belong to the previous name in the list of buddhas, Smṛti-keturājaśrī.

g.351 Dharmamaticandrā

*chos kyi blo gros zla ba*

ཆོས་ཀྱི་བློ་གྲོས་རྩེ་བ།

*dharmamaticandrā*

One of countless buddhas in a past kalpa.

g.352 Dharmameghadhvajapradīpa

*chos kyi sprin gyi rgyal mtshan sgron ma*

ཆོས་ཀྱི་སྤྲིན་གྱི་རྒྱལ་མཚན་སྤྲོན་མ།

*dharmameghadhvajapradīpa*

One of countless buddhas in a past kalpa.

g.353 Dharmameghanagarābhapradīparāja

*chos sprin grong khyer 'od snang rgyal po*

ཆོས་སྤྲིན་གྲོང་ཁྱེར་འོད་སྤང་རྒྱལ་པོ།

*dharmameghanagarābhapradīparāja*

The last in a series of countless buddhas in a past kalpa. The form of his name in verse. In prose he is called Dharmadhātunagarābhajñānapradīparāja.

g.354 Dharmameghanirghoṣarāja

*chos kyi sprin sgra'i rgyal po*

ཆོས་ཀྱི་སྤྱིན་སྤྱི་རྒྱལ་པོ།

*dharmameghanirghoṣarāja*

A buddha in a past world in the eastern direction.

g.355 Dharmameghavighuṣṭakīrtirāja

*chos kyi sprin snyan pa rnam par grags pa*

ཆོས་ཀྱི་སྤྱིན་སྤྱི་རྒྱལ་པོ་རྒྱལ་པོ་ལ།

*dharmameghavighuṣṭakīrtirāja*

One of countless buddhas in a past kalpa.

g.356 Dharmameghodgataprabhā

*chos kyi sprin shin tu sdug pa'i 'od*

ཆོས་ཀྱི་སྤྱིན་ཤིན་ཏུ་སྤྱི་པའི་འོད།

*dharmameghodgataprabhā*

The bodhimaṇḍa of the Buddha Sūryagātrapravara in another world in the distant past, as given in the prose passages, where it is also called Dharmodgataprabhāsa. In verse it is called Sudharmameghaprabhā.

g.357 Dharmanagaraprabhaśrī

*chos kyi grong khyer rab tu snang ba'i dpal*

ཆོས་ཀྱི་གྲོང་ཁྱེར་རབ་ཏུ་སྤྱོད་བའི་དཔལ།

*dharmanagaraprabhaśrī*

One of countless buddhas in a past kalpa.

g.358 Dharmanārāyaṇaketu

*chos mthu bo che'i dpal*

ཆོས་མཐུ་བོ་ཆེ་འི་དཔལ།

*dharmanārāyaṇaketu*

A buddha in the distant past.

g.359 Dharmanayagambhīraśrīcandra

*chos kyi tshul zab mo dpal gyi zla ba*

ཆོས་ཀྱི་ཚུལ་བཟོ་དཔལ་གྱི་སྤྱི་བ།

*dharmanayagambhīraśrīcandra*

One of countless buddhas in a past kalpa.

g.360 Dharmapadmaphullagātra

*sku chos kyi pad+mo'i me tog shin tu rgyas pa*

སྐྱུ་ཚེས་ཀྱི་སྒྲོ་མེ་ཏོག་ཤིན་ཏུ་རྒྱས་པ།

*dharmapadmaphullagātra*

One of countless buddhas in a past kalpa.

g.361 Dharmapadmapraphullitaśrīmegha

*chos kyi pad+mo rab tu rgyas pa'i dpal gyi sprin*

ཚེས་ཀྱི་སྒྲོ་རབ་ཏུ་རྒྱས་པའི་དཔལ་གྱི་སྒྲིན།

*dharmapadmapraphullitaśrīmegha*

One of countless buddhas in a past kalpa.

g.362 Dharmapadmaśrīkuśalā

*chos kyi pad mo dpal gyi dkyil 'khor*

ཚེས་ཀྱི་པད་མོ་དཔལ་གྱི་དཀྱིལ་འཁོར།

*dharmapadmaśrīkuśalā*

A body goddess.

g.363 Dharmapadmavairocanavibuddhaketu

*chos kyi pad+mo rnam par snang bas rnam par sangs rgyas pa'i dpal*

ཚེས་ཀྱི་སྒྲོ་རྣམ་པར་སྒྲུང་བས་རྣམ་པར་སངས་རྒྱས་པའི་དཔལ།

*dharmapadmavairocanavibuddhaketu*

One of countless buddhas in a past kalpa.

g.364 Dharmaprabha (the bodhisattva)

*chos kyi 'od*

ཚེས་ཀྱི་འོད།

*dharmaprabha*

A bodhisattva present in Śrāvastī.

g.365 Dharmaprabha (the buddha)

*chos kyi 'od*

ཚེས་ཀྱི་འོད།

*dharmaprabha*

The name of the thirty-third buddha in a kalpa in the distant past.

g.366 Dharmapradīpameghaśrī

*pad ma'i sgron ma sprin gyi dpal*

པད་མའི་སྤྲོན་མ་སྤྲོན་གྱི་དཔལ།

*dharmapradīpameghaśrī*

A realm in the distant past. BHS: *Dharmapradīpameghaśiri*.

g.367 Dharmapradīpaśrī

*chos kyi sgron ma*

ཆོས་གྱི་སྤྲོན་མ།

*dharmapradīpaśrī*

A buddha in the distant past. BHS verse: *Dharmapradīpaśiri*.

g.368 Dharmapradīpavikramajñānasimha

*chos kyi sgron ma ye shes kyi rnam par gnon pa*

ཆོས་གྱི་སྤྲོན་མ་ཡེ་ཤེས་གྱི་རྣམ་པར་གཞོན་པ།

*dharmapradīpavikramajñānasimha*

A buddha in a world in the eastern direction in the past.

g.369 Dharmarājabhavanapratibhāsa

*chos kyi rgyal po'i pho brang rab tu snang ba*

ཆོས་གྱི་རྒྱལ་པོའི་ཕོ་བླ་བ་རབ་ཏུ་སྤང་བ།

*dharmarājabhavanapratibhāsa*

A bodhimaṇḍa in another world in the distant past.

g.370 Dharmaratnakusumaśrīmegha

*chos rin po che'i me tog dpal gyi sprin*

ཆོས་རིན་པོ་ཆེའི་མེ་ཏོག་དཔལ་གྱི་སྤྲོན།

*dharmaratnakusumaśrīmegha*

One of countless buddhas in a past kalpa.

g.371 Dharmārciḥparvataketurāja

*chos kyi 'od 'phro ri bo dpal gyi rgyal po*

ཆོས་གྱི་འོད་འཕྲོ་རི་བོ་དཔལ་གྱི་རྒྱལ་པོ།

*dharmārciḥparvataketurāja*

One of countless buddhas in a past kalpa.

g.372 Dharmārcimeghanagara

*chos 'od sprin gyi grong khyer dpal*

ཆོས་འོད་སྤྲོན་གྱི་གྲོང་ཁྱེར་དཔལ།

*dharmārcimeghanagara*

A world realm in the distant past in the form given in verse. In prose it is called Dharmārcinagarameghā.

g.373 Dharmārcimeruśikharābha

*chos 'od ri bo spo mthon*

ཆོས་འདྲི་བོ་སྤོ་མཐོན།

*dharmārcimeruśikharābha*

A buddha in the distant past.

g.374 Dharmārcinagarameghā

*chos kyi 'od 'phro ba'i grong khyer dpal gyi sprin*

ཆོས་ཀྱི་འདྲེ་འཕྲོ་བའི་གྲོང་ཁྱེད་དཔལ་གྱི་སྤྲིན།

*dharmārcinagarameghā*

A world realm in the distant past. In verse it is called Dharmārcimeghanagara.

g.375 Dharmārciparvataśrī

*chos kyi 'od 'phro ri bo dpal*

ཆོས་ཀྱི་འདྲེ་འཕྲོ་རི་བོ་དཔལ།

*dharmārciparvataśrī*

The seventeenth buddha in a kalpa in the distant past. BHS verse: *Dharmārciparvataśrī*.

g.376 Dharmārciṣmattejorāja

*chos kyi 'od 'phro ba dang ldan pa'i rgyal po*

ཆོས་ཀྱི་འདྲེ་འཕྲོ་བ་དང་ལྷན་པའི་རྒྱལ་པོ།

*dharmārciṣmattejorāja*

A bodhisattva in a southeastern realm.

g.377 Dharmasāgaranigarjitaghoṣa

*chos rgya mtsho'i 'brug sgra sgrog pa'i dbyangs*

ཆོས་རྒྱ་མཚོའི་འབྲུག་སྒྲ་སྒྲོག་པའི་དབྱངས།

*dharmasāgaranigarjitaghoṣa*

A buddha in the distant past.

g.378 Dharmasāgaranirdeśaghoṣa

*chos rgya mtsho shin tu bstan pa'i dbyangs*

ཆོས་གྱི་མཆོ་ཤིན་ཏུ་བསྟན་པའི་དབྱངས།

*dharmasāgaranirdeśaghoṣa*

One of countless buddhas in a past kalpa.

g.379 Dharmasāgaranirghoṣamati

*chos kyi rgya mtsho dbyangs kyi blo gros*

ཆོས་ཀྱི་གྱི་མཆོ་དབྱངས་ཀྱི་སྒོ་གྲོས།

*dharmasāgaranirghoṣamati*

The fifty-seventh buddha in a kalpa in the distant past.

g.380 Dharmasāgaranirnādanirghoṣa

*chos rgya mtsho'i nga ro rab tu sgrog pa'i 'od*

ཆོས་གྱི་མཆོའི་ང་རོ་རབ་ཏུ་སྒྲག་པའི་འོད།

*dharmasāgaranirnādanirghoṣa*

One of countless buddhas in a past kalpa.

g.381 Dharmasāgarapadma

*chos rgya mtsho'i pad mo*

ཆོས་གྱི་མཆོའི་པད་མོ།

*dharmasāgarapadma*

A buddha in the distant past.

g.382 Dharmasamudra

*chos kyi rgya mtsho*

ཆོས་ཀྱི་གྱི་མཆོ།

*dharmasamudra*

A buddha in the distant past.

g.383 Dharmasamudragarbha

*chos rgya mtsho'i snying po*

ཆོས་གྱི་མཆོའི་སྙིང་པོ།

*dharmasamudragarbha*

A bodhisattva present in Śrāvastī.

g.384 Dharmasamudragarjana

*chos rab rgya mtsho sgrog pa*

ཆོས་རབ་ཀྱི་མཆོ་སྒྲག་པ།

*dharmasamudragarjana*

A buddha in the distant past.

g.385 Dharmasamudramatijñānaśri

*chos kyi rgya mtsho blo gros ye shes dpal*

ཆོས་ཀྱི་རྒྱ་མཚོ་སྒྲོ་བློ་ཡེ་ཤེས་དཔལ།

*dharmasamudramatijñānaśri*

The ninetieth buddha in a kalpa in the distant past. BHS verse: *Dharma-samudramatijñānaśiri*.

g.386 Dharmasamudraprabhagarjitarāja

*chos kyi rgya mtsho 'od dbyangs rgyal po*

ཆོས་ཀྱི་རྒྱ་མཚོ་འོད་དབྱངས་རྒྱལ་པོ།

*dharmasamudraprabhagarjitarāja*

The first of countless buddhas in a past kalpa. The form of his name as given in verse. In prose he is called Sarvadharmasāgaranirghoṣaprabharāja.

g.387 Dharmasamudrasaṃbhavaruta

*chos kyi rgya mtsho yongs byung sgra dbyangs*

ཆོས་ཀྱི་རྒྱ་མཚོ་ཡོངས་བྱུང་སྒྲ་དབྱངས།

*dharmasamudrasaṃbhavaruta*

A buddha in the distant past.

g.388 Dharmasamudravegaśrīrāja

*chos kyi rgya mtsho shugs drag dpal gyi rgyal*

ཆོས་ཀྱི་རྒྱ་མཚོ་ཤུགས་རྒྱ་དཔལ་གྱི་རྒྱལ།

*dharmasamudravegaśrīrāja*

A buddha in the distant past.

g.389 Dharmaśikharadhvajamegha

*chos kyi ri bo rgyal mtshan sprin*

ཆོས་ཀྱི་རི་བོ་རྒྱལ་མཚན་སྒྲིན།

*dharmaśikharadhvajamegha*

One of countless buddhas in a past kalpa.

g.390 Dharmaśrī

*chos kyi dpal*



ཚཱ་ཀྱི་དཔལ།

*dharmasrī*

A bodhisattva present with the Buddha at Śrāvastī, and also the name of a buddha in the distant past. BHS verse: *Dharmaśiri*.

g.391 Dharmasūryameghapradīpa

*chos kyi nyi ma'i sprin rab tu snang ba*

ཚཱ་ཀྱི་ཉིམ་འི་སྒྲིན་རབ་ཏུ་སྒྲུང་བ།

*dharmasūryameghapradīpa*

One of countless buddhas in a past kalpa.

g.392 Dharmasūryatejas

*chos kyi nyi ma'i gzi brjid*

ཚཱ་ཀྱི་ཉིམ་འི་གཟི་བརྟེན།

*dharmasūryatejas*

A bodhisattva present in Śrāvastī.

g.393 Dharmāvabhāsasvara

*chos snang ba'i sgra*

ཚཱ་སྒྲུང་བའི་སྒྲ།

*dharmāvabhāsasvara*

A bodhisattva present in Śrāvastī.

g.394 Dharmavikurvitavegadhvaśrī

*chos rnam par 'phrul pa'i shugs kyi rgyal mtshan dpal*

ཚཱ་རྣམ་པར་འཕྱུལ་པའི་ཤུགས་ཀྱི་རྒྱལ་མཚན་དཔལ།

*dharmavikurvitavegadhvaśrī*

A buddha in a world in the eastern direction in the past.

g.395 Dharmavimānanirghoṣarāja

*chos kyi gzhal med khang gi dbyangs kyi rgyal po*

ཚཱ་ཀྱི་གཞལ་མེད་ཁང་གི་དབྱངས་ཀྱི་རྒྱལ་པོ།

*dharmavimānanirghoṣarāja*

A buddha in the distant past.

g.396 Dharmendrarāja

*chos kyi dbang po'i rgyal po · chos dbang rgyal po*

ཚས་ཀྱི་དབང་པོའི་རྒྱལ་པོ། . ཚས་དབང་རྒྱལ་པོ།

*dharmendrarāja*

A bodhisattva present with the Buddha at Śrāvastī (translated as *chos kyi dbang po'i rgyal po*), and also the name of two buddhas in the distant past (translated as *chos dbang rgyal po*).

g.397 Dharmeśvara

*chos dbang*

ཚས་དབང་།

*dharmeśvara*

The hundred-and-first buddha in a kalpa in the distant past.

g.398 Dharmeśvararāja

*chos kyi dbang phyug*

ཚས་ཀྱི་དབང་ཕྱུག

*dharmeśvararāja*

A king in the distant past.

g.399 Dharmodgata

*chos kyis 'phags pa* . *chos 'phags*

ཚས་ཀྱིས་འཕགས་པ། . ཚས་འཕགས།

*dharmodgata*

A bodhisattva present in Śrāvastī. Also the seventy-sixth buddha in a kalpa in the distant past.

g.400 Dharmodgatakīrti

*chos kyis 'phags pa*

ཚས་ཀྱིས་འཕགས་པ།

*dharmodgatakīrti*

A buddha in the distant past.

g.401 Dharmodgatanabheśvara

*chos kyis 'phags pa'i nam mkha'i dbang phyug*

ཚས་ཀྱིས་འཕགས་པའི་ནམ་མཁའི་དབང་ཕྱུག

*dharmodgatanabheśvara*

A buddha in the distant past.

g.402 Dharmodgataprabhāsa

*chos kyis 'phags pa'i 'od*

ཚོས་ཀྱིས་འཕགས་པའི་འོད།

*dharmodgataprabhāsa*

The bodhimaṇḍa of the Buddha Sūryagātrapravara in another world in the distant past, as given in the prose passages, where it is also called Dharmameghodgataprabhā. In verse it is called Sudharmameghaprabhā.

g.403 Dharmolkājvalanaśrīcandra

*chos kyi sgron ma rab tu 'bar ba'i dpal gyi zla ba*

ཚོས་ཀྱི་སྒྲོན་མ་རབ་ཏུ་འབར་བའི་དཔལ་གྱི་རྒྱ་བ།

*dharmolkājvalanaśrīcandra*

One of countless buddhas in a past kalpa.

g.404 Dharmolkāratnavitānaghoṣa

*chos kyi sgron ma rin chen bla re'i dbyangs*

ཚོས་ཀྱི་སྒྲོན་མ་རིན་ཆེན་བླ་ལའི་དབྱངས།

*dharmolkāratnavitānaghoṣa*

One of countless buddhas in a past kalpa.

g.405 dhātu (eighteen)

*kham*

ཁམས།

*dhātu*

The six sensory objects, six sensory faculties, and six consciousnesses.

g.406 Dhṛtamatitejas

*mos pa'i blo gros mnga' ba'i gzi brjid*

མོས་པའི་བློ་གྲོས་མངའ་བའི་གཟི་བརྟི།

*dhṛtamatitejas*

One of the future buddhas of this kalpa.

g.407 Dhṛtarāṣṭra

*gnas srung po*

གནས་སྤྱང་པོ།

*dhṛtarāṣṭra*

One of the Four Mahārājas, 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 Buddha as described in the Jātakas. In other sūtras, more commonly translated as *yul 'khor srung*.

g.408 Dhūtarajas

*rdul rnam par bstsal ba*

རུལ་རྣམ་པར་བསྐྱལ་བ།

*dhūtarajas*

One of the future buddhas of this kalpa.

g.409 Dhvajāgravatī

*rgyal mtshan gyi dam pa dang ldan pa*

རྒྱལ་མཚན་གྱི་དམ་པ་དང་ལྷན་པ།

*dhvajāgravatī*

A royal city in the distant past.

g.410 dhyāna

*bsam gtan*

བསམ་གཏན།

*dhyāna*

Generally, one of the synonyms for meditation referring to a state of mental stability. The specific four dhyānas 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.411 diamond

*rdo rje*

རྡོ་རྗེ།

*vajra*

See “vajra.”

g.412 Digvairocanamukūṭa

*phyogs rnam par snang ba'i cod pan*

ཕྱོགས་རྣམ་པར་སྒྲུང་བའི་ཙོད་པན།

*digvairocanamukūṭa*

A bodhisattva present in Śrāvastī.

- g.413     **Dīpaṅkara**  
*mar me mdzad*  
 མར་མེ་མཛད།  
*dīpaṅkara*  
 The previous buddha who gave Śākyamuni the prophecy of his buddhahood.
- g.414     **Dīpaśrī**  
*mar me'i dpal*  
 མར་མེ་འི་དཔལ།  
*dīpaśrī*  
 One of the future buddhas of this kalpa.
- g.415     **Diśabhedajñānaprabhaketumati**  
*tha dad phyogs mkhyen ye shes blo gros*  
 ཐ་དད་ཕྱོགས་མཁྱེན་ཡེ་ཤེས་བློ་གྲོས།  
*diśabhedajñānaprabhaketumati*  
 The sixty-fifth buddha in a kalpa in the distant past.
- g.416     **Diśadeśāmukhajaga**  
*phyogs yul 'gro ba mngon sum*  
 ཕྱོགས་ཡུལ་འགོ་བ་མངོན་སུམ།  
*diśadeśāmukhajaga*  
 The hundred-and-seventh buddha in a kalpa in the distant past.
- g.417     **Diśasaṃbhava**  
*phyogs su yongs byung*  
 ཕྱོགས་སུ་ཡོངས་བྱུང་།  
*diśasaṃbhava*  
 The thirteenth buddha in a kalpa in the distant past.
- g.418     **discernment**  
*so so yang dag par rig pa*  
 སོ་སོ་ཡང་དག་པར་རིག་པ།  
*pratisaṃvida*  
 When given as an enumeration, this refers to the four: the discernments of meaning, phenomena, definitions, and eloquence.

g.419 doors to liberation

*rnam par thar pa · rnam par thar pa'i mgo*

རྣམ་པར་ཐར་པ། · རྣམ་པར་ཐར་པའི་མགོ།

*vimokṣa · vimokṣamukha*

There are three doors to liberation: emptiness, the absence of characteristics, and the absence of aspiration.

g.420 Draviḍa

*dra byi la*

དྭཱི་ལ།

*dramiḍa*

Draviḍa 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.421 Dṛḍhamatī

*brtan pa'i blo gros*

བརྟན་པའི་བློ་གྲོས།

*dṛḍhamatī*

An eminent daughter in Dhanyākara.

g.422 Dṛḍhaprabha

*'od brtan pa*

འོད་བརྟན་པ།

*dṛḍhaprabha*

One of the future buddhas of this kalpa.

g.423 Druma

*sdong po*

སྟོང་པོ།

*druma*

One of the four kings of the kinnaras. Translated in other sūtras as *ljon pa* and *shing rlon*.

g.424 Drumameruśrī

*sdong po ri bo'i dpal*

སྤོང་པོ་རི་བོ་འི་དཔལ།

*drumameruśrī*

A royal capital in another world in the distant past.

g.425 Drumaparvata

*shing gi ri bo*

ཤིང་གི་རི་བོ།

*drumaparvata*

The fiftieth buddha in a kalpa in the distant past.

g.426 Drumaparvatatejas

*shing gi ri bo gzi brjid*

ཤིང་གི་རི་བོ་གཟི་བརྗིད།

*drumaparvatatejas*

One of countless buddhas in a past kalpa.

g.427 Drumarāja

*shing rgyal · shing gi rgyal po*

ཤིང་རྒྱལ། · ཤིང་གི་རྒྱལ་པོ།

*drumarāja*

In chapter 36 the name of a buddha in the distant past (*shing rgyal*). In chapter 44 the name of one of the future buddhas in this kalpa (*shing gi rgyal po*).

g.428 Drumāvātī

*sdong po ldan pa*

སྤོང་པོ་ལྷན་པ།

*drumāvātī*

A royal capital in another world in the distant past.

g.429 Durga

*bgrod dka' ba*

བགྲོད་དཀའ་བ།

*durga*

A land in the south of India.

- g.430     Duryodhanavīryavegarāja  
*bṛtson 'grus kyi shugs thub par dka' ba'i rgyal po*  
 བརྩོན་འགྲུས་ཀྱི་ཤུགས་སྐྱབ་པར་དཀའ་བའི་རྒྱལ་པོ།  
*duryodhanavīryavegarāja*  
 A bodhisattva from a southern realm.
- g.431     Dvārasvaraprabhūtakōśa  
*chos kyi sgo'i dbyangs mang po'i mdzod*  
 ཆོས་ཀྱི་སྒོའི་དབྱངས་མང་པོའི་མཛོད།  
*dvārasvaraprabhūtakōśa*  
 One of countless buddhas in a past kalpa.
- g.432     Dvāravatī  
*sgo dang ldan pa*  
 སྒོ་དང་ལྷན་པ།  
*dvāravatī*  
 A city in South India.
- g.433     eight unfavorable existences  
*mi khom pa brgyad*  
 མི་ཁོམ་པ་བརྒྱད།  
*aṣṭākṣaṇa*  
 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 Buddha's teaching, in a land without the teaching, with a defective mind, or without faith.
- g.434     eightfold path  
*'phags pa'i lam gyi yan lag brgyad*  
 འཕགས་པའི་ལམ་གྱི་ཡན་ལག་བརྒྱད།  
*āryāṣṭāṅgamārga*  
 The Buddhist path as presented in the Śrāvakayāna: right view, right intention, right speech, right conduct, right livelihood, right effort, right recollection, and right samādhi.
- g.435     Ekārtḥadarśin  
*don gcig tu ston pa*  
 དོན་གཅིག་ཏུ་སྟོན་པ།



*ekārthadarśin*

One of the future buddhas of this kalpa.

g.436 Ekottara

*gcig tu 'phags pa*

གཅིག་ཏུ་འཕགས་པ།

*ekottara*

One of the future buddhas of this kalpa.

g.437 fathom

*'dom*

འདོམ།

*vyāma*

The span between the tips of two arms extended to either side.

g.438 features (of a great being)

*dpe byad bzang po*

དཔེ་བྱད་བཟང་པོ།

*anuvyañjana*

Definition from the 84000 Glossary of Terms:

The eighty secondary physical characteristics of a buddha and of other great beings (*mahāpuruṣa*), which include such details as the redness of the fingernails and the blackness of the hair. They are considered “minor” in terms of being secondary to the thirty-two major marks or signs of a great being.

g.439 female blackbuck

*e ne ya*

ཨ་ནེ་ཡ།

*aiṇeya*

*Antilope cervicapra*, also known as the Indian antelope. The male is called *eṇa* and the female *eṇī*. *Aiṇeya* therefore means “an attribute of the female black antelope.”

g.440 fig flower

*u dum bA ra*

ུ་དུམ་བུ་ར།

*udumbara*

The mythological flower of the fig tree said to appear on rare occasions, such as the birth of a buddha. The actual fig tree flower is contained within the fruit. The flower also came to be portrayed as a kind of lotus.

g.441 first-week embryo

*mar mer*

མར་མེར།

*kalala*

The *Gaṇḍavyūha* uses the same terminology as the Jain text *Tandulaveyāliya* and differs from other sūtras. In the *Nandagarbhāvakraṇṭinirdeśasūtra*, *kalala* is translated as *mer mer po*. In other texts the first stage is translated as *nur nur po*.

g.442 five degenerations

*rnyog pa lnga*

རྟོག་པ་ལྔ།

*pañcakaṣaya*

Degeneration of lifespan, views, [increase of] kleśas, beings, and era. The more common translation of *pañcakaṣaya* (as in the *Mahāvīryūtpatti*) is *snyigs ma lnga*.

g.443 five precepts

*bslab pa'i gnas lnga*

བསྐྱབ་པའི་གནས་ལྔ།

*pañcaśikṣāpada*

Five vows taken by upāsakas and upāsikās: to not kill, steal, commit sexual misconduct, lie, or take intoxicants.

g.444 form body

*gzugs kyi sku*

གཟུགས་ཀྱི་སྐུ།

*rūpakāya*

The form or physical body of a buddha, as opposed to the Dharma body or *dharmakāya*. In Buddhist philosophy, the form body was eventually divided into two kinds: the *nirmāṇakāya* (“emanation body”), which is a physical body, and the *saṃbhogkāya* (“enjoyment body”), which is an immaterial body seen only by enlightened beings.

g.445 form realm

*gzugs la spyod pa · gzugs kyi kham*

གཟུགས་ལ་སྟོན་པ། · གཟུགས་ཀྱི་ཁམས།

*rūpāvacara*

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.446 formless realm

*gzugs med pa'i kham*

གཟུགས་མེད་པའི་ཁམས།

*ārūpyadhātu*

One of the three realms of saṃsāra, where beings have only subtle mental form.

g.447 fourth-week embryo

*'khregs*

འཁྲེགས།

*ghana*

The *Gaṇḍavyūha* uses the same terminology as the Jain text *Tandulaveyāliya* and differs from other sūtras. In the *Nandagarbhāvakraṇtinirdeśasūtra*, *ghana* is translated as *mkhrad 'gyur*. Elsewhere it is *gor gor*.

g.448 Gaganabuddhi

*nam mkha'i blo*

ནམ་མཁའི་བློ།

*gaganabuddhi*

A bodhisattva present with the Buddha at Śrāvastī, and also the name of a buddha in the distant past.

g.449 Gaganacitta

*nam mkha'i thugs*

ནམ་མཁའི་སྤྱུགས།

*gaganacitta*

A buddha in the distant past.

g.450 Gaganagarbha

*nam mkha'i snying po*

ནམ་མཁའི་སྤྱིང་པོ།

*gaganagarbha*

A bodhisattva present in Śrāvastī.

g.451 Gaganaghōṣa

*nam mkha'i dbyangs*

ནམ་མཁའི་དབྱངས།

*gaganaghōṣa*

The eighth buddha in a kalpa in the distant past, and also the name of the sixty-second buddha in another kalpa. The Tibetan has *dbyings* in error for *dbyangs* for the sixty-second buddha.

g.452 Gaganakāntarāja

*nam mkha' mdzes pa'i rgyal po*

ནམ་མཁའ་མཛེས་པའི་རྒྱལ་པོ།

*gaganakāntarāja*

A buddha in the distant past.

g.453 Gaganālaya

*nam mkha'i gzhi*

ནམ་མཁའི་གཞི།

*gaganālaya*

The eleventh buddha in a kalpa in the distant past.

g.454 Gaganameghaśrī

*nam mkha'i sprin gyi dpal*

ནམ་མཁའི་སྤྱིན་གྱི་དཔལ།

*gaganameghaśrī*

The forty-third buddha in a kalpa in the distant past. BHS verse: *Gaganameghaśirī*.

g.455 Gagananetra

*nam mkha'i myig*

ནམ་མཁའི་མྱིག།

*gagananetra*

A bodhisattva present in Śrāvastī.

- g.456     **Gagananirghoṣasvara**  
*nam mkha'i dbyangs kyi sgra*  
 ནམ་མཁའི་དབྱངས་ཀྱི་སྒྲ།  
*gagananirghoṣasvara*  
 A bodhisattva present in Śrāvastī.
- g.457     **Gaganapradīpa**  
*nam mkha'i sgron ma*  
 ནམ་མཁའི་སྒྲོན་མ།  
*gaganapradīpa*  
 The sixty-sixth buddha in a kalpa in the distant past.
- g.458     **Gaganaprajña**  
*nam mkha'i shes rab po*  
 ནམ་མཁའི་ཤེས་རབ་པོ།  
*gaganaprajña*  
 A buddha in the distant past.
- g.459     **Gaganaśrī**  
*nam mkha'i dpal*  
 ནམ་མཁའི་དཔལ།  
*gaganaśrī*  
 A bodhisattva present in Śrāvastī.
- g.460     **Gambhīradharmaguṇarājaśrī**  
*zab chos 'od kyi rgyal po dpal*  
 ཟབ་ཆོས་འོད་ཀྱི་རྒྱལ་པོ་དཔལ།  
*gambhīradharmaguṇarājaśrī*  
 The fifty-sixth buddha in a kalpa in the distant past. BHS verse: *Gambhīra-*  
*dharmaguṇarājaśirī*.
- g.461     **Gambhīradharmaśrīsamudraprabha**  
*chos zab mo'i dpal rgya mtshos yang dag par 'byung ba'i 'od*  
 ཆོས་ཟབ་མོའི་དཔལ་རྒྱ་མཚོས་ཡང་དག་པར་འབྱུང་བའི་འོད།  
*gambhīradharmaśrīsamudraprabha*  
 A buddha in the distant past.

g.462 Gambhīreśvara

*dbyangs zab mo*

དབྱངས་ཟབ་མོ།

*gambhīreśvara*

One of the future buddhas of this kalpa.

g.463 Gandhadhvajā

*spos kyi rgyal mtshan*

སྤོས་ཀྱི་རྒྱལ་མཚན།

*gandhadhvajā*

A royal city in the distant past.

g.464 Gandhālaṃkāraruciraśubhagarbhā

*spos kyi rgyan yid du 'ong ba'i dge ba'i snying po*

སྤོས་ཀྱི་རྒྱན་ཡིད་དུ་འོང་བའི་དགེ་བའི་སྙིང་པོ།

*gandhālaṃkāraruciraśubhagarbhā*

A world realm in the northwest.

g.465 Gandhamādana

*spos kyi ngad ldang ba*

སྤོས་ཀྱི་ངད་ལྗང་བ།

*gandhamādana*

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 sūtras translated as *spos ngad can*, *spos ngad ldang*, and *spos nad ldan*.

g.466 Gandhameghavyūhadhvajā

*spos kyi sprin gyis brgyan pa'i rgyal mtshan*

སྤོས་ཀྱི་སྤྲིན་གྱིས་བརྒྱན་པའི་རྒྱལ་མཚན།

*gandhameghavyūhadhvajā*

A buddha realm in the southeastern direction.

g.467 Gandhāṅkuraprabhamegha

*spos kyi myu gu'i rtse mo las 'od kyi sprin 'byung ba*

སྤོས་ཀྱི་མྱ་གུའི་རྩེ་མོ་ལས་འོད་ཀྱི་སྤྲིན་འབྱུང་བ།

*gandhāṅkuraprabhamegha*

A park in another world in the distant past.

g.468 Gandhaprabha

*spos kyi 'od*

སྤྱི་ལྷན་ལོ་དུ།

*gandhaprabha*

The thirty-sixth buddha in a kalpa in the distant past.

g.469 Gandhapradīpa

*spos kyi mar me*

སྤྱི་ལྷན་མར་མེ།

*gandhapradīpa*

A buddha in a southeastern buddha realm.

g.470 Gandhapradīpameghaśrī

*spos sgron sprin gyi dpal*

སྤྱི་སྤྱོད་སྤྱི་ལྷན་གྱི་དཔལ།

*gandhapradīpameghaśrī*

A buddha realm in the distant past. BHS verse: *Gandhapradīpameghaśiri*.

g.471 Gandhārciḥprabhāsvarā

*spos kyi 'od zer rab tu snang ba*

སྤྱི་ལྷན་ལོ་དུ་ཟེར་རབ་དུ་སྒྲུང་བ།

*gandhārciḥprabhāsvarā*

A southeastern buddha realm.

g.472 Gandhārcimeghaśrīrāja

*spos 'od 'phro ba'i sprin phun sum tshogs pa'i rgyal po*

སྤྱི་ལོ་དུ་འཕྲོ་བའི་སྤྱི་ཕུན་སུམ་ཚོགས་པའི་རྒྱལ་པོ།

*gandhārcimeghaśrīrāja*

One of countless buddhas in a past kalpa.

g.473 Gandhārciravabhāsarāja

*spos kyi 'od 'phro ba rab tu snang ba'i rgyal po*

སྤྱི་ལྷན་ལོ་དུ་འཕྲོ་བ་རབ་དུ་སྒྲུང་བའི་རྒྱལ་པོ།

*gandhārciravabhāsarāja*

One of countless buddhas in a past kalpa.

g.474 gandharva

*dri za*

དྲི་ཟ།

*gandharva*

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.475 Gandharvakāyaprabharāja

*dri za lus 'od rgyal po*

དྲི་ཟ་ལུས་འོད་རྒྱལ་པོ།

*gandharvakāyaprabharāja*

The thirty-eighth buddha in a kalpa in the distant past.

g.476 Gandharvarāja

*dri za'i rgyal*

དྲི་ཟའི་རྒྱལ།

*gandharvarāja*

A buddha in the distant past.

g.477 Gandhavatī

*spos dri yod pa*

སྤོས་དྲི་ཡོད་པ།

*gandhavatī*

Realm of the Buddha Ratnābha.

g.478 Gaṇendrarāja

*tshogs kyi dbang po'i rgyal po*

ཚོགས་ཀྱི་དབང་པོའི་རྒྱལ་པོ།

*gaṇendrarāja*



A bodhisattva present in Śrāvastī.

g.479 Ganges

*gang gA*

གང་གླ།

*gaṅgā*

Definition from the 84000 Glossary of Terms:

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

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

g.480 gardenia

*par shi ka*

པར་ཤི་ཀ།

*vārṣika*

*Gardenia gummiifera*. A white fragrant flower that blooms in the rainy season. In other texts transliterated as *bar sha ka* or *par sha ka*.

g.481 Garjitadharmasāgaranirghoṣa

*rgya mtsho chos kyi sprin sgra sgrogs pa'i dbyangs*

རྒྱ་མཚོ་ཆོས་ཀྱི་སྤྱོད་སྤྱོད་གས་པའི་དབྱངས།

*garjitadharmasāgaranirghoṣa*

A buddha in the distant past.

g.482 garuḍa

*nam mkha' lding*

ནམ་མཁའ་ལྷིང་།

*garuḍa*

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.483 Gaticandranetranayana

*'gro ba'i zla ba spyan tshul*

འགོ་བའི་ཟླ་བ་སྤྱན་ཚུལ།

*gaticandranetranayana*

The thirty-fifth buddha in a kalpa in the distant past.

g.484 Gatipravara

*'gro ba'i mchog*

འགོ་བའི་མཚོག

*gatipravara*

The name of a kalpa in the distant past.

g.485 Ghoṣaśrī

*dbyangs kyi dpal*

དབྱངས་ཀྱི་དཔལ།

*ghoṣaśrī*

One of the future buddhas of this kalpa.

g.486 Gopā

*go pa*

གོ་པ།

*gopā*

A wife of Śākyamuni and the kalyāṇamitra of chapter 43.

g.487 Gopālaka

*sa skyong*

ས་སྤོང་།

*gopālaka*

A merchant in Maitreya's birthplace.

g.488 great kalpa

*bskal pa chen po · bskal pa che ba*

བསྐྱལ་པ་ཆེན་པོ། · བསྐྱལ་པ་ཆེ་བ།

*mahākalpa*

The name of a certain kind of kalpa. The number of years in this kalpa differs in the various sūtras that give it a number, although it is said to equal four asaṃkhyeya (“incalculable”) kalpas.

g.489    **Guṇacakraṇvālaśrimegha**

*yon tan khor yug dpal gyi sprin*

ཡོན་ཏན་ཁོར་ཡུག་དཔལ་གྱི་སྒྲིན།

*guṇacakraṇvālaśrimegha*

The ninety-third buddha in a kalpa in the distant past. BHS verse: *Guṇacakraṇvālaśrimegha*.

g.490    **Guṇacakraṇvālaśrirāja**

*yon tan 'khor yug dpal gyi rgyal*

ཡོན་ཏན་འཁོར་ཡུག་དཔལ་གྱི་རྒྱལ།

*guṇacakraṇvālaśrirāja*

The forty-eighth buddha in a kalpa in the distant past. BHS verse: *Guṇacakraṇvālaśrirāja*.

g.491    **Guṇacandra**

*yon tan zla ba*

ཡོན་ཏན་རྩ་བ།

*guṇacandra*

One of the future buddhas of this kalpa.

g.492    **Guṇaghoṣa**

*yon tan sprin*

ཡོན་ཏན་སྒྲིན།

*guṇaghoṣa*

A buddha in the distant past.

g.493    **Guṇakeśarīśvara**

*yon tan seng ge'i dbang po*

ཡོན་ཏན་སང་གེ་འི་དབང་པོ།

*guṇakeśarīśvara*

The fourth buddha in a kalpa in the distant past.

g.494    **Guṇakusumaśrīsāgara**

*yon tan me tog dpal gyi rgyal mtshan*

ཡོན་ཏན་མེ་ཏོག་དཔལ་གྱི་རྒྱལ་མཚན།

*guṇakusumaśrīsāgara*

One of countless buddhas in a past kalpa.

g.495    **Guṇamaṇḍala**

*yon tan 'khor*

ཡོན་ཏན་འཁོར།

*guṇamaṇḍala*

A buddha in the distant past.

g.496    **Guṇapadmaśrīgarbha**

*yon tan pad+mo dpal gyi snying po*

ཡོན་ཏན་པདྨ་དཔལ་གྱི་སྙིང་པོ།

*guṇapadmaśrīgarbha*

One of countless buddhas in a past kalpa.

g.497    **Guṇaparvatatejas**

*yon tan ri bo'i gzi brjid*

ཡོན་ཏན་རི་བོའི་གཟི་བརྟེན།

*guṇaparvatatejas*

One of countless buddhas in a past kalpa.

g.498    **Guṇaprabhāvodgata**

*yon tan gyi tshogs kyis 'phags pa*

ཡོན་ཏན་གྱི་ཚོགས་ཀྱིས་འཕགས་པ།

*guṇaprabhāvodgata*

A bodhisattva present in Śrāvastī.

g.499    **Guṇapradīpa**

*yon tan sgron ma*

ཡོན་ཏན་སྒྲོན་མ།

*guṇapradīpa*

A buddha in the distant past.

g.500     Guṇarāja

*yon tan bdag*

ཡོན་ཏན་བདག

*guṇarāja*

A buddha in the distant past.

g.501     Guṇaraśmidhvaja

*yon tan 'od gzer rgyal mtshan*

ཡོན་ཏན་འོད་གཟེར་རྒྱལ་མཚན།

*guṇaraśmidhvaja*

A buddha in the distant past.

g.502     Guṇasāgaraśrīpradīpa

*yon tan rgya mtsho dpal gyi sgron*

ཡོན་ཏན་གྱི་མཚོ་དཔལ་གྱི་སྒྲོན།

*guṇasāgaraśrīpradīpa*

A buddha in the distant past. BHS verse: *Guṇasāgarahḥ Giripradīpo*. See [n.1418](#)

g.503     Guṇasaṃcaya

*yon tan bstags pa*

ཡོན་ཏན་བསྐྱུགས་པ།

*guṇasaṃcaya*

One of the future buddhas of this kalpa.

g.504     Guṇasamudra

*yon tan rgya mtsho*

ཡོན་ཏན་གྱི་མཚོ།

*guṇasamudra*

A buddha in the distant past.

g.505     Guṇasamudraśrī

*yon tan rgya mtsho dpal*

ཡོན་ཏན་གྱི་མཚོ་དཔལ།

*guṇasamudraśrī*

The thirty-second buddha in a kalpa in the distant past. BHS verse: *Guṇa-samudraśirī*.

- g.506    *Guṇasamudrāvabhāsamaṇḍalaśrī*  
*yon tan rgya mtsho snang ba'i dkyil 'khor gyi dpal*  
 ཡོན་ཏན་གྱི་མཚོ་སྤང་བའི་དགྱིལ་འཁོར་གྱི་དཔལ།  
*guṇasamudrāvabhāsamaṇḍalaśrī*  
 A buddha in the distant past.
- g.507    *Guṇasumeru*  
*yon tan ri*  
 ཡོན་ཏན་རི།  
*guṇasumeru*  
 A buddha in the distant past.
- g.508    *Guṇasumeruprabhatejas*  
 —  
 —  
*guṇasumeruprabhatejas*  
 A buddha in a world in the eastern direction in the past. See [n.1513](#).
- g.509    *Guṇasumeruśrī*  
*yon tan ri rab dpal*  
 ཡོན་ཏན་རིརབ་དཔལ།  
*guṇasumeruśrī*  
 The eighth buddha in a kalpa in the distant past. BHS verse: *Guṇasumeruśrī*.
- g.510    *Guṇatejas*  
*yon tan gzi brjid*  
 ཡོན་ཏན་གཟི་བརྗིད།  
*guṇatejas*  
 One of the future buddhas of this kalpa.
- g.511    *Guṇaviśuddhigarbha*  
*yon tan rnam dag snying po*  
 ཡོན་ཏན་རྣམ་དག་སྦྱིང་པོ།  
*guṇaviśuddhigarbha*  
 A bodhisattva present in Śrāvastī.
- g.512    *Gying-ju*

*gying ju*

གྱིང་ཅུ།

—

Unidentified.

g.513 Harisumeruśrī

*seng ge ri rab dpal*

སེང་གེ་རི་རབ་དཔལ།

*harisumeruśrī*

The eighty-third buddha in a kalpa in the distant past. BHS verse:

*Harisumeruśirī.*

g.514 head merchant

*tshong dpon*

ཚོང་དཔོན།

*śreṣṭhin*

g.515 heshang

*hwa shang*

ཉལ་ཤང་།

*upādhyāya*

From the Chinese 和上 (*heshang*) derived from the Sanskrit *upādhyāya*, a senior, learned monk.

g.516 Hetupadma

*rgyu pad+mo*

རྒྱ་པོ་མ།

*hetupadma*

One of countless buddhas in a past kalpa.

g.517 higher cognition

*mngon par shes pa*

མངོན་པར་ཤེས་པ།

*abhijñā*

The higher cognitions are usually listed as five or six. In this sūtra they are listed as five and ten. The five are clairvoyance, clairsaudience, knowledge of the minds of others, remembrance of past lives, and the ability to perform

miracles.

g.518 Himalaya

*kha ba can*

ཁ་བ་ཅན།

*himālaya*

g.519 Hrīśrīmañjariprabhāvā

*ngo tsha shes pa'i dpal gyi dog pa'i 'od*

ངོ་ཚ་ཤེས་པའི་དཔལ་གྱི་དོག་པའི་འོད།

*hrīśrīmañjariprabhāvā*

A body goddess.

g.520 Illuminating Light of the Realm of the Dharma

*chos kyi dbyings rab tu snang ba'i 'od*

ཚོས་གྱི་དབྱིངས་རབ་དུ་སྒྲུང་བའི་འོད།

*dharmadhātupratibhāsaprabha*

An assembly hall of the bodhisattvas.

g.521 immeasurables

*tshad med pa*

ཚད་མེད་པ།

*aparamāṇa*

Definition from the 84000 Glossary of Terms:

The four meditations on love (*maitrī*), compassion (*karuṇā*), joy (*muditā*), and equanimity (*upekṣā*), as well as the states of mind and qualities of being that result from their cultivation. They are also called the four abodes of Brahmā (*caturbrahmavihāra*).

In the *Abhidharmakośa*, Vasubandhu explains that they are called *apramāṇa*—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 (*vyāpāda*). Compassion is described as the wish for beings to be free of suffering, and acts as an antidote to harmfulness (*vihiṃsā*). 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 (*kāmarāgavyāpāda*).



g.522 Indra

*dbang po*

དབང་པོ།

*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 Śakra (Tib. *brgya byin*, “Hundred Offerings”). Śakra is an abbreviation of *śata-kratu* (“one who has performed a hundred sacrifices”). The highest Vedic sacrifice was the horse-sacrifice ritual, and there is a tradition that Indra became the lord of the gods through performing them.

g.523 Indramati

*dbang po'i blo gros*

དབང་པོའི་བློ་གྲོས།

*indramati*

A bhikṣu who was a pupil of Śāriputra.

g.524 Indraśrī

*dbang po'i dpal*

དབང་པོའི་དཔལ།

*indraśrī*

One of the future buddhas of this kalpa.

g.525 Indriyeśvara

*dbang po'i dbang phyug*

དབང་པོའི་དབང་ཕྱུག།

*indriyeśvara*

A young boy, the kalyāṇamitra of chapter 15.

g.526 intermediate kalpa

*bskal pa bar ma*

བསྐྱལ་པ་བར་མ།

*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.527 Īṣāṇa

*yongs su tshol ba*

ཡངས་སུ་ཚོལ་བ།

*īṣāṇa*

A land in the south of India.

g.528    Īśvara

—

—

*īśvara*

One of the future buddhas of this kalpa. See [n.1898](#).

g.529    Īśvaradeva

*dbang phyug lha*

དབང་ཕུག་ལྷ།

*īśvaradeva*

The names of two of the future buddhas of this kalpa.

g.530    Īśvaraguṇāparājitadhvaja

*dbang phyug gi yon tan gzhan gyis mi thub pa'i rgyal mtshan*

དབང་ཕུག་གི་ཡོན་ཏན་གཞན་གྱིས་མི་སྦྱང་བའི་རྒྱལ་མཚན།

*īśvaraguṇāparājitadhvaja*

A buddha in the distant past. His name as given in prose. In verse he is called Īśvarājitaguṇadhvaja.

g.531    Īśvarājitaguṇadhvaja

*phyug yon tan mi thub rgyal mtshan*

ཕུག་ཡོན་ཏན་མི་སྦྱང་རྒྱལ་མཚན།

*īśvarājitaguṇadhvaja*

A buddha in the distant past. His name as given in verse. In the prose he is called Īśvaraguṇāparājitadhvaja.

g.532    Jagadindrarāja

*'gro ba'i dbang po'i rgyal po*

འགྲོ་བའི་དབང་པོའི་རྒྱལ་པོ།

*jagadindrarāja*

A bodhisattva present in Śrāvastī.

g.533    Jagamantrasāgara

*'gro skad rgya mtsho*

འགོ་སྐད་རྒྱ་མཚོ།

*jagamantrasāgara*

The hundred-and-third buddha in a kalpa in the distant past.

g.534 Jaganmitra

*'gro ba'i bshes gnyen*

འགོ་བའི་བཤེས་གཉེན།

*jaganmitra*

One of the future buddhas of this kalpa.

g.535 Jain

*zhags pa 'thub pa*

ཞགས་པ་འཐུབ་པ།

*nirgrantha · pāṣaṇḍa*

A religious tradition derived from Śākyamuni's elder contemporary Mahāvīra.

g.536 Jambu River

*'dzam bu'i chu klung*

འཛམ་བུའི་ཆུ་ཁྲུང་།

*jambunadī*

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 *jāmbūnada*.

g.537 Jambu River

*'dzam bu chu klung*

འཛམ་བུ་ཆུ་ཁྲུང་།

*jambūnada*

Legendary river carrying the remains of the golden fruit of a legendary *jambu* (rose apple) tree.

g.538 Jambudhvaja

*'dzam bu rgyal mtshan*

འཛམ་བུ་རྒྱལ་མཚན།

*jambudhvaja*

An alternative name for Jambudvīpa (“Rose-Apple Continent”), which means “Rose-Apple Banner.”

g.539 Jambudvīpa

*'dzam bu gling*

འཛམ་བུ་གླིང་།

*jambudvīpa*

Definition from the 84000 Glossary of Terms:

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

g.540 jambul tree

*'dzam bu'i shing*

འཛམ་བུ་འི་ཤིང་།

*jambāvṛkṣa*

*Syzygium cumini*. At present mainly called the jambul tree, it is the Indian version among the various species of rose apple trees.

g.541 Jāmbūnadaprabhāsavatī

*'dzam bu chu klung gi mdog dang ldan pa*

འཛམ་བུ་ཚུ་ལྷུང་གི་མདོག་དང་ལྷན་པ།

*jāmbūnadaprabhāsavatī*

An eastern buddha realm.

g.542 Jāmbūnadatajorāja

*'dzam bu chu klung gi gzi brjid rgyal po*

འཛམ་བུ་ཚུ་ལྷུང་གི་གཟི་བརྗིད་རྒྱལ་པོ།

*jāmbūnadatajorāja*

A buddha in the distant past.

g.543 jasmine

*su ma na*

ལུ་མ་ན།

*sumana*

*Jasminum sambac.*

g.544 Jayamaṅgama

*rgyal bar gyur pa*

རྒྱལ་བར་གྱུར་པ།

*jayamaṅgama*

The name of a kalpa in the distant past.

g.545 Jayaprabha

*rgyal ba'i 'od*

རྒྱལ་བའི་འོད།

*jayaprabha*

Presumably a member of the royal dynasty in Kaliṅgavana. He is said to have donated the parkland that Bhikṣuṇī Siṃhavijrmbhitā dwells in. Also the name of a king in another world realm in the distant past.

g.546 Jayoṣmāyatana

*rgyal ba'i drod kyi skye mched*

རྒྱལ་བའི་རྩོད་གྱི་སྐྱེ་མཆེད།

*jayoṣmāyatana*

A brahmin, the kalyāṇamitra of chapter 12.

g.547 Jayottama

*rgyal ba dam pa*

རྒྱལ་བ་དམ་པ།

*jayottama*

A head merchant who is the kalyāṇamitra of chapter 26.

g.548 Jeta

*dze ta*

ཇེ་ཏ།

*jeta*

A short form of Jetavana, a park in Śrāvastī, the capital of Kosala, which had been owned by Prince Jeta. Anāthapiṇḍada bought it from him at a high price in order to offer it to the Buddha as a place to house the monks during the monsoon period, thus creating the first Buddhist monastery. See also “Jetavana, Anāthapiṇḍada’s Park.”

g.549 Jetadhvaja

*dze ta’i rgyal mtshan*

རྫོག་ཏེ་རྒྱལ་མཚན།

*jetadhvaja*

An alternative name for Jetavana Park in Śrāvastī, the capital of Kosala, which had been owned by Prince Jeta. Anāthapiṇḍada bought it from him at a high price in order to offer it to the Buddha as a place to house the monks during the monsoon period, thus creating the first Buddhist monastery. See also “Jetavana, Anāthapiṇḍada’s Park.”

g.550 Jetavana, Anāthapiṇḍada’s Park

*dze ta’i tshal skyabs myed pa la zas sbyin gyi kun dga’ ra ba*

རྫོག་ཏེ་ཚལ་སྐྱབས་ཐུད་པ་ལ་ཟས་སྤྱོད་གྱི་ཀུན་དགའ་ར་བ།

*jetavanam anāthapiṇḍadasyārāmaḥ* <sup>AO</sup>

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta’s grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāmaḥ, meaning Anāthapiṇḍada’s park. The place is usually referred to in the sūtras as “Jetavana, Anāthapiṇḍada’s park,” and according to the *Samghabhedavastu* the Buddha used Prince Jeta’s name in first place because that was Prince Jeta’s own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha’s use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta’s name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha's main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha'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 CE, but by the sixth century it had been reduced to ruins.

g.551     jina  
*rgyal ba*

ཁྱེལ་བ།

*jina*

An epithet for a buddha meaning “victorious one.”

g.552     Jinamitra  
*dzi na mi tra*

ཇོ་ན་མི་ཏྲ།

*jinamitra*

Jinamitra was invited to Tibet during the reign of King Trisong Detsen (*khri srong lde btsan*, r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He was one of the small group of paṇḍitas responsible for the *Mahāvīyutpatti* Sanskrit–Tibetan dictionary.

g.553     jinaputra  
*rgyal ba'i sras · rgyal ba'i sras po*

ཁྱེལ་བའི་སྲས། · ཁྱེལ་བའི་སྲས་པོ།

*jinaputra*

An epithet for a bodhisattva meaning “child of the jinas.”

g.554     Jñānabalaparvatatejas  
*ye shes kyi stobs kyi ri bo'i gzi brjid*

ཡེ་ཤེས་ཀྱི་སྟོབས་ཀྱི་རི་བོའི་གཟི་བརྟན།

*jñānabalaparvatatejas*

A buddha in a world in the eastern direction in the past.

g.555     Jñānabhāskaratejas  
*ye shes nyi ma'i gzi brjid*

ཡེ་ཤེས་ཉི་མའི་གཟི་བརྟན།

*jñānabhāskaratejas*

A buddha in the distant past.

g.556 Jñānabuddhi

*ye shes ri bo'i blo*

ཡེ་ཤེས་རི་བོའི་བློ།

*jñānabuddhi*

A bodhisattva present in Śrāvastī.

g.557 Jñānākaracūḍa

*ye shes 'byung gnas gtsug phud*

ཡེ་ཤེས་འབྱུང་གནས་གཙུག་ཕུད།

*jñānākaracūḍa*

One of countless buddhas in a past kalpa.

g.558 Jñānaketu (the bodhisattva)

*ye shes dpal*

ཡེ་ཤེས་དཔལ།

*jñānaketu*

A bodhisattva present in Śrāvastī.

g.559 Jñānaketu (the buddha)

*ye shes dpal*

ཡེ་ཤེས་དཔལ།

*jñānaketu*

The name of a buddha in the distant past.

g.560 Jñānamaṇḍalaprabhāsa

*ye shes dkyil 'khor snang ba*

ཡེ་ཤེས་དཀྱིལ་འཁོར་སྒྲུང་བ།

*jñānamaṇḍalaprabhāsa*

A buddha in the distant past.

g.561 Jñānamati

*ye shes blo · ye shes blo gros*

ཡེ་ཤེས་བློ། · ཡེ་ཤེས་བློ་གྲོས།



*jñānamati*

A buddha in the distant past in chapter 36 (translated *ye shes blo*), and the twenty-second buddha in a kalpa in the distant past in chapter 37 (translated *ye shes blo gros*).

g.562 Jñānaparvatadharmadhātudikpratapanatejorāja

*ye shes ri bo'i 'od chos kyi dbyings su snang ba'i gzi brjid rgyal po*

ཡེ་ཤེས་རི་བོ་འོ་འོ་ཆོས་ཀྱི་དབྱིངས་སུ་སྒྲུང་བའི་གཟི་བརྗིད་རྒྱལ་པོ།

*jñānaparvatadharmadhātudikpratapanatejorāja*

A buddha in the distant past.

g.563 Jñānaraśmijvalanacūḍa

*'od zer 'bar ba'i gtsug phud*

འོ་དེ་ཟེར་འབར་བའི་གཙུག་ཕུད།

*jñānaraśmijvalanacūḍa*

A buddha in the distant past.

g.564 Jñānaraśmimēghaprabha

*ye shes 'od gzer gyi sprin gyi 'od*

ཡེ་ཤེས་འོ་དེ་གཟེར་གྱི་སྒྲིན་གྱི་འོ།

*jñānaraśmimēghaprabha*

A buddha in the distant past.

g.565 Jñānārcijvalitaśarīra

*ye shes 'od 'phro 'bar ba'i sku*

ཡེ་ཤེས་འོ་དེ་འཕྲོ་འབར་བའི་སྐུ།

*jñānārcijvalitaśarīra*

One of the future buddhas of this kalpa.

g.566 Jñānārcisāgaraśrī

*ye shes 'od 'phro rgya mtsho dpal*

ཡེ་ཤེས་འོ་དེ་འཕྲོ་རྒྱ་མཚོ་དཔལ།

*jñānārcisāgaraśrī*

The hundredth buddha in a kalpa in the distant past. BHS in verse: Jñānārci-sāgaraśiri.

g.567 Jñānārcisrīsāgara

*ye shes 'od 'phro ba dpal gyi rgyal mtshan*

ཡེ་ཤེས་འདྲ་འཕྲོ་བ་དཔལ་གྱི་རྒྱལ་མཚན།

*jñānārciśrīśāgara*

One of countless buddhas in a past kalpa.

g.568 Jñānārcitejaśrī

*ye shes 'od 'phro gzi brjid dpal*

ཡེ་ཤེས་འདྲ་འཕྲོ་གཟི་བརྗིད་དཔལ།

*jñānārcitejaśrī*

A buddha in the distant past. BHS verse: *Jñānārcitejaśiri*.

g.569 Jñānasambhārodgata

*ye shes rgya mtshos 'phags pa*

ཡེ་ཤེས་རྒྱ་མཚོས་འཕགས་པ།

*jñānasambhārodgata*

A bodhisattva present in Śrāvastī.

g.570 Jñānaśikharārcimegha

*ye shes spo'i 'od 'phro sprin*

ཡེ་ཤེས་སྤོ་འི་འདྲ་འཕྲོ་སྤྲིན།

*jñānaśikharārcimegha*

One of countless buddhas in a past kalpa.

g.571 Jñānasimhaketudhvajarāja

*ye shes seng ge'i dpal gyi rgyal mtshan rgyal po*

ཡེ་ཤེས་སང་གེ་འི་དཔལ་གྱི་རྒྱལ་མཚན་རྒྱལ་པོ།

*jñānasimhaketudhvajarāja*

One of countless buddhas in a past kalpa.

g.572 Jñānaśrī (the bodhisattva)

*ye shes kyi dpal*

ཡེ་ཤེས་ཀྱི་དཔལ།

*jñānaśrī*

A bodhisattva present in Śrāvastī.

g.573 Jñānaśrī (the buddha)

*ye shes dpal*

ཡེ་ཤེས་དཔལ།

*jñānaśrī*

The name of the twenty-sixth buddha in a kalpa in the distant past. BHS  
verse: *Jñānaśrī*.

g.574 Jñānaśrīpuṇyaprabhā

*ye shes phun sum tshogs pa'i bsod nams 'od*

ཡེ་ཤེས་ཕུན་སུམ་ཚྏགས་པའི་བསོད་ནམས་འོད།

*jñānaśrīpuṇyaprabhā*

A night goddess in a world in the eastern direction in a past kalpa. A  
previous life of the night goddess Praśantarutasāgaravatī.

g.575 Jñānasūryatejas

*ye shes nyi ma'i gzi brjid*

ཡེ་ཤེས་ཉིམ་འི་གཟི་བརྗིད།

*jñānasūryatejas*

A bodhisattva in the distant past.

g.576 Jñānāvabhāsatejas

*ye shes snang ba'i gzi brjid*

ཡེ་ཤེས་སྒྲང་བའི་གཟི་བརྗིད།

*jñānāvabhāsatejas*

A bodhisattva present in Śrāvastī.

g.577 Jñānavairocana

*ye shes rnam par snang ba*

ཡེ་ཤེས་རྣམ་པར་སྒྲང་བ།

*jñānavairocana*

A śrāvaka in the distant past.

g.578 Jñānavajratejas

*ye shes rdo rje'i gzi brjid*

ཡེ་ཤེས་རྡོ་རྗེའི་གཟི་བརྗིད།

*jñānavajratejas*

A bodhisattva present in Śrāvastī.

g.579 Jñānodgata

*ye shes kyis 'phags pa*

ཡེ་ཤེས་གྲིས་འཕགས་པ།

*jñānodgata*

A bodhisattva present in Śrāvastī.

g.580 Jñānolkāvabhāsarāja

*ye shes skar mda' snang ba'i rgyal po*

ཡེ་ཤེས་སྐར་མདའ་སྒྲུང་བའི་རྒྱལ་པོ།

*jñānolkāvabhāsarāja*

A buddha in a world in the eastern direction in the past.

g.581 Jñānottarajñānin

*shes pa dam pa'i ye shes*

ཤེས་པ་དམ་པའི་ཡེ་ཤེས།

*jñānottarajñānin*

A bodhisattva present in Śrāvastī.

g.582 Jvalanārciḥparvataśrīvyūha

*me'i 'od 'phro ri'i dpal gyi rnam par brgyan pa*

མེ་འོད་འཕྲོ་རིའི་དཔལ་གྱི་རྣམ་པར་བརྒྱན་པ།

*jvalanārciḥparvataśrīvyūha*

A buddha in the distant past.

g.583 Jvalanaśrīśa

*me yi dpal*

མེ་ཡི་དཔལ།

*jvalanaśrīśa*

A buddha in the distant past.

g.584 Jvalitatejas

*gzi brjid 'bar ba*

གཟི་བརྗེད་འབར་བ།

*jvalitatejas*

One of the future buddhas of this kalpa.

g.585 Jyotidhvaja

*snang ba'i rgyal mtshan*

སྒྲུང་བའི་རྒྱལ་མཚན།

*jyotidhvaja*

A buddha in the distant past.

g.586 Jyotiḥprabha

*skar 'od*

སྐར་འོད།

*jyotiḥprabha*

Refers to the king Jyotiṣprabha in verse.

g.587 Jyotirarcinayanā

*snang ba 'od 'phro mig*

སྒྲུང་བ་འོད་འཕྲོ་མིག

*jyotirarcinayanā*

Refers to night goddess Pramuditanayanajagadvirocanā.

g.588 Jyotirdhvaja

*skar ma' i rgyal mtshan*

སྐར་མའི་རྒྱལ་མཚན།

*jyotirdhvaja*

A bodhisattva present in Śrāvastī.

g.589 Jyotiṣprabha (the bodhisattva)

*skar ma' i 'od*

སྐར་མའི་འོད།

*jyotiṣprabha*

A bodhisattva present in Śrāvastī.

g.590 Jyotiṣprabha (the king)

*skar ma' i 'od*

སྐར་མའི་འོད།

*jyotiṣprabha*

A king in another world in the distant past. A past life of King Śuddhodana.

Also called Jyotiḥprabha in verse.

g.591 kākorda

*byad stems*

བྱད་སྟེ་མས།

*kākhorda*

A generally malevolent class of nonhuman being.

g.592 Kalingavana

*ka ling ga'i nags tshal*

ཀ་ལིང་གའི་ནགས་ཚལ།

*kalingavana*

A town in South India.

g.593 kalpa

*bskal pa*

བསྐལ་པ།

*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.594 kalyāṇamitra

*dge ba'i bshes gnyen*

དགེ་བའི་བཤེས་གཉེན།

*kalyāṇamitra*

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.595 Kanakajālākāyavibhūṣita

*gser gyi dra bas sku rnam par brgyan pa*

གསེར་གྱི་དྭ་བས་སྐུ་རྣམ་པར་བརྒྱན་པ།

*kanakajālākāyavibhūṣita*

One of the future buddhas of this kalpa.

g.596 Kanakamaṇīparvataghoṣa

*gser rin po che'i ri'i dbyangs*

གསེར་རིན་པོ་ཆེའི་རིའི་དབྱངས།

*kanakamaṇīparvataghoṣa*

One of countless buddhas in a past kalpa.

g.597 Kanakamaṇiparvatatejobhadra

*gser rin po che'i ri bo gzi brjid bzang po*

གསེར་རིན་པོ་ཆེའི་རི་བོ་གཟི་བརྟེན་བཟང་པོ།

*kanakamaṇiparvatatejobhadra*

One of countless buddhas in a past kalpa.

g.598 Kanakameghapradīpadhvajā

*gser gyi sprin sgron ma'i rgyal mtshan*

གསེར་གྱི་སྤྲིན་སྟོན་མའི་རྒྱལ་མཚན།

*kanakameghapradīpadhvajā*

A buddha realm in the east.

g.599 Kanakamuni

*gser thub*

གསེར་ཐུབ།

*kanakamuni*

The second buddha in our Bhadra kalpa.

g.600 Kanakavatī

*gser yod pa*

གསེར་ཡོད་པ།

*kanakavatī*

The realm of the Buddha Śantābha.

g.601 Kanakavimalaprabhā

*gser ltar dri ma med pa'i 'od*

གསེར་ལྷ་རྒྱུ་མེད་པའི་འོད།

*kanakavimalaprabhā*

A world realm in the eastern direction. Also called Kanakavimalaprabhā-vyūha.

g.602 Kanakavimalaprabhāvyūha

*gser ltar dri ma med pa'i 'od kyi rgyan*

གསེར་ལྷ་རྒྱུ་མེད་པའི་འོད་གྱི་རྒྱན།

*kanakavimalaprabhāvyūha*

A world realm in the eastern direction. Also called Kanakavimalaprabhā.

g.603 Kāñcanaparvata

*gser gyi ri bo*

གསེར་གྱི་རི་བོ།

*kāñcanaparvata*

A buddha in the distant past.

g.604 Kapilavastu

*ser skya'i gnas*

ཨ་མྱེ་མཆོད་གནས།

*kapilavastu*

The Buddha's hometown. Also translated elsewhere as *ser skya'i grong*.

g.605 Kapphiṇa

—

—

*kapphiṇa*

A principal teacher of the monastic saṅgha during the Buddha's lifetime.

Described as pale skinned and with a prominent nose. See [n.117](#).

g.606 karṣa

*zho*

ཞོ།

*karṣa*

An ancient Indian weight that is the equivalent of about nine grams or around one third of an ounce.

g.607 Karuṇatejas

*thugs rje'i 'od*

ཐུགས་རྒྱལ་འོད།

*karuṇatejas*

A buddha in the distant past.

g.608 Kāruṇika

*thugs rje che mnga'*

ཐུགས་རྒྱལ་ཆེ་མངའ།

*kāruṇika*



The eighteenth (nineteenth in the Sanskrit) buddha in a kalpa in the distant past

g.609 Kāṣāyadhvajā

*ngur smrig gi rgyal mtshan*

རུར་སྒྲིག་གི་རྒྱལ་མཚན།

*kāṣāyadhvajā*

A buddha realm in the north.

g.610 Kāśyapa

*bsod skyabs*

བསོད་སྐྱབས།

*kāśyapa*

The third buddha in the present Bhadra kalpa who preceded Śākyamuni. Also called Mahākāśyapa. The common translation, including in the *Mahāvvyutpatti*, is 'od srung.

g.611 kaṭapūtana

*lus srul po*

ལུས་སྐྱལ་པོ།

*kaṭapūtana*

A class of malevolent nonhuman beings who are often identified as the source of illness.

g.612 Kātyāyana

*ka tya'i bu*

ཀ་ཏྲཱི་བུ།

*kātyāyana*

One of the ten principal pupils of the Buddha. He was foremost in explaining the Dharma.

g.613 Keśaranandin

*ze ba dga' ba*

ཟེ་བ་དགའ་བ།

*keśaranandin*

One of the future buddhas of this kalpa.

g.614 Ketu

*dpal*

དཔལ།

*ketu*

In chapter 10 the name of a buddha in the past. In chapter 44 the name of one of the future buddhas of this kalpa.

g.615 Ketuprabhā

*dpal gyi 'od*

དཔལ་གྱི་འོད།

*ketuprabhā*

An upāsikā in Dhanyākara.

g.616 Ketuśrī

*dpal gyi dpal*

དཔལ་གྱི་དཔལ།

*ketuśrī*

A bodhisattva present in Śrāvastī.

g.617 Kevalaka

*dag pa*

དག་པ།

*kevalaka*

A region in Magadha.

g.618 King Senalek

*sad na legs*

སད་ན་ལེགས།

—

Also commonly known by the names Senalek Jingyön (*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.619 kinnara

*mi'am ci*

མི་འམ་ཅི།

*kinnara · kiṃnara*

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.620 kleśa

*nyon mongs*

ཉན་མོངས།

*kleśa*

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

*Kleśa* is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.621 Krakucchanda

*log par dad sel*

ལོག་པར་དད་སེལ།

*krakucchanda*

The first of the buddhas in this kalpa, with Śākyamuni as the fourth. Also listed as the fourth of the seven buddhas, with Śākyamuni as the seventh. The Tibetan translation in this sūtra and in others, such as the *Kāraṇḍavyūha Sūtra* (*The Basket’s Display*, Toh 116), means “elimination of incorrect faith.” This version is also found in the *Mahāvvyutpatti*, whereas the later standard

Tibetan translation is *'khor ba 'jig* (“destruction of saṃsāra”). *Krakucchanda* is a Sanskritization of the Middle-Indic name Kakusaṃdha. *Kaku* may mean “summit,” and *saṃdha* is “inner meaning” or “hidden meaning.”

g.622 Kṣāntimaṇḍalapradīpa

*bzod 'khor sgron ma*

བཟོད་འཁོར་སྒྲོན་མ།

*kṣāntimaṇḍalapradīpa*

A buddha in the distant past.

g.623 Kṣāntipradīpaśrī

*bzod pa'i sgron ma dpal*

བཟོད་པའི་སྒྲོན་མ་དཔལ།

*kṣāntipradīpaśrī*

The ninety-fourth buddha in a kalpa in the distant past. BHS in verse: *Kṣānti-pradīpaśrī*.

g.624 kṣatriya

*rgyal rigs*

རྒྱལ་རིགས།

*kṣatriya*

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.625 Kṣemaṃkara

*bde ba mdzad pa*

བདེ་བ་མཛད་པ།

*kṣemaṃkara*

One of the future buddhas of this kalpa.

g.626 Kṣemāvātī

*bde ba yod pa*

བདེ་བ་ཡོད་པ།

*kṣemāvātī*

A four-continent world in the distant past.

g.627 kumbhāṇḍa

*grul bum*

གུལ་བུམ།

*kumbhāṇḍa*

Dwarf spirits said to have either large stomachs or huge pot-sized testicles.

g.628 Kundaśrī

*me tog kun da'i dpal*

མེ་ཏོག་ཀུན་དཔེ་དཔལ།

*kundaśrī*

One of the future buddhas of this kalpa.

g.629 Kusuma

*me tog*

མེ་ཏོག་

*kusuma*

One of the future buddhas of this kalpa.

g.630 Kusumadhvaja

*me tog rgyal mtshan*

མེ་ཏོག་རྒྱལ་མཚན།

*kusumadhvaja*

A bodhisattva present in Śrāvastī.

g.631 Kusumagarbha

*me tog mchog*

མེ་ཏོག་མཚོག་

*kusumagarbha*

A buddha in the distant past.

g.632 Kusumaketu

*me tog dpal*

མེ་ཏོག་དཔལ།

*kusumaketu*

A bodhisattva present in Śrāvastī.

g.633 kusumakośa

*me tog gi mdzod*

མེ་ཏོག་གི་མཛོད།

*kusumakośa*

A magical tree, the name of which means “treasure of flowers.”

g.634 Kusumarāśi

*me tog brtsegs*

མེ་ཏོག་བརྟེན་ས།

*kusumarāśi*

A buddha in the distant past.

g.635 Kusumārcisāgarapradīpa

*me tog 'od 'phro rgya mtsho sgron*

མེ་ཏོག་འོད་འཕྲོ་རྒྱ་མཚོ་སྤྱོད།

*kusumārcisāgarapradīpa*

A buddha in the distant past.

g.636 Kusumaśrī

*me tog dpal*

མེ་ཏོག་དཔལ།

*kusumaśrī*

One of the future buddhas of this kalpa.

g.637 Kusumatalagarbhavyūhālaṃkāra

*gzhi me tog gi snying po'i rgyan gyis brgyan pa*

གཞི་མེ་ཏོག་གི་སྤྱིང་པོའི་རྒྱན་གྱིས་བརྒྱན་པ།

*kusumatalagarbhavyūhālaṃkāra*

An ocean of universes that includes our Sahā universe of a thousand million worlds and the even greater assembly of universes called Prabhāsa-vairocana. It has elsewhere been interpreted to be an alternative name for the Sahā universe.

g.638 Kusumottarajñānin

*me tog dam pa'i ye shes*

མེ་ཏོག་དམ་པའི་ཡེ་ཤེས།

*kusumottarajñānin*

A bodhisattva present in Śrāvastī.

g.639 kūtāgāra

*pho brang brtsegs pa · khang pa brtsegs pa*

ཕོ་བྲང་བརྟེན་པ། . ཁང་པ་བརྟེན་པ།

*kūtāgāra*

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. *Kūtāgāra* literally means “upper chamber” and is short for *kūtāgāraśala*, “hall with an upper chamber or chambers.” The Mahābodhi temple in Bodhgaya is an example of a kūtāgāra.

g.640 Kūtāgāra

*khang pa brtsegs pa*

ཁང་པ་བརྟེན་པ།

*kūtāgāra*

A seaside town in South India.

g.641 Kuṭi

*khang khyim can*

ཁང་ཁྱིམ་ཅན།

*kuṭi*

The hamlet from which Maitreya comes.

g.642 Lakṣaṇabhūṣitagātra

*sku mtshan gyis rnam par brgyan pa*

སྐུ་མཚན་གྱིས་རྣམ་པར་བརྟན་པ།

*lakṣaṇabhūṣitagātra*

A buddha in the distant past.

g.643 Lakṣaṇameru

*mtshan gyi*

མཚན་གྱི།

*lakṣaṇameru*

A buddha in the distant past. See [n.1413](#).

g.644 Lakṣaṇaparvatavairocana

*mtshan gyi ri bo rnam par snang ba*

མཚན་གྱི་རིའི་རྣམ་པར་སྣང་བ།

*lakṣaṇaparvatavairocana*

One of countless buddhas in a past kalpa.

g.645 Lakṣaṇarucirasupuṣpitāṅga

*mtshan yid du 'ong ba'i me tog gi yan lag shin tu rgyas pa*

མཚན་ཡིད་དུ་འོང་བའི་མེ་ཏོག་གི་ཡན་ལག་ཤིན་ཏུ་རྒྱས་པ།

*lakṣaṇarucirasupuṣpitāṅga*

One of countless buddhas in a past kalpa.

g.646 Lakṣaṇaśrīparvata

*mtshan gyi dpal ri bo*

མཚན་གྱི་དཔལ་རི་བོ།

*lakṣaṇaśrīparvata*

A buddha in the distant past.

g.647 Lakṣaṇasumeru

*mtshan nyid ri rab*

མཚན་ཉིད་རི་རབ།

*lakṣaṇasumeru*

A buddha in the distant past.

g.648 Lakṣaṇasūryacakrasamantaprabha

*mtshan gyi nyi ma'i 'khor lo kun tu snang ba*

མཚན་གྱི་ཉིམ་འི་འཁོར་ལོ་ཀླན་ཏུ་སྣང་བ།

*lakṣaṇasūryacakrasamantaprabha*

One of countless buddhas in a past kalpa.

g.649 Lakṣaṇavibhūṣitadhvajacandra

*mtshan gyi rnam par brgyan pa'i rgyal mtshan zla ba*

མཚན་གྱི་རྣམ་པར་བརྒྱན་པའི་རྒྱལ་མཚན་རྩེ་བ།

*lakṣaṇavibhūṣitadhvajacandra*

One of countless buddhas in a past kalpa.

g.650 Laṅka

*lang ka*

ལང་ཀ།



*laṅka*

The island presently called Sri Lanka, it was known as Ceylon while it was a British colony.

g.651 level

*sa*

ས།

*bhūmi*

See “bhūmi.”

g.652 liberations

*rnam par thar ba*

རྣམ་པར་ཐར་བ།

*vimokṣa*

This can include any method for liberation. There are numerous liberations described in this sūtra, each kalyāṇamitra having a specific liberation.

g.653 limbs of enlightenment

*byang chub kyi yan lag*

བྱང་ཆུབ་ཀྱི་ཡན་ལག

*bodhyaṅga*

The seven limbs of enlightenment are mindfulness, analysis of phenomena, diligence, joy, tranquility, and samādhi. Also translated here as “aspects of enlightenment.”

g.654 Lokāyata

*’jig rten rgyang phen*

འཇིག་རྟེན་རྒྱང་ཕྱེན།

*lokāyata*

Also called the Cārvāka 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.655 Lokendraghoṣa

*’jig rten dbang po’i dbyangs*

འཇིག་རྟེན་དབང་པོའི་དབྱངས།

*lokendraghoṣa*

A bodhisattva present in Śrāvastī.

g.656 Lokendrakāyapratibhāsaprabha

*'jig rten dbang po'i lus ni snang ba'i 'od*

འཇིག་རྟེན་དབང་པོའི་ལུས་ནི་སྤང་བའི་འོད།

*lokendrakāyapratibhāsaprabha*

The fifty-second buddha in a kalpa in the distant past.

g.657 Lokendrapravaraprabhaghoṣa

*'jig rten gyi dbang po dam pa'i 'od kyi dbyangs*

འཇིག་རྟེན་གྱི་དབང་པོ་དམ་པའི་འོད་གྱི་དབྱངས།

*lokendrapravaraprabhaghoṣa*

One of countless buddhas in a past kalpa.

g.658 Lokendratejaśrībhadrā

*'jig rten dbang po 'od bzang dpal*

འཇིག་རྟེན་དབང་པོ་འོད་བཟང་དཔལ།

*lokendratejaśrībhadrā*

A buddha in the distant past. BHS verse: *Lokendratejaśiribhadrā*.

g.659 lotus

*pad mo · pad+mo · pad ma · pad+ma*

པད་མོ། · པདྨོ། · པད་མ། · པདྨ།

*nalinī · padma*

See “red lotus.”

g.660 Lumbinī

*lum bi ni*

ལུས་བི་ནི།

*lumbinī*

The place where the Buddha Śākyamuni was born.

g.661 madder

*leb rgan*

ལེབ་རག།

*māñjiṣṭha*

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 *Mahāvīyutpatti*, the Tibetan should be *btsod*.

g.662 Magadha

*ma ga dha*

མ་ག་ནྱ།

*magadha*

The ancient kingdom in what is now southern Bihar, within which the Buddha attained enlightenment. During most of the life of the Buddha it was ruled by King Bimbisāra. During the Buddha’s later years it began to expand greatly under the reign of King Ajātaśatru, and in the third century, during the reign of Aśoka, it become an empire that controlled most of India.

g.663 magnolia

*tsam pa ka*

ཙམ་པ་ཀ།

*campaka*

*Magnolia campaca*.

g.664 Mahābalavegasthāma

*shugs drag stobs chen*

ཤུགས་རྒྱ་སྟོབས་ཆེན།

*mahābalavegasthāma*

Lord of the garuḍas. Also called Mahāvegadhārin.

g.665 Mahābrahmā

*tshangs pa chen po*

ཆངས་པ་ཆེན་པོ།

*mahābrahmā*

The principal deity in the Brahmā paradises. Also called Brahmā.

g.666 Mahābrahma

*tshangs chen*

ཆངས་ཆེན།

*mahābrahma*

The highest of the three paradises that correspond to the first dhyāna in the form realm.

g.667 Mahādeva

*lha chen po*

ལྷ་ཆེན་པོ།

*mahādeva*

An epithet of Śiva.

g.668 Mahākaruṇameghadhvaja

*thugs rje chen po'i sprin gyi rgyal mtshan*

ཐུགས་རྗེ་ཆེན་པོའི་སྤྲིན་གྱི་རྒྱལ་མཚན།

*mahākaruṇameghadhvaja*

A buddha in the distant past.

g.669 Mahākaruṇameghaśrī

*snying rje chen po'i sprin gyi dpal*

སྤྲིན་རྗེ་ཆེན་པོའི་སྤྲིན་གྱི་དཔལ།

*mahākaruṇameghaśrī*

The seventieth buddha in a kalpa in the distant past. BHS in verse: *Mahākaruṇameghaśirī*.

g.670 Mahākaruṇānayameghanigarjitaghōṣa

*snying rje chen po'i tshul gyi sprin rab tu sgrog pa'i dbyangs*

སྤྲིན་རྗེ་ཆེན་པོའི་ཚུལ་གྱི་སྤྲིན་རབ་དུ་སྒྲོག་པའི་དབྱངས།

*mahākaruṇānayameghanigarjitaghōṣa*

A bodhisattva present in Śrāvastī.

g.671 Mahākaruṇāsimha

*thugs rje chen po'i seng ge*

ཐུགས་རྗེ་ཆེན་པོའི་སེང་གེ།

*mahākaruṇāsimha*

The third of five hundred buddhas in a future kalpa.

g.672 Mahākāruṇika

*thugs rje chen po mnga' ba*

ཐུགས་རྗེ་ཆེན་པོ་མངའ་བ།

*mahākāruṇika*

The first of five hundred buddhas in a future kalpa.

g.673 Mahākāśyapa

*'od srungs chen po*

འོད་སྤྱངས་ཆེན་པོ།

*mahākāśyapa*

One of the Buddha's principal pupils, he became the Buddha's successor on his passing. Also the preceding Buddha, the third in this kalpa, with Śākyamuni as the fourth. He is also called Kāśyapa. Elsewhere often spelled *'od srung chen po*.

g.674 Mahāmaitryudgata

*byams pa chen pos 'phags pa*

བྱམས་པ་ཆེན་པོས་འཕགས་པ།

*mahāmaitryudgata*

A bodhisattva present in Śrāvastī.

g.675 Mahāmati (the king)

*blo gros chen po*

བློ་གྲོས་ཆེན་པོ།

*mahāmati*

A king in the distant past.

g.676 Mahāmati (the upāsaka)

*blo gros chen po*

བློ་གྲོས་ཆེན་པོ།

*mahāmati*

An upāsaka in Dhanyākara.

g.677 Mahāprabha

*'od chen po*

འོད་ཆེན་པོ།

*mahāprabha*

"Great Light." A kalpa in the distant past.

g.678 Mahāprabha

*rgya chen po'i 'od · 'od chen po*

རྒྱ་ཆེན་པོའི་འོད་ . འོད་ཆེན་པོ།

*mahāprabha*

The name of one of the bodhisattvas in the Buddha Śākyamuni's presence in Śrāvastī in chapter 1 (where it is translated as *rgya chen po'i 'od*), and the name of the king, one of Sudhana's kalyāṇamitras, in chapter 22 (where it is translated as *'od chen po*).

g.679 Mahāprabhasa

*'od chen po*

འོད་ཆེན་པོ།

*mahāprabhasa*

A city in South India.

g.680 Mahāprajña

*shes rab chen po*

ཤེས་རབ་ཆེན་པོ།

*mahāprajña*

An upāsaka in Dhanyākara.

g.681 Mahāprajñā

*shes rab chen mo*

ཤེས་རབ་ཆེན་མོ།

*mahāprajñā*

An upāsikā in Dhanyākara.

g.682 Mahāpraṇidhivēgaśrī

*smon lam chen po shugs kyi dpal*

སྟོན་ལམ་ཆེན་པོ་བྱགས་ཀྱི་དཔལ།

*mahāpraṇidhivēgaśrī*

The ninety-eighth buddha in a kalpa in the distant past. BHS in verse: *Mahā-praṇidhivēgaśrī*.

g.683 mahārāja

*rgyal po chen po*

རྒྱལ་པོ་ཆེན་པོ།

*mahārāja*

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

- g.684 Mahāsambhava  
*'byung ba chen po*  
 འབྲུང་བ་ཆེན་པོ།  
*mahāsambhava*  
 A town in the south of India.
- g.685 Mahāsanārcis  
*'od 'phro chen pos bzhugs pa*  
 འོད་འཕྲོ་ཆེན་པོས་བཞུགས་པ།  
*mahāsanārcis*  
 One of the future buddhas of this kalpa.
- g.686 Mahāsudata  
*legs par byin pa chen po*  
 ལེགས་པར་བྱིན་པ་ཆེན་པོ།  
*mahāsudata*  
 A bhikṣu who was a pupil of Śāriputra.
- g.687 Mahātejahparākrama  
*gzi brjid chen po'i mthu*  
 གཟི་བརྗིད་ཆེན་པོའི་མཐུ།  
*mahātejahparākrama*  
 A cakravartin king in the distant past.
- g.688 Mahātejas  
*blo gros chen po'i gzi brjid*  
 ལྷོ་གྲོས་ཆེན་པོའི་གཟི་བརྗིད།  
*mahātejas*  
 A bodhisattva present in Śrāvastī.
- g.689 Mahāvatsa  
*bu chen po*  
 བུ་ཆེན་པོ།  
*mahāvatsa*  
 A bhikṣu who was a pupil of Śāriputra.
- g.690 Mahāvegadhārin

*shugs chen po 'dzin pa*

ཤུགས་ཆེན་པོ་འཛིན་པ།

*mahāvegadhārin*

A garuḍa lord. Also called Mahābalavegasthāma.

g.691 Mahāvyūha

*rgyan chen po*

རྒྱན་ཆེན་པོ།

*mahāvyūha*

A great park in South India.

g.692 Mahāyaśas

*grags pa chen po*

གྲགས་པ་ཆེན་པོ།

*mahāyaśas*

One of the future buddhas of this kalpa.

g.693 Mahendradeva

*dbang phyug lha*

དབང་ཕྱུག་ལྷ།

*mahendradeva*

The name of a future buddha in this kalpa.

g.694 Maheśvara

*dbang phyug chen po*

དབང་ཕྱུག་ཆེན་པོ།

*maheśvara*

A name for Śiva. In chapter 44 it is the name of one of the future buddhas of this kalpa.

g.695 Maholkādhārin

*sgron ma chen po 'dzin pa*

སྒྲོན་མ་ཆེན་པོ་འཛིན་པ།

*maholkādhārin*

One of the future buddhas of this kalpa.

g.696 mahoraga



*lto 'phye chen po*

ལྷོ་འཕྱེ་ཆེན་པོ།

*mahoraga*

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.697 Maitraśrī

*byams pa'i dpal*

བྱམས་པའི་དཔལ།

*maitraśrī*

One of the future buddhas of this kalpa.

g.698 Maitrayaṇī

*byams ma*

བྱམས་མ།

*maitrayaṇī*

A princess, the kalyāṇamitra of chapter 13.

g.699 Maitreya

*byams pa*

བྱམས་པ།

*maitreya*

The bodhisattva who became Śākyamuni's regent and is prophesied to be the next buddha, the fifth buddha in the Bhadra kalpa. In early Buddhism he appears as the human disciple sent to pay his respects by his teacher; the Buddha gives him the gift of a robe and prophesies that he will be the next buddha, while his companion Ajita will be the next cakravartin. As a bodhisattva he has both these names.

g.700 makara

*chu srin*

ཚུ་སྲིན།

*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.701 Māladas

*phreng ba stobs*

ཕྱེང་བ་སྟོབས།

*mālādāh*

The name of the people in the land where Maitreya was born. The sūtra states that it is in the south of India.

g.702 Malaya

*ma la ya*

མ་ལ་ཡ།

*malaya*

The range of mountains in West India, also called the Western ghats, known for its sandalwood forests.

g.703 Manasya

*yid du 'ong ba*

ཡིད་དུ་འོང་བ།

*manasya*

Nāga king.

g.704 Maṇicakravicitrapratimaṇḍitavyūhā

*rin chen 'khor lo sna tshogs kyis klubs shing brgyan pa*

རིན་ཆེན་འཁོར་ལ་སྐྱ་ཚོགས་ཀྱིས་སྒྲུབས་ཤིང་བརྒྱན་པ།

*maṇicakravicitrapratimaṇḍitavyūhā*

A world realm in the distant past. Also the name of a world realm in the distant future in which five hundred buddhas will appear.

g.705 Maṇidhvajavyūharāja

*rin po che rgyal mtshan rgyan gyis mdzes pa*

རིན་པོ་ཆེ་རྒྱལ་མཚན་རྒྱན་གྱིས་མཛེས་པ།

*maṇidhvajavyūharāja*

A park in another world realm in the distant past.

g.706 Maṇigarbha

*rin chen gtso*

འོན་ཆེན་གཙོ།

*maṇigarbha*

A buddha in the distant past.

g.707 Maṇigarbharājaśritejavatin

*rin chen snying po rgyal dpal gzi brjid ldan*

འོན་ཆེན་སྙིང་པོ་རྒྱལ་དཔལ་གཟི་བརྟེན་ལྷན།

*maṇigarbharājaśritejavatin*

The thirty-ninth buddha in a kalpa in the distant past.

g.708 Maṇikanakaparvataśikharavairocana

*gser rin po che'i ri spo rnam par snang ba*

གསེར་འོན་པོ་ཆེའི་རི་སྤོ་རྣམ་པར་སྟང་བ།

*maṇikanakaparvataśikharavairocana*

A vast array of many masses of world realms in the distant past.

g.709 Maṇiketu

*rin po che'i dpal*

འོན་པོ་ཆེའི་དཔལ།

*maṇiketu*

A bodhisattva present in Śrāvastī.

g.710 Maṇiprabhasukhābha

*rin chen mdog bde*

འོན་ཆེན་མདོག་བདེ།

*maṇiprabhasukhābha*

A universe of world realms in the distant past.

g.711 Maṇirāja

*rin chen rgyal po*

འོན་ཆེན་རྒྱལ་པོ།

*maṇirāja*

One of the future buddhas of this kalpa.

g.712 Maṇiśikharatejas

*rin po che rtse mo'i gzi brjid*

རིན་པོ་ཆེ་རྩེ་མོ་ལྷ་གཟི་བརྒྱུད།

*maṇiśikharatejas*

A city in another world in the distant past.

g.713 Maṇisumeru

*rin chen ri bo*

རིན་ཆེན་རི་བོ།

*maṇisumeru*

A buddha in the distant past.

g.714 Maṇisumeruśrī

*rin chen ri rab dpal*

རིན་ཆེན་རི་རབ་དཔལ།

*maṇisumeruśrī*

The thirty-seventh buddha in a kalpa in the distant past. BHS verse:

*Maṇisumeruśrī.*

g.715 Maṇisumerūvirocanadhvajapradīpā

*rin po che'i ri rab rnam par snang ba'i rgyal mtshan mar mye*

རིན་པོ་ཆེ་འི་རི་རབ་རྣམ་པར་སྒྲུང་བའི་རྒྱལ་མཚན་མར་མྱེ།

*maṇisumerūvirocanadhvajapradīpā*

A buddha realm in the western direction.

g.716 Maṇisūryacandravidyotitaprabhā

*rin chen nyi ma'i 'khor lo rnam par snang ba'i 'od*

རིན་ཆེན་ཉི་མའི་འཁོར་ལོ་རྣམ་པར་སྒྲུང་བའི་འོད།

*maṇisūryacandravidyotitaprabhā*

A world realm in the distant past.

g.717 Maṇisūryapratibhāsagarbhā

*rin po che nyi ma rab tu snang ba'i snying po*

རིན་པོ་ཆེ་ཉི་མ་རབ་ཏུ་སྒྲུང་བའི་སྤྱིང་པོ།

*maṇisūryapratibhāsagarbhā*

A buddha realm in the southwestern direction.

g.718 Mañjuśrī

*'jam dpal*

འཇམ་དཔལ།

*mañjuśrī*

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.719 Mañjuśrī Kumārabhūta

*'jam dpal gzhon nur gyur pa*

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

*mañjuśrī kumārabhūta*

See “Mañjuśrī.”

g.720 Mañjuśrīkīrti

*'jam dpal grags pa*

འཇམ་དཔལ་གྲགས་པ།

*mañjuśrīkīrti*

A disciple of Āryadeva.

g.721 mantra

*sngags*

སྒྲགས།

*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.722 māra

*bdud*

མ་རྩུ་

*māra*

The deities ruled over by Māra, who attempted to prevent the Buddha's enlightenment; they do not wish any being to escape from saṃsāra. Also, they are symbolic of the defects within a person that prevents enlightenment. These four personifications are *devaputra māra* (*lha'i bu'i bdud*) the "divine māra," which is the distraction of pleasures; *mṛtyumāra* (*'chi bdag gi bdud*) the "māra of death"; *skandhamāra* (*phung po'i bdud*) the "māra of the aggregates," which is the body; and *kleśamāra* (*nyon mongs pa'i bdud*) the "māra of the kleśas."

g.723 Māra

*bdud*

མ་རྩུ་

*māra*

The deity that attempted to prevent the Buddha's enlightenment, also one of the names of Kāma, 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 "māras"; 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.724 Māramaṇḍalanirghoṣasvara

*bdud kyi dkyil 'khor bcom zhing myed par byed pa'i sgra*

བདུད་ཀྱི་དཀྱིལ་འཁོར་བཅོམ་ཞིང་བྱེད་པར་བྱེད་པའི་སྒྲ།

*māramaṇḍalanirghoṣasvara*

A bodhisattva present in Śrāvastī.

g.725 Mativajra

*blo gros rdo rje*

བློ་གྲོས་རྡོ་རྗེ།

*mativajra*

One of the future buddhas of this kalpa. See [n.1903](#).

g.726 Maudgalyāyana

*mo'u dgal gyi bu*

མོ་འུ་དགལ་གྱི་བུ།

*maudgalyāyana*

One of the two principal pupils of the Buddha, renowned for miraculous powers; he was assassinated during the Buddha's lifetime.

g.727 Māyādevī

*lha mo sgyu ma*

ལྷ་མོ་སྐུ་མ།

*māyādevī*

The queen who was the mother of Śākyamuni Buddha.

g.728 meditation walkway

*'chag pa · 'chag pa'i gnas · 'chag sa*

འཆག་པ། · འཆག་པའི་གནས། · འཆག་ས།

*caṃkrama*

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.729 meditative state of totality

*rgyas pa'i skye mched*

རྒྱས་པའི་སྐྱེ་མཆེད།

*kṛtsnāyatana*

There are ten of these meditative states in the Śrāvakayāna: 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 *Mahāvvyutpatti*, this is translated as *zad par gyi skye mched*. The Sanskrit *kṛtsna* means “totality,” while *rgyas pa* means “spread,” or “pervade,” and *zad par* means cessation, in that everything ceases within that element, color, etc.

g.730 Megha

*sprin*

སྒྲིན།

*megha*

A Dravidian, the kalyāṇamitra of chapter 7.

g.731 Meghanirghoṣasvara

*sprin gyi dbyangs kyi sgra*

མྱེན་གྱི་དབྱངས་གྱི་སྒྲ།

*meghanirghoṣasvara*

A bodhisattva present in Śrāvastī.

g.732 Megharutaghoṣa

*sprin sgra dbyangs*

མྱེན་སྒྲ་དབྱངས།

*megharutaghoṣa*

A buddha in the distant past.

g.733 Meghaśrī

*sprin gyi dpal*

མྱེན་གྱི་དཔལ།

*meghaśrī*

In chapter 4, the kalyāṇamitra bhikṣu in South India. In chapter 36, the name of a buddha in the distant past. In chapter 44, this is the name of a future buddha in this kalpa. BHS verse: *Meghaśiri*.

g.734 Meghavalambita

*rnam par sprin mched*

རྣམ་པར་མྱེན་མཆེད།

*meghavalambita*

A buddha in the distant past.

g.735 mercury

*dngul chu*

དངུལ་ཚུ།

*rasa · rasajāta*

The silvery liquid metal.

g.736 Meru

*ri rab*

རི་རབ།

*meru*

Definition from the 84000 Glossary of Terms:



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

g.737 Merūdḡataśrī

*ri bo shin tu mtho ba'i dpal*

རི་བོ་ཤིན་ཏུ་མཐོ་བའི་དཔལ།

*merūdḡataśrī*

A world realm of ten thousand million worlds in the distant past.

g.738 Merudhvaja

*ri rab rgyal mtshan*

རི་རབ་རྒྱལ་མཚན།

*merudhvaja*

A bodhisattva present in Śrāvastī.

g.739 Merudhvajaśrī

*ri rab rgyal mtshan dpal*

རི་རབ་རྒྱལ་མཚན་དཔལ།

*merudhvajaśrī*

The fifty-eighth buddha in a kalpa in the distant past. BHS verse:

*Merudhvajaśrī.*

g.740 Meruprabhā

*ri bo'i 'od*

རི་བོ་འོད།

*meruprabhā*

A world realm in the distant past.

g.741 Merupradīparāja

*ri rab mar me'i rgyal po*

རི་རབ་མར་མེ་འི་རྒྱལ་པོ།

*merupradīparāja*

A buddha in a western realm.

g.742 Meruśrī

*ri rab dpal*

རི་རབ་དཔལ།

*meruśrī*

A buddha in the past.

g.743 Meruviśuddhavyūhadhvajā

*ri rab rnam par dag pa'i rgyan gyi rgyal mtshan*

རི་རབ་རྣམ་པར་དག་པའི་རྒྱན་གྱི་རྒྱལ་མཚན།

*meruviśuddhavyūhadhvajā*

A royal city in the distant past.

g.744 Mervarciśrī

*dpal gyi ri 'od 'phro'i dpal*

དཔལ་གྱི་རི་འོད་འཕྲེའི་དཔལ།

*mervarciśrī*

A buddha in the distant past. BHS verse: *Meruarciśiri*.

g.745 methods of gathering pupils

*bsdu ba'i dngos po · yongs su bsdu ba'i tshul*

བསྐྱ་བའི་དངོས་པོ། . ཡོངས་སུ་བསྐྱ་བའི་རྒྱུ།

*saṃgrahavastu*

The four methods of attracting pupils are generosity, pleasant speech, beneficial conduct, and conduct that accords with the wishes of pupils.

g.746 Milaspharaṇa

*rgyas par 'gengs pa*

རྒྱལ་པར་འགོངས་པ།

*milaspharaṇa*

A place at the southernmost tip of India.

g.747 Miśrakavana

*dres pa'i nags tshal*

དྲེས་པའི་ནགས་ཚལ།

*miśrakavana*

Indra's pleasure grove on the summit of Sumeru.

g.748 Mohadharmeśvara

*don yod pa'i chos la mnga' ba*

དོན་ཡོད་པའི་ཆོས་ལ་མངའ་བ།

*mohadharmeśvara*

One of the future buddhas of this kalpa.

g.749 Mukta

*btang brjod*

བཏང་བརྟེན།

*muktaka*

A merchant, the kalyāṇamitra of chapter 8.

g.750 Muktāsāra

*gces pa gtong ba*

གཅེས་པ་གཏོང་བ།

*muktāsāra*

A goldsmith, the kalyāṇamitra of chapter 49.

g.751 Nābhigarbha

*gtsug gi snying po*

གཙུག་གི་སྙིང་པོ།

*nābhigarbha*

A bodhisattva present in Śrāvastī.

g.752 nāga

*klu*

ལྷ།

*nāga*

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form.

Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.753 Nāgārjuna

*klu sgrub*

ལྷ་སྒུབ།

*nāgārjuna*

The second- or third-century master whose teaching forms the basis of the Madhyamaka tradition.

g.754 Nāgendracūḍa

*klu'i dbang po'i gtsug phud*

ལྷའི་དབང་པོའི་གཙུག་ཕུད།

*nāgendracūḍa*

A bodhisattva present in Śrāvastī.

g.755 Nāgeśvararāja

*klu dbang gi rgyal po*

ལྷ་དབང་གི་རྒྱལ་པོ།

*nāgeśvararāja*

A buddha in a southeastern realm.

g.756 Nālayu

*chu ba gtsang ma*

ཆུ་བ་གཙང་མ།

*nālayu*

A place in the south of India.

g.757 Nānāraśmiśrīmerugarbha

*'od gzer dpal gyi ri bo'i snying po*

འོད་གཟེར་དཔལ་གྱི་རི་བོའི་སྙིང་པོ།

*nānāraśmiśrīmerugarbha*

One of countless buddhas in a past kalpa.

g.758 Nanda

*dga' bo*

དགའ་བོ།

*nanda*

The nāga king usually associated with Upananda.

g.759 Nandīdhvaja

*dga' ba'i rgyal mtshan*

དགའ་བའི་རྒྱལ་མཚན།

*nandīdhvaja*

A town in another world in the distant past.

g.760 Nandihāra

*dga' ba'i phreng ba*

དགའ་བའི་ཕྱེང་བ།

*nandihāra*

A town in South India.

g.761 Nandika

*mos pa*

མོས་པ།

*nandika*

One of the great śrāvakas present in Śrāvastī. Also called Vasunandi. In other sūtras translated as *dga' byed*.

g.762 Nārāyaṇa

*mthu bo che*

མཐུ་བོ་ཆེ།

*nārāyaṇa*

An alternate name for Viṣṇu (*khyab 'jug*), which is also used for Brahmā and for Kṛṣṇa. 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 Śakra. The usual Tibetan translation is *sred med kyi bu*, meaning “the son of Nāra,” with *Nāra* translated as “one without craving.” However, here it appears to be translated as *mthu bo che* (“great power”).

g.763 Nārāyaṇavajravīrya

*rdo rje mthu bo che'i brtson 'grus*

རྡོ་རྗེ་མཐུ་བོ་ཆེའི་བརྩོན་འགྲུས།

*nārāyaṇavajravīrya*

A buddha in the distant past.

g.764 Nārāyaṇavratasumeruśrī

*mthu chen brtul zhugs ri rab dpal mnga' ba*

མཐུ་ཆེན་བརྟུལ་ཞུགས་རི་རབ་དཔལ་མངའ་བ།

*nārāyaṇavratasumeruśrī*

The forty-seventh buddha in a kalpa in the distant past. BHS in verse:

*Nārāyaṇavratasumeruśrī.*

g.765 Netraśrī

*mig gi dpal*

མིག་གི་དཔལ།

*netraśrī*

A bodhimaṇḍa goddess in another world in the distant past.

g.766 Ngorchon Könchok Lhundrup

*ngor chen dkon mchog lhun grub*

ངོར་ཆེན་དཀོན་མཆོག་ལྷུན་གྲུབ།

—

(1497–1557). The tenth abbot of Ngor Monastery and a prominent master of the Sakya tradition who wrote a history of Buddhism.

g.767 night lotus

*ku mu ta*

ཀུ་མུ་ཏ།

*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.768 Nihatadhīra

*brtson 'grus ma nyams pa*

བརྟལ་བུ་འགྲུས་མ་ཉམས་པ།

*nihatadhīra*

One of the future buddhas of this kalpa.

g.769 Nihatarāgarajas

*'dod chags rdul bcom pa*

འདོད་ཆགས་རྩལ་བཅོམ་པ།

*nihatarāgarajas*

One of the future buddhas of this kalpa.

g.770 Nihatatejas

*gzi brjid mnyam pa*

གཟི་བརྗིད་མཉམ་པ།

*nihatatejas*

One of the future buddhas of this kalpa.

g.771 Nihitagunodita

*ma nyams pa'i yon tan 'byung ba*

མ་ཉམས་པའི་ཡོན་ཏན་འབྱུང་བ།

*nihitagunodita*

One of the future buddhas of this kalpa.

g.772 Nīlagiryanilavega

*ri sngo rlung gi shugs*

རི་སྒོ་རྒྱུ་གི་ཤུགས།

*nīlagiryanilavega*

“The Power of a Blue Mountain of Wind,” the name of a precious horse of a cakravartin in the distant past.

g.773 Nirghautālaya

*gzhi shin tu sbyangs pa*

གཞི་ཤིན་ཏུ་སྤྱངས་པ།

*nirghautālaya*

One of the future buddhas of this kalpa.

g.774 Nirghoṣamati

*dbyangs kyi blo gros*

དབྱངས་ཀྱི་བློ་གྲོས།

*nirghoṣamati*

The hundred-and-fourth buddha in a kalpa in the distant past.

g.775 Nirmāṇarati

*'phrul dga'*

འཕྲུལ་དགའ།

*nirmāṇarati*

“Delighting in Emanations.” The second highest paradise in the desire realm, so named because the devas there delight in emanations.

g.776 Nirmita

*sprul pa bzang po*

སྤྱུལ་པ་བཟང་པོ།

*nirmita*

One of the future buddhas of this kalpa.

g.777 Nirmitameghasusvaraśrī

*sprul pa'i sprin sgra snyan pa'i dpal mnga'*

སྤྱུལ་པའི་སྤྲིན་སྒྲ་སྟན་པའི་དཔལ་མངའ།

*nirmitameghasusvaraśrī*

A buddha in the distant past. BHS in verse: *Nirmitameghasusvaraśiri*.

g.778 Nirodhanimna

*'gog par gzhol ba*

འགོག་པར་གཞོལ་བ།

*nirodhanimna*

One of the future buddhas of this kalpa.

g.779 nirvāṇa

*mya ngan las 'das pa*

མྱ་ངན་ལས་འདས་པ།

*nirvāṇa*

The Sanskrit means “extinguishment,” for the causes for saṃsāra are “extinguished.” The Tibetan means “the transcendence of suffering.”

g.780 Nityaujoharadrumarāja

*rtag tu mdangs 'phrog pa sdong po'i rgyal po*

རྟག་ཏུ་མདངས་འཕྲོག་པ་སྟོང་པོའི་རྒྱལ་པོ།

*nityaujoharadrumarāja*

A rākṣasa lord.



g.781 orchid tree

*kun nas 'du ba*

ཀུན་ནས་འདུ་བ།

*kovidāra*

*Bauhinia variegata*, *Phaneria variegata*. In other sūtras *kovidāra* is translated as *sa brtol*.

g.782 Padmabhadhrābhirāmanetraśrī

*pad+mo bzang mo mig yid du 'ong ba'i dpal gyi zla ba*

པདྨ་བཟང་མོ་མིག་ཡིད་དུ་འོང་བའི་དཔལ་གྱི་རྒྱ་བ།

*padmabhadhrābhirāmanetraśrī*

Refers to Padmabhadhrābhirāmanetraśrīcandrā, a cakravartin's princess in the distant past. Also called Samantajñānārcipadmabhadhrābhirāmanetraśrīcandrā.

g.783 Padmabhadhrābhirāmanetraśrīcandrā

*pad+mo bzang mo mig yid du 'ong ba'i dpal gyi zla ba*

པདྨ་བཟང་མོ་མིག་ཡིད་དུ་འོང་བའི་དཔལ་གྱི་རྒྱ་བ།

*padmabhadhrābhirāmanetraśrīcandrā*

A cakravartin's princess in the distant past. Also called Samantajñānārcipadmabhadhrābhirāmanetraśrīcandrā and Padmabhadhrābhirāmanetraśrī.

g.784 Padmagarbha (the bodhisattva)

*pad+ma'i snying po*

པདྨ་འཁྱིལ་པོ།

*padmagarbha*

A bodhisattva in the presence of Śākyamuni at Śrāvastī.

g.785 Padmagarbha (the buddha)

*pad mo'i snying po*

པད་མོའི་སྙིང་པོ།

*padmagarbha*

A buddha in the past.

g.786 Padmagarbhaśrī

*pad+mo snying po dpal*

པདྨ་སྒྲིང་པོ་དཔལ།

*padmagarbhaśrī*

The name of the thirty-fourth buddha in a kalpa in the distant past. BHS verse: *Padumagarbhaśirī*.

g.787 Padmaprabhā

*pad+mo'i 'od*

པདྨ་འཛི་འོད།

*padmaprabhā*

A queen in another world in the distant past. In the Tibetan verse it is shortened to *pad+mo*.

g.788 Padmaprabhā

*pad mo'i 'od*

པད་མོ་འཛི་འོད།

*padmaprabhā*

A capital city in the distant past.

g.789 Padmaśrī

*pad mo'i dpal*

པད་མོ་འཛི་དཔལ།

*padmaśrī*

A world realm in the eastern direction.

g.790 Padmaśrīgarbha

*pad+mo dpal gyi snying po*

པདྨ་དཔལ་གྱི་སྒྲིང་པོ།

*padmaśrīgarbha*

A bodhisattva present in Śrāvastī.

g.791 Padmaśrīgarbhasaṃbhavā

*pad mo dpal gyi snying po 'byung ba · pad+mo'i dpal dam pa 'byung ba*

པད་མོ་དཔལ་གྱི་སྒྲིང་པོ་འབྱུང་བ། · པདྨ་འཛི་དཔལ་དམ་པ་འབྱུང་བ།

*padmaśrīgarbhasaṃbhavā*

A queen in another world in the distant past.

g.792 Padmavatī

*pad mo yod pa*

པདོམ་ཡོད་པ།

*padmavatī*

Realm of the Buddha Ratnapadmābha.

g.793 Padmodgata

*pad+mos 'phags*

པདོས་འཕགས།

*padmodgata*

The nineteenth (eighteenth in the Sanskrit) buddha in a kalpa in the distant past.

g.794 Padmottara

*pad mo'i bla · pad mo dam pa*

པདོམ་འི་བླ། · པདོམ་དམ་པ།

*padmottara*

In chapter 29 it is the name of the ninth buddha in a list that begins with Kanakamuni (*pad mo'i bla*). In chapter 44 it is the name of a future buddha in this kalpa (*pad mo dam pa*).

g.795 pala

*srang*

སྒང།

*pala*

A specific Indian weight equal to four karṣa, and equivalent to around thirty-five grams or an ounce.

g.796 Paragaṇamathana

*pha rol gyi tshogs 'joms pa*

ཕ་རོལ་གྱི་ཚོགས་འཛམས་པ།

*paragaṇamathana*

One of the future buddhas of this kalpa.

g.797 Parākramavikrama

*mthus rnam par gnon pa*

མཐུས་རྣམ་པར་གཏོན་པ།

*parākramavikrama*

One of the future buddhas of this kalpa.

g.798 Paramārvthavikrāmin

*don dam pa rnam par gnon pa*

དོན་དམ་པ་རྣམ་པར་གཞོན་པ།

*paramārvthavikrāmin*

One of the future buddhas of this kalpa.

g.799 Pāraṃgata

*pha rol tu phyin pa*

ཕ་རོལ་ཏུ་ཕྱིན་པ།

*pāraṃgata*

One of the future buddhas of this kalpa.

g.800 Paranirmitavaśavartin

*gzhan 'phrul dbang byed*

གཞན་འཕྲུལ་དབང་བྱེད།

*paranirmitavaśavartin*

“Ruling Others’ Emanations.” The highest paradise in the desire realm, so named because the inhabitants have power over the emanations of others. Also called Vaśavartin.

g.801 Parārvthasavihāraśrī

*gnas dang bcas pa'i dpal*

གནས་དང་བཅས་པའི་དཔལ།

*parārvthasavihāraśrī*

The hundred-and-ninth buddha in a kalpa in the distant past. BHS in verse:

*Parārvthasavihāraśrī.*

g.802 parinirvāṇa

*yongs su mya ngan las 'das pa*

ཡོངས་སུ་སྤྱད་ན་ལས་འདས་པ།

*parinirvāṇa*

The passing away of a buddha as the cessation of rebirth.

g.803 Paripūrṇamanoratha

*dgongs pa yongs su rdzogs pa*

དཔོན་པ་ཡོངས་སུ་རྫོགས་པ།

*paripūrṇāmanoratha*

One of the future buddhas of this kalpa.

g.804 Paripūrṇaśubha

*dge ba yongs su rdzogs pa*

དཔོན་པ་ཡོངས་སུ་རྫོགས་པ།

*paripūrṇaśubha*

One of the future buddhas of this kalpa.

g.805 Pariśuddha

*yongs su dag pa*

ཡོངས་སུ་དག་པ།

*parīśuddha*

One of the future buddhas of this kalpa.

g.806 Parīttābha

*snang ba chung ngu*

སྒྲོ་བ་རྩེ་དེ།

*parīttābha*

The lowest of the three paradises that correspond to the second dhyāna 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.807 Parīttaśubha

*dge ba chung ba*

དཔོན་པ་རྩེ་བ།

*parīttaśubha*

The lowest of the three paradises that correspond to the third dhyāna in the form realm.

g.808 parivrājaka

*kun tu rgyu*

ཀུན་ཏུ་རྒྱ།

*parivrājaka*

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.809 Pātāla

*sa'i 'og*

སའི་འོག

*pātāla*

The underworlds, of which there are said to be seven, include the realms of the daityas and yakṣas. The lowest is the realm of the nāgas. They are said to be pleasant and free from distress and even more beautiful than the higher realms.

g.810 path 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*

མི་དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ། · མི་དགེ་བའི་ལས་ཀྱི་ལས་བརྒྱ། · མི་དགེ་བ་བརྒྱའི་ལས།

—

Killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views.

g.811 perfections

*pha rol tu phyin pa*

ཕ་རོལ་ཏུ་ཕྱིན་པ།

*pāramitā*

The six perfections of generosity, conduct, patience, diligence, dhyāna, and wisdom.

g.812 pippala tree

*blag sha*

བླག་ཤ།

*plakṣa*

A general name for the *Ficus religiosa* under which the buddha attained enlightenment and is therefore also called the Bodhi tree and Bo tree. Variations of the name include *pipal*, *pippal*, *peepul*, and *ashwata*.

g.813 piśāca

*sha za*

ཤ་ཟ།

*piśāca*

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.814 poṣadha

*gso sbyin*

གསེསྟེན།

*poṣadha*

The eight vows kept by laypeople on the four sacred days of the month: full, new, and half-moon days. Alternate form is *upoṣadha* (*gso sbyong*).

g.815 Potalaka

*gru 'dzin*

གྲུ་འཛིན།

*potalaka*

A mountain in South India, presently known as Potikai, that was of great importance to both Tamil Buddhists and Śaivists (who saw it as the residence of Śiva, known as Lokeśvara). This is the first mention in a sūtra that has identified Avalokiteśvara with this mountain as his residence rather than the pure realm of Sukhāvatī. However, in this sūtra 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.816 power over necessities

*yo byad la dbang ba*

ཡོ་བྱལ་ལ་དབང་བ།

*pariṣkāraśītā*

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.817 Prabhaketu

*'od kyi dpal*

འདྲེན་གྱི་དཔལ།

*prabhaketu*

A buddha in the distant past.

g.818 Prabhāketu

*'od kyi dpal*

འདྲེན་གྱི་དཔལ།

*prabhāketu*

A bodhisattva present in Śrāvastī.

g.819 Prabhaketurājamati

*'od dpal rgyal po*

འདྲ་དཔལ་རྒྱལ་པོ།

*prabhaketurājamati*

The twenty-first buddha in a kalpa in the distant past.

g.820 Prabhaketuśrī

*'od kyi rgyal mtshan dpal*

འདྲེན་གྱི་རྒྱལ་མཚན་དཔལ།

*prabhaketuśrī*

The twenty-eighth buddha in a kalpa in the distant past, and also the eighty-seventh in the same kalpa. BHS in verse: *Prabhaketuśirī*.

g.821 Prabhāsamati

*blo gros snang*

བློ་གྲོས་སྣང་།

*prabhāsamati*

The fifty-ninth buddha in a kalpa in the distant past.

g.822 Prabhāsavairocana

*'od rnam par snang ba*

འདྲ་རྣམ་པར་སྣང་བ།

*prabhāsavairocana*

A vast family of world realms that contains our Sahā universe of a thousand million worlds.

g.823 Prabhāśrī



*'od kyi dpal*

འོད་ཀྱི་དཔལ།

*prabhāśrī*

A bodhisattva present in Śrāvastī.

g.824 Prabhūtā

*phul du byung ba*

ཕུལ་དུ་བྱུང་བ།

*prabhūtā*

An upāsikā, the kalyāṇamitra of chapter 16.

g.825 Prabhūtaghanaskandha

*nor kyi phung po mang po*

ནོར་ཀྱི་ཕུང་པོ་མང་པོ།

*prabhūtaghanaskandha*

“Great mass of wealth.” A precious householder of a cakravartin in the distant past.

g.826 Prabhūtaraśmi

*'od zer mang po*

འོད་ཟེར་མང་པོ།

*prabhūtaraśmi*

One of the future buddhas of this kalpa.

g.827 Pradyota

*rab tu snang ba*

རབ་དུ་སྟོང་བ།

*pradyota*

One of the future buddhas of this kalpa.

g.828 Praharṣitatejas

*bzhad pa'i gzi brjid*

བཞད་པའི་གཟི་བརྗིད།

*praharṣitatejas*

One of the future buddhas of this kalpa.

g.829 Prahasitanetra

*rab tu bzhad pa'i spyan*

རབ་བྱ་བཞད་པའི་སྤྱན།

*prahasitanetra*

One of the future buddhas of this kalpa.

g.830 Prajñā

—

—

*prajñā*

Prajñā (般若, 734–?) was a translator from Jibin (罽賓), an ancient kingdom in present-day Kashmir. He translated the fourth Chinese version of the *Gaṇḍavyūha*, 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.831 Prajñāpradīpa

*shes rab sgron ma*

ཤེས་རབ་སྒྲོན་མ།

*prajñāpradīpa*

The eighty-sixth buddha in a kalpa in the distant past.

g.832 Prajñāvabhāsaśrī

*shes rab snang ba'i dpal*

ཤེས་རབ་སྒྲུང་བའི་དཔལ།

*prajñāvabhāsaśrī*

A head merchant's daughter in the distant past.

g.833 Prakṛtīśarīraśrībhadra

*rang bzhin lus dpal bzang po*

རང་བཞིན་ལུས་དཔལ་བཟང་པོ།

*prakṛtīśarīraśrībhadra*

The hundred-and-tenth buddha in a kalpa in the distant past. BHS in verse:

*Prakṛtīśarīraśrībhadra.*

g.834 Pralambabāhu

*phyag rab tu brkyang pa*

ཕྱག་རབ་བྱ་བརྟུང་པ།

*pralambabāhu*

A buddha in the distant past in both chapter 22 and chapter 43.

g.835 pramodana

*dga' ba skyed pa*

དགའ་བ་སྐྱེད་པ།

*pramodana*

A magical tree. The name means “bringing joy.”

g.836 Pramuditānayanajagadvirocanā

*rab tu dga' ba'i mig 'gro bar rnam par snang ba*

རབ་བྱ་དགའ་བའི་མིག་འགྲོ་བར་རྣམ་པར་སྤང་བ།

*pramuditānayanajagadvirocanā*

A night goddess. Also called Jyotirarcinayanā.

g.837 Praṇidhānasāgaraprabhāsaśrī

*smon lam rgya mtsho rab tu snang dpal*

སྐྱོན་ལམ་རྒྱ་མཚོ་རབ་བྱ་སྤང་དཔལ།

*praṇidhānasāgaraprabhāsaśrī*

The name of the eighty-first buddha in a kalpa in the distant past. BHS verse:

*Praṇidhānasāgaraprabhāsaśrī.*

g.838 prasādana

*dga' ba byed pa*

དགའ་བ་བྱེད་པ།

*prasādana*

A magical tree. The name means “bestowing delight.”

g.839 Praśamagandhasunābha

*rab tu zhi ba'i spos kyi gtsug bzang po*

རབ་བྱ་ཞི་བའི་སྤོས་ཀྱི་གཙུག་བཟང་པོ།

*praśamagandhasunābha*

A buddha in the distant past.

g.840 Praśamarūpagati

*zhi ba'i gzugs kyi stabs*

ཞི་བའི་གཟུགས་ཀྱི་སྟབས།

*praśamarūpagati*

The fortieth buddha in a kalpa in the distant past.

g.841 Prasannagātra

*sku shin tu dang ba*

སྐུ་ཤིན་ཏུ་དང་བ།

*prasannagātra*

A buddha in the distant past.

g.842 Praśantaghoṣa

*zhi ba'i dbyangs*

ཞི་བའི་དབྱངས།

*praśantaghoṣa*

“Sound of Peace.” The name of a kalpa in the distant past.

g.843 Praśāntamati

*zhi ba'i blo gros*

ཞི་བའི་བློ་གྲོས།

*praśāntamati*

A bhikṣu who was a pupil of Śāriputra.

g.844 Praśāntamatitejas

*rab zhi blo gros 'od*

རབ་ཞི་བློ་གྲོས་འོད།

*praśāntamatitejas*

“The Brilliance of Peaceful Realization.” The name of a kalpa in the distant past.

g.845 Praśantaprabha

*zhi ba'i 'od*

ཞི་བའི་འོད།

*praśantaprabha*

“Peaceful Light.” The name of a kalpa in the distant past.

g.846 Praśāntaprabharāja

*zhi ba'i rgyal po*

ཞི་བའི་རྒྱལ་པོ།

*praśāntaprabharāja*

A buddha in the distant past.

g.847 Praśantarutasāgaravatī

*sgra rgya mtsho rab tu zhi ba dang ldan pa*

སྒྲ་རྒྱ་མཚོ་རབ་དུ་ཞི་བ་དང་ལྷན་པ།

*praśantarutasāgaravatī*

A night goddess.

g.848 Praśāntasvara

*rab tu zhi ba'i sgra*

རབ་དུ་ཞི་བའི་སྒྲ།

*praśāntasvara*

A bodhisattva present in Śrāvastī.

g.849 Pratihatavega

*shugs la thogs pa med pa*

ཤུགས་ལ་ཐོགས་པ་མེད་པ།

*pratihatavega*

“Unimpeded Power.” The name of a cakravartin’s precious wheel.

g.850 pratyekabuddha

*rang sangs rgyas*

རང་སངས་རྒྱས།

*pratyekabuddha · pratyekajina · pratyekasambuddha*

Definition from the 84000 Glossary of Terms:

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

g.851 Pratyekabuddhayāna

*rang sangs rgyas kyi theg pa*

རང་སངས་རྒྱས་ཀྱི་ཐེག་པ།

*pratyekabuddhayāna*

The yāna of the pratyekabuddhas.

g.852 Pravaraśrī

*mchog gi dpal*

མཚོག་གི་དཔལ།

*pravaraśrī*

In chapter 1 the name of a bodhisattva in the presence of Śākyamuni at Śrāvastī. In chapter 44 the name of one of the future buddhas in this kalpa.

g.853 Pravarendrarāja

*mchog gi dbang po'i rgyal po*

མཚོག་གི་དབང་པོའི་རྒྱལ་པོ།

*pravarendrarāja*

A bodhisattva present in Śrāvastī.

g.854 Pravṛddhakāyārāja

*sku mchog tu 'khrungs pa*

སྐུ་མཚོག་ཏུ་འཁྱུངས་པ།

*pravṛddhakāyārāja*

One of the future buddhas of this kalpa.

g.855 predisposition

*bag chags*

བག་ཆགས།

*vāsana*

A tendency toward certain actions and thoughts as the result of a lasting impression on one's being from previous lives.

g.856 preta

*yi dwags*

ཡི་དྲགས།

*preta*

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with *piśācas* and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.857    **propensity**

*bag la nyal ba*

བག་ལ་ཉལ་བ།

*anuśaya*

The BHS *anuśaya* 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.858    **Pr̥thurāṣṭra**

*khamṣ chen po*

ཁམས་ཆེན་པོ།

*pr̥thurāṣṭra*

A region in South India.

g.859    **Puṇyaketu**

*bsod nams dpal*

བསོད་ནམས་དཔལ།

*pun̄yaketu*

A bodhisattva present in Śrāvastī.

g.860    **Puṇyameghacūḍa**

*bsod nams sna tshogs kyi sprin*

བསོད་ནམས་སྒྲ་ཚོགས་ཀྱི་སྒྲིན།

*pun̄yameghacūḍa*

One of countless buddhas in a past kalpa.

g.861 Puṇyaparvatatejas

*bsod nams ri bo'i gzi brjid*

བསོད་ནམས་རི་བོའི་གཟི་བརྟི།

*pun̄yaparvatatejas*

A bodhisattva present in Śrāvastī.

g.862 Puṇyaprabha

*bsod nams kyi 'od*

བསོད་ནམས་ཀྱི་འོད།

*pun̄yaprabha*

A bhikṣu who was a pupil of Śāriputra.

g.863 Puṇyaprabha

*bsod nams 'od*

བསོད་ནམས་འོད།

*pun̄yaprabha*

An upāsaka in Dhanyākara.

g.864 Puṇyaprabhāsaśrīśāntaśrī

*bsod nams rab tu snang dpal zhi ba'i dpal*

བསོད་ནམས་རབ་ཏུ་སྒྲང་དཔལ་ཞི་བའི་དཔལ།

*pun̄yaprabhāsaśrīśāntaśrī*

The sixty-ninth buddha in a kalpa in the distant past. BHS in verse: *Puṇya-prabhāsaśrīśāntaśrī*.

g.865 Puṇyapradīpadhvaja

*bsod nams sgron ma'i rgyal mtshan*

བསོད་ནམས་སྒྲོན་མའི་རྒྱལ་མཚན།

*pun̄yapradīpadhvaja*

A buddha in the distant past.

g.866 Puṇyapradīpasam̐patketuprabhā

*bsod nams sgron ma phun sum tshogs pa kun nas dpal gyi 'od*

བསོད་ནམས་སྒྲོན་མ་ཕུན་སུམ་ཚོགས་པ་ཀུན་ནས་དཔལ་གྱི་འོད།

*pun̄yapradīpasam̐patketuprabhā*

A bodhimaṇḍa goddess in a world in the eastern direction in a past kalpa, a previous life of the night goddess Praśantarutasāgaravatī.



- g.867 **Puṇyapradīpasamṇatsamantaketuprabhā**  
*bsod nams sgron ma phun sum tshogs pa kun nas dpal gyi 'od*  
 བསོད་ནམས་སྒྲོན་མ་ཕུན་སུམ་ཚྩགས་པ་ཀུན་ནས་དཔལ་གྱི་འོད།  
*punṇyapradīpasamṇatsamantaketuprabhā*  
 A bodhi-tree goddess, a past life of Praśantarutasāgaravatī.
- g.868 **Puṇyaprasava**  
*bsod nams 'phel ba*  
 བསོད་ནམས་འཕེལ་བ།  
*punṇyaprasava*  
 In the Sarvāstivāda tradition, the second highest of the three paradises that correspond to the fourth dhyāna in the form realm.
- g.869 **Puṇyasumeru**  
*bsod nams ri rab*  
 བསོད་ནམས་རི་རབ།  
*punṇyasumeru*  
 A buddha in the distant past.
- g.870 **Puṇyasumerūdḡata**  
*bsod nams ri bos 'phags pa*  
 བསོད་ནམས་རི་བོས་འཕགས་པ།  
*punṇyasumerūdḡata*  
 A bodhisattva present in Śrāvastī.
- g.871 **Pūrṇa Maitrāyaṇīputra**  
*byams gang gi bu*  
 བྱམས་གང་གི་བུ།  
*pūrṇa maitrāyaṇīputra*  
 One of the ten principal students of the Buddha, 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 sūtras it is *byams ma'i bu gang po*.
- g.872 **Pūrvapraṇidhānaṣaṃcodanasvara**  
*sngon gyi smon lam yongs su bskul ba'i sgra*  
 སྒོན་གྱི་སྒྲོན་ལས་ཡོངས་སུ་བསྒྲུལ་བའི་སྒྲ།

*pūrvapraṇidhāṇasaṃcodanasvara*

A bodhisattva present in Śrāvastī.

g.873 Pūrvapraṇidhinirmāṇacandra

*sngon gyi smon lam gyi 'phrul pa'i zla ba*

ཕུན་གྱི་སྒྲོན་ལམ་གྱི་འཕུལ་པའི་རྒྱ་བ།

*pūrvapraṇidhinirmāṇacandra*

A buddha in the distant past.

g.874 Puṣya

*rdzogs mdzad*

རྫོགས་མཛད།

*puṣya*

In chapter 29 it is the name of the sixth buddha in a list that begins with Kanakamuni. In chapter 44 it is the name of a future buddha in this kalpa. *Mahāvīryutpatti* and other sūtras translate *puṣya* as *rgyal*.

g.875 pūtana

*srul po*

སྤུལ་པོ།

*pūtana*

Ugly and foul-smelling spirits, they can be good or cause harm to humans and animals.

g.876 quintillion

*bye ba khrag khrig brgya stong phrag*

བྱེ་བ་ཁག་ཁྱིག་བརྒྱ་སྟོང་ཕྱག་

*koṭinayutaśatasahasra*

Quintillion (a million million million) is here derived from the classical meaning of *ayuta* as a million. The Tibetan gives *ayuta* a value of a hundred thousand million, so that the entire number would mean a hundred thousand quintillion.

g.877 Racanārciparvatapradīpa

*rin chen 'od 'phro ri sgron*

རིན་ཆེན་འོད་འཕྲོ་རི་སྒྲོན།

*racanārciparvatapradīpa*

A buddha in the distant past.

g.878 Rāhu

*sgra gcan*

རྣ་གཅན།

*rāhu*

A powerful asura said to cause eclipses.

g.879 Rāhulabhadra

*sgra gcan bzang po*

རྣ་གཅན་བཟང་པོ།

*rāhulabhadra*

An upāsaka in Dhanyākara.

g.880 Rajovimalatejahśrī

*gzi brjid rdul gyi dri ma myed pa*

གཟི་བརྗིད་རུལ་གྱི་དྲི་མ་མྱེད་པ།

*rajovimalatejahśrī*

A world realm in the distant past.

g.881 rākṣasa

*srin po*

སྲན་པོ།

*rākṣasa*

Definition from the 84000 Glossary of Terms:

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

g.882 rākṣasī

*srin mo*

སྲན་མོ།

*rākṣasī*

The female members of a class of nonhuman beings who are often, but not always, considered demonic in the Buddhist tradition.

g.883 Ralpachen

*ral pa can*

རལ་པ་ཅན།

—

A king of Tibet, born circa 806, who reigned from 815 to 838. His formal name was Tritsuk Detsen (*khri gtsug lde btsan*).

g.884 Rāmāvarānta

*mi mo gya nom mchog*

མི་མོ་གྲོ་མ་མཚོག

*rāmāvarānta*

A land in South India.

g.885 Raśmicandrorṇamegha

*'od gzer zla ba mdzod spu'i sprin*

འོད་གཟེར་རྒྱ་བ་མཛོད་སྤུའི་སྤྲིན།

*raśmicandrorṇamegha*

A buddha in the distant past.

g.886 Raśmiguṇamakutañānaprajñāprabha

*'od gzer yon tan gyi cod pan ye shes dang shes rab kyi 'od*

འོད་གཟེར་ཡོན་ཏན་གྱི་ཙོད་པན་ཡེ་ཤེས་དང་ཤེས་རབ་ཀྱི་འོད།

*raśmiguṇamakutañānaprajñāprabha*

One of countless buddhas in a past kalpa.

g.887 Raśmimaṇḍalaśikhararāja

*'od gzer gyi dkyil 'khor spo'i rgyal po*

འོད་གཟེར་གྱི་དཀྱིལ་འཁོར་སྤོའི་རྒྱལ་པོ།

*raśmimaṇḍalaśikhararāja*

One of countless buddhas in a past kalpa.

g.888 Raśmimukha

*'od zer gyi zhal*

འོད་ཟེར་གྱི་ཞལ།

*raśmimukha*

One of the future buddhas of this kalpa.

g.889 Raśminetrapatibhāsaprabhacandra

*'od gzer gyi tshul rab tu snang ba'i 'od kyi zla ba*

འོད་གཟེར་གྱི་རྩལ་རབ་དུ་སྒྲུང་བའི་འོད་གྱི་ཟླ་བ།

*raśminetrapatibhāsaprabhacandra*

One of countless buddhas in a past kalpa.

g.890 Raśmiparvatavidyotitamegha

*'od gzer gyi ri bo rnam par snang ba'i sprin*

འོད་གཟེར་གྱི་རི་བོ་རྣམ་པར་སྒྲུང་བའི་སྤྲིན།

*raśmiparvatavidyotitamegha*

One of countless buddhas in a past kalpa.

g.891 Raśmisaṃkusumitapradīpa

*'od gzer gyi me tog kun tu rgyas pa'i sgron ma*

འོད་གཟེར་གྱི་མེ་ཏོག་ཀུན་དུ་རྒྱས་པའི་སྒྲོན་མ།

*raśmisaṃkusumitapradīpa*

One of countless buddhas in a past kalpa.

g.892 Ratiprabhā

*dga' ba'i 'od*

དགའ་བའི་འོད།

*ratiprabhā*

A goddess in another world in the distant past who informs a courtesan's daughter of the presence of a buddha.

g.893 Rativyūhā

*dga' bas brgyan pa*

དགའ་བས་བརྒྱན་པ།

*rativyūhā*

A royal capital in another world realm in the distant past.

g.894 Ratnābha

*'od snang rin chen*

འོད་སྒྲུང་རིན་ཆེན།

*ratnābha*

A buddha.

g.895 Ratnabuddhi

*rin po che'i blo*

རིན་པོ་ཆེ་བློ།

*ratnabuddhi*

A bodhisattva present in Śrāvastī.

g.896 Ratnacandrādhvaja

*rin chen zla ba'i rgyal mtshan*

རིན་ཆེན་རྒྱ་བའི་རྒྱལ་མཚན།

*ratnacandrādhvaja*

A buddha in the distant past.

g.897 Ratnacandrapradīpaprabhā

*rin chen zla ba sgron ma'i 'od*

རིན་ཆེན་རྒྱ་བ་སྒྲོན་མའི་འོད།

*ratnacandrapradīpaprabhā*

A four-continent world in the distant past.

g.898 Ratnacūḍa

*rin chen gtsug phud*

རིན་ཆེན་གཏུག་ཕུད།

*ratnacūḍa*

A wealthy merchant and Dharma patron, the kalyāṇamitra of chapter 18.

g.899 Ratnadānaśri

*rin chen sbyin*

རིན་ཆེན་སྤྱིན།

*ratnadānaśri*

The ninety-second buddha in a kalpa in the distant past. BHS verse:

*Ratanadānaśiri.*

g.900 Ratnādhvaja

*rin chen rgyal mtshan*

རིན་ཆེན་རྒྱལ་མཚན།

*ratnādhvaja*

A bodhisattva present in Śrāvastī.

g.901 Ratnadhvajāgramati

*rin chen rgyal mtshan blo gros mchog*

རིན་ཆེན་རྒྱལ་མཚན་བློ་བྲོས་མཆོག་

*ratnadhvajāgramati*

A realm in the distant past. BHS verse: *Ratanadhvajāgramati*.

g.902 Ratnagarbha

*rin po che'i snying po*

རིན་པོ་ཆེའི་སྙིང་པོ།

*ratnagarbha*

A bodhisattva present in Śrāvastī.

g.903 Ratnagātraśrī

*rin chen lus kyi dpal*

རིན་ཆེན་ལུས་ཀྱི་དཔལ།

*ratnagātraśrī*

The seventy-ninth buddha in a kalpa in the distant past. BHS verse: *Ratana-gātraśrī*.

g.904 Ratnāgraprabhatejas

*rin chen mchog gi 'od kyi gzi brjid*

རིན་ཆེན་མཆོག་གི་འོད་ཀྱི་གཟི་བརྒྱུད།

*ratnāgraprabhatejas*

A buddha in the distant past.

g.905 Ratnaketu

*rin chen dpal*

རིན་ཆེན་དཔལ།

*ratnaketu*

A buddha in the distant past.

g.906 Ratnakusumamegha

*rin po che'i me tog gi sprin*

རིན་པོ་ཆེའི་མེ་ཏོག་གི་སྒྲིན།

*ratnakusumamegha*

A bodhimaṇḍa in another world in the distant past.

g.907 Ratnakusumaprabha

*rin po che'i me tog gi 'od*

རིན་པོ་ཆེའི་མེ་ཏོག་གི་འོད།

*ratnakusumaprabha*

A buddha of the present time in a world realm in the eastern directions, who had been King Dhanapati in the distant past.

g.908 Ratnakusumapradīpā

*rin chen me tog sgron ma*

རིན་ཆེན་མེ་ཏོག་སྒྲོན་མ།

*ratnakusumapradīpā*

A capital city in the distant past.

g.909 Ratnakusumapradīpadhvajā

*rin chen me tog sgron ma'i rgyal mtshan*

རིན་ཆེན་མེ་ཏོག་སྒྲོན་མའི་རྒྱལ་མཚན།

*ratnakusumapradīpadhvajā*

A four-continent world in the distant past.

g.910 Ratnakusumavidyuddharmanigarjitameghaghoṣa

*rin po che'i me tog dang glog dang chos kyi 'brug sgra'i sprin gyi dbyangs*

རིན་པོ་ཆེའི་མེ་ཏོག་དང་གློག་དང་ཆོས་ཀྱི་འབྲུག་སྒྲའི་སྒྲིན་གྱི་དབྱངས།

*ratnakusumavidyuddharmanigarjitameghaghoṣa*

“The Voice of Clouds of Precious Flowers, Lightning, and Dharma Thunder.”

A lake in the distant past.

g.911 Ratnalakṣaṇavibhūṣitamēru

*mtshan rin po ches rnam par brgyan pa'i ri bo*

མཚན་རིན་པོ་ཆེས་རྣམ་པར་བརྒྱན་པའི་རི་བོ།

*ratnalakṣaṇavibhūṣitamēru*

One of countless buddhas in a past kalpa.

g.912 Ratnamēru

*rin chen ri*

རིན་ཆེན་རི།

*ratnamēru*

A buddha in the distant past. BHS: *Ratanameru*.



- g.913 Ratnanetrā  
*rin chen mig*  
 རིན་ཆེན་མིག  
*ratnanetrā*  
 The goddess of Kapilavastu.
- g.914 Ratnanetra (the bodhisattva)  
*rin po che'i myig*  
 རིན་པོ་ཆེའི་མྱིག  
*ratnanetra*  
 A bodhisattva present in Śrāvastī.
- g.915 Ratnanetra (the buddha)  
*rin chen spyan*  
 རིན་ཆེན་སྤྱན།  
*ratnanetra*  
 The name of a buddha in the distant past. BHS in verse: *Ratananetra*.
- g.916 Ratnapadmābha  
*'od snang rin chen pad mo*  
 འོད་སྣང་རིན་ཆེན་པད་མོ།  
*ratnapadmābha*  
 A buddha.
- g.917 Ratnapadmapraphullitagātra  
*sku rin po che'i pad mo shin tu rgyas pa*  
 སྐུ་རིན་པོ་ཆེའི་པད་མོ་ཤིན་ཏུ་རྒྱས་པ།  
*ratnapadmapraphullitagātra*  
 A buddha in the distant past.
- g.918 Ratnapadmāvabhāsagarbha  
*rin chen pad+mo snang ba'i snying po*  
 རིན་ཆེན་པད་མོ་སྣང་བའི་སྤྱིང་པོ།  
*ratnapadmāvabhāsagarbha*  
 One of countless buddhas in a past kalpa.

g.919 Ratnaprabha

*rin po che'i 'od · rin chen 'od*

རིན་པོ་ཆེའི་འོད། . རིན་ཆེན་འོད།

*ratnaprabha*

A bodhisattva present in Śrāvastī (translated as *rin po che'i 'od*), and also the name of the forty-second buddha in a kalpa in the distant past (translated as *rin chen 'od*).

g.920 Ratnaprabhā

*rin chen 'od*

རིན་ཆེན་འོད།

*ratnaprabhā*

A head merchant's daughter in another world in the distant past.

g.921 Ratnaprabhā

*rin po che'i 'od · rin chen 'od*

རིན་པོ་ཆེའི་འོད། . རིན་ཆེན་འོད།

*ratnaprabhā*

A world realm in the distant past. Also the name of a world realm in the distant future in which five hundred buddhas will appear.

g.922 Ratnarājaśri

*rin chen rgyal po dpal*

རིན་ཆེན་རྒྱལ་པོ་དཔལ།

*ratnarājaśri*

The sixtieth buddha in a kalpa in the distant past. BHS verse: *Ratanarājaśiri*.

g.923 Ratnaraśi

*rin chen brtsegs pa*

རིན་ཆེན་བརྟེན་པ།

*ratnaraśi*

A buddha in the distant past. BHS verse: *Ratanarāśi*.

g.924 Ratnaraśmipradīpadhvajarāja

*rin po che'i 'od gzer sgron ma'i rgyal mtshan rgyal po*

རིན་པོ་ཆེའི་འོད་གཟེར་སྒྲོན་མའི་རྒྱལ་མཚན་རྒྱལ་པོ།

*ratnaraśmipradīpadhvajarāja*

A buddha in a world in the eastern direction in the past.

g.925 Ratnārciḥparvata

*rin po che 'od 'phro ba'i ri bo*

རིན་པོ་ཆེ་འོད་འཕྲོ་བའི་རི་བོ།

*ratnārciḥparvata*

One of the future buddhas of this kalpa.

g.926 Ratnārciḥparvataśrītejorāja

*rin chen 'od 'phro ba'i ri bo dpal gyi gzi brjid rgyal po*

རིན་ཆེན་འོད་འཕྲོ་བའི་རི་བོ་དཔལ་གྱི་གཟི་བརྗིད་རྒྱལ་པོ།

*ratnārciḥparvataśrītejorāja*

A buddha in the distant past.

g.927 Ratnārcinetraprabha

*rin po che 'od 'phro ba'i mig gi 'od*

རིན་པོ་ཆེ་འོད་འཕྲོ་བའི་མིག་གི་འོད།

*ratnārcinetraprabha*

A king in the distant past.

g.928 Ratnārciparvataśrī

*rin chen 'od 'phro ri dpal*

རིན་ཆེན་འོད་འཕྲོ་རི་དཔལ།

*ratnārciparvataśrī*

The thirty-first buddha in a kalpa in the distant past. BHS verse: *Ratnārci-parvataśrī*.

g.929 Ratnaruciraśrīrāja

*rin po che yid du 'ong ba'i dpal gyi rgyal po*

རིན་པོ་ཆེ་ཡིད་དུ་འོང་བའི་དཔལ་གྱི་རྒྱལ་པོ།

*ratnaruciraśrīrāja*

One of countless buddhas in a past kalpa.

g.930 Ratnasālavyūhameghapradīpā

*rin po che'i sa las rnam par brgyan pa sprin gyi sgron ma*

རིན་པོ་ཆེ་འི་ས་ལས་རྣམ་པར་བརྒྱན་པ་སྤྲིན་གྱི་སྒྲོན་མ།

*ratnasālavyūhameghapradīpā*

A royal capital in another world realm in the distant past. Its short form in verse is Sālavyūhamegha.

g.931 Ratnaśikharārciḥparvatapradīpa

*rin chen ri bo'i spo'i 'od zer sgron ma*

རིན་ཆེན་རི་བོའི་སྤོའི་འོད་ཟེར་སྒྲོན་མ།

*ratnaśikharārciḥparvatapradīpa*

A buddha in the distant past.

g.932 Ratnasimhāvabhāsajvalanā

*rin po che'i seng ge snang zhing 'bar ba*

རིན་པོ་ཆེའི་སང་གེ་སྒྲུང་ཞིང་འབར་བ།

*ratnasimhāvabhāsajvalanā*

A buddha realm in the downward direction.

g.933 Ratnaśrī

*rin po che'i dpal*

རིན་པོ་ཆེའི་དཔལ།

*ratnaśrī*

A bodhisattva present in Śrāvastī.

g.934 Ratnaśrīhaṃsacitrā

*rin chen dpal gyi dad pas brgyan pa*

རིན་ཆེན་དཔལ་གྱི་དད་པས་བརྒྱན་པ།

*ratnaśrīhaṃsacitrā*

The realm of a buddha named Vairocana. See [n.445](#).

g.935 Ratnaśrīpradīpaguṇaketu

*rin chen dpal sgron yon tan dpal*

རིན་ཆེན་དཔལ་སྒྲོན་ཡོན་ཏན་དཔལ།

*ratnaśrīpradīpaguṇaketu*

A buddha in the distant past. BHS verse: *Ratanaśīrīpradīpaguṇaketu*.

g.936 Ratnaśrīsambhava

*rin chen dpal 'byung*

རིན་ཆེན་དཔལ་འབྱུང་།

*ratnaśrīsambhava*

“The Source of Glorious Jewels.” The name of a world realm in the distant past.

g.937 Ratnaśrīśikharameghapradīpa  
*rin chen dpal gyi rtse mo'i sprin rab tu snang ba*  
རིན་ཆེན་དཔལ་གྱི་རྩེ་མོའི་སྤྲིན་རབ་ཏུ་སྣང་བ།  
*ratnaśrīśikharameghapradīpa*  
One of countless buddhas in a past kalpa.

g.938 Ratnatejas  
*rin chen gzi brjid*  
རིན་ཆེན་གཟི་བརྟེན།  
*ratnatejas*  
A bodhisattva present in Śrāvastī.

g.939 Ratnavara  
*rin chen mchog*  
རིན་ཆེན་མཆོག་  
*ratnavara*  
One of the future buddhas of this kalpa.

g.940 Ratnavastrāvabhāsadhvajā  
*rin po che'i gos yongs su snang ba*  
རིན་པོ་ཆེའི་གོས་ཡོངས་སུ་སྣང་བ།  
*ratnavastrāvabhāsadhvajā*  
A buddha realm in the northern direction.

g.941 Ratnavyūha  
*rin po che'i rgyan*  
རིན་པོ་ཆེའི་རྒྱན།  
*ratnavyūha*  
A city in South India.

g.942 realm of desire  
*'dod pa'i kham*  
འདོད་པའི་ཁམས།  
*kāmadhātu*

The worlds where beings are reborn through their karma, from the hells up to the Paranirmitavaśavartin paradise.

g.943 red lotus

*pad mo · pad+mo · pad ma · pad+ma*

པདྨོ་མེད་པདྨ་མེད་

*nalinī · padma*

*Nelumbo nucifera*. The true lotus that has a central pericarp, while the “night lotus” and the “blue lotus” are actually lilies. *Padma* or *nalinī* refers to the red variety of the lotus, while the white lotus is called *puṇḍarīka*.

g.944 retention

*gzungs*

གཟུངས།

*dhāraṇī*

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 “dhāraṇī.”

g.945 Revata

*nam 'gru*

ནམ་འབྲུ།

*revata*

A śrāvaka, the youngest brother of Śāriputra. Also known as Khadiravanīya. Elsewhere translated as *nam gru*.

g.946 Roca

*snang ba*

སྒང་བ།

*roca*

The last buddha of the Bhadra kalpa, which according to *The White Lotus of Compassion Sūtra* (Toh 111, *Mahākaruṇāpuṇḍarīkasūtra*, where it was translated as *gsal mdzad*) is the thousand-and-fifth buddha. The Buddha Ratnagarbha prophesied that the youngest of the thousand Vedapāṭhaka pupils of Brahmin Samudrarenu would be the Buddha Roca. In present times it is most commonly translated as *mos pa*.

g.947 Roruka

*ri dags gnas*

རི་དགས་གནས།

*roruka*

A town in South India.

g.948 royal jasmine

*dza ti*

ཇ་ཏི།

*jāti*

*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 sūtras, *jāti* is translated as *sna ma*.

g.949 Ṛṣabhendrarāja

*khyu mchog gi dbang po'i rgyal po*

ཁྱུ་མཆོག་གི་དབང་པོ་འི་རྒྱལ་པོ།

*ṛṣabhendrarāja*

A bodhisattva present in Śrāvastī.

g.950 ṛṣi

*drang srong*

རྩ་སྟོང་།

*ṛṣi*

“Sage.” An ancient Indian spiritual title, especially for divinely inspired individuals credited with creating the foundations for all Indian culture.

g.951 Rucirabhadrayaśas

*grags pa yid du 'ong bas bzang ba*

གྲགས་པ་ཡིད་དུ་འོང་བས་བཟང་བ།

*rucirabhadrayaśas*

One of the future buddhas of this kalpa.

g.952 Rucirabrahmā

*tshangs pa yid du 'ong ba*

ཚངས་པ་ཡིད་དུ་འོང་བ།

*rucirabrahmā*

Literally “Attractive Brahmā,” an epithet for Brahmā, one of the epithets that in the non-Buddhist tradition designated him as the primordial creator.

g.953 Ruciradhvaja

*mdzes pa'i rgyal mtshan*

མངོས་པའི་རྒྱལ་མཚན།

*ruciradhvaja*

A bodhisattva present in Śrāvastī.

g.954 Saddharmaghoṣāmbaradīparāja

*dam chos dbyangs mchog sgron ma'i rgyal po*

དམ་ཚཱ་ས་དབྱངས་མཚན་གློན་མའི་རྒྱལ་པོ།

*saddharmaghoṣāmbaradīparāja*

A buddha in the distant past, as rendered in verse. In prose he is called Dharmacakranirghoṣagaganapradīparāja.

g.955 Sāgara

*gang chen mtsho*

གང་ཆེན་མཚོ།

*sāgara*

One of the eight principal nāga kings. More commonly translated in other sūtras as *rgya mtsho*.

g.956 Sāgarabuddhi

*rgya mtsho'i blo*

རྒྱ་མཚོའི་བློ།

*sāgarabuddhi*

A bhikṣu who was a pupil of Śāriputra.

g.957 Sāgaradhvaja

*rgya mtsho'i rgyal mtshan*

རྒྱ་མཚོའི་རྒྱལ་མཚན།

*sāgaradhvaja*

A bhikṣu, the kalyāṇamitra of chapter 9.

g.958 Sāgaragarbha

*rgya mtsho'i snying po*



ཀྱུ་མཚོ་འཁྱིལ་པོ།

*sāgaragarbha*

A buddha in the distant past.

g.959 Sāgaraghoṣa

*rgya mtsho'i dbyangs*

ཀྱུ་མཚོ་འདྲུངས།

*sāgaraghoṣa*

A bodhisattva present in Śrāvastī.

g.960 Sāgaramati

*blo gros rgya mtsho*

སློ་བྲོས་ཀྱུ་མཚོ།

*sāgaramati*

One of the future buddhas of this kalpa.

g.961 Sāgaramegha

*rgya mtsho'i sprin*

ཀྱུ་མཚོ་འཁྱེན།

*sāgaramegha*

A bhikṣu, the kalyāṇamitra of chapter 5.

g.962 Sāgaramukha

*rgya mtsho'i sgo*

ཀྱུ་མཚོ་འཁྱོ།

*sāgaramukha*

An area in the south of India.

g.963 Sāgaranigarjitasvara

*rgya mtsho'i 'brug gi sgra*

ཀྱུ་མཚོ་འཁྱུག་གི་སྒྲ།

*sāgaranigarjitasvara*

A bodhisattva present in Śrāvastī.

g.964 Sāgaraśrī

*rgya mtsho phun sum tshogs*

ཀྱུ་མཚོ་ཕུན་སུམ་ཚོགས།

*sāgaraśrī*

A buddha in the distant past. BHS verse: *Sāgaraśiri*.

g.965 Sāgaratīra

*rgya mtsho'i ngogs*

རྒྱ་མཚོ་འོ་གསལ།

*sāgaratīra*

An area in the Laṅka region of South India.

g.966 sage

*thub pa*

ཐུབ་པ།

*muni*

A title that, like *buddha*, is given to those who have attained realization through their own contemplation and not by divine revelation.

g.967 Sahā

*mi mjed*

མི་མཛེད།

*sahā*

Indian Buddhist name for either the four-continent world in which the Buddha Śākyamuni appeared, or a universe of a thousand million such worlds. *The White Lotus of Compassion Sūtra* (Toh 111, *Mahākaruṇāpūṇḍarīka-sūtra*) describes it as a world of ordinary beings in which the kleśas 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.968 Sahasraśrī

*stong gi dpal*

སྟོང་གི་དཔལ།

*sahasraśrī*

“Thousand Splendors.” The name of a kalpa in the distant past. BHS verse: *Sahasraśiri*.

g.969 Śailaśikharābhyudgatatejas

*ri'i rtse mo mngon par 'phags pa'i gzi brjid*

རི་འི་རྩེ་མོ་མངོན་པར་འཕགས་པའི་གཟི་བརྒྱུད།

*śailaśikharābhyudgatatejas*

One of countless buddhas in a past kalpa.

g.970 Śailendrarāja

*ri'i dbang po'i rgyal po*

རི་འི་དབང་པོའི་རྒྱལ་པོ།

*śailendrarāja*

A bodhisattva present in Śrāvastī.

g.971 Śailendrarājasamghaṭṭanaghoṣa

*ri dbang rgyal po 'thab pa'i dbyangs*

རི་དབང་རྒྱལ་པོ་འཐབ་པའི་དབྱངས།

*śailendrarājasamghaṭṭanaghoṣa*

A bodhisattva present in Śrāvastī.

g.972 Śailendraśrīgarbharāja

*ri'i dbang po dpal gyi snying po'i rgyal po*

རི་འི་དབང་པོ་དཔལ་གྱི་སྙིང་པོའི་རྒྱལ་པོ།

*śailendraśrīgarbharāja*

One of countless buddhas in a past kalpa.

g.973 Śakra

*brgya byin*

བརྒྱ་པུ་མེད།

*śakra*

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 *śakra* is an abbreviation of *śata-kratu*: one who has performed a hundred sacrifices. The highest Vedic sacrifice was the horse sacrifice, and there is a tradition that he became the lord of the gods through performing them.

g.974 Śākya

*shAkya*

ཤ་ཨ་ཀྱ།

*śākya*

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.975 sal

*sA la*

སྒྲ་ལ།

*śāla*

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

g.976 Sālavyūhamegha

*sa las rnam brgyan sprin*

ས་ལས་རྣམ་བརྒྱན་སྤྲིན།

*sālavyūhamegha*

A royal capital in another world realm in the distant past. In prose, its long form is Ratnasālavyūhameghapradīpā.

g.977 Sālendrarājaśrigarbha

*sA la'i rgyal po dpal gyi mchog*

སྒྲ་ལའི་རྒྱལ་པོ་དཔལ་གྱི་མཆོག་

*sālendrarājaśrigarbha*

The fifty-first buddha in a kalpa in the distant past. BHS verse: *Sālendrarājaśirigarbha*.

g.978 Śāendraskandha

*sA la'i dbang po'i lhun*

སྒྲ་ལའི་དབང་པོའི་ལྷན།

*śāendraskandha*

One of the future buddhas of this kalpa.

g.979 samādhi

*ting nge 'dzin*

ཏིང་ངེ་འཛིན།

*samādhi*

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of *samādhi* that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.980 Samādhimervabhyudgatajñāna

*ting nge 'dzin gyi ri rab mngon par 'phags pa'i ye shes*

ཏིང་ངེ་འཛིན་གྱི་རི་རབ་མངོན་པར་འཕགས་པའི་ཡེ་ཤེས།

*samādhimervabhyudgatajñāna*

A buddha in the distant past.

g.981 Samādhimudrāvīpulamakuṭaprajñāprabha

*ting nge 'dzin gyi phyag rgya shin tu yangs pa'i cod pan shes rab kyi 'od*

ཏིང་ངེ་འཛིན་གྱི་ཕྱག་རྒྱ་ཤིན་ཏུ་ཡངས་པའི་ཙོད་པན་ཤེས་རབ་གྱི་འོད།

*samādhimudrāvīpulamakuṭaprajñāprabha*

One of countless buddhas in a past kalpa.

g.982 Samantabhadra

*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

*samantabhadra*

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

g.983 Samantābhaśrī

*kun tu snang ba'i dpal*

ཀུན་ཏུ་སྤྲོད་བའི་དཔལ།

*samantābhaśrī*

A buddha in the distant past. BHS verse: *Samantābhaśiri*.

g.984 Samantacakṣu

*kun tu gzigs*

ཀུན་དུ་ག་ཟིགས།

*samantacakṣu*

A buddha in the past.

g.985 Samantadarśananetra

*kun nas lta ba'i myig*

ཀུན་ནས་ལྟ་བའི་མྱིག་

*samantadarśananetra*

A bodhisattva present in Śrāvastī.

g.986 Samantadharmadhātugaganapratibhāsamukuṭa

*chos kyī dbyings nam mkha' kun nas snang ba'i cod pan*

ཆོས་ཀྱི་དབྱིངས་ནས་མཁའ་ཀུན་ནས་སྒྲུང་བའི་ཙོད་པན།

*samantadharmadhātugaganapratibhāsamukuṭa*

A bodhisattva present in Śrāvastī.

g.987 Samantadharmadvāravahanaśikharābha

*sgo kun nas chos ston pa'i ri bo'i 'od*

སྟོ་ཀུན་ནས་ཆོས་སྟོན་པའི་རི་བོའི་འོད།

*samantadharmadvāravahanaśikharābha*

One of countless buddhas in a past kalpa.

g.988 Samantadigabhimukhadvāradhvajavyūha

*phyogs kun tu sgo mngon par bltas pa rgyal mtshan gyis rnam par brgyan pa*

ཕྱོགས་ཀུན་དུ་སྟོ་མཛོན་པར་བལྟས་པ་རྒྱལ་མཚན་གྱིས་རྣམ་པར་བརྟན་པ།

*samantadigabhimukhadvāradhvajavyūha*

A group of world realms in the distant past.

g.989 Samantadīśatejas

*phyogs kun gzi brjid*

ཕྱོགས་ཀུན་ག་ཟི་བརྟེན།

*samantadīśatejas*

A buddha in the distant past.

g.990 Samantagambhīraśrīvimalaprabhā

*kun tu zab pa'i dpal dri ma med pa'i 'od*

ཀུན་རྒྱ་ཟབ་པའི་དཔལ་འི་མ་མེད་པའི་འོད།

*samantagambhīraśrīvimalaprabhā*

A night goddess at the bodhimaṇḍa, the kalyāṇamitra of chapter 35.

g.991 Samantagandhavitāna

*spos kun tu rnam par yangs pa*

སྤྱོད་ཀུན་རྒྱ་མཚན་པར་ཡངས་པ།

*samantagandhavitāna*

A buddha in a southern realm.

g.992 Samantaguṇamegha

*yon tan kun tu sprin*

ཡོན་ཏན་ཀུན་རྒྱ་སྤྱོད།

*samantaguṇamegha*

A buddha in the distant past.

g.993 Samantajñānabhadramanḍala

*ye shes kun tu bzang po'i dkyil 'khor*

ཡེ་ཤེས་ཀུན་རྒྱ་བཟང་པོའི་དཀྱིལ་འཁོར།

*samantajñānabhadramanḍala*

One of countless buddhas in a past kalpa.

g.994 Samantajñānābhapravara

*ye shes kun tu snang ba'i dam pa*

ཡེ་ཤེས་ཀུན་རྒྱ་སྤྲོང་བའི་དམ་པ།

*samantajñānābhapravara*

One of countless buddhas in a past kalpa.

g.995 Samantajñānacaryāvilamba

*ye shes kyi spyod pa kun tu thogs pa med pa*

ཡེ་ཤེས་ཀྱི་སྤྱོད་པ་ཀུན་རྒྱ་ཐོགས་པ་མེད་པ།

*samantajñānacaryāvilamba*

A buddha in the distant past.

g.996 Samantajñānadhvaśūra

*ye shes rgyal mtshan kun tu dpal*

ཡེ་ཤེས་རྒྱལ་མཚན་ཀུན་རྒྱ་དཔལ།

*samantajñānadhvaśūra*

One of countless buddhas in a past kalpa.

g.997 Samantajñānālokavikramasiṃha

*ye shes snang bas rnam par gnon pa'i seng ge*

ཡེ་ཤེས་སྣང་བས་རྣམ་པར་གནོན་པའི་སང་གེ

*samantajñānālokavikramasiṃha*

A buddha in the distant past.

g.998 Samantajñānamaṇḍalapratibhāsanirghoṣa

*ye shes kyi dkyil 'khor kun tu snang ba'i dbyangs*

ཡེ་ཤེས་ཀྱི་དཀྱིལ་འཁོར་ཀུན་ཏུ་སྣང་བའི་དབྱངས།

*samantajñānamaṇḍalapratibhāsanirghoṣa*

A buddha in a realm in the upward direction.

g.999 Samantajñānaprabhāmeru

*ye shes kun tu snang ba'i ri bo*

ཡེ་ཤེས་ཀུན་ཏུ་སྣང་བའི་རི་བོ།

*samantajñānaprabhāmeru*

One of countless buddhas in a past kalpa.

g.1000 Samantajñānaprabharāja

*ye shes kun snang rgyal po*

ཡེ་ཤེས་ཀུན་སྣང་རྒྱལ་པོ།

*samantajñānaprabharāja*

A buddha in the distant past.

g.1001 Samantajñānaprabhāsa

*ye shes kyi 'od kun tu snang ba*

ཡེ་ཤེས་ཀྱི་འོད་ཀུན་ཏུ་སྣང་བ།

*samantajñānaprabhāsa*

One of countless buddhas in a past kalpa.

g.1002 Samantajñānaratnārciśrīguṇaketurāja

*ye shes rin po che'i 'od kun tu 'phro ba'i dpal yon tan dpal gyi rgyal po*

ཡེ་ཤེས་རིན་པོ་ཆེའི་འོད་ཀུན་ཏུ་འཕྲོ་བའི་དཔལ་ཡོན་ཏན་དཔལ་གྱི་རྒྱལ་པོ།

*samantajñānaratnārciśrīguṇaketurāja*



A buddha in the distant past. See [n.1465](#).

g.1003 Samantajñānārcipadmabhadrābhirāmanetraśrīcandrā

*ye shes kyi 'od kun tu 'phro ba pad+mo bzang mo mig yid du 'ong ba'i dpal gyi zla ba*

ཡེ་ཤེས་ཀྱི་འོད་ཀྱན་དུ་འཕྲོ་བ་པོ་བཟང་མོ་མིག་ཡིད་དུ་འོང་བའི་དཔལ་གྱི་རྩེ་བ།

*samantajñānārcipadmabhadrābhirāmanetraśrīcandrā*

A cakravartin's princess in the distant past. Also called Padma-bhadrābhirāmanetraśrīcandrā and Padmabhadrābhirāmanetraśrī.

g.1004 Samantakusumārciḥpralambacūḍa

*me tog gi 'od kun nas 'phro ba gtsug phud rab tu 'phyang ba*

མེ་ཏོག་གི་འོད་ཀྱན་ནས་འཕྲོ་བ་གཙུག་ཕུད་རབ་དུ་འཕྱང་བ།

*samantakusumārciḥpralambacūḍa*

A bodhisattva in a southwestern realm.

g.1005 Samantamukha

*kun nas sgo*

ཀུན་ནས་སྒོ།

*samantamukha*

A town in the south of India.

g.1006 Samantamukhajñānabhadrameru

*sgo kun nas mkhyen pa'i ri bzang po*

སྒོ་ཀུན་ནས་མཁྱེན་པའི་རི་བཟང་པོ།

*samantamukhajñānabhadrameru*

One of countless buddhas in a past kalpa.

g.1007 Samantamukhajñānavirocanaghoṣa

*sgo kun nas ye shes rnam par snang ba'i dbyangs*

སྒོ་ཀུན་ནས་ཡེ་ཤེས་རྣམ་པར་སྐྱང་བའི་དབྱངས།

*samantamukhajñānavirocanaghoṣa*

A buddha in a southwestern realm.

g.1008 Samantanetra

*kun tu lta ba*

ཀུན་དུ་ལྟ་བ།

*samantanetra*

A perfume seller, the kalyāṇamitra of chapter 19.

g.1009 Samantānuravitaśāntanirghoṣa

*zhi ba'i dbyangs kun tu bsgrags pa*

ཞི་བའི་དབྱངས་ཀུན་དུ་བསྐྱགས་པ།

*samantānuravitaśāntanirghoṣa*

A buddha in the distant past.

g.1010 Samantaprabhaśrītejas

*kun nas 'od dpal gzi brjid*

ཀུན་ནས་འོད་དཔལ་གཟི་བརྗིད།

*samantaprabhaśrītejas*

A bodhisattva present in Śrāvastī.

g.1011 Samantaprajñābhadharmanagarapradīpa

*shes rab kyi 'od kun tu gsal ba chos kyi grong khyer rab tu snang ba*

ཤེས་རབ་ཀྱི་འོད་ཀུན་དུ་གསལ་བ་ཚོས་ཀྱི་གྲོང་ཁྱེད་རབ་དུ་སྤང་བ།

*samantaprajñābhadharmanagarapradīpa*

One of countless buddhas in a past kalpa.

g.1012 Samantaprajñaptinirghoṣamegha

*shes rab kyi sgra kun tu 'byung ba'i sprin*

ཤེས་རབ་ཀྱི་སྒྲ་ཀུན་དུ་འབྱུང་བའི་སྤྲིན།

*samantaprajñaptinirghoṣamegha*

One of countless buddhas in a past kalpa.

g.1013 Samantapratibhāsacūḍa

*gzugs brnyan kun tu snang ba'i gtsug phud*

གཟུགས་བརྒྱན་ཀུན་དུ་སྤང་བའི་གཙུག་ཕུད།

*samantapratibhāsacūḍa*

One of countless buddhas in a past kalpa.

g.1014 Samantaratnā

*kun nas rin po che*

ཀུན་ནས་རིན་པོ་ཆེ།

*samantaratnā*

A world realm in the distant past.

g.1015 Samantaratnakusumaprabhā

*rin chen me tog kun tu snang ba*

རིན་ཆེན་མེ་ཏོག་ཀུན་ཏུ་སྣང་བ།

*samantaratnakusumaprabhā*

A royal city in the distant past.

g.1016 Samantasambhavapradīpa

*kun tu 'byung ba'i sgron ma*

ཀུན་ཏུ་འབྱུང་བའི་སྒྲོན་མ།

*samantasambhavapradīpa*

A buddha in the distant past.

g.1017 Samantasampūrṇaśrīgarbhā

*kun nas yongs su rgyas pa'i dpal gyi snying po*

ཀུན་ནས་ཡོངས་སུ་རྒྱས་པའི་དཔལ་གྱི་སྙིང་པོ།

*samantasampūrṇaśrīgarbhā*

A royal capital in a world in the eastern direction in a past kalpa.

g.1018 Samantasattvatrāṇojaḥśrī

*sems can kun tu skyong ba'i gzi brjid dpal*

སེམས་ཅན་ཀུན་ཏུ་སྐྱོད་བའི་གཟི་བརྗིད་དཔལ།

*samantasattvatrāṇojaḥśrī*

A night goddess.

g.1019 Samantaśrīkusumatejābha

*dpal gyi me tog kun nas rgyas pa'i gzi brjid snang ba*

དཔལ་གྱི་མེ་ཏོག་ཀུན་ནས་རྒྱས་པའི་གཟི་བརྗིད་སྣང་བ།

*samantaśrīkusumatejābha*

One of countless buddhas in a past kalpa.

g.1020 Samantaśrīsaṃbhava

*dpal kun nas yang dag par 'byung ba*

དཔལ་ཀུན་ནས་ཡང་དག་པར་འབྱུང་བ།

*samantaśrīsaṃbhava*

A buddha in the eastern direction.

g.1021 Samantaśrīsamudgatatejorāja

*dpal kun nas 'phags pa'i gzi brjid rgyal po · dpal kun nas 'phags pa'i gzi brjid*  
དཔལ་ཀུན་ནས་འཕགས་པའི་གཟི་བརྗིད་རྒྱལ་པོ། · དཔལ་ཀུན་ནས་འཕགས་པའི་གཟི་བརྗིད།  
*samantaśrīsamudgatatejorāja · samantaśrīsamudgatarāja*  
A bodhisattva from a western realm.

g.1022 Samantaśrītejas

*kun nas dpal gyi gzi brjid*  
ཀུན་ནས་དཔལ་གྱི་གཟི་བརྗིད།  
*samantaśrītejas*  
A bodhisattva present in Śrāvastī.

g.1023 Samantaśrīvairocānaketu

*dpal kun tu rnam par snang ba'i dpal*  
དཔལ་ཀུན་ཏུ་རྣམ་པར་སྟངས་བའི་དཔལ།  
*samantaśrīvairocānaketu*  
One of countless buddhas in a past kalpa.

g.1024 samantaśubhavyūha

*kun tu zhim pas brgyan pa*  
ཀུན་ཏུ་ཞིམ་པས་བརྒྱན་པ།  
*samantaśubhavyūha*  
A magical tree, the name of which means “completely pleasant array.”

g.1025 Samantasūcisuvīśuddhajñānakusuma

*ye shes kyi me tog kun nas rnam par dag pa*  
ཡེ་ཤེས་ཀྱི་མེ་ཏོག་ཀུན་ནས་རྣམ་པར་དག་པ།  
*samantasūcisuvīśuddhajñānakusuma*  
One of countless buddhas in a past kalpa.

g.1026 Samantasūryāvabhāsaprabharāja

*'od nyi ma kun tu snang ba'i rgyal po*  
འོད་ཉིམ་ཀུན་ཏུ་སྟངས་བའི་རྒྱལ་པོ།  
*samantasūryāvabhāsaprabharāja*  
One of countless buddhas in a past kalpa.

g.1027 Samantāvabhāsadharmasrīghoṣa

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*samantāvabhāsadharmasrīghoṣa*

One of countless buddhas in a past kalpa. Missing in Tibetan.

g.1028 Samantāvabhāsadhvaja

*kun tu snang ba'i rgyal mtshan*

ཀུན་ཏུ་སྒྲུང་བའི་རྒྱལ་མཚན།

*samantāvabhāsadhvaja*

“Shining Banner.” The name of a past kalpa.

g.1029 Samantāvabhāsaketu

*kun nas snang ba'i dpal*

ཀུན་ནས་སྒྲུང་བའི་དཔལ།

*samantāvabhāsaketu*

A bodhisattva present in Śrāvastī.

g.1030 Samantāvabhāsanadharmameghanirghoṣadhvaja

*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*

ཀུན་ཏུ་བྲགས་པའི་ཚས་ཀྱི་སྒྲིན་སྒྲིའི་རྒྱལ་མཚན། · ཀུན་ཏུ་སྒྲུང་བའི་ཚས་ཀྱི་སྒྲིན་གྱི་སྒྲ་དབྱངས་རྒྱལ་མཚན།

*samantāvabhāsanadharmameghanirghoṣadhvaja*

· *samantadharmāvabhāsadharmameghanirghoṣadhvaja*

“The Victory Banner That Resounds Everywhere with the Sound of the Clouds of the Dharma.” A Bodhi tree in the distant past.

g.1031 Samantāvabhāsaśrīgarbharāja

*dpal gyi snying po kun nas snang ba'i rgyal po*

དཔལ་གྱི་སྙིང་པོ་ཀུན་ནས་སྒྲུང་བའི་རྒྱལ་པོ།

*samantāvabhāsaśrīgarbharāja*

A buddha in a southern realm.

g.1032 Samantāvabhāsodgata

*kun tu snang bas 'phags pa*

ཀུན་ཏུ་སྒྲུང་བས་འཕགས་པ།

*samantāvabhāsodgata*

A bodhisattva present in Śrāvastī.

g.1033 Samantavairocanacandra

*kun tu rnam par snang ba'i zla ba*

ཀུན་རྒྱལ་ལྷན་པར་སྒྲུབ་བའི་སྒྲུབ་བཤུན།

*samantavairocanacandra*

A buddha in the distant past.

g.1034 Samantavairocanamukūṭa

*kun nas rnam par snang ba'i cod pan*

ཀུན་ནས་ལྷན་པར་སྒྲུབ་བའི་ཅོད་པན།

*samantavairocanamukūṭa*

A bodhisattva present in Śrāvastī.

g.1035 Samantavairocanaśrīmerurāja

*dpal gyi ri bo kun nas rnam par snang ba'i rgyal po*

དཔལ་གྱི་རི་བོ་ཀུན་ནས་ལྷན་པར་སྒྲུབ་བའི་རྒྱལ་པོ།

*samantavairocanaśrīmerurāja*

A buddha in a northwestern realm.

g.1036 Samantāvalokabuddhi

*kun tu snang ba'i blo*

ཀུན་རྒྱལ་སྒྲུབ་བའི་བློ།

*samantāvalokabuddhi*

A bodhisattva present in Śrāvastī.

g.1037 Samantavighuṣṭakīrtidhvaja

*snyan pa kun tu rnam par grags pa'i rgyal mtshan*

སྒྲུབ་པ་ཀུན་རྒྱལ་ལྷན་པར་གྲགས་པའི་རྒྱལ་མཚན།

*samantavighuṣṭakīrtidhvaja*

One of countless buddhas in a past kalpa.

g.1038 Samantavilokitajñāna

*kun tu rnam par gzigs pa'i ye shes*

ཀུན་རྒྱལ་ལྷན་པར་གཟིགས་པའི་ཡེ་ཤེས།

*samantavilokitajñāna*

A buddha in the distant past.

g.1039 Samantavīryolkāvabhāsamegha

*brtson 'grus kyi sgron ma kun tu snang ba'i sprin*

བཙོན་འགྲུས་ཀྱི་སྒྲོན་མ་ཀུན་ཏུ་སྣང་བའི་སྤྱིན།

*samantavīryolkāvabhāsamegha*

One of countless buddhas in a past kalpa.

g.1040 Samantavyūha

*kun nas rnam par brgyan pa*

ཀུན་ནས་རྣམ་པར་བརྟན་པ།

*samantavyūha*

A park in South India.

g.1041 Samāpadyata

*mnyam par gzhaḡ pa*

མཉམ་པར་གཞག་པ།

*samāpadyata*

A kalpa in the distant past.

g.1042 samāpatti

*snyoms par 'jug pa*

སྟོམས་པར་འཇུག་པ།

*samāpatti*

One of the synonyms for the meditative state. The Tibetan translation interpreted it as *sama-āpatti*, which brings in the idea of “equal,” or “level,” whereas it may be intended as *sam-āpatti*, with a meaning similar to “samādhi” or “concentration,” but also to “completion.”

g.1043 Samaśarīra

*zhi ba'i sku yi 'od*

ཞི་བའི་སྐུ་ཡི་འོད།

*samaśarīra*

The seventy-fifth buddha in a kalpa in the distant past. The equivalent of *'od* (“light”) is not in the Sanskrit.

g.1044 Samataprabha

*kun nas 'od*

ཀུན་ནས་འོད།

*samataprabha*

The twelfth buddha in a kalpa in the distant past.

g.1045 Samatārthasambhavā  
*mnyam pa nyid kyi don 'byung ba*  
མཉམ་པ་ཉིད་ཀྱི་དོན་འབྱུང་བ།  
*samatārthasambhavā*  
An earth goddess in the distant past.

g.1046 śamatha  
*zhi gnas*  
ཞི་གནས།  
*śamatha*  
Meditation of peaceful stability.

g.1047 Śamathaketu  
*zhi ba'i dpal*  
ཞི་བའི་དཔལ།  
*śamathaketu*  
A buddha in the distant past.

g.1048 Śamathaśrīsambhava  
*zhi ba'i dpal 'byung*  
ཞི་བའི་དཔལ་འབྱུང་།  
*śamathaśrīsambhava*  
A forest in the distant past.

g.1049 Saṃbhavagiri  
*yang dag 'byung ba'i mchog*  
ཡང་དག་འབྱུང་བའི་མཚོ།  
*saṃbhavagiri*  
A buddha in the distant past.

g.1050 Saṃcālītā  
*shin tu sbyangs*  
ཤིན་ཏུ་སྤངས།  
*saṃcālītā*  
The daughter of a courtesan in another world in the distant past. A previous life of Gopā. The name as given in verse. In prose she is called Sucalitarati-prabhāsaśrī.



g.1051 Saṃghāta

*ris gzhom pa*

རིས་གཞོམ་པ།

*saṃghāta*

The third of the “hot hells.” Here, beings are perpetually crushed between rocks the size of mountains.

g.1052 Samitāyus

*skye bcil ba*

སྐྱེ་བཅེལ་བ།

*samitāyus*

The sixth buddha in a kalpa in the distant past.

g.1053 saṃpracchada

*yongs su 'gengs*

ཡོངས་སུ་འགོངས།

*saṃpracchada*

A magical tree, the name of which means “completely covering.”

g.1054 Saṃpūrṇaśrīvākrā

*dpal gyi bzhin yongs su rgyas pa*

དཔལ་གྱི་བཞིན་ཡོངས་སུ་རྒྱས་པ།

*saṃpūrṇaśrīvākrā*

A cakravartin’s precious queen in the distant past.

g.1055 Saṃtuṣita

*rab dga' ldan*

རབ་དག་འཕྲན།

*saṃtuṣita*

The principal deity in the paradise of Tuṣita. Also translated as *yongs su dga' ldan*.

g.1056 Samudgataśrī

*kun tu 'phags pa'i dpal*

ཀུན་རྩ་འཕགས་པའི་དཔལ།

*samudgataśrī*

A bodhisattva present in Śrāvastī.

g.1057 Samudrakaccha

*rgya mtsho'i 'gram*

སྐུ་མཚོ་འགྲམ།

*samudrakaccha*

A province in South India.

g.1058 Samudrapraṭiṣṭhāna

*rgya mtsho brten pa*

སྐུ་མཚོ་བརྟེན་པ།

*samudrapraṭiṣṭhāna*

A town in South India.

g.1059 Samudravetāḍī

*rgya mtsho rnam par rlob pa*

སྐུ་མཚོ་རྣམ་པར་རློབ་པ།

*samudravetāḍī*

An area in the south of India.

g.1060 Saṃvṛtaskandha

*phung po yongs su grub pa*

ཕུང་པོ་ཡོངས་སུ་གྲུབ་པ།

*saṃvṛtaskandha*

A buddha in the distant past.

g.1061 samyaksambuddha

*yang dag par rdzogs pa'i sangs rgyas*

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱལ།

*samyaksambuddha*

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

g.1062 saṅgha

*dge 'dun*

དགེ་འདུན།

*saṅgha*

The community of followers of the Buddha's teachings, often referring to the monastic community and sometimes to the community of realized bodhisattvas that are not visible to ordinary beings.

g.1063 Śantābha

*'od snang zhi ba*

འོད་སྒྲང་ཞི་བ།

*śantābha*

A buddha.

g.1064 Śāntadhvaḥja

*zhi ba'i rgyal mtshan*

ཞི་བའི་རྒྱལ་མཚན།

*śāntadhvaḥja*

A buddha in the distant past.

g.1065 Śāntanirghoṣa

*zhi ba'i dbyangs*

ཞི་བའི་དབྱངས།

*śāntanirghoṣa*

A buddha in the distant past.

g.1066 Śāntanirghoṣahāramati

*zhing dbyangs phreng ba'i blo gros can*

ཞིང་དབྱངས་ཕྱེང་བའི་བློ་གྲོས་ཅན།

*śāntanirghoṣahāramati*

A realm in the distant past. See [n.1416](#).

g.1067 Śāntaprabharāja

*zhi ba'i 'od kyi rgyal*

ཞི་བའི་འོད་ཀྱི་རྒྱལ།

*śāntaprabharāja*

A buddha in the distant past.

g.1068 Śāntapradīpameghaśrīrāja

*zhi ba'i sgron ma sprin gyi rgyal po'i dpal*

ཞི་བའི་སྒྲོན་མ་སྤྲིན་གྱི་རྒྱལ་པོའི་དཔལ།

*śāntapradīpameghaśrīrāja*

A buddha in the distant past. BHS in verse: *Śāntapradīpameghaśirirāja*.

g.1069 Śāntaraśmi

*zhi ba'i 'od zer*

ཞི་བའི་འོད་ཟེར།

*śāntaraśmi*

One of the future buddhas of this kalpa.

g.1070 Śāntendrarāja

*zhi ba'i dbang po'i rgyal po*

ཞི་བའི་དབང་པོའི་རྒྱལ་པོ།

*śāntendrarāja*

A bodhisattva present in Śrāvastī.

g.1071 Śāntidhvajajagatpradīpaśrī

*zhi ba'i rgyal mtshan 'gro ba'i sgron ma dpal*

ཞི་བའི་རྒྱལ་མཚན་འགོ་བའི་སྒྲོན་མ་དཔལ།

*śāntidhvajajagatpradīpaśrī*

The ninety-seventh buddha in a kalpa in the distant past. BHS verse: *Śāntidhvajajagatpradīpaśrī*.

g.1072 Śāntiprabha

*zhi ba'i 'od*

ཞི་བའི་འོད།

*śāntiprabha*

A bodhisattva present in Śrāvastī.

g.1073 Śāntiprabhagambhīrakūṭa

*'od zab mo zhi ba brtsegs pa*

འོད་ཟབ་མོ་ཞི་བ་བརྟེན་ས་པ།

*śāntiprabhagambhīrakūṭa*

One of countless buddhas in a past kalpa.

g.1074 Śāntirāja

*zhi ba'i rgyal po*

ཞི་བའི་རྒྱལ་པོ།

*śāntirāja*

The fifth buddha in a kalpa in the distant past.

g.1075 Sarasvatī

*dbyangs dang ldan pa*

དབྱངས་དང་ལྷན་པ།

*sarasvatī*

The Indian goddess of eloquence and music. Also translated elsewhere as *dbyangs can*.

g.1076 Sarasvatisaṃgīti

*glu snyan pa'i dbyangs*

གླུ་སྟན་པའི་དབྱངས།

*sarasvatisaṃgīti*

A palace in another world in the distant past.

g.1077 Śārdūla

—

—

*śārdūla*

One of the future buddhas of this kalpa. See [n.1900](#).

g.1078 Śāriputra

*shA ri'i bu*

ཤཱ་རི་བུ།

*śāriputra*

“The son of Śāri,” the Buddha’s principal pupil, who passed away before the Buddha.

g.1079 Sārocaya

*snying po'i tshogs*

སྟིང་པའི་ཚོགས།

*sārocaya*

“Accumulation of Essences.” The name of a kalpa in the distant past.

g.1080 Sarvabalavegavatī

*stobs thams cad kyi shugs dang ldan pa*

སྟོབས་ཐམས་ཅད་ཀྱི་ཤུགས་དང་ལྷན་པ།

*sarvabalavegavati*

A southern realm.

g.1081 Sarvabuddhakṣetrapariśuddhinigarjitapratibhāsavijñāpanā

*sangs rgyas kyi zhing thams cad yongs su dag par sgra 'byin pa'i gzugs brnyan rnam  
par dmigs pa*

སངས་རྒྱལ་གྱི་ཞིང་ཐམས་ཅད་ཡོངས་སུ་དག་པར་སྒྲ་འབྱིན་པའི་གཟུགས་བརྟན་རྣམ་པར་དམིགས་པ།

*sarvabuddhakṣetrapariśuddhinigarjitapratibhāsavijñāpanā*

“The Perception of the Speech Emitted by All the Pure Buddha Realms.” The name of a ray of light.

g.1082 Sarvabuddhanirmāṇapratibhāsacūḍa

*sangs rgyas thams cad kyi sprul pa snang ba'i gtsug phud*

སངས་རྒྱལ་ཐམས་ཅད་ཀྱི་སྒྲུལ་པ་སྒྲུང་བའི་གཙུག་ཕུད།

*sarvabuddhanirmāṇapratibhāsacūḍa*

A bodhisattva present in Śrāvastī.

g.1083 Sarvabuddhasaṃbhūtagarbhamāṇimukūṭa

*sangs rgyas thams cad yang dag par 'byung ba'i snying po*

སངས་རྒྱལ་ཐམས་ཅད་ཡང་དག་པར་འབྱུང་བའི་སྙིང་པོ།

*sarvabuddhasaṃbhūtagarbhamāṇimukūṭa*

A bodhisattva present in Śrāvastī.

g.1084 Sarvadharmabhāvanārambhasaṃbhavatejas

*chos thams cad kyi gnas bsgrub pa yongs su 'grub pa'i gzi brjid*

ཆོས་ཐམས་ཅད་ཀྱི་གནས་བསྐྱབ་པ་ཡོངས་སུ་འབྱུང་བའི་གཟི་བརྟི།

*sarvadharmabhāvanārambhasaṃbhavatejas*

One of countless buddhas in a past kalpa.

g.1085 Sarvadharmadhātusāgaranigarjitaghoṣa

*chos rgya mtsho thams cad rab tu sgrog pa'i dbyangs*

ཆོས་རྒྱ་མཚོ་ཐམས་ཅད་རབ་ཏུ་སྒྲོག་པའི་དབྱངས།

*sarvadharmadhātusāgaranigarjitaghoṣa*

A bodhisattva present in Śrāvastī.

g.1086 Sarvadharmadhātuspharaṇaghoṣa

*chos kyi dbyings kun tu rgyas pa'i dbyangs*

ཆོས་ཀྱི་དབྱིངས་ཀྱན་ཏུ་རྒྱས་པའི་དབྱངས།

*sarvadharmadhātuspharaṇaghoṣa*

A bodhisattva present in Śrāvastī.

g.1087 Sarvadharmadhātutalabhedaketurāja

*chos kyi dbyings kyi gzhi tha dad pa'i dpal gyi rgyal po*

ཆོས་ཀྱི་དབྱིངས་ཀྱི་གཞི་ཐ་དད་པའི་དཔལ་གྱི་རྒྱལ་པོ།

*sarvadharmadhātutalabhedaketurāja*

A bodhisattva in a southeastern realm.

g.1088 Sarvadharmanigarjitarāja

*chos thams cad rab tu sgrog pa'i rgyal po*

· *chos thams cad kyi 'brug sgra bsgrags pa'i rgyal po*

ཆོས་ཐམས་ཅད་རབ་ཏུ་སྒྲོག་པའི་རྒྱལ་པོ།    ·    ཆོས་ཐམས་ཅད་ཀྱི་འབྲུག་སྒྲ་བསྒྲགས་པའི་རྒྱལ་པོ།

*sarvadharmanigarjitarāja*

This is a buddha 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 buddha 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.1089 Sarvadharmanirnādacchatramaṇḍalanirghoṣa

*chos thams cad kyi nga ro'i gdugs kyi dkyil 'khor rab tu sgrog pa*

ཆོས་ཐམས་ཅད་ཀྱི་ང་རོའི་གདུགས་ཀྱི་དཀྱིལ་འཁོར་རབ་ཏུ་སྒྲོག་པ།

*sarvadharmanirnādacchatramaṇḍalanirghoṣa*

A cakravartin king in another world realm in the distant past.

g.1090 Sarvadharmaprabharāja

*chos 'od rgyal po*

ཆོས་འོད་རྒྱལ་པོ།

*sarvadharmaprabharāja*

A buddha in the distant past.

g.1091 Sarvadharmasāgaranirghoṣaprabharāja

*chos rgya mtsho thams cad kyi dbyangs 'od kyi rgyal po*

ཆོས་རྒྱ་མཚོ་ཐམས་ཅད་ཀྱི་དབྱངས་འོད་ཀྱི་རྒྱལ་པོ།

*sarvadharmasāgaranirghoṣaprabharāja*

A buddha in another world in the distant past, the first of countless buddhas in that kalpa. In verse he is called Dharmasamudraprabhagarjitarāja.

g.1092 Sarvadharmasāgaranirghoṣarāja

*chos rgya mtsho thams cad kyi gsung gi rgyal po*

ཆས་ཀྱི་མཆོ་ཐམས་ཅད་ཀྱི་གསུང་གི་རྒྱལ་པོ།

*sarvadharmasāgaranirghoṣarāja*

A buddha in a world in the eastern direction in the past.

g.1093 Sarvadharmasamādhiprabhaghoṣa

*chos thams cad ting nge 'dzin gyi 'od kyi dbyangs*

ཆས་ཐམས་ཅད་ཏིང་ངེ་འཛིན་གྱི་འོད་ཀྱི་དབྱངས།

*sarvadharmasamādhiprabhaghoṣa*

One of countless buddhas in a past kalpa.

g.1094 Sarvadharmasamudrābhyudgatavegarāja

*chos rgya mtsho thams cad kyis mngon par 'phags pa'i shugs kyi rgyal po*

ཆས་ཀྱི་མཆོ་ཐམས་ཅད་ཀྱིས་མངོན་པར་འཕགས་པའི་ཤུགས་ཀྱི་རྒྱལ་པོ།

*sarvadharmasamudrābhyudgatavegarāja*

A buddha in the distant past.

g.1095 Sarvadharmavīryavegadhvaja

*chos thams cad kyi brtson 'grus drag po'i rgyal mtshan*

ཆས་ཐམས་ཅད་ཀྱི་བརྩོན་འགྲུས་རྒྱལ་པོའི་རྒྱལ་མཆོན།

*sarvadharmavīryavegadhvaja*

One of countless buddhas in a past kalpa.

g.1096 Sarvadiśapradīpaprabharāja

*phyogs rnam kun tu sgron ma gsal ba'i bdag*

ཕྱོགས་རྣམས་ཀྱི་དུ་སྒྲོན་མ་གསལ་བའི་བདག་

*sarvadiśapradīpaprabharāja*

A buddha in the distant past.

g.1097 Sarvagamin

*thams cad du 'gro ba*

ཐམས་ཅད་དུ་འགོ་བ།

*sarvagamin*



A parivrājaka who is the kalyāṇamitra of chapter 23.

g.1098 Sarvagandhaprabhāsavatī

*spas thams cad kyi 'od dang ldan pa*

སྤྱོད་ཐམས་ཅད་ཀྱི་འོད་དང་ལྷན་པ།

*sarvagandhaprabhāsavatī*

A western buddha realm.

g.1099 Sarvagandhārcimukha

*zhal nas spas thams cad 'od du 'phro ba*

ཞལ་ནས་སྤྱོད་ཐམས་ཅད་འོད་དུ་འཕྲོ་བ།

*sarvagandhārcimukha*

One of the future buddhas of this kalpa.

g.1100 Sarvajagadabhimukhapradīpā

*'gro ba thams cad la mngon du gyur pa'i sgron ma*

འགྲོ་བ་ཐམས་ཅད་ལ་མངོན་དུ་གྱུར་པའི་སྤྱོད་མ།

*sarvajagadabhimukhapradīpā*

“The Lamp of the Manifestation of All Beings.” The name of a ray of light.

g.1101 Sarvajagadabhimukharūpa

*'gro ba thams cad mngon gzugs*

འགྲོ་བ་ཐམས་ཅད་མངོན་ག་རྒྱུགས།

*sarvajagadabhimukharūpa*

The seventy-third buddha in a kalpa in the distant past.

g.1102 Sarvajagadbuddhadarśanavipākakuśalamūlasaṃbhavā

*'gro ba thams cad kyis sangs rgyas mthong ba rnam par smin pa'i dge ba'i rtsa ba las  
byung ba*

འགྲོ་བ་ཐམས་ཅད་ཀྱིས་སངས་རྒྱས་མཐོང་བ་རྣམ་པར་སྤྲིན་པའི་དགེ་བའི་རྩ་བ་ལས་བྱུང་བ།

*sarvajagadbuddhadarśanavipākakuśalamūlasaṃbhavā*

“The Vision of the Buddha by All Beings Arisen from Ripened Roots of  
Virtue.” The name of a ray of light.

g.1103 Sarvajagaddhitapraṇidhānacandra

*'gro ba thams cad la phan pa'i smon lam zla ba*

འགྲོ་བ་ཐམས་ཅད་ལ་ཕན་པའི་སྤྱོད་ལམ་རྒྱ་བ།

*sarvajagaddhitapraṇidhānacandra*

The second of five hundred buddhas in a kalpa in the distant future.

g.1104 Sarvajagadduḥkhapraśāntyāśvāsanaghoṣa

*'gro ba thams cad sdug bsngal rab tu zhi bar bya ba'i dbugs 'byin pa'i dbyangs*

འགོ་བ་ཐམས་ཅད་སྐྱུག་བསྐྱེད་པའི་དབྱུགས་འབྱིན་པའི་དབྱངས།

*sarvajagadduḥkhapraśāntyāśvāsanaghoṣa*

A bodhisattva present in Śrāvastī.

g.1105 Sarvajagadrakṣāpraṇidhānavīryaprabhā

*'gro ba thams cad bsrung ba'i smon lam la brtson pa'i 'od*

འགོ་བ་ཐམས་ཅད་བསྐྱེད་པའི་སྤྱོན་ལམ་ལ་བརྩོན་པའི་འོད།

*sarvajagadrakṣāpraṇidhānavīryaprabhā*

A night goddess at the bodhimaṇḍa.

g.1106 Sarvajagadvaravyūhagarbha

*'gro ba thams cad na rgyan gyi dam pa phul*

འགོ་བ་ཐམས་ཅད་ན་རྒྱན་གྱི་དམ་པ་ཕུལ།

*sarvajagadvaravyūhagarbha*

The palace of Mahābrahmā. 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 sūtra. Here *garbha*, usually meaning “essence,” is translated as *phul* (“perfection”).

g.1107 Sarvākāśatalāsambhedavijñaptimaṇiratnavibhūṣitacūḍa

*nam mkha'i dbyings thams cad tha myi dad par rnam par dmyigs pa'i rin chen rgyal  
pos brgyan pa'i gtsug phud*

ནམ་མཁའི་དབྱིངས་ཐམས་ཅད་ཐ་སྲིད་པར་རྣམ་པར་དབྱིགས་པའི་རིན་ཆེན་རྒྱལ་པོས་བརྒྱན་པའི་གཙུག་ཕུད།

*sarvākāśatalāsambhedavijñaptimaṇiratnavibhūṣitacūḍa*

A bodhisattva present in Śrāvastī.

g.1108 Sarvakuśalamūlasambhavanirghoṣā

*dge ba'i rtsa ba thams cad yang dag par 'byung ba'i dbyangs*

དགེ་བའི་རྩ་བ་ཐམས་ཅད་ཡང་དག་པར་འབྱུང་བའི་དབྱངས།

*sarvakuśalamūlasambhavanirghoṣā*

“The Voice That Causes the Emergence of All Roots of Merit.” The name of a ray of light.

g.1109 Sarvalokadhātūdgatamukūṭa

*'jig rten thams cad las mngon par 'phags pa'i cod pan*

འཇིག་རྟེན་ཐམས་ཅད་ལས་མཛོན་པར་འཕགས་པའི་ཅོད་པན།

*sarvalokadhātūdgatamukūṭa*

A bodhisattva present in Śrāvastī.

g.1110 Sarvalokahitaiṣin

*'jig rten thams cad la phan par mdzad pa*

འཇིག་རྟེན་ཐམས་ཅད་ལ་ཕན་པར་མཛད་པ།

*sarvalokahitaiṣin*

The fourth of five hundred buddhas in a kalpa in the distant future.

g.1111 Sarvamahāprthivīrājamaṇiraśmijālapramuktā

*sa chen po thams cad du mdzes pa'i rin po che 'od zer gyi dra ba rab tu 'gyed pa*

ས་ཆེན་པོ་ཐམས་ཅད་དུ་མཛེས་པའི་རིན་པོ་ཆེ་འོད་ཟེར་གྱི་བླ་བ་རབ་རྟུ་འགྱེད་པ།

*sarvamahāprthivīrājamaṇiraśmijālapramuktā*

A buddha realm in the northeastern direction.

g.1112 Sarvamāramaṇḍalapramardaṇaghōṣa

*bdud kyi dkyil 'khor thams cad rab tu 'dul ba'i dbyangs*

བདུད་གྱི་དཀྱིལ་འཁོར་ཐམས་ཅད་རབ་རྟུ་འདུལ་བའི་དབྱངས།

*sarvamāramaṇḍalapramardaṇaghōṣa*

A bodhisattva present in Śrāvastī.

g.1113 Sarvamāramaṇḍalavikiraṇajñānadhvajā

*bdud kyi dkyil 'khor thams cad rnam par 'thor ba'i ye shes rgyal mtshan*

བདུད་གྱི་དཀྱིལ་འཁོར་ཐམས་ཅད་རྣམ་པར་འཕྲོར་བའི་ཡེ་ཤེས་རྒྱལ་མཚན།

*sarvamāramaṇḍalavikiraṇajñānadhvajā*

A bodhisattva from a southwestern realm. Also known as Sarvamāramaṇḍalavikiraṇajñānadhvajarāja.

g.1114 Sarvamāramaṇḍalavikiraṇajñānadhvajarāja

*bdud kyi dkyil 'khor thams cad rnam par 'thor ba'i ye shes rgyal mtshan gyi rgyal po*

བདུད་གྱི་དཀྱིལ་འཁོར་ཐམས་ཅད་རྣམ་པར་འཕྲོར་བའི་ཡེ་ཤེས་རྒྱལ་མཚན་གྱི་རྒྱལ་པོ།

*sarvamāramaṇḍalavikiraṇajñānadhvajarāja*

A bodhisattva from a southwestern realm. Also known as Sarvamāramaṇḍalavikiraṇajñānadhvajā.

- g.1115 Sarvanagararakṣāsambhavatejaḥśrī  
*grong khyer thams cad bsrung ba 'byung ba'i gzi brjid dpal*  
 གྲོང་ཁྱེར་ཐམས་ཅད་བསྐྱེད་བའི་གཟི་བརྟེན་དཔལ།  
*sarvanagararakṣāsambhavatejaḥśrī*  
 A night goddess in Bodhgaya.
- g.1116 Sarvaprāṇidhānasāgaranirghoṣamaṇirājacūḍa  
*smon lam rgya mtsho thams cad rab tu sgrog pa'i rin chen rgyal po'i gtsug phud*  
 སྐྱེན་ལམ་རྒྱ་མཚོ་ཐམས་ཅད་རབ་དུ་སྒྲོག་པའི་རིན་ཆེན་རྒྱལ་པོའི་གཙུག་ཕུད།  
*sarvaprāṇidhānasāgaranirghoṣamaṇirājacūḍa*  
 A bodhisattva present in Śrāvastī.
- g.1117 Sarvaratnābha  
*rin chen thams cad 'od*  
 རིན་ཆེན་ཐམས་ཅད་འོད།  
*sarvaratnābha*  
 A realm in the distant past. BHS: *Sarvaratanābha*.
- g.1118 Sarvaratnagarbhavicitrābha  
*rin po che thams cad kyi snying po 'od sna tshogs can*  
 རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱི་སྙིང་པོ་འོད་སྣ་ཚོགས་ཅན།  
*sarvaratnagarbhavicitrābha*  
 A bodhimaṇḍa in a world realm in the eastern direction.
- g.1119 Sarvaratnarucirā  
*rin po che thams cad rab tu 'bar ba*  
 རིན་པོ་ཆེ་ཐམས་ཅད་རབ་དུ་འབར་བ།  
*sarvaratnarucirā*  
 A northeastern buddha realm.
- g.1120 Sarvaratnaśikharadhvaja  
*rin po che sna tshogs kyi rtse mo'i rgyal mtshan*  
 རིན་པོ་ཆེ་སྣ་ཚོགས་ཀྱི་རྩེ་མོའི་རྒྱལ་མཚན།  
*sarvaratnaśikharadhvaja*  
 A four-continent world in the distant past.
- g.1121 Sarvaratnavarṇasamantaprabhāsaśrī

*rin po che thams cad kyi mdog kun tu snang ba'i dpal*

རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱི་མདོག་ཀུན་ཏུ་སྟངས་བའི་དཔལ།

*sarvaratnavarṇasamantaprabhāsaśrī*

A world realm in the distant past.

g.1122 Sarvaratnavicitravarṇamaṇikuṇḍala

*rin po che'i dkyil 'khor rin po che thams cad kyis rnam par brgyan pa'i kha dog*

རིན་པོ་ཆེའི་དཀྱིལ་འཁོར་རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱིས་རྣམ་པར་བརྒྱན་པའི་ཁ་དོག།

*sarvaratnavicitravarṇamaṇikuṇḍala*

One of the future buddhas of this kalpa.

g.1123 Sarvaratnavimalaprabhāvyūha

*rin po che thams cad kyi dri ma med pa'i 'od rnam par brgyan pa*

རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱི་དྷི་མ་མེད་པའི་འོད་རྣམ་པར་བརྒྱན་པ།

*sarvaratnavimalaprabhāvyūha*

A universe of world realms far to the east.

g.1124 Sarvārthasiddha

*don thams cad grub pa*

དོན་ཐམས་ཅད་གྲུབ་པ།

*sarvārthasiddha*

The personal name of Śākyamuni, which also has the shorter form Siddhārtha.

g.1125 Sarvasamādhisāgarāvabhāsaśiṃha

*ting nge 'dzin rgya mtsho thams cad snang bar mdzad pa'i seng ge*

ཏིང་ངེ་འཛིན་རྒྱ་མཚོ་ཐམས་ཅད་སྟངས་བར་མཛད་པའི་སེང་གེ།

*sarvasamādhisāgarāvabhāsaśiṃha*

One of countless buddhas in a past kalpa.

g.1126 Sarvasattvakarmavipākanirghoṣa

*sems can thams cad kyi las rnam par smin pa'i dbyangs*

སེམས་ཅན་ཐམས་ཅད་ཀྱི་ལས་རྣམ་པར་སྤྲིན་པའི་དབྱངས།

*sarvasattvakarmavipākanirghoṣa*

“The Voice That Ripens the Karma of All Beings.” The name of a ray of light.

g.1127 Sarvasattva kuśalamūlanigarjitasvara

*sems can kun gyi dge ba'i rtsa ba rab tu sgrog pa'i sgra*

སེམས་ཅན་ཀུན་གྱི་དགེ་བའི་རྩ་བ་རབ་དུ་སྒྲོག་པའི་སྒྲ།

*sarvasattvakuśalamūlanigarjitasvara*

A bodhisattva present in Śrāvastī.

g.1128 Sarvasattvapraharṣaprītiprāmodyasamudayanirghoṣā

*sems can thams cad rab tu dga' ba dang spro ba dang mos pa yongs su 'byung ba'i dbyangs*

སེམས་ཅན་ཐམས་ཅད་རབ་དུ་དགའ་བ་དང་སྤྱོད་དང་མོས་པ་ཡོངས་སུ་འབྱུང་བའི་དབྱངས།

*sarvasattvapraharṣaprītiprāmodyasamudayanirghoṣā*

“The Voice That Gives Rise to Joy, Delight, and Aspiration in All Beings.”  
The name of a ray of light.

g.1129 Sarvasattvāvabhāsatejas

*sems can thams cad tu snang ba'i rgyal po*

སེམས་ཅན་ཐམས་ཅད་དུ་སྤྲོད་བའི་རྒྱལ་པོ།

*sarvasattvāvabhāsatejas*

One of countless buddhas in a past kalpa.

g.1130 Sarvasattvavirajaḥpradīpa

*sems can thams cad rdul dang 'byed pa'i sgron ma*

སེམས་ཅན་ཐམས་ཅད་རྩལ་དང་འབྱེད་པའི་སྒྲོན་མ།

*sarvasattvavirajaḥpradīpa*

“The Lamp That Removes the Dust from All Beings.” The name of a ray of light.

g.1131 Sarvasvarāṅgarutaghoṣaśrī

*thams cad dbyangs kyi yan lag sgra skad dpal*

ཐམས་ཅད་དབྱངས་ཀྱི་ཡན་ལག་སྒྲ་སྐད་དཔལ།

*sarvasvarāṅgarutaghoṣaśrī*

The hundred-and-fifth buddha in a kalpa in the distant past. BHS verse:  
*Sarvasvarāṅgarutaghoṣaśrī.*

g.1132 Sarvatathāgatadharmacakranirghoṣacūḍa

*de bzhin gshegs pa thams cad kyi chos kyi 'khor lo sgrog pa'i gtsug phud*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཆོས་ཀྱི་འཁོར་ལོ་སྒྲོག་པའི་གཙུག་ཕུད།

*sarvatathāgatadharmacakranirghoṣacūḍa*

A bodhisattva present in Śrāvastī.

g.1133 Sarvatathāgataprabhāmaṇḍalapramuñcanamaṇiratnanigarjita-  
cūḍa

*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*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་འོད་ཀྱི་དཀྱིལ་འཁོར་རབ་ཏུ་འབྱེད་པའི་ནོར་བུ་རིན་ཆེན་འབྲུག་སྒྲའི་གཙུག་  
ལུ་།

*sarvatathāgataprabhāmaṇḍalapramuñcanamaṇiratnanigarjitacūḍa*

A bodhisattva present in Śrāvastī.

g.1134 Sarvatathāgataprabhāmaṇḍalavairocanā

*de bzhin gshegs pa thams cad kyi 'od kyi dkyil 'khor rnam par snang ba*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་འོད་ཀྱི་དཀྱིལ་འཁོར་རྣམ་པར་སྒྲུང་བ།

*sarvatathāgataprabhāmaṇḍalavairocanā*

A buddha realm in the downward direction.

g.1135 Sarvatathāgataprabhāpraṇidhīnirghoṣa

*de bzhin gshegs pa thams cad kyi 'od dang smon lam gyi dbyangs*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་འོད་དང་སྒྲོན་ལམ་གྱི་དབྱངས།

*sarvatathāgataprabhāpraṇidhīnirghoṣa*

A group of world realms in the eastern direction.

g.1136 Sarvatathāgatasimhāsanasaṃpratiṣṭhitamaṇimukūṭa

*de bzhin gshegs pa thams cad kyi seng ge'i khri 'dzin pa'i cod pan*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་སང་གའི་ཁྱི་འཛིན་པའི་ཙོད་པན།

*sarvatathāgatasimhāsanasaṃpratiṣṭhitamaṇimukūṭa*

A bodhisattva present in Śrāvastī.

g.1137 Sarvatathāgatavikurvitapratibhāsadhvajamaṇirājajāla-  
saṃchāditacūḍa

*de bzhin gshegs pa thams cad rnam par 'phrul pa snang ba'i rgyal mtshan dang rin po  
che'i rgyal po'i dra bas kun nas yog pa'i gtsug phud*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་རྣམ་པར་འབྲུལ་པ་སྒྲུང་བའི་རྒྱལ་མཚན་དང་རིན་པོ་ཆེའི་རྒྱལ་པོའི་བྲ་བས་ཀྱན་  
ནས་ཡོག་པའི་གཙུག་ལུ་།

*sarvatathāgatavikurvitapratibhāsadhvajamaṇirājajālasaṃchāditacūḍa*

A bodhisattva present in Śrāvastī.

g.1138 Sarvatathāgataviṣayāsaṃbhedapradīpā

*de bzhin gshegs pa thams cad kyi yul tha mi dad pa'i sgron ma*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུལ་ཐ་མི་དད་པའི་སྒྲོན་མ།

*sarvatathāgataviṣayāsaṃbhedapradīpā*

“The Lamp of the Different Ranges of All the Tathāgatas.” The name of a ray of light.

g.1139 Sarvatryadhvanāmacakranirghoṣacūḍa

*dus gsum gyi mying thams cad rab tu sgrog pa'i gtsug phud*

དུས་གསུམ་གྱི་མྱིང་ཐམས་ཅད་རབ་དུ་སྒྲོག་པའི་གཙུག་ཕུད།

*sarvatryadhvanāmacakranirghoṣacūḍa*

A bodhisattva present in Śrāvastī.

g.1140 Sarvatryadhvatathāgataviṣayapatrasaṃdhividyaṭitameghavyūha

*lo ma'i mtshams nas dus gsum gyi de bzhin gshegs pa thams cad kyi yul rnam par ston pa'i 'od gzer gyi sprin gyi rgyan*

ལོ་མའི་མཚམས་ནས་དུས་གསུམ་གྱི་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུལ་རྣམ་པར་སྒྲོན་པའི་འོད་གཟེར་གྱི་སྒྲིན་གྱི་རྒྱུན།

*sarvatryadhvatathāgataviṣayapatrasaṃdhividyaṭitameghavyūha*

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 Tathāgatas of the Three Times.”

g.1141 Sarvāvaraṇavikiraṇajñānavikrāmin

*bsgribs pa thams cad rnam par 'thor ba'i ye shes kyis rnam par non pa*

བསྒྲིབས་པ་ཐམས་ཅད་རྣམ་པར་འཕྲོར་བའི་ཡེ་ཤེས་ཀྱིས་རྣམ་པར་ནོན་པ།

*sarvāvaraṇavikiraṇajñānavikrāmin*

A bodhisattva from a buddha realm in the downward direction. Also called Sarvāvaraṇavikiraṇajñānavikrāntarāja.

g.1142 Sarvāvaraṇavikiraṇajñānavikrāntarāja

*sgrib pa thams cad rnam par 'thor ba'i rgyal po*

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་འཕྲོར་བའི་རྒྱལ་པོ།

*sarvāvaraṇavikiraṇajñānavikrāntarāja*

A bodhisattva from a buddha realm in the downward direction. Also called Sarvāvaraṇavikiraṇajñānavikrāmin.



g.1143 Sarvavaśitakāyapratibhāsa

*thams cad la dbang ba'i lus rab tu snang ba*

ཐམས་ཅད་ལ་དབང་བའི་ལུས་རབ་རྟུ་སྣང་བ།

*\*sarvavaśitakāyapratibhāsa*

A bodhimaṇḍa 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.1144 Sarvavṛkṣpraphullanasukhasaṃvāsā

*shing thams cad kyi me tog rgyas par bde bar gnas pa*

ཤིང་ཐམས་ཅད་ཀྱི་མེ་ཏོག་རྒྱས་པར་བདེ་བར་གནས་པ།

*sarvavṛkṣpraphullanasukhasaṃvāsā*

A goddess of the night at the bodhimaṇḍa.

g.1145 Śaśimaṇḍala

*zla ba'i dkyil 'khor*

ཟླ་བའི་དཀྱིལ་འཁོར།

*śaśimaṇḍala*

A buddha in the distant past.

g.1146 Śaśimukha

*zla zhal*

ཟླ་ཞལ།

*śaśimukha*

The tenth buddha in a kalpa in the distant past.

g.1147 Śaśivakra

*zla bzhin*

ཟླ་བཞིན།

*śaśivakra*

A night goddess in the distant past.

g.1148 Śataraśmin

*'od brgya pa*

འོད་བརྒྱ་པ།

*śataraśmin*

A nāga king. The name means “having a hundred rays” and may be an alternate name for the nāga king Vasuki, Takṣaka, or Utpalaka.

g.1149 Sattvagaganacittapratibhāsabimba

*sems can nam mkha'i sems snang ba'i gzugs*

སེམས་ཅན་ནས་མཁའི་སེམས་སྒྲུང་བའི་གཟུགས།

*sattvagaganacittapratibhāsabimba*

A buddha in the distant past.

g.1150 Sattvāśayasamaśarīrīśri

*sems can bsam par mnyam pa sku yi dpal*

སེམས་ཅན་བསམ་པར་མཉམ་པ་སྐྱེ་ཡི་དཔལ།

*sattvāśayasamaśarīrīśri*

The hundred-and-eighth buddha in a kalpa in the distant past. BHS verse:

*sattvāśayaiḥ samaśarīrīśri.*

g.1151 Sattvottarajñānin

*brtan pa dam pa'i ye shes*

བརྟན་པ་དམ་པའི་ཡེ་ཤེས།

*sattvottarajñānin*

A bodhisattva present in Śrāvastī.

g.1152 Satyaka

*bden pa can*

བདེན་པ་ཅན།

*satyaka*

A Jain who features prominently in the sūtra *The Range of the Bodhisattva* (Toh 146, *Satyaka Sūtra*). The Buddha 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 *Satyavādin* by Lozang Jampal in his translation of the *Satyaka Sūtra*.

g.1153 second-week embryo

*sko*

སྐོ།

*arbuda*

The *Gaṇḍavyūha* uses the same terminology as the Jain text *Tandulaveyāliya* and differs from other sūtras. In the *Nandagarbhāvakraṇṭinirdeśasūtra*, *arbuda* is translated as *mer mer po*.

g.1154 seven jewels

*rin po che sna bdun*

རིན་པོ་ཆེ་སྟུང་བདུན།

*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 maṇḍala offering practice, the householder is replaced by a general.

g.1155 seven precious materials

*rin po che sna bdun*

རིན་པོ་ཆེ་སྟུང་བདུན།

*saptaratna*

Listed in this sūtra 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 sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offering materials, or the features of architectural structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.1156 seven prominences

*bdun shin tu mtho ba*

བདུན་ཉིན་ཏུ་མཐོ་བ།

*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.1157 Siddhārtha

*don grub*

དོན་གྲུབ།

*siddhārtha*

The Buddha Śākyamuni's personal name, which is also given in its longer form: Sarvārthasiddha.

g.1158 signs (of a great being)

*mtshan*

མཚན།

*lakṣaṇa*

The thirty-two primary physical characteristics of a “great being,” *mahāpuruṣa*, which every buddha and cakravartin possesses. See [43.66](#) for a complete list according to this sūtra.

g.1159 Śikhin

*gtsug tor can*

གཙུག་ཏོར་ཅན།

*śikhin*

In early Buddhism the second of seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipaśyin, Śikhin, and Viśvabhuk—appeared in a kalpa earlier than our Bhadra kalpa, and therefore Śākyamuni is more commonly referred to as the fourth buddha. Also translated elsewhere as *gtsug ldan*; the *Mahāvvyutpatti* also translates as *gtsug tor can*.

g.1160 Śikṣānanda

*dga' ba*

དགའ་བ།

*śikṣānanda*

652–710 CE. He went from Khotan to China, where he translated the *Avataṃsaka Sūtra*. The Tibetan should be *bslab pa dga' ba* but translates only the *nanda* half of the name.

- g.1161 Śilpābhijña  
*bzo mngon par shes pa*  
 བཟོ་མཛོན་པར་ཤེས་པ།  
*śilpābhijña*  
 A head merchant's son.
- g.1162 Simha  
*seng ge*  
 སེང་གེ།  
*simha*  
 The sixth buddha in this kalpa, following Maitreya.
- g.1163 Simhadhvajāgratejas  
*seng ge rgyal mtshan dam pa'i gzi brjid*  
 སེང་གེ་རྒྱལ་མཚན་དམ་པའི་གཟི་བརྟེན།  
*simhadhvajāgratejas*  
 A four-continent world in the distant past.
- g.1164 Simhaketu  
*seng ge dpal*  
 སེང་གེ་དཔལ།  
*simhaketu*  
 A king in South India.
- g.1165 Simhapota  
*seng ge'i gzugs*  
 སེང་གེའི་གཟུགས།  
*simhapota*  
 A town in South India.
- g.1166 Simhavijrmbhitā  
*seng ge rnam par bsgyings pa*  
 སེང་གེ་རྣམ་པར་བསྐྱེད་ས་པ།  
*simhavijrmbhitā*  
 A bhikṣuṇī, the kalyāṇamitra of chapter 27.
- g.1167 Simhavijrmbhita

*seng ge rnam par bsgyings pa*

སང་གེ་རྣམ་པར་བསྐྱིདས་པ།

*siṃhavijṛmbhita*

A city in the south of India.

g.1168 *Siṃhavijṛmbhitaprabha*

*seng ge rnam par bsgyings pa'i 'od*

སང་གེ་རྣམ་པར་བསྐྱིདས་པའི་འོད།

*siṃhavijṛmbhitaprabha*

A buddha in the distant past.

g.1169 *Siṃhavikrāntagāmin*

*seng ge rnam par gnon pas bzhud pa*

སང་གེ་རྣམ་པར་གནོན་པས་བཟུད་པ།

*siṃhavikrāntagāmin*

A buddha in the distant past.

g.1170 *Siṃhavinardita*

*seng ge rnam par sgrog pa*

སང་གེ་རྣམ་པར་སྒྲོག་པ།

*siṃhavinardita*

One of the future buddhas of this kalpa.

g.1171 *Siṃhavinardita Vidupradīpa*

*seng ge'i sgra sgrogs mkhas pa sgron ma*

སང་གེའི་སྒྲ་སྒྲོགས་མཁས་པ་སྒྲོན་མ།

*siṃhavinardita vidupradīpa*

A buddha in the distant past.

g.1172 *Sitāṅga*

*mi dkar yan lag*

མི་དཀར་ཡན་ལག

*sitāṅga*

One of the future buddhas of this kalpa.

g.1173 *Sitaśrī*

*dkar po'i dpal*

དཀར་པོའི་དཔལ།

*sitaśrī*

One of the future buddhas of this kalpa.

g.1174 Sitaviśālākṣa

*mi dkar rings po'i spyan*

མི་དཀར་རིངས་པོའི་སྤྱན།

*sitaviśālākṣa*

One of the future buddhas of this kalpa.

g.1175 Śivarāgra

*zhi 'dzin mchog*

ཞི་འཛིན་མཚོག།

*śivarāgra*

A brahmin, the kalyāṇamitra of chapter 52.

g.1176 sixty-four skills

*sgyu rtsal drug cu rtsa bzhi*

སྤྱུ་རྩ་ལ་དྲུག་རུཅ་བཞི།

*catuḥṣaṣṭikalāvidhi*

These include writing and mathematics, and also different sports, crafts, dancing, acting, and the playing of various instruments.

g.1177 skandha

*phung po*

ཕུང་པོ།

*skandha*

Literally “heaps” or “aggregates.” These are the five aggregates of forms, sensations, identifications, mental activities, and consciousnesses.

g.1178 Smṛtiketurājaśri

*dran pa'i rgyal mtshan rgyal po*

དྲན་པའི་རྒྱལ་མཚན་རྒྱལ་པོ།

*smṛtiketurājaśri*

The eighty-fourth buddha in a kalpa in the distant past. In the Tibetan, *dpal* (śri) has been merged into the following name, Dharmamati. BHS verse:

*Smṛtiketurājaśiri.*

g.1179 Smṛtimat

*dran pa dang ldan pa*

སྐྱེ་པ་དང་ལྷན་པ།

*smṛtimat*

A deva in Trāyastriṃśa.

g.1180 Smṛtisamudramukha

*dran pa rgya mtsho'i sgo*

སྐྱེ་པ་རྒྱ་མཚོའི་སྒོ།

*smṛtisamudramukha*

The fourteenth buddha in a kalpa in the distant past.

g.1181 snipe

*ku na la*

ཀུ་ན་ལ།

*kuṇāla*

Specifically, the greater painted snipe (*Rostrature benghalensis*).

g.1182 Śobhanasāgara

*snying po bzang po*

སྤྱིང་པོ་བཟང་པོ།

*śobhanasāgara*

One of the future buddhas of this kalpa.

g.1183 Somanandi

*zla ba dga' bo*

ལྷ་བ་དགའ་བོ།

*somanandi*

An upāsaka in Dhanyākara.

g.1184 Somaśrī

*zla ba'i dpal*

ལྷ་བའི་དཔལ།

*somaśrī*

“Moon Glory.” The name of a past kalpa. BHS verse: *Somaśiri*.

g.1185 Somaśriti



*zla ba'i dpal*

ཐཱ་བའི་དཔལ།

*somaśriti*

An upāsaka in Dhanyākara.

g.1186 son of the buddhas

*sangs rgyas sras po*

སངས་རྒྱས་སྲས་པོ།

*buddhaputra*

A synonym for *bodhisattva*.

g.1187 śoṣa

*skem pa*

སྐེས་པ།

*śoṣa*

A demon believed to be responsible for tuberculosis.

g.1188 soul

*srog*

སྲོག།

*prāṇa*

g.1189 sour gruel

*sran chen* · *sran chan*

སྲན་ཆེན། · སྲན་ཆན།

*kulmāṣa*

*Kulmāṣa* is a soup or broth in which the rice or other grains have fermented.

The Tibetan *sran chen* just means “cooked pulses.”

g.1190 śramaṇa

*dge sbyong*

དགེ་སྦྱང་།

*śramaṇa*

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 Śramaṇa is often applied the Buddha.

The common phrase “śramaṇas 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 śramaṇas are the itinerant followers (often of kṣatriya caste) of the newer, non-Vedic spiritual trends.

g.1191 Śramaṇamaṇḍala

*dge sbyong gi dkyil 'khor*

དགེ་སྦྱང་གི་དཀྱིལ་འཁོར།

*śramaṇamaṇḍala*

A land in South India.

g.1192 śrāvaka

*nyan thos*

ཉན་ཐོས།

*śrāvaka*

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.1193 Śrāvakayāna

*nyan thos kyi theg pa*

ཉན་ཐོས་ཀྱི་ཐེག་པ།

*śrāvakayāna*

The way or vehicle of the śrāvaka.

g.1194 Śrāvastī

*mnyan du yod pa*

མཉམ་བུ་ཡོད་པ།

*śrāvastī*

Śrāvastī (Pali: *Sāvatthi*) 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 BCE. The area is now the Awadh or Oudh region of Uttar Pradesh. The Buddha Śākyamuni spent twenty-four monsoon retreats there at Jetavana. Also translated as *mnyan yod*.

g.1195 Śreṣṭhamati

*blo gros dam pa*

སློ་བློས་དམ་པ།

*śreṣṭhamati*

One of the future buddhas of this kalpa.

g.1196 Śrībhadrā

*dpal bzang mo*

དཔལ་བཟང་མོ།

*śrībhadrā*

An upāsikā in Dhanyākara; also an eminent daughter in Dhanyākara.

g.1197 Śrīdevamati

*dpal gyi blo gros lha*

དཔལ་གྱི་སློ་བློས་ལྷ།

*śrīdevamati*

The twenty-fourth buddha in a kalpa in the distant past. BHS verse:

*Śridevamati.*

g.1198 Śrīgarbha

*dpal gyi snying po*

དཔལ་གྱི་སྙིང་པོ།

*śrīgarbha*

One of the future buddhas of this kalpa.

g.1199 Śrīgarbhavatī

*dpal gyi snying po dang ldan pa*

དཔལ་གྱི་སྙིང་པོ་དང་ལྷན་པ།

*śrīgarbhavatī*

A realm in the eastern direction.

g.1200 Śrīmati

*dpal gyi blo gros ma*

དཔལ་གྱི་བློ་གྲོས་མ།

*śrīmati*

A girl, one of the two kalyāṇamitras in Chapter 53.

g.1201 Śrīprabhā

*dpal gyi 'od*

དཔལ་གྱི་འོད།

*śrīprabhā*

An eminent daughter in Dhanyākara.

g.1202 Śrīrāja

*dpal gyi bdag*

དཔལ་གྱི་བདག

*śrīrāja*

A buddha in the distant past. See [n.1412](#).

g.1203 Śrīsaṃbhava

*dpal 'byung*

དཔལ་འབྱུང་།

*śrīsaṃbhava*

A boy, one of the two kalyāṇamitras in Chapter 53.

g.1204 Śrīsamudra

*dpal gyi mtsho*

དཔལ་གྱི་མཚོ།

*śrīsamudra*

A buddha in the distant past. BHS: *Śirisa Mudra*.

g.1205 Śrisamudra

*dpal gyi rgya mtsho*

དཔལ་གྱི་རྒྱ་མཚོ།

*śrisamudra*

A buddha in the distant past. BHS: *Śirisamudra*.

g.1206 Śrīsumeru

*ri rab dpal*

རི་རབ་དཔལ།

*śrīsumeru*

The third buddha in a kalpa in the distant past. BHS: *Śirisumeru*.

g.1207 Śrītejas

*dpal gyi gzi brjid*

དཔལ་གྱི་གཟི་བརྟི།

*śrītejas*

A king in the distant past.

g.1208 śrīvatsa

*dpal gyi be'u*

དཔལ་གྱི་བེུ།

*śrīvatsa*

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 Viṣṇu.

g.1209 Śroṇāparānta

*shu ma phyi ma'i mtha'*

ཤུ་མ་ཕྱི་མའི་མཐའ།

*śroṇāparānta*

A region in South India.

g.1210 Stainless Light

*dri ma med pa'i 'od*

དྲི་མ་མེད་པའི་འོད།

*vimalaprabhā*

The name of a past kalpa.

g.1211 star-banner jewel

*skar ma'i rgyal mtshan*

སྐར་མའི་རྒྱལ་མཚན།

*jyotirdhvaja*

See “cat’s eye.”

g.1212 Sthāvarā

*brtan ma*

བརྟན་མ།

*sthāvarā*

An earth goddess at the bodhimaṇḍa.

g.1213 sthavira

*gnas brtan*

གནས་བརྟན།

*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 Theravāda developed.

g.1214 Sthirā

*brtan pa*

བརྟན་པ།

*sthirā*

A capital city in South India.

g.1215 strengths

*stobs*

སྟོབས།

*bala*

See “ten strengths.”

g.1216 Subāhu

*lag pa bzang po*

ལག་པ་བཟང་པོ།

*subāhu*

A head merchant’s son in Dhanyākara.

g.1217 Subhadrā

*dge ba yod pa · dge ba bzang mo*

དགེ་བ་ཡོད་པ། . དགེ་བ་བཟང་མོ།

*subhadrā*

An upāsikā in Dhanyākara (translated as *dge ba yod pa*). Also a daughter in Dhanyākara (translated as *dge ba bzang mo*).

g.1218 Subhaga

*grags pa bzang po*

གྲགས་པ་བཟང་པོ།

*subhaga*

The name of a kalpa in the distant past.

g.1219 Śubhakṛtsna

*dge rgyas*

དགེ་རྒྱས།

*śubhakṛtsna*

The highest of the three paradises that correspond to the third dhyāna in the form realm.

g.1220 Śubhapāraṃgama

*dge ba'i pha rol tu phyin pa*

དགེ་བའི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

*śubhapāraṃgama*

A town in South India.

g.1221 Śubhaprabha

*dge ba'i 'od*

དགེ་བའི་འོད།

*śubhaprabha*

A kalpa in the distant past. The name means “Good Light.”

g.1222 Śubharatna

*rin po che bzang po*

རིན་པོ་ཆེ་བཟང་པོ།

*śubharatna*

One of the future buddhas of this kalpa.

g.1223 Subharatnavicitrakūṭa

*rin po che sna tshogs bzang po las brtsegs pa*

རིན་པོ་ཆེ་སྣ་ཚོགས་བཟང་པོ་ལས་བརྟེན་པ།

*subharatnavicitrakūṭa*

A kūṭāgāra in another world in the distant past.

g.1224 Subhūti

*sa bzang po*

ས་བཟང་པོ།

*subhūti*

The name of a kalpa in the distant past.

g.1225 Subhūti

*rab 'byor*

རབ་འབྱོར།

*subhūti*

A foremost pupil of the Buddha, known for his wisdom.

g.1226 Subuddhi

*blo bzang po*

བློ་བཟང་པོ།

*subuddhi*

A head merchant's son in Dhanyākara.

g.1227 Socalitaratiprabhāsaśrī

*dga' ba'i 'od kyi dpal shin tu sbyangs pa*

དགའ་བའི་འོད་གྱི་དཔལ་ཤིན་ཏུ་སྤྱངས་པ།

*socalitaratiprabhāsaśrī*

The daughter of a courtesan in another world in the distant past, a previous life of Gopā. In verse she is called Saṃcālītā.

g.1228 Sucandra

*zla ba bzang po*

ཚྭ་བ་བཟང་པོ།

*sucandra*

The name of a kalpa in the distant past.

g.1229 Sucandra



*zla ba bzang po*

ལྷོ་བ་བཟང་པོ།

*sucandra*

A householder, the kalyāṇamitra in chapter 50.

g.1230 Sucinti

*bsam pa bzang po*

བསམ་པ་བཟང་པོ།

*sucinti*

A head merchant's son in Dhanyākara.

g.1231 Sudarśana

*lta na sdug pa*

ལྷ་ན་སྤུག་པ།

*sudarśana*

A bhikṣu, the kalyāṇamitra of chapter 14.

g.1232 Sudarśanā

*lta na mdzes pa*

ལྷ་ན་མཛེས་པ།

*sudarśanā*

A courtesan in another world in the distant past.

g.1233 Sudarśana

*shin tu mthong ba*

ཤིན་ཏུ་མཐོང་བ།

*sudarśana*

The second highest of the Śuddhāvāsa paradises, the highest paradises in the form realm.

g.1234 Sudatta

*bzang pos byin*

བཟང་པོས་བྱིན།

*sudatta*

An upāsaka in Dhanyākara.

g.1235 Śuddhāvāsa

*gtsang ma'i ris · gnas gtsang ma*

གཙང་མའི་རིས། · གནས་གཙང་མ།

*śuddhāvāsa*

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.1236 Śuddhodana

*zas gtsang ma*

ཟས་གཙང་མ།

*śuddhodana*

The king who was the father of the Buddha Śākyamuni.

g.1237 Sudhana

*nor bzang · nor bzangs*

ནོར་བཟང་། · ནོར་བཟངས།

*sudhana*

The son of a prominent upāsaka, he is the main protagonist of the *Gaṇḍavyūha Sūtra*.

g.1238 Sudharma

*chos bzang*

ཆོས་བཟང་།

*sudharma*

The assembly hall of the devas on the summit of Mount Sumeru.

g.1239 Sudharmameghaprabhā

*chos bzang sprin 'od*

ཆོས་བཟང་གླིན་འོད།

*sudharmameghaprabhā*

The bodhimaṇḍa of the Buddha Sūryagātrapravara in another world in the distant past, as given in verse. In prose it is called Dharmameghodgata-prabhā.

g.1240 Sudharmatīrtha

*chos rab mu stegs*

ཆོས་རབ་བུ་སྟེགས།

*sudharmatīrtha*

A king in the distant past.

g.1241 Sudṛḍhajñānaraśmijālabimbaskandha

*ye shes rab tu brtan pa'i 'od gzer gyi dra ba'i gzugs kyi phung po*

ཡེ་ཤེས་རབ་ཏུ་བརྟན་པའི་འོད་གཟེར་གྱི་རྩ་བའི་གཟུགས་གྱི་ཕུང་པོ།

*sudṛḍhajñānaraśmijālabimbaskandha*

A buddha in the distant past.

g.1242 Sudṛśa

*gya nom snang ba*

གྱུ་ཞོམ་སྟངས་པ།

*sudṛśa*

The third highest of the five Śuddhāvāsa paradises, the highest paradises in the form realm.

g.1243 sugata

*bde bar gshegs pa*

བདེ་བར་གཤེགས་པ།

*sugata*

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.1244 Sugātrā

*lus bzang mo*

ལུས་བཟང་མོ།

*sugātrā*

An upāsikā in Dhanyākara.

g.1245 Sugrīva

*mgul legs pa*

མགུལ་ལེགས་པ།

*sugrīva*

A mountain in South India.

g.1246 Suharṣitaprabheśvarā

*rab tu dga' ba'i 'od la dbang ba*

རབ་རྩ་དགའ་བའི་འོད་ལ་དབང་བ།

*suharṣitaprabheśvarā*

A queen in the distant past.

g.1247 Sukhābhirati

*bde zhing mngon dga'*

བདེཞིང་མཛོན་དགའ།

*sukhābhirati*

“Pleasure of Bliss.” The name of a kalpa in the distant past.

g.1248 Sukhāvatī

*bde ba yod pa · bde ba can*

བདེ་བ་ཡོད་པ། · བདེ་བ་ཅན།

*sukhāvatī*

The realm of the Buddha Amitābha, also known as Amitāyus, which was first described in the *Sukhāvatīvyūha Sūtra* (Toh 115, *The Display of the Pure Land of Sukhāvatī*).

g.1249 Sulabha

*shin tu mod pa*

ཤིན་ཏུ་མོད་པ།

*sulabha*

A hill in the town of Tosala in South India.

g.1250 Sulocanā

*mig bzang mo*

མིག་བཟང་མོ།

*sulocanā*

An upāsikā in Dhanyākara.

g.1251 Sumanāmukha

*yid bzang po'i sgo · yid bde ba mngon du 'gyur ba*

ཡིད་བཟང་པོའི་སྒོ། ་ ཡིད་བདེ་བ་མངོན་དུ་འགྱུར་བ།

*sumanāmukha*

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.1252 Sumanas

*thugs bzang po*

ཐུགས་བཟང་པོ།

*sumanas*

One of the future buddhas of this kalpa.

g.1253 Sumati

*blo gros bzang po*

བློ་གྲོས་བཟང་པོ།

*sumati*

An upāsaka in Dhanyākara, also a son in Dhanyākara, also a previous life of the courtesan Vasumitrā, and also a king of the mahoragas.

g.1254 Sumeru

*ri rab*

རི་རབ།

*sumeru*

Definition from the 84000 Glossary of Terms:

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

g.1255 Sumerudhvajāyatanaśāntanetraśrī

*ri rab rgyal mtshan spyang yangs shing zhi ba'i dpal*

རི་རབ་རྒྱལ་མཚན་སྤྱན་ཡངས་ཤིང་ཞི་བའི་དཔལ།

*sumerudhvajāyatanaśāntanetraśrī*

A buddha in the past.

g.1256 Sumeruśrī

*ri rab dpal*

རི་རབ་དཔལ།

*sumeruśrī*

The sixteenth buddha in a kalpa in the distant past. BHS verse: *Sumeruśrī*.

g.1257 Sumukha

*sgo bzang po*

སྒོ་བཟང་པོ།

*sumukha*

A city in South India.

g.1258 Sumukhā

*sgo bzang po*

སྒོ་བཟང་པོ།

*sumukhā*

A capital city in the distant past.

g.1259 Sunetrā

*mig mdzes*

མིག་མཛེས།

*sunetrā*

A mother-in-law of Śākyamuni, the mother of Gopā, one of Śākyamuni's wives.

g.1260 Sunetra (the bodhisattva)

*bzang po'i myig · bzang po'i mig*

བཟང་པོའི་མྱིག་ . བཟང་པོའི་མིག་

*sunetra*

A bodhisattva present with the Buddha at Śrāvastī in chapter 1.

g.1261 Sunetra (the buddha)

*spyang bzang po*

སྤྱལ་བཟང་པོ།

*sunetra*

A buddha in the distant past listed in chapter 33; also the name of a future buddha of this kalpa listed in chapter 44.

g.1262 Sunetra (the head merchant's son)

*mig bzang po*

མིག་བཟང་པོ།

*sunetra*

A head merchant's son in Dhanyākara mentioned in chapter 3.

g.1263 Sunetra (the rākṣasa)

*myig bzang*

མྱིག་བཟང་།

*sunetra*

A rākṣasa door guardian of the bodhisattva meeting hall in chapter 44.

g.1264 Sunirmita

*rab 'phrul dga'*

རབ་འཕྲུལ་དགའ།

*sunirmita*

The principal deity in the Nirmāṇarati paradise, the second highest paradise in the desire realm.

g.1265 Sunirmitadhvajapradīpa

*sprul pa bzang po'i rgyal mtshan sgron ma*

སྤྱུལ་པ་བཟང་པོའི་རྒྱལ་མཚན་སྒྲོན་མ།

*sunirmitadhvajapradīpa*

A realm in the distant past.

g.1266 sunstone

*nyi ma'i snying po*

ཉིམ་འི་སྙིང་པོ།

*ādityagarbha*

The name for this jewel, “essence of the sun” in both the Sanskrit and Tibetan, appears to be a synonym for *sūryakānta* (“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.1267 Suparipūrṇajñānamukhakra

*ye shes kyi zhal shin tu rgyas pa*

ཡེ་ཤེས་ཀྱི་ཞལ་ཤིན་ཏུ་རྒྱས་པ།

*suparipūrṇajñānamukhakra*

A buddha in the distant past.

g.1268 Suprabha

*'od bzang po*

འོད་བཟང་པོ།

*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 buddhas. In chapter 45 it is the name of another kalpa in the distant past.

g.1269 Suprabha

*'od bzang po*

འོད་བཟང་པོ།

*suprabha*

One of the eminent sons from Dhanyākara who in chapter 3 came with Sudhana to see Mañjuśrī.

g.1270 Suprabhā

*'od bzang mo*

འོད་བཟང་མོ།

*suprabhā*

An upāsikā in Dhanyākara; also an eminent daughter in Dhanyākara.

g.1271 Suprabha

*'od bzang po*

འོད་བཟང་པོ།

*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.1272 Suprabhasa

*'od bzangs*

འོད་བཟངས།

*suprabhasa*

A ruler in South India.

g.1273 Supraṭiṣṭhā

*shin tu brtan pa*

ཤིན་ཏུ་བརྟན་པ།

*supraṭiṣṭhā*

The realm of the Buddha Siṃha.

g.1274 Supraṭiṣṭhita

*shin tu brtan pa*

ཤིན་ཏུ་བརྟན་པ།

*supraṭiṣṭhita*

A bhikṣu, the kalyāṇamitra of chapter 6.

g.1275 Suprayāṇa

*legs par bzhud pa*

ལེགས་པར་བཟུད་པ།

*suprayāṇa*

One of the future buddhas of this kalpa.

g.1276 Śūradhvaja

*dpa' ba'i rgyal mtshan*

དཔའ་བའི་རྒྱལ་མཚན།

*śūradhvaja*

The seventy-eighth buddha in a kalpa in the distant past.

g.1277 Suraśmi

*'od gzer bzang po*

འོད་གཟེར་བཟང་པོ།

*suraśmi*

“Excellent Light Rays.” The name of a kalpa in the distant past.

g.1278 Suraśmi

'od gzer bzang po

འོད་གཟེར་བཟང་པོ།

*suraśmi*

A prince in another world in the distant past. Also known as Suraśmiketū.

g.1279 Suraśmiketū

'od gzer bzang dpal

འོད་གཟེར་བཟང་དཔལ།

*suraśmiketū*

A prince in another world in the distant past. Also known as Suraśmi.

g.1280 Surendrābhā

*lha dbang 'od*

ལྷ་དབང་འོད།

*surendrābhā*

The kalyāṇamitra of chapter 45, a goddess of the Trāyastriṃśa paradise.

g.1281 Surendrabodhi

*su ren+t+ra bo d+hi · su ren+d+ra bo d+hi*

སུ་རེན་བོ་ནི། · སུ་རེན་བོ་ནི།

*surendrabodhi*

Surendrabodhi came to Tibet during reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He is listed as the translator of forty-three texts and was one of the small group of paṇḍitas responsible for the *Mahāvīryūtpatti* Sanskrit–Tibetan dictionary.

g.1282 Sūryadhvaja

*nyi ma'i rgyal mtshan*

ཉིམ་འི་རྒྱལ་མཚན།

*sūryadhvaja*

A bodhisattva present in Śrāvastī.

g.1283 Sūryagarbha

*nyi ma'i snying po*

ཉིམ་འི་སྙིང་པོ།

*sūryagarbha*

A bodhisattva present in Śrāvastī.

g.1284 Sūryagātrapravara

*sku nyi ma dam pa*

སྐྱུ་ཉིམ་དམ་པ།

*sūryagātrapravara*

A buddha in another world in the distant past.

g.1285 Sūryakesaranirbhāsā

*nyi ma'i 'od gzer ltar snang ba*

ཉིམ་འོད་གཟེར་ལྟར་སྟངས་པ།

*sūryakesaranirbhāsā*

A southwestern buddha realm.

g.1286 Sūryaprabha

*nyi ma'i 'od*

ཉིམ་འོད།

*sūryaprabha*

A bodhisattva present in Śrāvastī.

g.1287 Sūryaprabha

*nyi ma'i mdog*

ཉིམ་འོ་མ་དོག་

*sūryaprabha*

A park in Kaliṅgavana. Also the name of a park in another world in the distant past.

g.1288 Sūryapradīpaketuśrī

*nyi ma'i sgron ma dpal gyi dpal*

ཉིམ་འོ་སྒྲོན་མ་དཔལ་གྱི་དཔལ།

*sūryapradīpaketuśrī*

A buddha in the distant past. BHS verse: *Sūryapradīpaketuśiri*.

g.1289 Suryatejas

*nyi ma'i gzi brjid*

ཉིམ་འོ་གཟི་བརྟི།

*suryatejas*

A buddha in the distant past. BHS verse: *Suriyatejā*.

g.1290 Sūryavikramasamantapratibhāsa

*nyi ma'i rnam par gnon pas kun tu snang ba*

ཉིམ་འི་རྣམ་པར་གཞོན་པས་ཀྱན་ཏུ་སྒྲུང་བ།

*sūryavikramasamantapratibhāsa*

One of countless buddhas in a past kalpa.

g.1291 Sūryodaya

*snying rje bzang po*

སྤྱིང་རྗེ་བཟང་པོ།

*sūryodaya*

The name of a kalpa in the distant past.

g.1292 Sūryottarajñānin

*nyi ma dam pa'i ye shes*

ཉིམ་དམ་པའི་ཡེ་ཤེས།

*sūryottarajñānin*

A bodhisattva present in Śrāvastī.

g.1293 Susaṃbhava

*legs par byung*

ལེགས་པར་བྱུང་།

*susaṃbhava*

“Well arisen.” The name of a kalpa in the distant past.

g.1294 Susaṃbhavavyūha

*legs byung rnam brgyan*

ལེགས་བྱུང་རྣམ་བརྒྱུན།

*susaṃbhavavyūha*

A buddha in the distant past. BHS verse: *Susaṃbhavavyūha*.

g.1295 Suśīla

*tshul khrims bzang po*

ཚུལ་ཁྲིམས་བཟང་པོ།

*suśīla*

A head merchant's son in Dhanyākara.

g.1296 Sutejomaṇḍalaratiśrī

*gzi brjid kyi dkyil 'khor bzang pos dga' ba'i dpal*

གཟི་བཞིན་གྱི་དཀྱིལ་འཁོར་བཟང་པོས་དགའ་བའི་དཔལ།

*sutejomaṇḍalaratiśrī*

The forest goddess of Lumbinī and the kalyāṇamitra of chapter 42.

g.1297 Suvarṇaprabha

*kha dog bzang po'i 'od*

ཁ་དོག་བཟང་པོའི་འོད།

*suvarṇaprabha*

The name of a māra in another world in the distant past.

g.1298 Suvarṇapuṣpābhamāṇḍala

*'od kyi dkyil 'khor gser gyi me tog*

འོད་གྱི་དཀྱིལ་འཁོར་གསེར་གྱི་མེ་ཏོག

*suvarṇapuṣpābhamāṇḍala*

A park in another world in the distant past. The name as given in the prose.

In verse it is called Svārṇapuṣpaprabhava.

g.1299 Suvibhakta

*shin tu rnam par phye ba*

ཤིན་ཏུ་རྣམ་པར་ཕྱེ་བ།

*suvibhakta*

One of the future buddhas of this kalpa.

g.1300 Suvighuṣṭakīrti

*legs pa snyan grags*

ལེགས་པ་སྟོན་བྲགས།

*suvighuṣṭakīrti*

A head merchant, the father of a previous life of Gopā.

g.1301 Suvikrāmin

*rnam par gnon pa bzang po*

རྣམ་པར་གཞོན་པ་བཟང་པོ།

*suvikrāmin*

A head merchant's son in Dhanyākara.

g.1302 Suvilokitajñānaketu

*shin tu rnam par gzigs pa'i ye shes dpal*

ཤིན་ཏུ་རྣམ་པར་གཟིགས་པའི་ཡེ་ཤེས་དཔལ།

*suvilokitajñānaketu*

A buddha in the distant past.

g.1303 Suvilokitanetra

*shin tu rnam par lta ba'i myig*

ཤིན་ཏུ་རྣམ་པར་ལྟ་བའི་མྱིག།

*suvilokitanetra*

A bodhisattva present in Śrāvastī.

g.1304 Suviśākha

*sa ga bzang po*

ས་ག་བཟང་པོ།

*suviśākha*

One of the future buddhas of this kalpa.

g.1305 Suviśālābha

*'od shin tu yangs pa*

འོད་ཤིན་ཏུ་ཡངས་པ།

*suviśālābha*

One of the future buddhas of this kalpa.

g.1306 Suviśuddhacandrābhā

*zla ba shin tu rnam par dag pa'i 'od*

ཟླ་བ་ཤིན་ཏུ་རྣམ་པར་དག་པའི་འོད།

*suviśuddhacandrābhā*

A goddess of the night in the distant past.

g.1307 Suviśuddhajñānakusumāvabhāsa

*ye shes shin tu rnam par dag pa'i me tog snang ba*

ཡེ་ཤེས་ཤིན་ཏུ་རྣམ་པར་དག་པའི་མེ་ཏོག་སྒྲང་བ།

*suviśuddhajñānakusumāvabhāsa*

A buddha in the distant past

g.1308 Suvrata

*brtul zhugs bzang po*

བརྩལ་ཞུགས་བཟང་པོ།

*suvrata*

A head merchant's son in Dhanyākara.

g.1309 Suyāma

*rab mtshe ma*

རབ་མཚོ་མ།

*suyāma*

The principal deity in the Yāma paradise.

g.1310 Svācāra

*ngang tshul bzang po*

ངང་ཚུལ་བཟང་པོ།

*svācāra*

A head merchant's son in Dhanyākara.

g.1311 Svarāṅgaśūra

*dbyangs kyi yan lag dpa' bo*

དབྱངས་ཀྱི་ཡན་ལག་དཔའ་བོ།

*svarāṅgaśūra*

One of the future buddhas of this kalpa.

g.1312 Svarṇapuṣpaprabhava

*gser mdog me tog*

གསེར་མདོག་མེ་ཏོག

*svaṇṇapuṣpaprabhava*

A park in another world in the distant past. The name as given in verse. In prose it is called Suvarṇapuṣpābhamaṇḍala.

g.1313 Svaśarīraprabha

*rang gi lus kyi 'od*

རང་གི་ལུས་ཀྱི་འོད།

*svaśarīraprabha*

The forty-sixth buddha in a kalpa in the distant past.

g.1314 Tai Situpa

*ta'i si tu pa*

ཏའི་སི་རུ་པ།

—

A Chinese title, meaning “Great Preceptor.” It was conferred by the Chinese emperor in 1407 on Chökyi Gyaltsen (*chos kyi rgyal mtshan*), a prominent Karma Kagyü lama. Following his death there have been recognitions of continuous rebirths up to the present time.

g.1315 Tāladhvaja

*ta la'i rgyal mtshan*

ཏ་ལའི་རྒྱལ་མཚན།

*tāladhvaja*

A town in South India.

g.1316 Tāreśvararāja

*skar ma'i dbang phyug rgyal po*

སྐར་མའི་དབང་ཕྱུག་རྒྱལ་པོ།

*tāreśvararāja*

A buddha in an eastern realm.

g.1317 Tashi Wangchuk

*bkra shis dbang phyug*

བཀྲ་ཤིས་དབང་ཕྱུག

—

An editor of the Degé version of the *Gaṇḍavyūha*.

g.1318 tathāgata

*de bzhin gshegs pa*

དེ་བཞིན་གཤམས་པ།

*tathāgata*

A title of for a buddha. *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.1319 Tathāgatakulagotrodgata

*de bzhin gshegs pa'i rgyud kyi gdung gis 'phags pa*

དེ་བཞིན་གཤམས་པའི་རྒྱུད་ཀྱི་གདུང་གིས་འཕགས་པ།

*tathāgatakulagotrodgata*



A bodhisattva present in Śrāvastī.

g.1320 Tathatāprabha

*de bzhin nyid 'od*

དེ་བཞིན་ཉིད་འོད།

*tathatāprabha*

The seventy-first buddha in a kalpa in the distant past.

g.1321 Tejaśrī

*gzi brjid dpal*

གཟི་བརྗིད་དཔལ།

*tejaśrī*

A buddha in the distant past.

g.1322 Tejodhipati

*gzi brjid kyi dbang po*

གཟི་བརྗིད་ཀྱི་དབང་པོ།

*tejodhipati*

A prince in another world in the distant past.

g.1323 Tejovat

*gzi brjid ldan*

གཟི་བརྗིད་ལྡན།

*tejovat*

The ninety-fifth buddha in a kalpa in the distant past. BHS verse: *Tejavati*.

g.1324 ten good actions

*dge ba bcu'i las*

དགེ་བ་བརྒྱའི་ལས།

*daśakuśalakarma*

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.1325 ten strengths

*stobs bcu*

སྟོབས་བརྒྱ།

*daśabala*

The ten strengths of a tathāgata 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 dhyāna, liberation, samādhi, samāpatti, 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.1326 Tenpa Tsering

*bstan pa tshe ring*

བསྟན་པ་ཚེ་རིང་།

—

(1678–1738). King of Degé.

g.1327 The Confession of the Three Heaps

*phung po gsum pa'i bshags pa*

ཕུང་པོ་གསུམ་པའི་བཤགས་པ།

*triskandhadeśana*

“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 Mahāyāna sūtra *Determining the Vinaya: Upāli's Questions* (Toh 68, *Vinayaviniścayopāliparipṛcchā*), 1.43–1.52.

g.1328 The Illumination of the Field of Causes

*rgyu'i dkyil 'khor rab tu snang ba*

རྒྱུའི་དཀྱིལ་འཁོར་རབ་ཏུ་སྟངས་པ།

*hetumaṇḍalaprabhāsa*

A sūtra taught in another world in the distant past.

g.1329 third-week embryo

*rdol pa*

རྩེལ་པ།

*peśi*

The *Gaṇḍavyūha* uses the same terminology as the Jain text *Tandulaveyāliya* and differs from other sūtras. Other texts have *nar nar*. In the *Nanda-garbhāvakraṇtinirdeśasūtra* *peśi* is translated as *ltar ltar*.

g.1330 thoroughbred stallion

*rta cang shes*

རྩ་ཅང་ཤེས།

*ājāneyāśva*

The Sanskrit word *ājāneya* was primarily used for thoroughbred horses. The compound joins the term with *aśva* (“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.1331 three lower existences

*ngan song gsum*

ངན་སྒོང་གསུམ།

*apāyatraya*

The animal, preta, and hell realms.

g.1332 three realms

*khamṣ gsum*

ཁམས་གསུམ།

*traiḍhātuka*

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.1333 thunderbolt

*rdo rje*

རྡོ་རྗེ།

*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.1334 tīrthika

*mu stegs ldan pa · mu stegs · mu stegs can*

མུ་སྟེགས་ལྷན་པ། · མུ་སྟེགས། · མུ་སྟེགས་ཅན།

*tīrthya · tīrthika*

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.1335 Tiṣya

*rgyal*

ཁྱིལ།

*tiṣya*

In chapter 29 the name of the sixth buddha in a list that begins with Kanakamuni. In chapter 44 it is the name of one of the future buddhas of this kalpa.

g.1336 toraṇa

*rta babs*

རྟ་བབས།

*toraṇa*

A distinctive feature of ancient stūpa architecture, a famous example being those of the Sanchi Stūpa, 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.1337 Tosala

*dga' ba 'dzin pa*

དགའ་བ་འཛིན་པ།

*tosala*

A town in South India.

g.1338 Trāyastriṃśa

*sum cu rtsa gsum pa*

སུམ་རུ་རྩ་གསུམ་པ།

*trāyastriṃśa · tridaśaloka · tridaśa*

The paradise of Śakra, also known as Indra, on the summit of Sumeru. The names means “Thirty-Three,” from the thirty-three principal deities that dwell there.

g.1339 Trinayana

*myig gsum pa*

མྱིག་གསུམ་པ།

*trinayana*

A land in the south of India.

g.1340 Trisong Detsen

*khri srong lde btsan*

ཐི་སྟོང་ལྷེ་བཙན།

—

King of Tibet who reigned circa 742/55–798/804 CE.

g.1341 truths of the āryas

*'phags pa'i bden pa*

འཕགས་པའི་བདེན་པ།

*āryasatya*

The four truths of āryas 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 āryas, as it is the āryas who have perceived them perfectly and without error.

g.1342 Tryadhvajñānavidyutpradīpā

*dus gsum gyi ye shes kyi glog gi sgron ma*

དུས་གསུམ་གྱི་ཡེ་ཤེས་ཀྱི་གློག་གི་སྒྲོན་མ།

*tryadhvajñānavidyutpradīpā*

“The Lamp of the Lightning of the Wisdom of the Three Times.” The name of a ray of light.

g.1343 Tryadhvalakṣaṇapratibhāsatejas

*dus gsum gyi mtshan rab tu snang ba'i gzi brjid*

དུས་གསུམ་གྱི་མཚན་རབ་དུ་སྒྲུང་བའི་གཟི་བརྒྱུད།

*tryadhvalakṣaṇapratibhāsatejas*

One of countless buddhas in a past kalpa.

g.1344 Tryadhvaprabhaghoṣa

*dus gsum 'od dbyangs*

དུས་གསུམ་འོད་དབྱངས།

*tryadhvaprabhaghoṣa*

A buddha in the distant past. BHS: *Triyadhvaprabhaghoṣa*.

g.1345 Tryadhvapratiḥāsamañirājasambhavā

*dus gsum rab tu snang ba'i rin po che'i rgyal po yongs su 'byung ba'i dbyings*

དུས་གསུམ་རབ་དུ་སྒྲུང་བའི་རིན་པོ་ཆེའི་རྒྱལ་པོ་ཡོངས་སུ་འབྱུང་བའི་དབྱིངས།

*tryadhvapratiḥbhāsamanirājasambhavā*

A group of world realms in the eastern direction.

g.1346 Tryadhvapratiḥbhāsaprabha

*dus gsum snang ba'i 'od*

དུས་གསུམ་སྒྲུང་བའི་འོད།

*tryadhvapratiḥbhāsaprabha*

The eightieth buddha in a kalpa in the distant past. BHS: *Triyadhvapratiḥbhāsa-prabha*.

g.1347 Tryadhvāvabhāsabuddhi

*dus gsum snang ba'i blo*

དུས་གསུམ་སྒྲུང་བའི་བློ།

*tryadhvāvabhāsabuddhi*

A bodhisattva present in Śrāvastī.

g.1348 Tushun

*thu thu zhun*

ཐུ་ཐུ་ཞུན།

—

Also written Dushun (557–640). The first patriarch of the Huayan School, which is based on the *Avataṃsaka Sūtra*.

g.1349 Tuṣita

*dga' ldan*

དགའ་ལྷན།

*tuṣita*

The fourth (counting from the lowest) of the six paradises in the desire realm. The paradise from which buddhas descend to be born in this world.

g.1350 Udāradeva

*rlabs chen lha*

རྒྱལ་པོ་ཆེན་ལྷ།

*udāradeva*

One of the future buddhas of this kalpa.

g.1351 Udyataka

*gnod pa dang bral ba*

གནོད་པ་དང་བྲལ་བ།

*udyataka*

An ocean mentioned here as the source of coconuts.

g.1352 Ulkādhāriṇ

*sgron ma 'dzin pa*

སྒྲོན་མ་འཛིན་པ།

*ulkādhāriṇ*

One of the future buddhas of this kalpa.

g.1353 Üpa Sangyé Bum

*dbus pa sangs rgyas 'bum*

དབུས་པ་སངས་རྒྱས་འབུམ།

—

Unidentified.

g.1354 Upacitaskandha

*phung po bstags pa*

ཕུང་པོ་བསྟགས་པ།

*upacitaskandha*

One of the future buddhas of this kalpa.

g.1355 upādhyāya

*mkhan po*

མཁན་པོ།

*upādhyāya*

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 paṇḍita, but that is not the intended meaning in the sūtras.

g.1356 Upananda

*bsnyen dga' bo*

བསྟེན་དགའ་བོ།

*upananda*

One of the main nāga kings, usually associated with the nāga king Nanda.

g.1357 upāsaka

*dge bsnyen*

དགེ་བསྟེན།

*upāsaka*

A male who has taken the layperson's vows.

g.1358 Upaśamavat

*nye bar zhi ba mnga' ba*

ཉེབར་ཞི་བ་མངའ་བ།

*upaśamavat*

One of the future buddhas of this kalpa.

g.1359 upāsikā

*dge bsnyen ma*

དགེ་བསྟེན་མ།

*upāsikā*

A female who has taken the layperson's vows.

g.1360 uragasāra

*sbrul gyi snying po*

སྤྱུལ་གྱི་སྟིང་པོ།

*uragasāra*

A variety of sandalwood. The name means “snake essence” because snakes were said to live in the forests of those trees because they were attracted to their scent.

g.1361 ūrṇā hair

*mdzod spu*

མཛོད་སྤྱུ།

*ūrṇākośa*

One of the thirty-two signs of a great being, it is a coiled white hair between the eyebrows. Literally, the Sanskrit *ūrṇā* means “wool hair,” and *kośa* means “treasure.”

g.1362 Ūrṇāsrīprabhāsamati



*mdzod spu'i dpal gyi 'od kyi blo gros*

མཛོད་སྤྱི་དཔལ་གྱི་འདྲི་བློ་བོས།

*ūrṇaśrīprabhāsamati*

A buddha in the distant past.

g.1363 uṣṇīṣa

*gtsug tor*

གུསྟ་ཏོར།

*uṣṇīṣa*

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.1364 Uṣṇīṣakośasarvadharmaprabhāmaṇḍalamegha

*gtsug tor gyi mdzod chos thams cad kyi 'od kyi dkyil 'khor gyi sprin*

གུསྟ་ཏོར་གྱི་མཛོད་ཆོས་ཐམས་ཅད་ཀྱི་འདྲི་བློ་ལ་འཁོར་གྱི་སྒྲིམ།

*uṣṇīṣakośasarvadharmaprabhāmaṇḍalamegha*

One of countless buddhas in a past kalpa.

g.1365 Uṣṇīṣaśrī

*gtsug tor dpal*

གུསྟ་ཏོར་དཔལ།

*uṣṇīṣaśrī*

One of the future buddhas of this kalpa.

g.1366 Utpala

*ut pa la*

ུཏྲ་པ་ལ།

*utpala*

The name of a kalpa in the distant past.

g.1367 Utpalabhūti

*ut pa la*

ུཏྲ་པ་ལ།

*utpalabhūti*

A perfume-seller head merchant and the kalyāṇamitra of chapter 24.

g.1368 Utpalanetra

*ut+pa la'i myig*

ཡུཔ་ལའི་མྱིག

*utpalanetra*

A bodhisattva present in Śrāvastī.

g.1369 Uttāpanarājamati

*sbyong ba'i rgyal po*

སྟོང་བའི་རྒྱལ་པོ།

*uttāpanarājamati*

One of the future buddhas of this kalpa.

g.1370 Uttaptaśrī

*dpal shin tu 'bar ba*

དཔལ་ཤིན་ཏུ་འབར་བ།

*uttaptaśrī*

The name of a kalpa in the distant past.

g.1371 Uttaradatta

*bla mas bon pa*

བླ་མས་བོན་པ།

*uttaradatta*

One of the future buddhas of this kalpa.

g.1372 Vacanaśrī

*nor gyi dpal*

ནོར་གྱི་དཔལ།

*vacanaśrī*

A buddha in the distant past.

g.1373 Vaidyarāja

*sman pa'i rgyal po*

སྐར་པའི་རྒྱལ་པོ།

*vaidyarāja*

The last of five hundred buddhas in a kalpa in the distant future.

g.1374 Vaidyottama

*sman pa'i dam pa*

སྐྱུན་པའི་དམ་པ།

*vaidyottama*

One of the future buddhas of this kalpa.

g.1375 Vaira

*dpa' bo*

དཔའ་བོ།

*vaira*

A mariner who is the kalyāṇamitra of chapter 25.

g.1376 vairocana

*rnam par snang ba*

རྣམ་པར་སྒྲུང་བ།

*vairocana*

Unidentified jewel; this term can mean “solar” and therefore could possibly refer to the sunstone.

g.1377 Vairocana

*rnam par snang mdzad*

རྣམ་པར་སྒྲུང་མཛད།

*vairocana*

“The Illuminator.” Used in this sūtra as an epithet for the Buddha Śākyamuni, who appears in millions of places simultaneously, or, one could say, the buddha who emanates millions of buddhas including Śākyamuni. This is also the name for the principal buddha in the Caryā and Yoga tantras. In this sūtra it is also the name of a buddha that Muktaka sees in a distant realm, and also the name of a buddha in the distant past that Āśā was a student of in a previous life. In chapter 29 the layman Veṣṭhila refers to Vairocana as the principal example of present buddhas, presumably referring to Śākyamuni.

g.1378 Vairocanadhvaja

*rnam par snang ba'i rgyal mtshan*

རྣམ་པར་སྒྲུང་བའི་རྒྱལ་མཚན།

*vairocanadhvaja*

A bodhisattva present in Śrāvastī.

g.1379 Vairocanadhvajapradīpaśrī

*rnam snang rgyal mtshan sgron ma'i dpal*

རྣམ་སྣང་རྒྱལ་མཚན་སྒྲོན་མའི་དཔལ།

*vairocanadhvajapradīpaśrī*

A realm in the distant past. This is the name given in verse, while the prose has Vairocanatejaḥśrī. BHS has *Vairocanatejaḥśirī*.

g.1380 Vairocanagarbha

*rnam par snang ba'i snying po*

རྣམ་པར་སྣང་བའི་སྙིང་པོ།

*vairocanagarbha*

The name of a bodhisattva in the presence of the Buddha at Śrāvastī, and also the name of a bodhisattva seen by Muktaka in the buddha realm of the Buddha Tāreśvararāja in the east.

g.1381 Vairocanagarbha

*rnam par snang ba'i snying po*

རྣམ་པར་སྣང་བའི་སྙིང་པོ།

*vairocanagarbha*

A palace in South India.

g.1382 Vairocanaketu

*rnam par snang mdzad dpal*

རྣམ་པར་སྣང་མཛད་དཔལ།

*vairocanaketu*

One of the future buddhas of this kalpa.

g.1383 vairocanakośa

*rnam par snang ba'i mdzod*

རྣམ་པར་སྣང་བའི་མཛོད།

*vairocanakośa*

A magical tree. The name means “radiant treasure.”

g.1384 Vairocanaprabhaśrī

*rnam par snang mdzad 'od dpal*

རྣམ་པར་སྣང་མཛད་འོད་དཔལ།

*vairocanaprabhaśrī*

The sixty-eighth buddha in the distant past. BHS verse: *Vairocanaprabhaśirī*.

g.1385 **Vairocanaprabhavyūha**

*rnam par snang mdzad 'od kyi rgyan*

ནམ་པར་སྒྲང་མཛད་འོད་གྱི་རྒྱན།

*vairocanaprabhavyūha*

A buddha in the distant past. BHS verse: *Vairocanaprabhaviyūha*.

g.1386 **Vairocanapraṇidhānaketudhvaja**

*rnam par snang mdzad kyi smon lam dpal gyi rgyal mtshan*

ནམ་པར་སྒྲང་མཛད་གྱི་སྒྲོན་ལམ་དཔལ་གྱི་རྒྱལ་མཚན།

*vairocanapraṇidhānaketudhvaja*

A bodhisattva from a northwestern realm. Also known as Vairocanapraṇidhi-jñānaketu.

g.1387 **Vairocanapraṇidhānanābhiraśmiprabha**

*rnam par snang ba'i smon lam gyi gtsug gi 'od zer snang ba*

ནམ་པར་སྒྲང་བའི་སྒྲོན་ལམ་གྱི་གཙུག་གི་འོད་ཟེར་སྒྲང་བ།

*vairocanapraṇidhānanābhiraśmiprabha*

A bodhisattva from an eastern realm.

g.1388 **Vairocanapraṇidhijñānaketu**

*rnam par snang ba'i smon lam ye shes dpal*

ནམ་པར་སྒྲང་བའི་སྒྲོན་ལམ་ཡེ་ཤེས་དཔལ།

*vairocanapraṇidhijñānaketu*

A bodhisattva from a northwestern buddha realm. Also known as Vairocana-praṇidhānaketudhvaja.

g.1389 **Vairocanarakṣita**

*bai ro tsa na rak+Shi ta*

བེ་རོ་ཙ་ན་རྒྱུ་ཏ།

*vairocanarakṣita*

Eighth-century Tibetan master and translator, usually referred to simply as Vairocana or Bairotsana.

g.1390 **Vairocanaratnapadmagarbhaśrīcūḍa**

*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*

ནམ་པར་སྣང་བ་རིན་ཆེན་པད་མོ་དཔལ་གྱི་གཙུག་ཕུད་སྟིང་པོ།  
· རམ་པར་སྣང་བ་རིན་ཆེན་པདྨོ་དཔལ་གྱི་གཙུག་ཕུད་སྟིང་པོ།  
*vairocanaratnapadmagarbhaśrīcūḍa*

A cakravartin king in the distant past.

g.1391 Vairocanaśrī

*rnam par snang ba'i dpal*

ནམ་པར་སྣང་བའི་དཔལ།  
*vairocanaśrī*

A bodhisattva present in Śrāvastī.

g.1392 Vairocanaśrīgarbha

*rnam par snang mdzad dpal gyi snying po*

ནམ་པར་སྣང་མཛད་དཔལ་གྱི་སྟིང་པོ།  
*vairocanaśrīgarbha*

A buddha in the distant past.

g.1393 Vairocanaśrīgarbharāja

*rnam par snang mdzad dpal gyi snying po'i rgyal po*

ནམ་པར་སྣང་མཛད་དཔལ་གྱི་སྟིང་པོའི་རྒྱལ་པོ།  
*vairocanaśrīgarbharāja*

A buddha in the distant past.

g.1394 Vairocanaśrīpraṇidhigarbhā

*rnam par snang mdzad kyi snying po*

ནམ་པར་སྣང་མཛད་ཀྱི་སྟིང་པོ།  
*vairocanaśrīpraṇidhigarbhā*

A buddha realm in the northwestern direction. See [n.106](#).

g.1395 Vairocanaśrīsumeru

*rnam par snang mdzad dpal gyi ri rab*

ནམ་པར་སྣང་མཛད་དཔལ་གྱི་རི་རབ།  
*\*vairocanaśrīsumeru*

One of countless buddhas in a past kalpa. Not present in available Sanskrit editions.

g.1396 Vairocanaśrītejorāja

*rnam par snang mdzad dpal gyi gzi brjid rgyal po*

རྣམ་པར་སྒྲུང་མཛད་དཔལ་གྱི་གཟི་བརྗིད་རྒྱལ་པོ།

*vairocanaśrītejorāja*

A buddha in an eastern realm.

g.1397 Vairocanatejaḥśrī

*rnam par snang mdzad gzi brjid dpal*

རྣམ་པར་སྒྲུང་མཛད་གཟི་བརྗིད་དཔལ།

*vairocanatejaḥśrī*

A realm in the distant past. In verse it is called Vairocanadhvajapradīpaśrī.

Also called Vairocanaśrī in Sanskrit and *rnam par snang ba* (Vairocana) in Tibetan.

g.1398 Vairocanavyūhālaṃkāragarbha

*rnam par snang mdzad kyi rgyan gyis brgyan pa'i snying po*

རྣམ་པར་སྒྲུང་མཛད་ཀྱི་རྒྱན་གྱིས་བརྒྱན་པའི་སྟིང་པོ།

*vairocanavyūhālaṃkāragarbha*

A kūṭāgāra in South India in which Maitreya resides.

g.1399 Vairocanottarajñānin

*rnam par snang ba dam pa'i ye shes*

རྣམ་པར་སྒྲུང་བ་དམ་པའི་ཡེ་ཤེས།

*vairocanottarajñānin*

A bodhisattva present in Śrāvastī.

g.1400 Vaiśāradyaavajranārāyaṇasiṃha

*mi bsnyengs pa'i rdo rje seng ge mthu bo che*

མི་བསྟེངས་པའི་རྡོ་རྗེ་སེང་གེ་མཐུ་བོ་ཆེ།

*vaiśāradyaavajranārāyaṇasiṃha*

One of countless buddhas in a past kalpa.

g.1401 Vaiśravaṇa

*ngal bso po*

ངལ་བཤོ་པོ།

*vaiśravaṇa*

As one of the Four Mahārājas, he is the lord of the northern region of the world and the northern continent, though in early Buddhism he is the lord of the far north of India and beyond. He is also the lord of the yakṣas and a lord of wealth. Translated in other sūtras as *rnam thos kyi bu* and *mchog gi gzugs*.

g.1402 vajra

*rdo rje*

རྡོ་རྗེ།

*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.1403 Vajra

*rdo rje*

རྡོ་རྗེ།

*vajra*

One of the future buddhas of this kalpa.

g.1404 Vajrābha

*'od snang rdo rje*

འོད་སྙང་རྡོ་རྗེ།

*vajrābha*

A buddha.

g.1405 Vajragiri

*rdo rje ri bo*

རྡོ་རྗེ་རི་བོ།

*vajragiri*

One of the future buddhas of this kalpa.

g.1406 Vajrajñānaparvata

*ye shes rdo rje'i ri bo*

ཡེ་ཤེས་རྡོ་རྗེ་རི་བོ།

*vajrajñānaparvata*

One of the future buddhas of this kalpa.

g.1407 Vajramaṇivicitra



*rdo rje rin po ches rnam par brgyan pa*

རྫོང་རྩེ་ལོ་ཆེས་རྣམ་པར་བརྒྱན་པ།

*vajramañivicitra*

One of the future buddhas of this kalpa.

g.1408 Vajramāṇyabhedyadr̥dhatejas

*rdo rje'i rang bzhin mi phyed gzi brjid brtan*

རྫོང་རྩེ་རང་བཞིན་མི་ཕྱེད་གཟི་བརྩིང་བརྟན།

*vajramāṇyabhedyadr̥dhatejas*

A realm in the distant past.

g.1409 Vajramati

*rdo rje blo gros*

རྫོང་རྩེ་བློ་གྲོས།

*vajramati*

One of the future buddhas of this kalpa.

g.1410 Vajranābhi

*rdo rje'i gtsug · rdo rje'i gtsugs*

རྫོང་རྩེ་གཙུག · རྫོང་རྩེ་གཙུག་ས།

*vajranābhi*

The names of two buddhas in the past: one not long before Dīpaṅkara and another in the far distant past. BHS verse: *Vajiranābhi*.

g.1411 Vajranārāyaṇaketu

*rdo rje mthu bo che'i dpal*

རྫོང་རྩེ་མཐུ་བོ་ཆེན་དཔལ།

*vajranārāyaṇaketu*

A buddha in the distant past.

g.1412 Vajranetra

*rdo rje'i myig*

རྫོང་རྩེ་མྱིག

*vajranetra*

A bodhisattva present in Śrāvastī.

g.1413 Vajrapadavikrāmin

*rdo rje'i gom pas rnam par gnon pa*

རྫོང་འཛིན་གྱི་གཏམ་རྒྱུ་པར་གསལ་པ།

*vajrapadavikrāmin*

A bodhisattva in a northern realm.

g.1414 vajrapāṇi

*lag na rdo rje*

ལག་ན་རྫོང་།

*vajrapāṇi*

These vajra wielders are like the Vajrapāṇi who was the yakṣa that acted as the Buddha's bodyguard. In the Mantrayāna there appeared the bodhisattva named Vajrapāṇi.

g.1415 Vajrapāṇi

*lag na rdo rje*

ལག་ན་རྫོང་།

*vajrapāṇi*

In the sūtra tradition, Vajrapāṇi was a yakṣa who acted as the Buddha Śākyamuni's bodyguard. Also identified as being a manifestation of Śakra and could appear as a number of vajrapāṇis to guard the Buddha. With the advent of the Mantrayāna he is a bodhisattva. Also a euphemism for Indra or a group of vajra-wielding deities in Indra's realm.

g.1416 Vajraprabha

*rdo rje'i 'od*

རྫོང་འཛིན་འོད།

*vajraprabha*

The fifty-fourth buddha in the distant past. See [n.1495](#).

g.1417 Vajrapramardana

*rdo rje rab tu 'dul ba*

རྫོང་རབ་བྱུ་འདུལ་བ།

*vajrapramardana*

A buddha in a northern realm.

g.1418 Vajrapura

*rdo rje'i grong khyer*

རྫོ་རྩེ་གྲོང་ཁྱེད།

*vajrapura*

A town in the Draviḍa region in South India.

g.1419 Vajraratnagiritejas

*rdo rje rin po che'i ri'i gzi brjid*

རྫོ་རྩེ་རིན་པོ་ཆེ་འི་རི་གཟི་བརྟུན།

*vajraratnagiritejas*

“The Magnificence of a Mountain of Precious Diamonds.” The precious elephant of a cakravartin in the past.

g.1420 Vajrasāgaradhvajamegha

*rdo rje ltar brtan pa'i rgyal mtshan rgya mtsho'i sprin*

རྫོ་རྩེ་ལྷ་ར་བརྟན་པའི་རྒྱལ་མཚན་གྱི་མཚོ་འཁྲིག།

*vajrasāgaradhvajamegha*

One of countless buddhas in a past kalpa.

g.1421 Vajrasāgaragarabhā

*rdo rje rgyal mtshan gyi snying po*

རྫོ་རྩེ་རྒྱལ་མཚན་གྱི་སྙིང་པོ།

*vajrasāgaragarabhā*

A buddha realm in the southern direction.

g.1422 Vajrāsana

*rdo rje gdan pa*

རྫོ་རྩེ་གདན་པ།

*vajrāsana*

This is Amoghavajra, Vajrāsana the younger (eleventh century), who was the successor of Vajrāsana the elder. They were both the abbots of the Vajrāsana Monastery in what is now Bodhgaya. His teachings are important in the Sakya tradition.

g.1423 Vajrāśayagiriśrī

*dgongs pa rdo rje ri bo dpal*

དགོངས་པ་རྫོ་རྩེ་རི་བོ་དཔལ།

*vajrāśayagiriśrī*

The eighty-second buddha in a kalpa in the distant past. BHS verse:  
*Vajrāśayagiriśirī.*

g.1424 Vajraśuddha

*rdo rje dag pa*

རྡོ་རྗེ་དག་པ།

*vajraśuddha*

One of the future buddhas of this kalpa.

g.1425 Vajrottarañānin

*rdo rje dam pa'i ye shes*

རྡོ་རྗེ་དམ་པའི་ཡེ་ཤེས།

*vajrottarañānin*

A bodhisattva present in Śrāvastī.

g.1426 Vākyaccheda

*tshig gcod pa*

ཚིག་གཅོད་པ།

*vākyaccheda*

One of the future buddhas of this kalpa.

g.1427 Vākyanuda

*gsung sgrog pa*

གསུང་སྒྲོག་པ།

*vākyanuda*

One of the future buddhas of this kalpa.

g.1428 Vanavāsī

*nags tshal na gnas pa*

ནགས་ཚལ་ན་གནས་པ།

*vanavāsī*

A region in South India.

g.1429 Varalakṣaṇaśrī

*dam pa'i mtshan gyi dpal gyur*

དམ་པའི་མཚན་གྱི་དཔལ་གྱུར།

*varalakṣaṇaśrī*

The forty-fourth buddha in a realm in the distant past, also one of countless buddhas in another past kalpa. BHS verse: *Varalakṣaṇaśiri*.

g.1430 Vartanaka

*'tsho ba*

འཛོ་བ།

*vartanaka*

A town in Magadha.

g.1431 Varuṇa

*chu'i lha · chu yi lha*

ཕུ་འི་ལྷ། · ཕུ་ཡི་ལྷ།

*varuṇa*

The name of the deity of water, whose weapon is a noose. In the Vedas, Varuṇa 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 *vr*, meaning “enveloping” or “covering.” He has the same ancient origins as the ancient Greek sky deity Uranus and the Zoroastrian supreme deity Mazda.

g.1432 Varuṇadeva

*chu bo'i lha*

ཕུ་བོ་འི་ལྷ།

*varuṇadeva*

A buddha in the past.

g.1433 Varuṇākṣa

*chu'i lha'i spyan*

ཕུ་འི་ལྷ་འི་སྤྱུན།

*varuṇākṣa*

One of the future buddhas of this kalpa.

g.1434 Varuṇaśrī

*chu'i dpal*

ཕུ་འི་དཔལ།

*varuṇaśrī*

One of the future buddhas of this kalpa.

g.1435 Vāsantī

*dpyid dang ldan pa*

དཔིད་དང་ལྡན་པ།

*vāsantī*

A night goddess.

g.1436 Vaśavartin

*dbang bsgyur · dbang sgyur*

དབང་བསྐྱུར། · དབང་སྐྱུར།

*vaśavartin*

The principal deity in the Paranirmitavaśavartin paradise. It is the highest paradise in the desire realm.

g.1437 Vaśavartin

*dbang sgyur*

དབང་སྐྱུར།

*vaśavartin*

“Mastery.” The highest paradise in the desire realm, so named because the inhabitants have power over the emanations of others. Also called Paranirmitavaśavartin.

g.1438 Vaśavartiyajñayaśayaṣṭimati

*dbang sgyur mchod sbyin grags pa'i mchod sdong blo*

དབང་སྐྱུར་མཚན་སྦྱིན་གྲགས་པའི་མཚན་སྡོང་བོ།

*vaśavartiyajñayaśayaṣṭimati*

The hundred-and-sixth buddha in a kalpa in the distant past.

g.1439 Vaśībhūta

*dbang du gyur pa*

དབང་དུ་གྱུར་པ།

*vaśībhūta*

One of the future buddhas of this kalpa.

g.1440 Vasudatta

*lhas byin*

ལུས་བྱིན།

*vasudatta*

An upāsaka in Dhanyākara.

g.1441 Vāsudeva

*lha'i dbyig*

ལྷ་འི་དབྱིག་

*vāsudeva*

One of the future buddhas of this kalpa.

g.1442 Vasumitrā

*lha'i bshes gnyen*

ལྷ་འི་བཤེས་གཉིས།

*vasumitrā*

An courtesan in Ratnavyūha.

g.1443 Vegadhārin

*shugs drag 'dzin pa*

ཤུགས་རྒྱ་འཛིན་པ།

*vegadhārin*

One of the future buddhas of this kalpa.

g.1444 Vegaprabhaśamathaghoṣa

*shugs 'od zhi gnas dbyangs kyi rgyal*

ཤུགས་འོད་མི་གནས་དབྱངས་ཀྱི་རྒྱལ།

*vegaprabhaśamathaghoṣa*

The ninety-sixth buddha in a kalpa in the distant past.

g.1445 Vegarājamati

*shugs kyi rgyal blo*

ཤུགས་ཀྱི་རྒྱལ་བོ།

*vegarājamati*

The twenty-fifth buddha in a kalpa in the distant past.

g.1446 Veśadhārin

*shugs mnga' ba*

ཤུགས་མངའ་བ།

*veśadhārin*

A buddha in the distant past.

g.1447 Veṣṭhila

*nan khugs*

ནན་ཁུགས།

*veṣṭhila*

A householder, the kalyāṇamitra of chapter 29.

g.1448 vetāla

*ro langs*

རོ་ལངས།

*vetāla*

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.1449 Vetramūlaka

*sba'i rtsa ba*

སྐའི་རུ་བ།

*vetramūlaka*

A land in the south of India.

g.1450 Vibhaktāṅga

*yan lag rnam par phye ba*

ཡན་ལག་རྣམ་པར་ཕྱེ་བ།

*vibhaktāṅga*

One of the future buddhas of this kalpa.

g.1451 Vibhavagandha

*dri zhim po'i longs spyod*

དྷི་ཞིམ་པོའི་ལོངས་སྤྱོད།

*vibhavagandha*

One of the future buddhas of this kalpa.

g.1452 Vibhāvanagandha

*dri zhim po rnam par phye ba*



འི་ནིམ་པོ་རྣམ་པར་བྱེ་བ།

*vibhāvanagandha*

One of the future buddhas of this kalpa.

g.1453 Vibhāvitamati

*blo gros rnam par bsgoms pa*

སྒོ་གྲོམ་རྣམ་པར་བསྒྲོམས་པ།

*vibhāvitamati*

One of the future buddhas of this kalpa.

g.1454 Vibhudatta

*kun khyab sbyin*

ཀུན་ཁྱེད་སྤྱིན།

*vibhudatta*

A bhikṣu who was a pupil of Śāriputra.

g.1455 Vibhūṣita

*rnam par brgyan pa*

རྣམ་པར་བརྒྱན་པ།

*vibhūṣita*

One of the future buddhas of this kalpa.

g.1456 Vibhūṣitāṅga

*yan lag rnam par brgyan pa*

ཡན་ལག་རྣམ་པར་བརྒྱན་པ།

*vibhūṣitāṅga*

One of the future buddhas of this kalpa.

g.1457 Vibhūtabhūta

*longs spyod tshogs pa*

ལོངས་སྤྱོད་ཚོགས་པ།

*vibhūtabhūta*

One of the future buddhas of this kalpa.

g.1458 Vibhūtapati

*longs spyod 'thun pa*

ལོངས་སྤྱོད་འབྲུན་པ།

*vibhūtapati*

One of the future buddhas of this kalpa.

g.1459 Vibhūti

*phun sum sna tshogs*

ཕུན་སུམ་སྣ་ཚླགས།

*vibhūti*

One of the future buddhas of this kalpa.

g.1460 Vibuddhajñānabodhidhvajatejas

*byang chub rnam par sangs rgyas pa'i ye shes gzi brjid*

བྱང་ཆུབ་རྣམ་པར་སངས་རྒྱས་པའི་ཡེ་ཤེས་གཟི་བརྟེན།

*vibuddhajñānabodhidhvajatejas*

One of countless buddhas in a past kalpa.

g.1461 Vibuddhi

*thugs rnam par sangs rgyas*

ཐུགས་རྣམ་པར་སངས་རྒྱས།

*vibuddhi*

One of the future buddhas of this kalpa.

g.1462 Vicitrabhūta

*gtsug phud rnam par mdzes pa*

གཏུག་ཕུད་རྣམ་པར་མཛེས་པ།

*vicitrabhūta*

One of the future buddhas of this kalpa.

g.1463 Vicitradvaja

*rgyal mtshan sna tshogs*

རྒྱལ་མཚན་སྣ་ཚླགས།

*vicitradvaja*

An aerial palace in Samantavyūha Park, also a forest of ashoka trees on the eastern edge of the town of Nandihāra, also a capital city in the distant past, as well as a four-continent world in the distant past.

g.1464 Vicitrāgātra

*sku rnam par mdzes pa*

སྐྱུ་རྣམ་པར་མཛེས་པ།

*vicitrāgātra*

One of the future buddhas of this kalpa.

g.1465 Vicitraraśmijvalanacandra

*'od gzer sna tshogs 'bar ba'i zla ba*

འདྲ་གཟེར་སྣ་ཚོགས་འབར་བའི་རྒྱ་བ།

*vicitraraśmijvalanacandra*

A buddha in the distant past.

g.1466 Vicitrāsāladhvajavyūha

*sA la sna tshogs kyi rgyal mtshan gyi rgyan*

སྣ་ལ་སྣ་ཚོགས་ཀྱི་རྒྱལ་མཚན་གྱི་རྒྱན།

*vicitrāsāradhvajavyūha*

A forest to the east of Dhanyākara. The Sanskrit *vicitrāsāra* means “various essences.” The Tibetan appears to preserve a version that read *vicitrāsāla*, which means “various sal trees.” See [n.287](#).

g.1467 Vicitravyūhaprabhā

*rgyan sna tshogs kyi 'od*

རྒྱན་སྣ་ཚོགས་ཀྱི་འོད།

*vicitravyūhaprabhā*

A four-continent world in the distant past.

g.1468 Vidvān

*mkhas pa*

མཁས་པ།

*vidvān*

A householder, the kalyāṇamitra of chapter 17.

g.1469 Vidyuddatta

*glog gi byin pa*

གློག་གི་བྱིན་པ།

*vidyuddatta*

A king in a kalpa in the distant past.

g.1470 Vighuṣṭakīrti

*snyan pa rnam par grags pa*

སྟན་པ་རྣམ་པར་གྲགས་པ།

*vighuṣṭakīrti*

A head merchant in the distant past.

g.1471 Vighuṣṭaśabda

*sgra rnam par grags pa*

སྟོན་རྣམ་པར་གྲགས་པ།

*vighuṣṭaśabda*

One of the future buddhas of this kalpa.

g.1472 vihāra

*gtsug lag khang*

གཏུག་ལག་ཁང་།

*vihāra*

Either a temple or monastery. In Buddhism it was originally a residence used during the monsoon for the otherwise wandering bhikṣus.

g.1473 Vijitāvin

*rnam par rgyal ba*

རྣམ་པར་རྒྱལ་བ།

*vijitāvin*

A prince in another world in the distant past.

g.1474 Vikrāntadevagati

*rnam par gnon pa'i lha stabs*

རྣམ་པར་གནོན་པའི་ལྷ་སྟབས།

*vikrāntadevagati*

The twenty-ninth buddha in a kalpa in the distant past.

g.1475 Vikurvitaprabha

*rnam par 'phrul pa'i 'od*

རྣམ་པར་འཕྲུལ་པའི་འོད།

*vikurvitaprabha*

A bodhisattva present in Śrāvastī.

g.1476 Vimala

*dri ma med pa*

དྲི་མ་མེད་པ།

*vimala*

The past buddha the preceded Dīpaṅkara in our world.

g.1477 Vimalabāhu

*dri ma myed pa*

དྲི་མ་མྱེད་པ།

*vimalabāhu*

A buddha in the distant past.

g.1478 Vimalābha

*mdog dri ma med pa'i 'od*

མདོག་དྲི་མ་མེད་པའི་འོད།

*vimalābha*

“Stainless Light of Color.” The name of a kalpa in the past.

g.1479 Vimalabuddhi

*dri ma myed pa'i blo*

དྲི་མ་མྱེད་པའི་བློ།

*vimalabuddhi*

A bodhisattva present in Śrāvastī.

g.1480 Vimaladharmaparvatajñānaśikharābha

*chos dri ma med pa'i ri bo ye shes kyi rtse mo'i 'od*

ཆོས་དྲི་མ་མེད་པའི་རི་བོ་ཡེ་ཤེས་ཀྱི་རྩེ་མོའི་འོད།

*vimaladharmaparvatajñānaśikharābha*

A buddha in the distant past.

g.1481 Vimaladhvaṣa

*dri myed rgyal mtshan · rgyal mtshan dri ma med pa*

དྲི་མྱེད་རྒྱལ་མཚན། · རྒྱལ་མཚན་དྲི་མ་མེད་པ།

*vimaladhvaṣa*

In chapter 1 it is the name of one of the bodhisattvas in the presence of the Buddha at Śrāvastī (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.1482 vimalagarbha

*dri ma med pa'i snying po*

དྲི་མ་མེད་པའི་སྙིང་པོ།

*vimalagarbha*

Unidentified jewel, literally “stainless essence.” Possibly moonstone.

g.1483 Vimalanetra

*dri ma myed pa'i myig · mig dri ma med pa*

དྲི་མ་མེད་པའི་མྱིག་ . མིག་དྲི་མ་མེད་པ།

*vimalanetra*

In chapter 1, *dri ma myed pa'i myig* is the name of a bodhisattva present with the Buddha Śākyamuni in Śrāvastī; in chapter 43, *mig dri ma med pa* is the name of the precious minister of a cakravartin.

g.1484 Vimalaprabha

*dri ma myed pa'i 'od*

དྲི་མ་མེད་པའི་འོད།

*vimalaprabha*

A bodhisattva present in Śrāvastī.

g.1485 Vimalasambhāvaprabhā

*dri ma med pa skyed pa'i 'od*

དྲི་མ་མེད་པ་སྐྱེད་པའི་འོད།

*vimalasambhāvaprabhā*

A queen's nurse in another world in the distant past.

g.1486 Vimalaśrīmegha

*ye shes dri ma med pa phun sum tshogs pa'i sprin*

ཡེ་ཤེས་དྲི་མ་མེད་པ་ཕུན་སུམ་ཚྭགས་པའི་སྤྲིན།

*vimalaśrīmegha*

A buddha in the distant past.

g.1487 Vimalatejahprabha

*gzi brjid dri ma myed pa'i 'od*

གཟི་བརྗིད་དྲི་མ་མེད་པའི་འོད།

*vimalatejahprabha*

A bodhisattva present in Śrāvastī.

g.1488 Vimalatejas

*dri ma myed pa'i gzi brjid*

དྲིམ་མེད་པའི་གཟི་བརྟེན།

*vimalatejas*

A bodhisattva present in Śrāvastī.

g.1489 Vimalavakrabhānuprabha

*nyi ma ltar bzhin mdog dri ma med pa*

ཉིམ་ལྟར་བཞིན་མདོག་དྲིམ་མེད་པ།

*vimalavakrabhānuprabha*

A cakravartin king in another world in the distant past.

g.1490 Vimalavatsa

*dri ma myed pa'i sras*

དྲིམ་མེད་པའི་སྲས།

*vimalavatsa*

A buddha in the distant past.

g.1491 Vimalottarajñānin

*dri myed dam pa'i ye shes*

དྲིམ་མེད་དམ་པའི་ཡེ་ཤེས།

*vimalottarajñānin*

A bodhisattva.

g.1492 Vimativikirāṇa

*yid gnyis rnam par sel ba*

ཡིད་གཉིས་རྣམ་པར་སེལ་བ།

*vimativikirāṇa*

One of the future buddhas of this kalpa.

g.1493 Vimokṣacandra

*rnam par thar pa'i zla ba*

རྣམ་པར་ཐར་པའི་རྩེ་བ།

*vimokṣacandra*

One of the future buddhas of this kalpa.

g.1494 Vimuktighoṣa

*rnam par grol ba'i dbyangs*

རྣམ་པར་གྲོལ་བའི་དབྱངས།

*vimuktighoṣa*

One of the future buddhas of this kalpa.

g.1495 Vinarditarāja

*rnam par bsgrags pa'i rgyal po*

རྣམ་པར་བསྐྱགས་པའི་རྒྱལ་པོ།

*vinarditarāja*

One of the future buddhas of this kalpa.

g.1496 vipaśyanā

*lhag mthong*

ལྷག་མཐོང་།

*vipaśyanā*

Insight meditation.

g.1497 Vipāśyin

*rnam par gzigs*

རྣམ་པར་གཟིགས།

*vipāśyin*

In early Buddhism the first of seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipaśyin, Śikhin, and Viśvabhuk—appeared in a kalpa earlier than our Bhadra kalpa, and therefore Śākyamuni is more commonly referred to as the fourth buddha.

g.1498 Vipulabuddhi

*rgya chen blo*

རྒྱ་ཆེན་བློ།

*vipulabuddhi*

The forty-first buddha in a kalpa in the distant past, and also the eighty-eighth buddha in another kalpa in the distant past.

g.1499 Vipuladharmādhimuktisaṃbhavatejas

*chos rgya chen po la mos pa yang dag par 'byung ba'i gzi brjid*

ཆོས་རྒྱ་ཆེན་པོ་ལ་མོས་པ་ཡང་དག་པར་འབྱུང་བའི་གཟི་བརྟི།



*vipuladharmādhimuktisaṃbhavatejas*

A buddha in the distant past; the name as given in the prose passages. In verse he is called Adhimuktitejas.

g.1500 Vipulaguṇajyotiḥprabha

*yon tan rgya chen po gzi brjid kyi 'od*

ཡོན་ཏན་གྱི་ཆེན་པོ་གཟི་བརྟིང་གྱི་འོད།

*vipulaguṇajyotiḥprabha*

A buddha in the distant past.

g.1501 Vipulakīrti

*grags yangs*

གྲགས་ཡངས།

*vipulakīrti*

A buddha in the distant past.

g.1502 Vipulamahājñānaraśmirāja

*ye shes chen po'i 'od gzer shin tu yangs pa'i rgyal po*

ཡེ་ཤེས་ཆེན་པོའི་འོད་གཟེར་ཤིན་ཏུ་ཡངས་པའི་རྒྱལ་པོ།

*vipulamahājñānaraśmirāja*

A buddha in the distant past.

g.1503 Viraja

*rdul dang bral ba*

རུལ་དང་བྲལ་བ།

*viraja*

One of the future buddhas of this kalpa.

g.1504 Virajadhvaja

*rdul myed rgyal mtshan*

རུལ་མྱེད་རྒྱལ་མཚན།

*virajadhvaja*

A bodhisattva present in Śrāvastī.

g.1505 Virajaprabha

*rdul dang bral ba'i 'od*

རུལ་དང་བྲལ་བའི་འོད།

*virajaprabha*

A bodhisattva present in Śrāvastī.

g.1506 Virajomaṇḍala

*rdul dang bral ba'i dkyil 'khor*

རུལ་དང་བྲལ་བའི་དཀྱིལ་འཁོར།

*virajomaṇḍala*

“Domain Free of Dust.” The name of a kalpa in the distant past.

g.1507 Virajottarajñānin

*rdul myed dam pa'i ye shes*

རུལ་མྱེད་དམ་པའི་ཡེ་ཤེས།

*virajottarajñānin*

A bodhisattva present in Śrāvastī.

g.1508 Virajovatī

*rdul dang bral ba*

རུལ་དང་བྲལ་བ།

*virajovatī*

A four-continent world realm.

g.1509 Virajovatīśrīgarbhā

*rdul dang bral ba'i dpal gyi snying po*

རུལ་དང་བྲལ་བའི་དཔལ་གྱི་སྙིང་པོ།

*virajovatīśrīgarbhā*

“The Essence of the Splendor That Is Free of Dust.” The name of a ray of light.

g.1510 Virūḍhaka

*'phags skyes po*

འཕགས་སྐྱེས་པོ།

*virūḍhaka*

One of the Four Mahārājas, he is the guardian of the southern direction and the lord of the kumbhāṇḍas.

g.1511 Virūpākṣa

*mig mi bzang*

མིག་མི་བཟང་།

*virūpākṣa*

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

g.1512 Viśākhadeva

*sa ga'i lha*

ས་གཉི་ལྷ།

*viśākhadeva*

One of the future buddhas of this kalpa.

g.1513 Viśālabuddhi

*yangs pa'i blo*

ཡངས་པའི་བློ།

*viśālabuddhi*

A bodhisattva present in Śrāvastī.

g.1514 Viśeṣodgata

*khyad par gyis 'phags pa*

ཁྱད་པར་གྱིས་འཕགས་པ།

*viśeṣodgata*

A bodhisattva present in Śrāvastī.

g.1515 Viśiṣṭa

*rnam par grags pa*

རྣམ་པར་གྲགས་པ།

*viśiṣṭa*

One of the future buddhas of this kalpa.

g.1516 Viśiṣṭacandra

*zla ba rnam par 'phags pa*

བློ་བ་རྣམ་པར་འཕགས་པ།

*viśiṣṭacandra*

One of the future buddhas of this kalpa.

g.1517 Viśuddhabuddhi

*rnam par sangs rgyas pa'i blo*

ནཱ་པར་སངས་རྒྱས་པའི་སྒོ།

*viśuddhabuddhi*

A bodhisattva present in Śrāvastī.

g.1518 Viśuddhacārin

*rnam dag spyod pa*

ནཱ་དག་སྦྱོད་པ།

*viśuddhacārin*

A bhikṣu who was a pupil of Śāriputra.

g.1519 Viśuddhamatī

*rnam dag blo gros*

ནཱ་དག་སྒོ་གོས།

*viśuddhamatī*

One of the future buddhas of this kalpa.

g.1520 Viśuddhanandin

*rnam par dag pas dgyes pa*

ནཱ་པར་དག་པས་དགྱེས་པ།

*viśuddhanandin*

One of the future buddhas of this kalpa.

g.1521 Viśuddhanetra

*rnam par dag pa'i myig*

ནཱ་པར་དག་པའི་མྱིག།

*viśuddhanetra*

A bodhisattva present in Śrāvastī.

g.1522 Viśuddhanetrābhā

*mig rnam par dag pa*

མིག་ནཱ་པར་དག་པ།

*viśuddhanetrābhā*

A night goddess in the distant past.

g.1523 Viśvabhuk

*thams cad mnga' ba*

ཐམས་ཅད་མངའ་བ།

*viśvabhuk*

In early Buddhism the third of seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipaśyin, Śikhin, and Viśvabhuk—appeared in a kalpa earlier than our Bhadra kalpa, and therefore Śākyamuni is more commonly referred to as the fourth buddha.

g.1524 Viśvāmitra

*kun gyi bshes gnyen*

ཀུན་གྱི་བཤེས་གཉེན།

*viśvāmitra*

In chapter 44 it is the name of one of the future buddhas of this kalpa. It is also the name of the kalyāṇamitra in chapter 46, the teacher of children.

g.1525 Viśvavarṇa

*thams cad kha dog*

ཐམས་ཅད་ཁ་དོག

*viśvavarṇa*

One of the future buddhas of this kalpa.

g.1526 Vitimirajñānatathāgatapradīpā

*ye shes rab rib med pa de bzhin gshegs pa'i sgron ma*

ཡེ་ཤེས་རབ་རིབ་མེད་པ་དེ་བཞིན་གཤེགས་པའི་སྒྲོན་མ།

*vitimirajñānatathāgatapradīpā*

“The Tathāgata Lamp of Unclouded Wisdom.” The name of a ray of light.

g.1527 Vratamaṇḍala

*brtul zhugs dkyil 'khor*

བརྟུལ་ཞུགས་དྲིལ་འཁོར།

*vratamaṇḍala*

The forty-fifth buddha in a kalpa in the distant past.

g.1528 Vratasamudra

*brtul zhugs rgya mtsho*

བརྟུལ་ཞུགས་རྒྱ་མཚོ།

*vratasamudra*

A buddha in the distant past.

g.1529 Vyūhasa

*rnam brgyan*

རྣམ་བརྒྱན།

*vyūhasa*

A kalpa in the distant past.

g.1530 water that has the eight qualities

*chab bzang yan lag brgyad ldan · yan lag brgyad dang ldan pa'i chu*

ཆབ་བཟང་ཡན་ལག་བརྒྱད་ལྡན། · ཡན་ལག་བརྒྱད་དང་ལྡན་པའི་ཆུ།

*aṣṭāṅgopetavārīn*

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.1531 white coral

*mu sa ra gal pa*

མུ་ས་ར་གལ་པ།

*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.1532 white lotus

*pun da ri ka*

ཕུན་ད་རི་ཀ།

*punḍarīka*

*Nelumbo nucifera*. The white variant of the red lotus, which is otherwise the same species.

g.1533 world guardians

*'jig rten gyi mgon po*

འཇིག་རྟེན་གྱི་མགོན་པོ།

*lokapāla*

These are a set of deities, each guarding a certain direction. Most commonly these are Indra (Śakra) for the east, Agni for the southeast, Yama for the south, Sūrya or Nirṛti for the southwest, Varuṇa for the west, Vāyu (Pavana) for the northwest, Kubera for the north, and Soma (Candra) or Iśāni or Pṛthivī for the northeast.

g.1534 yakṣa

*gnod sbyin*

གནོད་སྦྱིན།

*yakṣa*

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.1535 yama

*gshin rje*

གཤིན་རྗེ།

*yama*

Deities in the realm of Yama.

g.1536 Yama

*gshin rje*

གཤིན་རྗེ།

*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.1537 Yāma

*mtshe ma*

མཚེ་མ།

*yāma*

The third (counting from the lowest) of the six paradises in the desire realm. The usual translation is *'thab bral* from “Yāma.” Here, the Tibetan translation appears to be from Yama, the name for the lord of death.

g.1538 yāna

*theg pa*

ཐེག་པ།

*yāna*

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.1539 Yaśaḥparvata

*grags pa'i ri bo*

གྲགས་པའི་རི་བོ།

*yaśaḥparvata*

The seventh buddha in a kalpa in the distant past.

g.1540 Yaśaḥparvataśrīmegha

*grags pa'i ri bo dpal gyi sprin*

གྲགས་པའི་རི་བོ་དཔལ་གྱི་སྒྲིན།

*yaśaḥparvataśrīmegha*

One of countless buddhas in a past kalpa.

g.1541 Yaśaḥsuddhodita

*grags pa dag pas byung ba*

གྲགས་པ་དག་པས་བྱུང་བ།

*yaśaḥsuddhodita*

One of the future buddhas of this kalpa.

g.1542 Yaśas

*grags pa*

གྲགས་པ།

*yaśas*

The names of two future buddhas in this kalpa.

g.1543 Yaśodeva

*grags pa'i lha*

གྲགས་པའི་ལྷ།

*yaśodeva*

An upāsaka in Dhanyākara.



g.1544 Yaśodgata

*grags pas 'phags pa*

གྲགས་པས་འཕགས་པ།

*yaśodgata*

A bodhisattva present in Śrāvastī.

g.1545 Yaśottara

*grags mchog*

གྲགས་མཆོག

*yaśottara*

In chapter 29 the name of the eighth buddha in a list that begins with Kanakamuni. In the *Mahāvastu* there is a list of past buddhas in which Yaśottara appears between Tīṣya and Puṣya.

g.1546 yellow sandalwood

*dus dang mthun pa'i tsan dan*

དུས་དང་མཐུན་པའི་ཚན་དན།

*kālānusāricandana*

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 sūtra 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 *kālānusāricandana* is translated as *dus kyi rjes su 'brang ba*.

g.1547 Yeshé Dé

*ye shes sde*

ཡེ་ཤེས་སྡེ།

—

Chief editor of the translation program based in Samyé 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 Yeshé Dé.

g.1548 yojana

*dpag tshad*

དཔག་ཚད།

*yojana*

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore it can mean between four and ten miles.