

༄༅། །དམ་པའི་ཚོས་པད་མ་དཀར་པོ།

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## **The White Lotus of the Good Dharma**

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*Saddharmapuṇḍarīka*

དམ་པའི་ཚོས་པད་མ་དཀར་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*dam pa'i chos pad ma dkar po zhes bya ba theg pa chen po'i mdo*

The Mahāyāna Sūtra “The White Lotus of the Good Dharma”

*Saddharmapuṇḍarīkanāmamahāyānasūtra*



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## SUMMARY

- s.1 *The White Lotus of the Good Dharma*, popularly known as the *Lotus Sūtra*, is taught by Buddha Śākyamuni on Vulture Peak to an audience that includes bodhisattvas from countless realms, as well as bodhisattvas who emerge out from the ground from the space below this world. Buddha Prabhūtaratna, who has long since passed into nirvāṇa, appears within a floating stūpa to hear the sūtra, and Śākyamuni enters the stūpa and sits beside him. The *Lotus Sūtra* is celebrated, particularly in East Asia, for its presentation of crucial elements of the Mahāyāna tradition, such as the doctrine that there is only one yāna, or “vehicle”; the distinction between expedient and definite teachings; and the notion that the Buddha’s life, enlightenment, and parinirvāṇa were simply manifestations of his transcendent buddhahood, while he continues to teach eternally. A recurring theme in the sūtra is its own significance in teaching these points during past and future eons, with many passages in which the Buddha and bodhisattvas such as Samantabhadra describe the great benefits that come from devotion to it, the history of its past devotees, and how it is the Buddha’s ultimate teaching, supreme over all other sūtras.

ac.

## ACKNOWLEDGEMENTS

ac.1 *The White Lotus of the Good Dharma Sūtra* was translated from Tibetan with reference to the Sanskrit by Peter Alan Roberts. Ling Lung Chen was the consultant for the Chinese versions. Emily Bower was the project manager and editor. Ben Gleason was the proofreader.

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pf.

## PREFACE

by Dzongsar Jamyang Khyentse Rinpoche

pf.1 If we try to imagine 2,500 years ago, atop a small mountain in the ancient kingdom of Magadha, in the heat of the subcontinental sun, an audience—that included 1,200 bhikṣus, 2,000 bhikṣus-in-training, and 6,000 bhikṣunīs—gathering around Buddha Śākyamuni, we might have some difficulty. It is difficult to imagine historical places to which we have never been. It is also difficult to imagine such a large group of people fitting comfortably on a small mountain. And even more difficult to imagine it if one has been recently to the actual place, in the Indian state of Bihar, where all of this supposedly took place.

pf.2 But if we do not at least try to use our minds to imagine these things—if we remain limited by our concepts of reality and relative plausibility—then it will be difficult to receive the blessings, to understand the teachings, and to really practice the instructions contained within a sūtra as historically celebrated as *The White Lotus of the Good Dharma*.

pf.3 Popularly known as the *Lotus Sūtra*, this is one of the most revered Mahāyāna sūtras in the history of Buddhism. Devotion to it as being superior to all other sūtras has, in China, Korea, and Japan, created traditions based solely upon this sūtra. The Japanese chant *Namu myōhō renge kyō* (南無妙法蓮華經 “Homage to the White Lotus of the Good Dharma Sūtra”) has become the primary practice of tens of thousands of so-called Buddhists around the world. The mere existence of this sūtra must have brought millions of people into the Dharma and done much to ensure devotion to Buddhism and patronage of it over millennia.

pf.4 We should rejoice in this. But we should also be mindful that rigid attachment to the letter—rather than the spirit—of this sūtra has led to some misunderstanding and discord among Buddhists. And that is not a good thing. For example, the *Lotus Sūtra* has been wrongly invoked to justify

gender bias, material grasping, and even self-immolation and militant proselytizing. So it is most important to read and study this profound sūtra with a proper understanding of its underlying meaning and spirit.

pf.5 In the evolution of humankind, we have constantly strengthened our capacity to think and communicate in ways that not only convey information, but also create imagined worlds. It was this ability to forge common myths, imagined orders, and hierarchies that enabled us humans to cooperate in larger numbers than ever before, leading us to evolve from being hunter-gatherers to settling in small agrarian communities, and then in towns and cities. Over the centuries, we have come to believe more and more in the imagined realities of corporations, nations, and hierarchies.

pf.6 We Buddhists are not immune to these belief systems. For example, Mahāyāna and Vajrayāna Buddhists have evolved their own entrenched hierarchies that often look down on the Śrāvakayāna. Even the often-used term “Hīnayāna” can be used by Mahāyānists in a derogatory and chauvinist way to look down on the śrāvakas. This is really very important to note here because the *Lotus Sūtra* has been misused time and time again by such chauvinists to justify and entrench their feeling of superiority.

But here in the *Lotus Sūtra*, the Buddha actually says:

pf.7 “I teach many dharmas in the world  
So that here and there I bring liberation from attachment.  
I give the teaching of the three yānas,  
Which is my supreme skill in methods.” (2.25)

pf.8 If one is a supreme being, if one has mastered the dexterity of skillful means to address the variety of people in the world, one is able to skillfully teach different methods or “yānas” to suit the characteristics and affinities of people who are naturally inclined to different proclivities. The Buddha continues, saying:

pf.9 “Apart from the skillful methods of supreme beings  
Who give the teaching of separate yānas,  
There is only one yāna; there is no second,  
And there is never in the world a third.” (2.81)

pf.10 This, to me, suggests that, apart from the supreme beings who have the capacity to differentiate yānas without categorizing them into hierarchies, for each of us more lowly beings there is only the yāna we are taught and that we should be practicing. This emphasizes the importance of the role of the teacher who gives us the practices suited to our own situation. It is

merely our own egos and minds that search for reference points, make judgments, and habitually create these hierarchies. So, it may help to remember that no matter what we understand in this sūtra, the Buddha says:

pf.11     “A lord of the world appears in the world  
In order to teach the wisdom of buddhahood.  
That is his one activity, there is no second:  
The buddhas do not guide beings with a lesser yāna.” (2.82)

pf.12     We must always remember that a tathāgata “appears in this world for that one deed and one action, for that one great deed and great action, and with that intention.” A tathāgata does not discriminate between beings, nor judge the yānas that are taught to them or by them. Remember, the Buddha is also known as the Tathāgata, and also has many more names, including Arhat, the Tibetan of which literally translates as a “foe-destroyer.” But in his case, foes were not people. They were his emotions and his habit of clinging to his ego, which he overcame. Throughout his previous one thousand lifetimes as a bodhisattva, the only things the Tathāgata ever destroyed were his emotions and his ego; he never once harmed a single being.

pf.13     And so, when we talk about the motivation of tathāgatas to appear in this world, we must remember that, like the Buddha, they have as their only intention and motivation the enlightenment of others. As a buddha, the Tathāgata possesses “supreme skill in methods” and teaches according to “the various aspirations, natures, and thoughts of beings.” In a way, we can say that the Dharma teachings one receives are like bespoke suiting: a tall, lanky man and a round, jolly one could be wearing the same suit, made of the same cloth, and the same thread, but with the skill of an experienced tailor, they are fitted—bespoke—for the individual. From afar, passers-by would say these two men are wearing the same suit, because the end result is that both are wrapped in the same cloth and both look good in it, but the methods used, the size of the patterns, and the particular cut might have been very different. Similarly, the ways in which the Dharma is taught are meant to be similarly bespoke. The Buddha says:

pf.14     “I teach the Dharma by using a variety of teachings on accomplishment, and various teachings on causes, reasons, parables, supports, and skillful methods.” (2.59)

The idea is that whatever method—or whichever yāna—is taught to a particular being, that method is the one that will most efficiently awaken that being. In that sense, this idea of a hierarchy is no longer as real as we think.

pf.15

It is really this idea of skillful means that is so important in this sūtra, and that can help us to appreciate all yānas. The Tibetan for skillful methods is *thabs* (Skt. *upāya*). The word *thabs* brings with it the connotation of a “trick”—or even a “catalyst,” because skillful methods speed things up without affecting the elements involved.

pf.16 Ideally, a skilled spiritual master will change the skillful method or “trick” they use to suit the capacity of the person they are dealing with. Does lemon have the same effect on wine that it has on cow’s milk? No. Even if liters and liters of lemon juice were added to wine, it would not separate into curds and whey. Similarly, a skillful method that works extremely well for one person might be useless for someone else. This is why the path is so meticulous and complex, and also why it is so intriguing. When the right trick is applied to the right person, the right result is achieved. The Mahāyāna really excels when it comes to these kinds of methods.

pf.17 Thanks to this wisdom, Buddhism has never been limited to one geographic region or race. Nor has it become a survival kit for just one nationality. More than twenty-five centuries have passed since the Buddha taught this sūtra. In that time, the *Lotus Sūtra* has inspired millions of beings to seek liberation for the sake of all beings. When a teaching has been around for a while, it is important to consult and examine its source texts. For Muslims, that source is the Koran; for Christians, it is the Bible; and for Jews, it is the Torah. The source of all the Buddha’s teachings is the sūtras, because it is the sūtras that faithfully record the Buddha’s own words. As the sūtras are the Buddhadharma’s bottom line, it is crucial for all Buddhists to read, learn, and explore them with an open heart and to understand them accurately.

pf.18 When a farmer plants and then harvests rice, he ends up with both rice and hay. Most farmers dedicate their efforts to the cultivation of the rice; but sometimes, when wisdom falters, farmers become distracted by the hay. So, on a practical level, we must first develop the intention and the motivation of desperately wanting all sentient beings to awaken. We are not on this path for a good life, or for a better car than our neighbors, or to create more hierarchies and prejudices than exist already in our mundane worlds. We must always remind ourselves of our intention: we must look for the rice, and not be distracted by the hay.

pf.19 That is why it is so important for Buddhists to examine the root texts, the source material, in a language they can understand. Translation of the sūtras is crucial in making the words of the Buddha understood, and therefore crucial to preserving the future of the Buddhadharma. And so I greatly welcome the new publication of this profound and influential sūtra, *The White Lotus of the Good Dharma*.

i.

## INTRODUCTION

### · Introduction ·

i.1

*The White Lotus of the Good Dharma*, popularly known as the *Lotus Sūtra*, not only contains one of the fullest expressions of the transcendent nature of the Buddha, but also, through its successive descriptions of astonishing events and its vivid parables, is imbued with a distinctive literary power of its own. The sūtra inspired a devoted following in India, but it is above all in east Asia that it has been particularly popular. There it has been the impetus for a range of exquisite artistic and architectural forms, and indeed, whole traditions of study and practice that thrive to this day. An extensive body of literature, too—both scholarly and popular—is based upon the sūtra.<sup>1</sup>

### · The Lotus Sūtra in India ·

i.2

This sūtra's references to South Indian musical instruments, and the case endings that are preserved in the language of its verses, are possible indications of a southwest Indian provenance, in common with some other Mahāyāna sūtras. When this sūtra appeared, the Mahāsāṃghika tradition—in which, it has been argued, Mahāyāna sūtras first made their appearance<sup>2</sup>—was prevalent in the northwest and southwest of India.<sup>3</sup> The language of the earliest surviving examples of the sūtra, such as those in the Lüshun Museum (which date to the fifth or sixth century CE and come from Khotan),<sup>4</sup> has specific characteristics that are found elsewhere only in the *Mahāvastu* and other texts belonging to the Mahāsāṃghika-Lokottaravādin sub-school of the Mahāsāṃghika tradition.<sup>5</sup> This was the first textual tradition to emphasize the transcendent nature of the Buddha, a theme particularly present in the *Lotus Sūtra*. The original language of the sūtra was a form of Middle Indic, but the prose passages in particular were subsequently Sanskritized, resulting in what is called Buddhist Hybrid Sanskrit (BHS). BHS contains words that are either not found in Classical

Sanskrit, or have a different meaning. In this sūtra, some words are closer in meaning to their counterparts in Pali (which is itself a slightly Sanskritized Middle Indic) than to the same words in Classical Sanskrit. Also, different versions of this sūtra show instances of how the same Middle Indic word was rendered differently in BHS. Seishi Karashima has pointed out, for example, that the Middle Indic *ajja* was interpreted as *adya* (“today”) in the surviving central Asian manuscript fragments, while the Nepalese manuscripts have *ārya*. Although both *adya* and *ārya* could be correct, according to context, Karashima states that in this particular case in the *Lotus Sūtra*, *adya* would have been the correct choice.<sup>6</sup>

i.3 Buddhist Studies scholars have generally concluded that the *Lotus Sūtra* was originally composed of chapters 2–9 only, and at first, as with other sūtras, consisted of just the verses.<sup>7</sup> There is certainly a change in the nature of the sūtra from the tenth chapter onward. Later chapters reflect the negative reaction to the promulgation of the original sūtra, containing admonitions to endure persecution, providing blessings for protection from persecution, and describing the evil fate that awaits the sūtra’s critics and persecutors. Thus, there seems to have been a gradual accretion in the size of the sūtra over time, as the result not only of additional chapters being added, but also of the existing chapters being expanded by the insertion of additional passages, as can be seen by comparing the Chinese translations to the Tibetan. Perhaps the last passage added to a Sanskrit version was the one describing the teaching that emanates from Buddha Prabhūtaratna’s floating stūpa, as it is found neither in any surviving Sanskrit manuscript, nor in the Chinese.

i.4 Of particular note is the passage in chapter 11 that deals with Devadatta, Buddha Śākyamuni’s cousin. Elsewhere in the Buddhist tradition he is portrayed as a villain who divided the saṅgha by becoming a rival teacher, attempted to assassinate the Buddha, and eventually fell into hell when the earth opened up beneath his feet. Even in the Jātaka stories, a character that plays a villainous role is usually declared to have been a previous life of Devadatta. However, the *Lotus Sūtra* differs markedly in regard to its portrayal of Devadatta: Śākyamuni describes Devadatta as being his teacher in a past life and also prophesies his buddhahood. The Buddhist tradition of Devadatta continued in India for at least a millennium, is mentioned in Pali texts as late as the fifth century, and is described by Chinese pilgrims to India, including Xuanzang (c. 602–64), who recorded three seventh century Devadatta Buddhist monasteries in Bengal.<sup>8</sup> This passage may therefore be the result of a more harmonious coexistence of the two traditions at a certain

time and place. Even though the Devadatta passage was included in the text that Dharmarakṣa translated into Chinese in 286 CE, it was absent in the text translated by Kumārajīva in 406 CE.

i.5 The *Lotus Sūtra* introduced themes, ideas, and views that have had a great influence on the Buddhist tradition, such as the doctrine that there is only one single yāna, or “vehicle,” that is the way to buddhahood; the distinction between teachings that are expedient and those that are definite; the notion that the Buddha’s life was simply a manifestation by one who had attained buddhahood an incalculably long time ago; and the idea that the Buddha’s passing into the quiescence of nirvāṇa was also an illusory manifestation, and that instead he continues to teach eternally.

i.6 Paramārtha (499–569 CE), an Indian monk who migrated to China, declared that fifty commentaries had been written specifically on the *Lotus Sūtra* in India, although only one such text still exists, and that only in Chinese.<sup>9</sup> It is attributed to Vasubandhu (fourth to fifth century CE), and asserts the supremacy of the *Lotus Sūtra* over all others.<sup>10</sup> Some argue that the attribution is spurious, since there is no surviving Sanskrit or Tibetan manuscript.<sup>11</sup>

i.7 Within more general commentaries, however, there are many references to the sūtra to be found. Over thirty texts in the Tengyur, predominantly of the Madhyamaka tradition, cite it. Possibly the earliest such reference is in the *Sūtrasamuccaya* (*A Compendium from the Sūtras*), which is simply an anthology of extracts from sixty-eight Mahāyāna sūtras and was attributed to Nāgārjuna (second to third century CE) by both Candrakīrti and Śāntideva in the seventh century. The sūtra is cited three times on the subject of faith.<sup>12</sup>

i.8 Another early reference to the sūtra in a commentary is made in the fourth century *Mahāyāna Treatise on the Supreme Continuum*, attributed in the Tibetan tradition to Maitreya-Asaṅga. The treatise mentions the *Lotus Sūtra* “and other scriptures” as describing the skillful method of giving Dharma teachings that counter attachment to the self, for the purpose of ripening beings for the Mahāyāna.<sup>13</sup> The commentary to this text, attributed to Asaṅga, repeats this assertion.<sup>14</sup> Vasubandhu, traditionally identified as Asaṅga’s younger brother, refers to the single yāna teaching of the *Lotus Sūtra* in his commentary on *The Mahāyāna Compendium*.<sup>15</sup>

i.9 In the seventh century, Candrakīrti (c. 600–650 CE) described nirvāṇa to be like the *Lotus Sūtra*’s parable of the illusory town created for merchants.<sup>16</sup> He also quoted the sūtra twice in describing how śrāvakas can eventually attain buddhahood.<sup>17</sup>

In the eighth century, Śāntideva cited such passages in the sūtra as the verses on the merit of building stūpas, (chapter 2, verses 80–82) and the verse on solitary contemplation on the nature of phenomena (chapter 13, verse 24).<sup>18</sup>

- i.10 Kamalaśīla (fl. 740–95 CE), who died in Tibet, refers to the *Lotus Sūtra*'s statement that there is actually only one yāna, i.e., one ultimate goal for the Buddhist path.<sup>19</sup>
- Dharmamitra (c. 800 CE), in his commentary to Maitreya-Asaṅga's *Adornment of Realization*, refers to the *Lotus Sūtra* three times. He states that Dharma teachings can be given in an instant, as in chapter 14 of the *Lotus Sūtra* in which, while the bodhisattvas who emerged from under the earth make offerings for twenty-five eons, that timespan seems to the beings in our world to be just one afternoon.<sup>20</sup> He also quotes from chapter 13, on how a buddha "does not request anything from his followers," and he states that a buddha teaches out of compassion with no desire for material gain.<sup>21</sup> Finally, he refers to the sūtra when stating that the Buddha in actuality taught only one yāna.<sup>22</sup>
- i.11 Jānavajra (the Sanskrit equivalent of his name would be Jñānavajra), whose dates are unknown, appears to be from a later century and to have lived in Kashmir. He refers to the *Lotus Sūtra* four times in his commentary on *The Sūtra of the Entry into Lañka*.<sup>23</sup> Another reference to the sūtra in a pre-ninth-century text is found in a commentary on the hundred-thousand, twenty-five-thousand, and eighteen-thousand verse *Perfection of Wisdom Sūtras* attributed variously to Daṃṣṭrāsena of Kashmir, to Vasubandhu, or to neither. The commentary, while describing the state of an arhat, quotes at length from the Buddha's prophecy of Śāriputra's eventual buddhahood.<sup>24</sup>
- i.12 References to the sūtra in commentarial works continued until the time of Abhayākaragupta (d. 1125), the last of the great masters of Indian Buddhism, who refers to it in explaining that there is only a single yāna and that the nirvāṇa taught in the lower yānas is merely a provisional teaching.<sup>25</sup>
- i.13 There is also a commentary specifically on the *Lotus Sūtra* that was translated into Tibetan from Chinese. It lacks a Sanskrit title and a translator's colophon, but its authorship is attributed to a certain Saitsalak (*sa'i rtsa lag*, a name which has been reconstructed in Sanskrit as Pṛthivībandhu).<sup>26</sup> Even though the colophon states that the author is from Sri Lanka, the text is structured into enumerated sections and subsections in a way unknown in the Indian tradition of commentaries, but which was the modus operandi of Chinese and Tibetan commentaries. It transpires that this is in fact an incomplete translation, going no further than chapter 11, of a commentary written in Chinese by Kuiji (632–82), a prominent student of the famous Xuanzang.<sup>27</sup> The Denkarma (*ldan kar ma* or *lhan kar ma*), a Tibetan catalog compiled in the ninth century, lists this commentary as being one of only eight that were translations from the Chinese.<sup>28</sup> The only other



commentary in Tibetan translation that cites the *Lotus Sūtra* numerous times—thirty-three to be exact—and also quotes from a commentary on the sūtra, is also a translation from the Chinese.<sup>29</sup>

i.14 The apparent absence of an Indian commentary specifically dedicated to the *Lotus Sūtra* does not necessarily tell us much about its importance or otherwise among Indian Buddhists. Much of the history of Indian Buddhism has vanished along with its libraries, but there is a fortunate exception. Gilgit is located in what is now northwest Pakistan, a region where Islam prevails, but in 1931 some local people accidentally discovered a buried two-story tower (which has often been referred to mistakenly as a stūpa) that had served a Buddhist community in the past and contained a library of Buddhist manuscripts. After its discovery, the local populace used much of the collection for firewood and building materials, but what precious contents remained were preserved following an official excavation in 1938. In particular, the research work of Oskar von Hinüber<sup>30</sup> on the library's contents and on the rock inscriptions found in Gilgit has revealed a Palola dynasty of the seventh to the eighth century that was devoted to Buddhism. The royal family and others among the lay population were evidently devoted to the *Lotus Sūtra* and sponsored the creation of copies preserved in the ancient library. Ironically the dynasty came to an end when it was conquered by Tibet in 737 CE, and the Buddhist sculptures sponsored by the royal family were taken to Tibet. This was during the reign of King Tride Tsuktsen (704–54), who was the father of Trisong Detsen (743–797/804), under whom the work of translating the entire teachings of the Buddha would begin.

i.15 In addition to these sixth to eighth century texts found in Gilgit, there are manuscripts from Khotan, discovered in the nineteenth century, that have often been referred to erroneously as Kashgar manuscripts.<sup>31</sup> Their dates vary from the sixth to possibly the eleventh century, but linguistically they preserve a more ancient form of the sūtra, and some do not contain the Devadatta section—as was the case with Kumārajīva's source. Their colophons again reveal a strong lay tradition of sponsoring copies of the *Lotus Sūtra* to bring merit to both the living and the deceased.

i.16 Nepalese Buddhism represents a continuous survival of the Sanskrit tradition of Buddhism and has preserved over thirty palm-leaf manuscripts of Sanskrit versions of the *Lotus Sūtra* that date back to the eleventh century. In Nepal, as in Tibet, the sūtras were surpassed in importance by the tantras, but even so the *Lotus Sūtra* is counted as one of the Nine Dharmas (*navadharmā*) of Nepalese Buddhism, which are traditionally recited and honored with offerings.<sup>32</sup>

## · The Sūtra in China and Beyond ·

- i.17 The *Lotus Sūtra* is said to have been first translated into Chinese in 255 CE in a translation that was lost.<sup>33</sup> The first surviving translation into Chinese (T. 263) was made in 286 CE over a three-week period, beginning on September 15 and concluding on October 6 in Chang'an, then the capital of China.<sup>34</sup> The translator was Dharmarakṣa (c. 233–310), originally from Dunhuang.<sup>35</sup> However, his translation was not very easy to read and, like two lost translations apparently made in 290 and 335, it was eventually overshadowed by the far more readable version (T. 262) by Kumārajīva (334–413).<sup>36</sup> It is this translation of the *Lotus Sūtra*, completed in 406, that made it accessible, popular, and influential.<sup>37</sup> Kumārajīva and his translation team must have either translated freely from the Indian text, or were translating from an earlier version of the sūtra. It is recorded that the translation avoided simply rendering the Sanskrit text literally into the Chinese language, and the work involved lively discussions within his team.<sup>38</sup> The Taishō canon also includes another early translation (T. 265), dated to 265–317, whose translator remains unknown.
- i.18 Kumārajīva's version did not translate the verses, and the Devadatta section is noticeable by its absence, even though it had been in Dharmarakṣa's version. The Devadatta chapter was included eighty years later, after Dharmamati (late fifth century) had translated a Sanskrit version of the story retrieved from Turfan by the monk Faxian (423–97).<sup>39</sup>
- i.19 Both the verses and the Devadatta chapter were translated in 601–02 in the version (T. 264) made by Jñānagupta (523–600), in collaboration with Dharmagupta.<sup>40</sup> Jñānagupta and Dharmagupta basically produced a revision of the Kumārajīva version. However, chapter 5 in their translation (as in the Tibetan and present Sanskrit) follows the parable of the herbs with other parables, such as that of sunlight and moonlight, and the blind man cured by herbs, which were absent from Kumārajīva's version. Similarly, the last part of chapter 25 also first appeared in the 601–02 translation. Later editions of Kumārajīva's translation have added the Devadatta chapter, the verses originally absent from Kumārajīva's version, and the concluding part of chapter 25.
- i.20 The first Chinese commentary written specifically on the sūtra was by Daosheng (c. 360?–434) who studied under Kumārajīva in Chang'an, assisted in his translation of the *Lotus Sūtra*, and is listed as one of Kumārajīva's fifteen principal students. He argued that the sūtra's central teaching is that there is ultimately only one vehicle to buddhahood.<sup>41</sup>
- i.21 The first works to emphasize the superiority of the *Lotus Sūtra* above all other sūtras are by Zhiyi (Chih-i 538–97), who lived on Tiantai Mountain. This marks the real beginning of the Tiantai school, which was based on the

*Lotus Sūtra*, and became one of the major schools of Chinese Buddhism.<sup>42</sup> The popularity of the sūtra is evident in the Dunhuang caves, which were sealed in the eleventh century. In addition to a thousand copies of the sūtra, murals portraying scenes from the sūtra, such as the floating stūpa and the burning house, are found in seventy-five of the caves.<sup>43</sup>

i.22 The sūtra spread from China into other Asian countries, and Kumārajīva's version was translated into a number of Asian languages. The Tiantai school was taken to Japan, where it is called the Tendai school, by Saichō (767–822), who returned from China in 805 and built a temple on Mount Hiei.<sup>44</sup> It grew into Japan's main Buddhist tradition and subsequently divided into sub-schools.<sup>45</sup>

i.23 Nichiren (1222–82), who had studied in the Tendai tradition, established his own school of thought and practice. In 1253, he set out to proclaim the supremacy of the *Lotus Sūtra* and began teaching the recitation of "Homage to the White Lotus of the Good Dharma Sūtra," which is a homage to the title of the *Lotus Sūtra* as translated by Kumārajīva: *Namu myōhō renge kyō*.<sup>46</sup> *Namu* is the equivalent of the Sanskrit *namaḥ* ("homage") and *Myōhō renge kyō* is the Japanese rendering of the Chinese title of the sūtra, *Miao fa lian hua jing* (妙法蓮華經). Nichiren espoused the sūtra as important for the welfare of the state, and his combative approach led to his being exiled for two periods, and almost brought about his execution.<sup>47</sup> Nevertheless, many Nichiren traditions developed over the ensuing centuries, all practicing the recitation of homage to the title of the sūtra. Some of these schools have been intolerant of other traditions, and were sometimes nationalistic and even violent. As a result, certain followers of Nichiren, too, suffered exile, imprisonment, torture, and even execution.<sup>48</sup> The best-known Nichiren traditions in the present day are Nichiren Shōshū and Sōka Gakkai, which broke away from Nichiren Shōshū in 1991. Nichiren Shōshū holds the view that Nichiren himself was the Buddha.<sup>49</sup> Sōka Gakkai is a lay organization founded in 1930 as a part of Nichiren Shōshū. Although its founders were imprisoned in 1943, a subsequent program of vigorous proselytization has led to a huge following around the world.<sup>50</sup> The head of Nichiren Shōshū excommunicated the entire Sōka Gakkai organization in 1991.<sup>51</sup>

i.24 In addition to these traditions based upon the *Lotus Sūtra*, there is also an extensive scholastic tradition of studying the *Lotus Sūtra* in Japan.

### . The Sūtra in Tibet .

i.25 The Tibetan translation was made during the reign of King Ralpachen (r. 815–38) as part of the translation project at Samye Monastery instituted by King Trisong Detsen (r. 742–98). The translators were Nanam Yeshé Dé, who

was also the chief editor and whose name is in the colophon of no fewer than 380 texts in the Kangyur and Tengyur, three of which are his own original works in Tibetan, and the Indian translator Surendrabodhi, who did not come to Tibet until Ralpachen's reign and is also listed as the translator of 43 texts.

i.26 The Tibetan version matches in content the version translated into Chinese by Jñānagupta and Dharmagupta in 601–02, and also matches the Nepalese Sanskrit manuscripts. The last part of chapter 25 corresponds to the passage that first appeared in Chinese in the 601–02 translation and was subsequently added to Kumārajīva's version. The Devadatta episode, which is not in Kumārajīva's Chinese translation and is included as a separate chapter in Jñānagupta's, forms part of chapter 11, "The Appearance of the Stūpa," in both the Nepalese Sanskrit and the Tibetan. However, the transition in chapter 11 from the account of the floating stūpa to the Devadatta passage is abrupt. The Devadatta passage is also followed immediately, without a narrative transition, by the account of Prajñākūṭa, which might more gracefully have had its own chapter.

i.27 Present in Tibetan and Sanskrit, but not in Chinese, are the last five verses of chapter 24, describing Avalokiteśvara in relation to Sukhāvātī and his future buddhahood. Some Tibetan versions contain a teaching that is emitted from the floating stūpa in chapter 11. As mentioned above, this teaching is not found in any extant Sanskrit manuscript, nor in the Chinese translations. Specifically, it is present in the Degé, Narthang, Lhasa, and Stok Palace Kangyurs, but not in the Yongle Peking, Lithang, Kangxi Peking, or Choné Kangyurs.

i.28 As mentioned above, the only commentary on the sūtra in the Tengyur is an anonymous translation from the Chinese of the first eleven chapters of a commentary by Kuiji (632–682). In Tibet the *Lotus Sūtra* never gained the prominence it achieved in China, let alone in Japan; nor did it have even the status it retains in Nepalese Buddhism. Nevertheless, it has served through the centuries as a source of quotations for many authors of all schools of Tibetan Buddhism, particularly on the subject of the preeminence of the Mahāyāna.

### · Translations into Western Languages ·

i.29 The history of the *Lotus Sūtra* in the West begins with Brian Houghton Hodgson (1801–94), the British Resident in Kathmandu who acquired and sent Tibetan and Sanskrit texts to Europe. In particular, in 1837 he sent three nineteenth-century Sanskrit manuscripts to Paris.<sup>52</sup> Eugène Burnouf (1801–

52) made an excellent and elegant translation into French of the sūtra—*Le lotus de la bonne loi*—with copious notes, which was not published in its entirety until after his death.<sup>53</sup>

The first complete translation of the *Lotus Sūtra* into English was that of Jan Hendrik Kern (1833–1917) in 1884.<sup>54</sup> He translated it from the Sanskrit as *The Saddharmapuṇḍarīka, or The Lotus of the True Law*. Most translations into European languages, however, have been from Kumārajīva’s Chinese translation, beginning with Carlo Puini’s Italian translation in 1873.<sup>55</sup>

i.30 A number of more recent English translations have been made from Kumārajīva’s Chinese, such as those by Senchū Murano in 1974, Bunnō Katō in 1975, Leon Hurvitz in 1976, Daniel Montgomery in 1991, Tsugunari Kubo and Akira Yuyama in 1993 (with a revised edition in 2007), Burton Watson in 1993, and Gene Reeves in 2008.

### · This Translation ·

i.31 This translation is based on the version found in the Degé Kangyur, particularly the Comparative Edition (*dpe bsdur ma*) of the Degé (2006–09), which is annotated with the variant readings of several other Kangyurs. Also consulted were the Stok Palace manuscript Kangyur, an important Thempangma-recension Kangyur whose variant readings are not recorded in the Comparative Edition, as well as the available Sanskrit editions, particularly that of Vaidya, and the Chinese translations, particularly that of Jñānagupta and Dharmagupta.

i.32 While the Tibetan and Sanskrit versions are quite similar, the available translations in English (made from the Chinese) can differ considerably from them, and from one another. This translation into English is primarily intended to represent the Tibetan translation, but when the Tibetan is clearly at fault—to the extent that it disrupts the integrity of the text or narrative, whether that be through textual corruption or seemingly imperfect translation—we have corrected it with reference to the Sanskrit, and have given the Tibetan version in an accompanying endnote. If the Tibetan is perfectly cogent, we have followed it in this translation, even if it is in disagreement with the Sanskrit and Chinese. The Sanskrit and Chinese versions are provided in the endnotes. “The Sanskrit” in notes refers to Vaidya’s edition unless otherwise indicated. “The Chinese” refers to the translation of Jñānagupta and Dharmagupta unless otherwise noted.

i.33 Because access to the glossary is easy and immediate in this online format, we have used Sanskrit terms for items such as the names of the four Indian castes, *kūṭāgāra*, and various epithets, for which there are no precise English equivalents.

## · Translation of the Title ·

- i.34 There are two translations of the title from the Sanskrit and a number of translations from the Chinese versions of the sūtra. In the Sanskrit title, the qualifying adjective *sat* becomes *sad* in *saddharma*. *Sat*, or *dam pa* in Tibetan, has been translated in various ways. Generally, *saddharma* (or *dam pa'i chos* in Tibetan) is translated simply as *Dharma* with a capital *D*, but in the context of this famous title, the qualifying adjective for “Dharma” needs to make its presence felt.
- i.35 According to the *Mahāvīyutpatti* dictionary, the Tibetan word *dam pa* translates not only *sat* but also *bhadra* (“good”), *uttama* (“supreme”), and *bādha* (“mighty”). The term *dam pa* could be translated into English in many ways, such as “excellent,” “sublime,” “holy,” or “sacred,” while the Sanskrit *sat* primarily means “good” or “true.” In this translation we follow Burnouf and Kern, who translated directly from the Sanskrit, in choosing the plain “good Dharma.”

## · Translation of Specific Terms ·

- i.36 Regarding the translation of pronouns, in Tibetan there is often no distinction between masculine or feminine, or even between singular and plural, but the Sanskrit of the sūtra frequently uses the masculine singular. Since this Sanskrit usage of the masculine singular can usually be interpreted as a general category that includes both sexes and refers to both male and female devotees, we have chosen to render such pronouns as the more gender inclusive “they” whenever the context allows it. However, in passages that very clearly refer specifically to males, we have allowed context to override gender inclusivity and have rendered the pronouns accordingly as the masculine singular “he.”
- i.37 The epithet *devaputra* literally means “son of a deva,” but it is simply an elegant way of saying that someone is a deva, and a literal translation appears rather awkward. Similarly, “son of a merchant” can, according to context, just mean “merchant.” Also the epithets “son of a [noble] family” and “daughter of a [noble] family” refer to a noble person and are simply polite forms of address, akin to the English “ladies and gentlemen,” and so they have not been translated literally as “sons” or “daughters.”
- i.38 *'jig rten gyi khams (lokadhātu)* can mean not simply the one world we live in, but a thousand million worlds that are presided over by one Brahmā and are the field of activity of a single buddha (which is why the term *buddha realm* may include this great number of worlds). However, it is sometimes uncertain whether *lokadhātu* is referring simply to one world, as in early

Buddhism, or to a group of many such worlds. The terms *universe* and *cosmos* are too comprehensive for such a set of worlds, as a number of these sets are said to coexist. *Galaxy* has been used in some translations and is analogous, but seems too modern a term with an overly specific meaning for this translation. We have therefore used “world realm” because it is a literal translation of *lokadhātu* and *'jig rten gyi khams*, and could be understood to mean both a single world or a thousand million worlds.

· Detailed Summary of “The White Lotus of the Good Dharma” ·

### i.39 **Chapter 1: The Introduction**

The Buddha is on Vulture Peak with a great assembly when he emits a ray of light from his *ūrṇā* hair that illuminates eighteen thousand buddha realms in the east, making all the beings there visible to the assembly. Maitreya asks Mañjuśrī what this meant. Mañjuśrī states that it is an omen that the Buddha is going to teach *The White Lotus of the Good Dharma*. Mañjuśrī knows this because he had seen the same thing occur in a previous eon when he was Śrīgarbha, also known as Varaprabha, the senior student of Buddha Candrasūryapradīpa. And at that time Maitreya was Śrīgarbha’s student, a lazy bodhisattva named Yaśaskāma.

### i.40 **Chapter 2: Skill in Methods**

The Buddha comes out of his meditation and tells Śāriputra of how the buddhas possess skill in methods for liberating beings, and their wisdom is inconceivable to śrāvakas and pratyekabuddhas. Śāriputra requests the Buddha three times to explain what he means. Five thousand bhikṣus leave the assembly, not wishing to hear the teaching. The Buddha states that there is only one yāna, which is the way to buddhahood, and the division into three yānas is merely a skillful method used by the buddhas. He warns that in the future, śrāvakas will not preserve this sūtra. He describes the benefits for those who will have devotion for it, and he also states that those who make even the simplest offerings to the buddhas will eventually attain enlightenment as a result. The Buddha describes his enlightenment, his previous teachings on attaining nirvāṇa, and how the time came to begin teaching the attainment of buddhahood. He also states that those who reject this sūtra will be reborn in hell.

### i.41 **Chapter 3: The Parable**

Śāriputra states that he was sad not to have previously received the teachings given to the bodhisattvas, but is now happy because he has received them. The Buddha explains that in previous lives Śāriputra had received this teaching, and he prophesies that in a future eon Śāriputra will

become Buddha Padmaprabha in a pure realm called Virajā. Śāriputra states that there are those in the assembly who are confused as to why there is a new teaching. He asks the Buddha to explain. The Buddha says he will do so through a parable. He describes a vast decrepit house, full of dangerous monsters and creatures, that catches fire. The owner sees that his sons are playing inside. They are so engrossed in their play that they do not heed their father's warning. He then promises them ox-carts, goat-carts, and deer-carts, which fulfill their various longings. They all rush outside, thus escaping from the house. The father then gives them all magnificent ox-carts. The Buddha says that the father employed a skillful method so as to save them, and in the end they all got the best kind of cart. Therefore the father could not be called a liar. The word for *cart* in Sanskrit is *yāna*, and the cart they are all eventually given is a "great cart," in other words, the Mahāyāna. This establishes that the Buddha uses the skillful method of giving various teachings so as to liberate beings from saṃsāra, but eventually he gives them all the supreme teaching of omniscient wisdom, the one true yāna, which is the Mahāyāna.

#### i.42 **Chapter 4: The Aspiration**

The principal elder monks, such as Mahākāśyapa, state that they are astonished to hear this new teaching. They had never previously had the intention to become buddhas, but only to attain nirvāṇa. They then relate the parable of a man whose son wandered away, becoming a beggar for fifty years. The father, meanwhile, searching for the son, comes to another city where he becomes incredibly wealthy. The son one day arrives at the father's house and, intimidated by his wealth and importance, flees. The father, recognizing him, sends people to bring him back, but the son panics. Therefore the father uses a ruse: he sends some low-class people to offer him the job of clearing away the rubbish and waste of the house. The son lives in a straw hut beside the house and does that work. Gradually, over twenty years, the father has the son working inside his home and taking care of all his wealth, although he still lives in poverty in his straw hut. When he sees that his son is ready, he holds a great meeting, announces the identity of his son, and bestows all his wealth on him; the son is overjoyed. The elders state that they were like this son, who knew of the teaching practiced by the bodhisattvas for attaining buddhahood, and even taught it to them, but they themselves did not have the confidence for such a great goal. However, on this day they are overjoyed to hear from the Buddha that they also are able to attain buddhahood.

#### i.43 **Chapter 5: Herbs**



The Buddha relates to Mahākāśyapa the parable of how the rain falls equally on all plants, from the smallest herbs to the greatest trees, nourishing them all in accordance with their needs, and in this way he teaches the Dharma to beings on different levels according to their needs, and does not give them all the teaching on the attainment of omniscience. He teaches another parable on how the light of the sun and the moon shines equally on all, and, in the same way, the light of the Buddha's wisdom shines on all, whatever their aspirations. This light gives them the exact teaching they aspire to, and that is why there are the teachings of the three yānas. He also teaches the parable of how a potter makes pots from the same clay, but they are used to contain different substances and therefore given different designations. In the same way, there is but one yāna, the Buddhayāna, but because of the differences among beings, there are the designations of śrāvakas, pratyekabuddhas, and bodhisattvas. The Buddha also teaches the parable of a man who, because he is blind from birth, does not believe there is a sun, moon, or anything to be seen. A compassionate physician obtains herbs from the Himalayas and cures him. Realizing he was previously ignorant, the man thinks he can now see everything, but clairvoyant rishis make him realize his sight is still limited. He practices in solitude and gains higher knowledge. In that way beings are blinded by ignorance, but the Buddha teaches them so that they are freed from saṃsāra. They believe they have attained the ultimate goal of nirvāṇa, but the Buddha explains that there is still the omniscience of buddhas to be attained.

i.44 **Chapter 6: The Prophecies to the Śrāvakas**

The Buddha prophesies how Mahākāśyapa will, in a future time, after being a student of millions of buddhas, become a buddha named Raśmiprabhāsa in a pure realm called Avabhāsaprāptā. The Buddha describes the length of his lifespan and the subsequent duration of his teachings. Mahāmaudgalyāyana, Subhūti, and Mahākātyāyana pray in their minds for prophecies, which the Buddha subsequently gives for each of them. Subhūti will become Buddha Śāśiketu in the pure realm Ratnasambhava. Mahākātyāyana will become Buddha Jāmbūnadaprabhāsa in an unnamed pure realm. Mahāmaudgalyāyana will become Buddha Tamālapatracandana-gandha in the pure realm Ratiprapūrṇa.

i.45 **Chapter 7: The Past**

The Buddha tells of a time in the distant past when Buddha Mahābhijñā-jñānābhībhū spent ten intermediate eons under the Bodhi tree to attain enlightenment. His sixteen sons came to supplicate him for teachings, as did brahmās from quintillions of world realms in every direction. He gave the teachings of the four truths of the āryas and of dependent origination, and

his saṅgha became innumerable. At a request from his sixteen sons for the highest Dharma, he taught *The White Lotus of the Good Dharma* for a hundred thousand eons. Then he entered solitude and each of the sixteen sons taught the sūtra to quintillions of beings. The Buddha states that the sixteen sons have become sixteen buddhas, one of whom is himself, and his students from that distant time are again his students in the present. He then gives the parable of a guide leading a great number of beings through a vast jungle on the way to an island of jewels. When they become exhausted and wish to turn back he magically creates a city for them to rest in. When they are rested he tells them the city was an illusion and that they should continue their journey. Similarly, the Buddha has taught the yānas and nirvāṇas of the śrāvakas and pratyekabuddhas to beings so that they may rest on their journey to buddhahood, whereas there is truly only one nirvāṇa and yāna, that of buddhahood.

i.46 **Chapter 8: The Prophecy to the Five Hundred Bhikṣus**

The Buddha declares Pūrṇa Maitrāyaṇīputra to be the supreme teacher of the Dharma from among his saṅgha, and that he was also the principal teacher for the six previous buddhas and will be for the remaining ninety-six buddhas of this eon. He says that in the distant future he will be Buddha Dharmaprabhāsa in this world, which at that time will have become a miraculous pure realm. The twelve hundred arhats present wish in their minds to also receive prophecies. Knowing this, the Buddha gives them. First he says that Kauṇḍinya will become a buddha named Samantaprabhāsa, and five hundred of the arhats will follow him as successive buddhas all named Samantaprabhāsa. Without any detail he states that it will be the same for the others. The five hundred arhats confess their previous ignorance and describe it through the parable of a man whose friend had sewn a jewel in his clothes, but who later, unaware of that jewel, was living as a destitute beggar concerned only with finding food, until his friend found him and showed the jewel. They say they had in this way been ignorant of the Buddha's higher teachings and had been concerned only with attaining nirvāṇa, which they now realize is not the true nirvāṇa. Now, however, they have understood this and are overjoyed to receive his prophecy of their eventual buddhahood.

i.47 **Chapter 9: The Prophecies to Ānanda, Rāhula, and Two Thousand Bhikṣus**

Ānanda, Rāhula, and two thousand bhikṣus make the aspiration to receive a prophecy from the Buddha. First the Buddha prophesies that Ānanda, after serving quintillions of buddhas, will become Buddha Sāgaravaradhara-buddhivikrīḍitābhijña. New bodhisattvas wonder why a śrāvaka should

receive such a prophecy instead of a bodhisattva. The Buddha explains that he and Ānanda began their spiritual journey together, but because Ānanda focused on receiving teachings rather than practice, he has been the principal keeper of the Dharma for quintillions of buddhas. Then the Buddha prophesies that Rāhula, who is his own son, will become Buddha Saptaratnapadmavikrāntagāmin, and until that time he will be the son of every buddha, lastly that of Ānanda as the Buddha Sāgaravaradharabuddhivikrīḍitābhijña. The Buddha then prophesies that the two thousand bhikṣus will all simultaneously in different realms become buddhas, all named Ratnaketurāja, who will have identical realms and lifespans.

i.48 **Chapter 10: The Dharmabhāṅakas**

The Buddha addresses principally the bodhisattva Bhaiṣajyarāja and tells him that all in the assembly are bodhisattvas, and whoever even hears one line of verse from the sūtra will attain buddhahood. He says that those who transmit this sūtra should be honored as if they were buddhas and that stūpas should be built wherever the sūtra is taught, recited, or written. Speaking badly of such a dharmabhāṅaka would be worse than insulting the Buddha to his face for an eon. He says that a bodhisattva who does not know this sūtra is far from buddhahood, like a man digging a well and encountering only dry earth, while a bodhisattva who knows the sūtra is close to buddhahood, like a well-digger encountering wet earth, which is a sign of the proximity of water. The Buddha states that in the future, when someone teaches this sūtra, he will send emanations to the assembly that listens to it. If someone recites it in solitude in a forest he will emanate nonhuman beings to listen to that person. In the concluding verses he says his emanations will protect a teacher of this sūtra from physical attacks and abuse, and he will manifest before those reciting the sūtra in solitude and will check and correct their recitation.

i.49 **Chapter 11: The Appearance of the Stūpa**

A gigantic stūpa rises into the sky from the midst of the assembly. A voice commends the Buddha for teaching this sūtra. The Buddha explains to the bodhisattva Mahāpratibhāna that this is the stūpa of Buddha Prabhūtaratna, who attained enlightenment through this sūtra. Buddha Prabhūtaratna had prayed to appear within his own stūpa wherever the sūtra was taught. He also prayed that any buddhas teaching it would bring all their emanations from other realms to that world to listen, and he also prayed that his stūpa would be opened by those buddhas. Buddha Śākyamuni then draws his quintillions of emanations as other buddhas into his world realm, which is transformed into a pure realm. Those buddhas all send attendants to Śākyamuni requesting the opening of the stūpa. Śākyamuni levitates and

opens it, revealing Buddha Prabhūtaratna inside. He sits next to him, and describes the uniquely incalculable merit of teaching the sūtra. The Buddha then describes his previous life as a king dedicated to the Dharma who became a rishi's slave in order to hear this sūtra. As a result of that he has now attained the qualities of a buddha. He states that the rishi was a previous life of Devadatta, who in the future will be the buddha Devarāja. The bodhisattva Prajñākūṭa, who is from Buddha Prabhūtaratna's realm, requests that Prabhūtaratna come back to his realm. The Buddha asks Prajñākūṭa to stay for a while and talk with Mañjuśrī. Mañjuśrī miraculously comes from the palace of the nāga king Sāgara, which is in the ocean, and manifests for Prajñākūṭa the vast number of bodhisattvas he has guided toward enlightenment in the ocean. He also describes the great qualities of the nāga king's daughter and states that she can attain buddhahood. When Prajñākūṭa finds that hard to believe, the nāga princess appears. Śāriputra says to her that a woman cannot attain buddhahood, regardless of her qualities. The nāga princess then offers a jewel as valuable as the world realm to the Buddha and states that she can attain buddhahood faster than making that offering. She transforms into a male bodhisattva and goes to a southern realm and becomes a buddha. Everyone in this world realm is able to see that buddha teaching in that realm.

i.50 **Chapter 12: Resolutions**

The bodhisattvas Bhaiṣajyarāja, Mahāpratibhāna, and two hundred thousand others reassure the Buddha that they will teach the sūtra in the future. The bhikṣus also state they will teach it in other world realms. The Buddha tells his aunt Mahāprajāpatī that in the distant future she will become Buddha Sarvasattvapriyadarśana, that her following of six thousand bhikṣunīs will be her students, and that she will prophesy their buddhahood. Similarly, the Buddha tells Yaśodharā, who had been his wife, that she will become Buddha Raśmīśatasahasraparipūrṇadhvaja. Then eighty-thousand bodhisattvas declare that they will teach the Dharma in the later times, enduring all persecution and rejection.

i.51 **Chapter 13: Dwelling in Happiness**

Mañjuśrī asks the Buddha how bodhisattvas should teach the sūtra in the future. The Buddha says they should have four qualities: (1) In terms of practice they should have self-control and see correctly the characteristics of phenomena; in terms of their field of activity they should stay apart from society and worldly life, and in particular avoid attraction to women. (2) They should see the emptiness of phenomena. (3) They should also remain in a state of happiness and never criticize others; they should not discourage people, by saying that they are unable to attain enlightenment. (4) They

should remain far from others but have compassion for them, and wish to attain buddhahood so as to liberate them. The Buddha then prophesies that such bodhisattvas will be greatly revered by humans and devas. The Buddha gives the parable of a king rewarding heroic warriors with all kinds of gifts, and finally giving his crest jewel. The Buddha explains that in the same way he has taught many sūtras to those battling Māra, but his final marvelous gift is this sūtra, his final teaching that he has kept secret until this moment.

i.52 **Chapter 14: The Bodhisattvas Emerging Out of the Ground**

The bodhisattvas who have come from other world realms make the commitment to teach this sūtra in the future. The Buddha says that it will not be necessary as he has so many bodhisattvas in his realm. Immediately the ground splits open and out from the ground come countless bodhisattvas who dwell in the space below the world. The four main ones among these—Viśiṣṭacāritra, Anantacāritra, Viśuddhacāritra, and Supraṭiṣṭhitacāritra—ask after his welfare. Maitreya asks the Buddha who these bodhisattvas are whom no one has ever seen before. The Buddha says that they were all brought onto the path of enlightenment by himself after he attained buddhahood. Maitreya states that these bodhisattvas have been practicing for many eons, and this is like a young man introducing hundred-year-old men as his sons. Even though all present believe whatever the Buddha says, future bodhisattvas on hearing this will doubt it and as a result be reborn in the lower realms, and so he asks the Buddha to explain how this can be so.

i.53 **Chapter 15: The Lifespan of the Tathāgata**

The bodhisattvas ask the Buddha to explain what his long life means. He states that he had attained buddhahood countless quintillions of eons ago, but stated that he had only recently attained it in order to guide beings, and therefore that was not a lie. He appears to pass into nirvāṇa but does not, and this is also not a lie, but to prevent beings from being complacent. He gives the parable of a doctor whose sons have been poisoned. He has the antidote but some of his sons will not take it because their minds are affected. He then goes away and sends them the news that he has died. They then realize the value of what he has given them and take the antidote. The doctor then reveals to them that he is still alive. In the same way, the Buddha uses skillful methods and should not be called a liar.

i.54 **Chapter 16: The Extent of the Merit**

The Buddha tells Maitreya that hearing this teaching on his lifespan has caused countless bodhisattvas to attain various levels of accomplishment. Miraculous events also occurred wherever the buddhas who had gathered were present. The Buddha states that hearing this teaching and believing it

brings an inconceivably greater merit than practicing the first five perfections for eons. Those who have faith in the teaching will see the Buddha teaching in this world as a pure realm filled with bodhisattvas. Those who carry the text on their shoulder are carrying the Buddha, and they do not need to build stūpas or temples, as those who have this devotion to the sūtra have made vast offerings in the presence of the Buddha. They will develop excellent qualities and will attain buddhahood. Caityas should be built in honor of the Buddha wherever teachers of this sūtra have been.

i.55 **Chapter 17: Teaching the Merit of Rejoicing**

Maitreya asks the Buddha how much merit is created from rejoicing in hearing the sūtra. The Buddha gives a parable of someone who hears the teaching and repeats it to someone else, who repeats it to someone else, and so on, until it is heard by a fiftieth person. Even if they only hear one line of verse, their merit is far greater than that of a person who satisfies all the beings in four hundred thousand realms with gifts for eighty years and then brings them all to arhathood. The merit such a person would accrue would not even be a quintillionth of the merit of the one who rejoiced in hearing one line of verse that had been passed on through fifty people. Those who go to a temple to listen to the sūtra even briefly will have excellent carriages in their future life. If they sit down they will have the thrones of deities and kings, and if they make someone else listen to it, even for a moment, they will have an excellent physical body in their future lives.

i.56 **Chapter 18: The Benefits of the Purity of the Six Āyatanas**

The Buddha tells the bodhisattva Satatasamitābhiyukta that those who are devoted to this sūtra will attain numerous special qualities of purified faculties, which are those of the body's senses and not yet the divine faculties. Nevertheless, the eight hundred qualities of the faculty of the eye include seeing everywhere, and seeing everyone, in the world realm of a billion worlds. The twelve hundred qualities of aural perception include hearing every sound, both those produced by beings and natural sounds, in the world realm of a billion worlds, without being overwhelmed by them. The eight hundred qualities of olfactory perception include sensing all smells of beings and matter in the world realm of a billion worlds. The twelve hundred qualities of gustatory perception include all tastes becoming divine, and the faculty of their tongue teaching the Dharma with a voice that will delight everyone, both humans and nonhumans, and inspire their veneration. The eight hundred qualities of the sensory faculty of the body include having a purified body the color of beryl and seeing within one's body all the beings within a billion worlds. The twelve hundred qualities of the mental faculty include understanding the many meanings contained

within one verse and teaching them for as long as a year, and knowing all the thoughts of all beings in a million worlds such that one's teaching is always correct.

i.57 **Chapter 19: Sadāparibhūta**

The Buddha tells the bodhisattva Mahāsthāmaprāpta that those who revile adherents to this sūtra will experience the bad result of being mute, while those who support it will have purified faculties. He says that long ago there was a world in which there was a series of millions of buddhas all named Bhīṣmagarjitasvararāja. When the Dharma of the first of these was coming to an end, there was a bodhisattva called Sadāparibhūta who endured the condemnation of other monastics and lay-followers. When he was dying he heard the words of *The White Lotus of the Good Dharma* coming from the air, taught those who had previously reviled him, and lived on for millions of years, teaching this sūtra during the time of millions of succeeding buddhas until finally he attained enlightenment. Śākyamuni reveals that he was Sadāparibhūta and also that those who reviled him were now among his students. He encourages them to maintain and teach this sūtra after he has passed into nirvāṇa.

i.58 **Chapter 20: The Tathāgata's Miracles**

Viśiṣṭacāritra and the other bodhisattvas who emerged from the ground, along with a vast number of other beings, make their commitment to uphold the sūtra in the future. Then both Śākyamuni and Prabhūtaratna, still seated inside the stūpa, and the buddhas in the other world realms, extend their tongues as far as the paradise of Brahmā, and their tongues radiate a vast number of light rays, from within which appear countless bodhisattvas who teach the Dharma while floating in the sky above a great number of worlds. This miracle continues for a hundred thousand years. Then they make the sound of clearing their throats and snap their fingers, a sound that is heard throughout the worlds, which shake. All the buddhas then declare that the beings in the other worlds should pay homage to Śākyamuni and make offerings to him because he is teaching this sūtra. They throw offerings in his direction and they cover like a canopy this world and all other worlds. The Buddha states that there would be no end to describing the benefits of maintaining and promulgating this sūtra, and wherever it is taught or transcribed should be regarded as a holy place of the Buddha.

i.59 **Chapter 21: Dhāraṇīs**

The bodhisattva Bhaiṣajyarāja asks the Buddha how much merit someone who upholds this sūtra will have. The Buddha replies that someone dedicated to just one line of verse from the sūtra will have greater merit than

that from making offerings to quintillions of buddhas. Bhaiṣajyarāja then recites a dhāraṇī that will protect the holders of the sūtra from attacks, and states that to attack such a person is to attack the quintillions of buddhas who have pronounced that dhāraṇī. Then the bodhisattva Pradānaśūra recites a dhāraṇī for the same purpose. Then the deity Vaiśravaṇa, one of the four mahārāja deities, recites a dhāraṇī for the protection and good fortune of holders of the sūtra. Then Virūḍhaka, one of the other mahārājas, arrives and recites a protective dhāraṇī. Then the rākṣasī Hārītī, accompanied by ten other rākṣasīs and their followers, comes and recites a protective dhāraṇī, which they all say will make the head of one who attacks a holder of this sūtra explode. The Buddha expresses his pleasure and tells them to protect those who study and offer to the sūtra, even someone who only knows the name of the sūtra.

## i.60 **Chapter 22: The Past of Bhaiṣajyarāja**

The bodhisattva Nakṣatrarājasamkusumitābhijña asks the Buddha to relate what the bodhisattva Bhaiṣajyarāja has practiced in his past lives. The Buddha says that in the distant past there was a buddha named Candrasūryavimalaprabhāsaśrī with a lifespan of many eons in a world that was a pure realm. He taught *The White Lotus of the Good Dharma*. His student bodhisattva Sarvasattvapriyadarśana practices this and attains samādhi, at which time miraculous events occur. Then Sarvasattvapriyadarśana spends twelve years eating aromatic resins and drinking perfumed oils and then sets his body on fire as an offering to the Buddha. The light of the fire shines through many worlds and the buddhas there commend him for his supreme offering. He burns for twelve years and then is miraculously born, with the power of speech, to a king. He then flies in a precious palace to see Buddha Candrasūryavimalaprabhāsaśrī. That buddha tells him that he is passing into nirvāṇa that very night and entrusts his students and his relics to Sarvasattvapriyadarśana. Sarvasattvapriyadarśana cremates Buddha Candrasūryavimalaprabhāsaśrī and places the relics inside eighty-four thousand stūpas and then burns his arm as an offering to them. The other students are upset, but invoking the power of truth his body becomes golden and his arm is restored. The Buddha states that Sarvasattvapriyadarśana was a previous life of Bhaiṣajyarāja. He then proclaims how the offering of the body is the greatest way to create merit and that a follower of the Mahāyāna should burn a toe, finger, or a limb as an offering to a stūpa. He describes through analogies how this sūtra is superior to all other sūtras, and will bring many kinds of benefits. In particular, devotion to this particular chapter will end rebirth as a woman and bring rebirth in Sukhāvātī. The Buddha then entrusts the propagation of this chapter to the bodhisattva Nakṣatrarājasamkusumitābhijña.



i.61 **Chapter 23: Gadgadasvara**

The Buddha emits a light from his *ūrṇā* hair that spreads through buddha realms in the east and reaches Vairocanaśmipratimaṇḍitā, in which lives Buddha Kamaladalavimalanakṣatrarājasamkusumitābhijña and the bodhisattva Gadgadasvara. Gadgadasvara wishes to come to Sahā to see Buddha Śākyamuni, enters samādhi, and many miraculous lotuses appear on Vulture Peak. The Buddha explains to Mañjuśrī that this is a sign of Gadgadasvara's intention to come. Śākyamuni asks Buddha Prabhūtaratna to cause him to come. Buddha Prabhūtaratna speaks words inviting Gadgadasvara, who comes with quintillions of bodhisattvas, makes an offering to Śākyamuni, and conveys Kamaladalavimalanakṣatrarājasamkusumitābhijña's respectful inquiry as to Śākyamuni's health, and so forth. The bodhisattva Padmaśrī asks Śākyamuni about Gadgadasvara's past. Śākyamuni describes how in a previous life in the distant past, in the realm Sarvarūpasamdarśanā, Gadgadasvara made extensive offerings to Buddha Meghadundubhisvararāja, and subsequently to countless buddhas, and how he has also taught this very sūtra to beings in various divine and human forms through the samādhi *manifestation of all forms*. Through hearing the contents of this chapter a vast number of bodhisattvas attained that samādhi, a lesser number attained receptivity to the nonarising of phenomena, and Padmaśrī attained the samādhi of this sūtra. Gadgadasvara and his accompanying bodhisattvas return to his realm and relate to the buddha there what had occurred.

i.62 **Chapter 24: Facing Everywhere: The Teaching of the Miracles of Avalokiteśvara**

The bodhisattva Akṣayamati asks the Buddha what the name "Avalokiteśvara" means. The Buddha replies by recounting how hearing the name of Avalokiteśvara, and thinking of him, or calling out to him, will save beings from all kinds of dangers, such as fire, drowning, snakes, and violence. If someone pays homage to Avalokiteśvara they will be freed from desire, anger, or ignorance. A woman who does so will have an excellent son. The merit from paying homage to him is equal to paying homage to countless buddhas. Akṣayamati asks the Buddha about the activity of Avalokiteśvara, and the Buddha states how he takes the form of various deities and humans, buddhas, and bodhisattvas in various worlds so as to teach the Dharma. Akṣayamati then offers a pearl necklace to Avalokiteśvara, who then divides it into two and offers it to the two buddhas present: Śākyamuni and Prabhūtaratna. Verses summarize the prose with the addition of describing how Avalokiteśvara is the attendant of Amitābha in Sukhāvātī. Then the bodhisattva Dharaṇīmdhara states that great merit is

obtained by hearing this chapter. Finally the sūtra describes how eighty-four thousand beings developed the aspiration for enlightenment on hearing the Buddha teach this chapter.

i.63 **Chapter 25: The Past of King Śubhavyūha**

The Bhagavān tells the gathered assembly that in the distant past in a world called Vairocanaraśmipratimaṇḍitā there was a Buddha named Jaladhara-garjitaghoṣasusvaranakṣatrarājasamkusumitābhijña. At that time there was a King Śubhavyūha, Queen Vimaladattā, and their two sons, Vimalagarbha and Vimalanetra. The sons asked their mother for permission to go and see the Buddha, but she said as the king was a follower of brahmins he would not allow it. Therefore they performed miracles that impressed the king so that he, the queen, his court, and thousands of other beings came to see this buddha who was teaching this very sūtra. The king gave up his throne to his younger brother and he and all the others became bhikṣus and bhikṣunīs. After eighty-four thousand years he attained a samādhi so that he rose into the sky from where he spoke to the Buddha of how his sons were realized beings and his teachers. The Buddha explained that beings find teachers because of their past merit. The king descended to the earth, paid homage to the Buddha's qualities and then returned back up into the sky. He and his queen cast a string of pearls toward the Buddha as an offering that transformed into a floating building of pearls within which the Buddha sat. The Buddha prophesied the king's attainment of buddhahood. Then Śākyamuni explains that the bodhisattva Padmaśrī was the king, the bodhisattva Vairocanaraśmipratimaṇḍitadhvajarāja was the queen, and the bodhisattvas Bhaiṣajyarāja and Bhaiṣajyasamudgata were the two sons. He says the world will pay homage to anyone who knows the names of those two bodhisattvas. The chapter concludes by saying that eighty-four thousand beings attained Dharma eyes through listening to this very chapter.

i.64 **Chapter 26: Samantabhadra's Encouragement**

The bodhisattva Samantabhadra with countless bodhisattvas and beings come from an eastern world to the Buddha and request the teaching of this sūtra, and the Buddha describes the four qualities of a woman who will obtain this sūtra. Samantabhadra promises to protect those who uphold the sūtra in the future from humans and nonhumans. He will come mounted on an elephant to its practitioners and reveal himself to them. And he gives a dhāraṇī that will bless them, so that they will obtain the sūtra and that it will continue to be preserved in the world. He describes the benefits of dedication to the sūtra, which include being reborn in the Trāyastriṃśa and Tuṣita paradises. He states that the holders of this sūtra will have many

good qualities and should be seen as future buddhas and respected as buddhas, while those who disrespect them will have various kinds of physical ailments and deformities. The chapter concludes by saying that countless bodhisattvas attained a great power of mental retention through listening to this very chapter.

i.65 **Chapter 27: The Entrusting**

The Buddha miraculously takes the right hands of all the bodhisattvas in his right hand and entrusts the sūtra to them. They promise to make it widespread. The Buddha gives his leave to all the buddhas who had come from other worlds to depart, and Buddha Prabhūtaratna and all other buddhas, bodhisattvas, and beings rejoice and praise the Buddha's teaching.

The Translation

The Mahāyāna Sūtra

**The White Lotus of the Good Dharma**

1.

## Chapter 1

# THE INTRODUCTION

[B1] [F.1.b]

1.1 Homage to the buddhas and the bodhisattvas.

1.2 Thus have I heard at one time.<sup>56</sup> The Bhagavān was dwelling on Vulture Peak in Rājagṛha together with a great saṅgha of twelve hundred bhikṣus,<sup>57</sup> all of whom were solely arhats whose defilements had ceased; who were without kleśas; who had mastered themselves; who had liberated minds; who had completely liberated wisdom; who were noble beings;<sup>58</sup> who were great elephants;<sup>59</sup> who had done what had to be done; who had accomplished what had to be accomplished; who had put down their burden; who had reached their goals; who had ended engagement with existence; and who had liberated their minds through true knowledge, had perfectly attained all the powers of the mind, were renowned for their higher knowledge,<sup>60</sup> [F.2.a] and were mahāśrāvakas.

1.3 They were Brother Ājñātakauṇḍinya, Brother Aśvajit, Brother Vāṣpa, Brother Mahānāman, Brother Bhadrīka, Brother Mahākāśyapa, Brother Uruvilvākāśyapa, Brother Nadīkāśyapa, Brother Gayākāśyapa, Brother Śāriputra, Brother Mahāmaudgalyāyana, Brother Mahākātyāyana, Brother Aniruddha, Brother Revata, Brother Kapphīṇa, Brother Gavāṃpati, Brother Pilindavatsa, Brother Bakkula, Brother Mahākauṣṭhila, Brother Bharadvāja, Brother Nanda,<sup>61</sup> Brother Upananda, Brother Sundarananda, Brother Pūrṇa Maitrāyaṇīputra, Brother Subhūti, Brother Rāhula, and other great śrāvakas; and the student Brother Ānanda; and also two thousand bhikṣus who were in training and had transcended training; and six thousand bhikṣunīs such as Mahāprajāpatī and bhikṣunī Yaśodharā, the mother of Rāhula, and her followers.

1.4

Also present were eighty thousand bodhisattvas, all of whom were irreversible from great enlightenment; had attained retention; remained in great eloquence; turned the irreversible wheel of the Dharma; had attended many hundred thousands of buddhas; had planted the roots of merit with many hundred thousands of buddhas; [F.2.b] had praised many hundred thousands of buddhas whose bodies, speech, and minds were pervaded with love; and who were adept in entering the wisdom of the tathāgatas, had great wisdom, had fully realized the perfection of wisdom, were renowned in many hundreds of thousands of worlds, and had liberated many hundred thousands of hundred thousands of millions of beings. They were the bodhisattva mahāsattva Mañjuśrī Kumārabhūta, the bodhisattva Avalokiteśvara, the bodhisattva Mahāsthāmaprāpta, the bodhisattva Sarvārthanāman, the bodhisattva Nityodyukta, the bodhisattva Anikṣiptadhura, the bodhisattva Ratnapāṇi, the bodhisattva Bhaiṣajyarāja, the bodhisattva Bhaiṣajyasamudgata, the bodhisattva Vyūharāja, the bodhisattva Pradānaśūra, the bodhisattva Ratnacandra, the bodhisattva Ratnaprabha, the bodhisattva Pūrṇacandra, the bodhisattva Mahāvīkrāmin, the bodhisattva Anantavīkrāmiṇ, the bodhisattva Trailokyavīkrāmiṇ, the bodhisattva Mahāpratibhāna, the bodhisattva Satatasamitābhīyukta, the bodhisattva Dharaṇīdhara, the bodhisattva Akṣayamati, the bodhisattva Padmaśrī, the bodhisattva Nakṣatrarāja, the bodhisattva mahāsattva Maitreya, and the bodhisattva mahāsattva Siṃha. Also present were the sixteen excellent men, such as Bhadrāpāla. They were Bhadrāpāla, Ratnākara, Susārvavāha, Naradatta,<sup>62</sup> Guhyagupta, Varuṇadatta, Indradatta, Uttaramati, [F.3.a] Viśeṣamati, Vardhamānamati, Amoghadarśin, Susaṃprasthita, Suvīkrāntavīkrāmiṇ, Anupamamati, Sūryagarbha, and Dharaṇīdhara.

These and the other eighty thousand bodhisattvas were present there.

- 1.5 Also present was Śakra, the lord of the devas, with his retinue of twenty thousand devas, such as the deva Candra, the deva Sūrya, the deva Samantagandha, the deva Ratnaprabha, the deva Avabhāsaprabha, and the rest of the twenty thousand devas.

Also present were the four mahārājas and their retinue of thirty thousand devas: Mahārāja Virūdhaka, Mahārāja Virūpākṣa, Mahārāja Dhṛtarāṣṭra, Mahārāja Vaiśravaṇa, the deva Īśvara, the deva Maheśvara, and a retinue of thirty thousand devas.

- 1.6 Also present were Brahmā, the lord of the Sahā world realm, with a retinue of twelve hundred Brahmakāyika devas: the brahmā Śikhin, the brahmā Jyotiṣprabha, and the rest of the one thousand two hundred Brahmakāyika devas.

- Also present were the eight nāga kings—the nāga kings Nanda, Upananda, Sāgara, Vāsuki, Takṣaka, Manasvin, Anavatapta, and Utpalaka—  
together with a retinue of many trillions of nāgas.
- 1.7 Also present were the four kinnara kings—the kinnara king Druma, the kinnara king Mahādharmā, the kinnara king Sudharma, and the kinnara king Dharmadhara—  
together with a retinue of many trillions of kinnaras.
- Also present were devas who were of the four classes of gandharvas—  
Manojña, Manojñasvara, Madhura, and the gandharva Madhurasvara—  
together with a retinue of many trillions<sup>63</sup> of gandharvas.
- 1.8 Also present were the four lords of the asuras—the asura lords Bali, Kharaskandha, Vemacitrin, [F.3.b] and Rāhu—  
together with a retinue of many trillions of asuras.
- Also present were the four garuḍa lords—the garuḍa lords Mahātejas, Mahākāya, Mahāpūrṇa, and Maharddhiprāpta—  
together with many trillions of garuḍas.
- Also present was King Ajātaśatru of Magadha, the son of Vaidehī.
- 1.9 At that time, the Bhagavān, surrounded by the fourfold assembly, was esteemed, honored, revered, respected, offered to, praised, and venerated. He had taught the Dharma teaching of the great extensive sūtra called *The Great Elucidation*, which is an instruction for bodhisattvas that is possessed by all the buddhas.
- Sitting cross-legged on that Dharma seat, he entered the samādhi named *the state of infinite instruction*; his body became motionless and his mind became motionless.
- 1.10 As soon as the Bhagavān entered that state there fell a rain of coral tree flowers, great coral tree flowers, and spider lily and great spider lily flowers,<sup>64</sup> that fell upon the Bhagavān and his fourfold assembly. The whole buddha realm shook in six ways: it moved, moved strongly, quaked, quaked strongly, shuddered, and shuddered strongly. Then at that time the bhikṣus and bhikṣunīs, the upāsakas and upāsikās, the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans and nonhumans, kings of regions, balacakravartins, and cakravartins of the four continents, together with their retinues who were gathered in that assembly, [F.4.a] were all gazing upon the Bhagavān with wonder, amazement, and joy.
- 1.11 Then at that time, a light ray shone from the *ūrṇā* hair between the Bhagavān's eyebrows into eighteen thousand buddha realms in the eastern direction. The light of that light ray pervaded all those buddha realms from the great Avīci hell up to the apex of existence. It illuminated all beings without exception in the six classes of existence in those buddha realms. It

also illuminated the buddha bhagavāns who resided, lived, and remained in those buddha realms. The Dharma that those buddha bhagavāns taught was heard by all without exception.

1.12 It illuminated in those buddha realms all the bhikṣus, bhikṣunīs, upāsakas, upāsikās, yogins, and yogācāras, both those who had attained the result and those who had not attained the result.

It illuminated in those buddha realms the bodhisattvas and mahāsattvas who practiced bodhisattva conduct through being skilled in methods, due to the many various ways of listening to the teachings, having objectives, and having aspirations.

It illuminated in those buddha realms the stūpas made of precious materials that contained the relics of the buddha bhagavāns who had passed into nirvāṇa.

1.13 Then bodhisattva mahāsattva Maitreya thought, “Oh! The Tathāgata has shown this great miraculous sign. Why did the Bhagavān show this kind of great miraculous sign? The Bhagavān, while resting in this samādhi, [F.4.b] has revealed these kinds of inconceivable, marvelous, amazing, great miracles. Who can answer my question as to what this means? This Mañjuśrī Kumārabhūta has served previous jinas, has planted the roots of merit, and has attended many buddhas. This Mañjuśrī Kumārabhūta has also previously seen this kind of sign from past tathāgatas, arhats, perfectly enlightened buddhas, and he has previously heard numerous accounts of the great Dharma. I should ask Mañjuśrī.”

The bhikṣus and bhikṣunīs, the upāsakas and upāsikās, and the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans saw this light that was the great miraculous sign of the Bhagavān and were amazed, astonished, and intrigued.

1.14 They thought, “Whom shall we ask about this great miraculous sign revealed by the Bhagavān?”

Then the bodhisattva mahāsattva Maitreya instantaneously knew the thoughts in the minds of the fourfold assembly, and inquired of Mañjuśrī Kumārabhūta, “Mañjuśrī, what was the cause and what the reason for the Bhagavān manifesting this wonderful illumination through a marvelous, astonishing, miraculous light that revealed these eighteen thousand beautiful, supremely beautiful buddha realms, among which are the tathāgatas and also the followers of the tathāgatas?”

1.15 The bodhisattva mahāsattva Maitreya then spoke these verses to Mañjuśrī Kumārabhūta: [F.5.a]

“Mañjuśrī, for what reason

Did this guide of men emit this single ray of light,

This greatly illuminating light



- From the ūrṇā hair between his eyebrows? {1}
- 1.16 “The rejoicing devas sent down  
A great rain of sandalwood powder,  
Divine, delightful perfumes,  
And coral tree and spider lily flowers. {2}
- 1.17 “They beautified this entire earth  
And this fourfold retinue was filled with joy.  
This entire realm shook terrifyingly  
In six different ways. {3}
- 1.18 “The light ray in the eastern direction  
Filled eighteen thousand realms.  
Those beautiful realms, the color of gold,  
Were all illuminated in an instant. {4}
- 1.19 “All the beings that are in those realms  
From Avīci up to the highest existence,  
Those who are in the six classes of beings,  
Who pass away and are reborn in them, {5}
- 1.20 “And also their various kinds of karma,  
Their happy and unhappy existences are visible.  
The good, the bad, and similarly the neutral,  
Have all been seen by those who are present here. {6}
- 1.21 “I see the buddhas, the lion-like lords of humans,  
Teaching and revealing the Dharma,  
Giving teachings to many millions of beings,  
Speaking in verses with melodious voices. {7}
- 1.22 “Each in their own realm gives forth  
Their profound, vast, and marvelous speech.  
They are teaching this Buddhadharma  
Through trillions of parables and reasons. {8}
- 1.23 “They teach the ultimate peace of nirvāṇa  
To those beings that are afflicted by suffering,  
Who are weary of birth and aging, and have no knowledge,  
Saying, ‘Bhikṣus, this is the end of suffering.’ {9}
- 1.24 “They teach the Pratyekabuddhayāna,<sup>65</sup>  
Describing this way of the Dharma  
To those humans who have attained vast power,

- Who have reached it through merit and seeing the buddhas. {10}
- 1.25 “Also, they praise enlightenment  
To those who are the offspring of the sugatas,  
Who are seeking for the highest wisdom,  
And accomplish various activities throughout all times. {11}
- 1.26 “Mañjuḥṣa, while I am present here [F.5.b]  
I see and hear such things that are there.  
I shall describe merely an indication  
Of billions<sup>66</sup> of other different perceptions. {12}
- 1.27 “I see within those many realms  
Bodhisattvas as numerous as the Ganges sands.  
They number not less than a thousand million  
And give rise to enlightenment through various kinds of diligence. {13}
- 1.28 “Some in that way give away gifts  
Of wealth, money, gold, and silver;  
Pearl jewelry, mother of pearl,<sup>67</sup> and coral;  
Male slaves, female slaves, chariots, horses, and sheep. {14}
- 1.29 “Similarly, with a joyful mind they give  
The gifts of palanquins adorned with jewels,  
Dedicating this toward supreme enlightenment,  
Saying, ‘May we attain that yāna!’<sup>68</sup> {15}
- 1.30 “Through this kind of giving of gifts  
May I also quickly become one who has attained  
That unique supreme yāna within the three realms,  
Which is the Buddhayāna praised by the sugatas. {16}
- 1.31 “Some of them similarly make gifts  
Of chariots that are drawn by four horses,  
With seats adorned by flowers and banners,  
With flags of victory made of precious materials. {17}
- 1.32 “Some give their sons and similarly their wives,<sup>69</sup>  
And some give their own beloved flesh,  
And, seeking this highest enlightenment,  
They give their hands and feet when requested. {18}
- 1.33 “Some give their heads and some their eyes,  
And some give their perfect bodies.  
They give these gifts with a serene mind,

- Intent upon the wisdom of the tathāgatas. {19}
- 1.34 “Mañjuśrī, I have seen some  
Who forsake their prosperous kingdoms,  
Giving up their harems, and likewise  
All continents and all ministers and relatives. {20}
- 1.35 “They come before the guides of the worlds  
And for the highest peace they ask about the Dharma.  
They put on the saffron robes  
And shave off their hair and moustaches. {21}
- 1.36 “I see some bodhisattvas  
Who are bhikṣus living in the forests,  
Dwelling in empty, solitary places,  
Delighting in reciting the teachings. {22}
- 1.37 “I see some bodhisattvas [F.6.a]  
Who are dwelling resolutely in the mountains,  
Meditating on this wisdom of the buddhas,  
Contemplating it and observing<sup>70</sup> it. {23}
- 1.38 “Some give up all sensory pleasures  
And meditate while having pure conduct.  
Having developed the five higher knowledges  
These children of the sugatas live in solitude. {24}
- 1.39 “Some resolute ones, standing with legs together,  
Join their palms in homage before the guides.  
Feeling joy, with thousands of verses,  
They praise the king who is the Lord of Jinas. {25}
- 1.40 “Some who are fearless, mindful, and tamed  
Are endowed with the wisdom of subtle conduct.  
They ask the lords of humans about the Dharma,  
And having listened to it, they become holders of the Dharma. {26}
- 1.41 “I see some children of lords of jinas  
In meditation here and there,  
Teaching the Dharma to many millions of beings,  
With many millions of parables and reasons. {27}
- 1.42 “They are joyfully teaching the Dharma  
And are inspiring many bodhisattvas.  
They vanquish the māras with their armies and chariots,<sup>71</sup>

- And they are loudly beating the drum of the Dharma. {28}
- 1.43 “I see some who follow the teaching of the sugatas,  
To whom humans, maruts, yakṣas and rākṣasas make offerings.  
These children of the sugatas are not astonished,  
Have no pride, are peaceful, and have peaceful conduct. {29}
- 1.44 “They are primarily living in forests, but also  
Their bodies are shining with light  
That brings beings out from the hells  
And also inspires them toward enlightenment. {30}
- 1.45 “Some children of the jinas are maintaining diligence,  
Forsaking completely all sleep.  
Wandering around, living in forests,  
Through diligence they are established in the highest enlightenment. {31}
- 1.46 “Some are maintaining unimpaired, correct conduct  
That is always as pure as a precious jewel.  
Some have completely perfect conduct  
And through conduct are established in the highest enlightenment. {32}
- 1.47 “Some children of the jinas have the power of patience;  
They have patience toward proud, aggressive<sup>72</sup> bhikṣus, [F.6.b]  
And similarly patience toward abuse and threats.<sup>73</sup>  
Through patience they are established in the highest enlightenment. {33}
- 1.48 “I see some bodhisattvas  
Who forsake all delight in amusements.  
They forsake foolish companions  
And are steadfast in delighting in the company of noble ones. {34}
- 1.49 “Having forsaken the mind’s distractions  
They practice meditation with a one-pointed mind  
For billions of years in forests and in mountains,  
And through meditation are established in the highest enlightenment. {35}
- 1.50 “And similarly there are those who give gifts  
Of food and drink—both hard food and soft food—  
And medicine for illness, not a little but a great amount,  
Directly to the jinas and their saṅghas of students. {36}
- 1.51 “They give thousands of millions of robes  
Of the value<sup>74</sup> of millions of millions.  
They give robes with priceless value

- Directly to the jinas and their saṅghas of students. {37}
- 1.52 “They create billions of monasteries  
Made from jewels and likewise sandalwood,  
Adorned by a plenitude of seats and beds  
That they donate directly to the sugatas. {38}
- 1.53 “Some give, as places for resting during the day,  
Beautiful, pure parklands  
With a variety of flowers and fruits  
To the Supreme Being and his disciples. {39}
- 1.54 “With a feeling of joy they are giving  
Various different gifts such as these.  
Having given them they strive for enlightenment with diligence  
And through generosity are established in the highest enlightenment. {40}
- 1.55 “Some are teaching the Dharma of peace  
Through many trillions of parables and reasons;  
They are teaching billions of beings  
And through knowledge are established in the highest enlightenment. {41}
- 1.56 “Knowing the Dharma that is without activity,  
They have entered nonduality, which is the same as space.  
The children of the sugatas who are without attachment,  
Through wisdom are established in the highest enlightenment. {42}
- 1.57 “I see others,<sup>75</sup> Mañjughoṣa, following the teachings  
Of sugatas who have passed into nirvāṇa. [F.7.a]  
Many resolute bodhisattvas appear  
Who honor the relics of the jinas. {43}
- 1.58 “I see thousands of millions of stūpas,  
As numerous as the sands of the Ganges.  
They continually adorn millions of realms  
And are created because of the children of the jinas. {44}
- 1.59 “Thousands of millions of parasol standards  
Made of the seven precious materials are erected.  
In height they are five thousand *yojanas*  
And their circumference is two thousand *yojanas*. {45}
- 1.60 “Always with beautiful banners of victory  
And the constant sound of bells and little bells,<sup>76</sup>  
Humans, maruts, rākṣasas, and yakṣas make offerings

- With flowers, perfumes, and similarly with music. {46}
- 1.61 “The children of the sugatas are those who cause  
These kinds of offerings to be made to the relics of the jinas,  
Just as the blossoming coral trees  
Beautify the ten directions. {47}
- 1.62 “I and many millions of beings  
Present here have seen all that;  
The Jina, with this single light ray from his visage,  
Has made this world and its devas blossom. {48}
- 1.63 “Oh! The vast immaculate wisdom—  
Oh! Of the powerful Supreme Being—  
The one who today emitted a single light ray  
And revealed many thousands of realms! {49}
- 1.64 “We are amazed to have seen such a sign  
As this, which is marvelous and immeasurable.  
Tell us, Mañjusvara, the meaning of this sign  
And eliminate<sup>77</sup> the doubts of the bodhisattvas.<sup>78</sup> {50}
- 1.65 “This delighted fourfold retinue  
Is looking at you, hero, and at me.  
Why did this Sugata today  
Emit this kind of light?<sup>79</sup> {51}
- 1.66 “You, son of the sugata, give an explanation  
That will bring joy and dispel doubt.  
For what reason has there been  
This emission of a vast light ray?<sup>80</sup> {52}
- 1.67 “Lord of the World, will you teach  
The supreme qualities attained by the Sugata,  
The supreme being, at the Bodhimaṇḍa?  
Bodhisattva, will you explain them? {54}
- 1.68 “The many thousands of revealed realms [F.7.b]  
Are adorned by various brilliant jewels,  
And buddhas with infinite vision are revealed.  
This certainly has no little<sup>81</sup> cause.” {55}
- 1.69 Maitreya thus questioned the son of the Jina  
To the delight of the humans, maruts, yakṣas, and rākṣasas.  
The fourfold assembly waited there

For the explanation that Mañjusvara would give. {56}

1.70 Then Mañjuśrī Kumārabhūta said to the bodhisattva mahāsattva Maitreya and the complete assembly of bodhisattvas, “Noble sons, the Tathāgata’s intention is to relate a great Dharma teaching.

“Noble sons, the Tathāgata’s intention is to send down a great Dharma rain, to sound the great Dharma drum, to erect the great Dharma banner, to light the great Dharma lamp, to blow the great Dharma conch, and to beat the great Dharma *bherī* drum.<sup>82</sup> Noble sons, that is the intention the Tathāgata has formed today.

1.71 “Noble sons, from previous tathāgatas there has come illumination with a light ray like this, and I think that just as it was revealed to me,<sup>83</sup> just as I have seen an omen of this kind in the past from previous tathāgatas, arhats, perfectly enlightened buddhas, this tathāgata, too, intends to give a great Dharma teaching, to make others hear a great Dharma teaching, and has therefore created such an omen. Why is that? The Tathāgata, the Arhat, the perfectly enlightened Buddha has revealed a miraculous omen of this kind, this illumination from a ray of light, because he intends to teach the Dharma that is not in accord with the entire world.

1.72 “Noble sons, I remember that in a past time, even further back beyond incalculable, numberless, immeasurable, inconceivable, vast, completely countless *asaṃkhyeya* eons ago, [F.8.a] at that time, in that era, there appeared in the world the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tamed beings, the teacher of gods and humans, the buddha, the bhagavān named Candrasūryapradīpa.

1.73 “He taught the Dharma that is good in the beginning, good in the middle, good in the end; has excellent meaning and excellent words; and is unalloyed, complete, pure, perfected, and concerns pure conduct.

1.74 “To the śrāvakas he taught the Dharma conjoined with the four truths of the āryas, and nirvāṇa as the ultimate goal, as well as the process of dependent origination, in order that they might transcend birth, aging, sickness, death, misery, lamentation, suffering, unhappiness, and distress.

1.75 “To the bodhisattva mahāsattvas he taught the Dharma that commences with the highest, complete enlightenment conjoined with the six perfections, and concludes with omniscient wisdom.

1.76 “Noble sons, subsequent to that tathāgata, arhat, perfectly enlightened buddha Candrasūryapradīpa, there appeared in the world a tathāgata, arhat, perfectly enlightened buddha who was also named Candrasūryapradīpa.

1.77 “Ajita, in this way there appeared sequentially tathāgatas, arhats, perfectly enlightened buddhas who had the same name, Candrasūryapradīpa, and the same family and same clan, which means there were twenty thousand

tathāgatas of the Bharadvāja family.

“Ajita, from the first of those twenty thousand tathāgatas until the last of those tathāgatas they taught the Dharma that is good in the beginning, good in the middle, good in the end; [F.8.b] has excellent meaning and excellent words; and is unalloyed, complete, pure, perfected, and concerns pure conduct.

1.78 “To the śrāvakas they taught the Dharma that has the four truths of the āryas and dependent origination, so that the śrāvakas might transcend the troubles of birth, aging, illness, death, misery, wailing, suffering, and unhappiness, and conclude in nirvāṇa.

“To the bodhisattvas mahāsattvas they taught the Dharma that commences with the six perfections and the highest, complete enlightenment, and concludes with omniscient wisdom.

1.79 “Ajita, in this way, when the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryapradīpa was previously a young man living in the capital, who had not yet entered homelessness, he had eight sons. The names of those princes were Mati, Sumati, Anantamati, Ratnamati, Viśeṣamati, Vimatisamuddhāṭin, Ghoṣamati, and Dharmamati.

“Ajita, those eight princes who were the sons of Bhagavān Candrasūryapradīpa had great miraculous powers. Each one of them acquired and possessed four great continents and was the king of them. When they knew that the Bhagavān had abandoned the capital and heard that he had attained the highest, complete enlightenment of perfect buddhahood, they forsook all royal enjoyments and followed the Bhagavān into homelessness, and they all became dedicated to the highest, complete enlightenment and became dharmabhāṇakas. Those princes constantly maintained celibacy and planted roots of merit with many hundreds of thousands of buddhas.

1.80 “Ajita, when the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryapradīpa [F.9.a] had taught the Dharma teaching of the great extensive sūtra called *The Great Elucidation*, which is an instruction for bodhisattvas that is possessed by all the buddhas, then at that time, at that instant, that very moment, among that gathered assembly, sitting cross-legged upon the great Dharma seat, he rested in meditation in the samādhi named *the basis of infinite elucidation*; his body became motionless and his mind became motionless.

1.81 “As soon as the Bhagavān rested in meditation there fell onto the Bhagavān a great rain of coral tree flowers, great coral tree flowers, spider lily flowers, great spider lily flowers, and divine flowers, which were scattered upon the Bhagavān and his assembly.



- “The complete buddha realm shook in six ways: it moved, moved strongly, quaked, quaked strongly, shuddered, and shuddered strongly. Then at that time the bhikṣus and bhikṣuṅīs, the upāsakas and upāsikās, the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans and nonhumans, kings of regions, cakravartins, and cakravartins of the four continents, together with their retinues who were gathered in that assembly, were all gazing upon the Bhagavān with wonder, amazement, and joy.
- 1.82 “Also at that time, a light ray shone from the ūṛṇā hair between the Bhagavān’s eyebrows to twenty thousand buddha realms in the eastern direction. The light of that light ray pervaded all those buddha realms. Ajita, it was just like how these buddha realms are illuminated now. [F.9.b]
- “Ajita, at that time, there were two hundred million bodhisattvas among the Bhagavān’s followers; those who were listening to the Dharma in that assembly saw the world illuminated by the radiance of that great light ray and were amazed, astonished, and intrigued.
- 1.83 “Ajita, at that time, in that Bhagavān’s teaching there was a bodhisattva mahāsattva named Varaprabha who had eight hundred students. The Bhagavān arose from that samādhi and taught the Dharma teaching of *The White Lotus of the Good Dharma*, first to the bodhisattva Varaprabha. For sixty whole intermediate eons he taught while sitting on the one seat with a motionless body and a motionless mind. The entire assembly also remained seated on the same seats with motionless bodies and motionless minds, listening to the Dharma from the Bhagavān for sixty eons. There was not a single being within that assembly who became fatigued and there were none whose minds became wearied.
- 1.84 “When the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryapradīpa had taught for sixty intermediate eons the Dharma teaching of the great extensive sūtra called *The White Lotus of the Good Dharma*, which is an instruction for bodhisattvas that is possessed by all the buddhas, then in that moment he announced his parinirvāṇa in front of the world with its many beings, including devas, māras, and Brahmā. He said, ‘Bhikṣus, tonight at midnight the tathāgata will pass away into the state of nirvāṇa that has no remainder of the skandhas.’
- 1.85 “Then, Ajita, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryapradīpa gave the prophecy of the highest, complete enlightenment to the bodhisattva mahāsattva Śrīgarbha<sup>84</sup> [F.10.a] and declared to the assembly, ‘Bhikṣus, this bodhisattva mahāsattva Śrīgarbha will after me attain the highest, complete enlightenment and become the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Vimalanetra.’

- “Then, Ajita, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryapradīpa that evening at midnight passed away into the state of nirvāṇa that has no remainder of the skandhas. The bodhisattva mahāsattva Śrīgarbha took up the Dharma teaching of *The White Lotus of the Good Dharma* and for eighty intermediate eons taught the teaching of that bhagavān who had passed into nirvāṇa.
- 1.86 “Ajita, the eight sons of that bhagavān, such as Mati, became students of the bodhisattva Śrīgarbha. He ripened them for the highest, complete enlightenment. Subsequently they all saw a hundred thousand quintillion buddhas, honored them, and attained the highest, complete enlightenment of perfect buddhahood. The last of them became the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Dīpaṅkara.
- 1.87 “One of the eight hundred students yearned for gain, yearned for honor, yearned for prestige, and desired fame, so the words and letters that had been taught did not engross him or take root in him. He became known as Yaśaskāma. Through the merit he had previously acquired, he pleased many quintillions of buddhas, and having pleased them he honored them, venerated them, respected them, made offerings to them, worshiped them, and revered them. [F.10.b]
- 1.88 “At that time, Ajita, the bodhisattva Śrīgarbha was a dharmabhāṇaka. Do not have any doubt or uncertainty that he was someone else. Why is that? It is because at that time I was the dharmabhāṇaka Śrīgarbha. The bodhisattva Yaśaskāma had become lazy. Ajita, at that time, on that occasion, you were the lazy bodhisattva Yaśaskāma.
- “Ajita, when in this teaching I saw the light ray of this kind that was the Bhagavān’s omen, I thought that the Bhagavān intended to teach the great extensive sūtra, the Dharma teaching of *The White Lotus of the Good Dharma*.”
- 1.89 Then Mañjuśrī Kumārabhūta taught that meaning extensively, at that time reciting these verses:
- “I remember a time in the past,  
Inconceivable, innumerable eons ago,  
When there was a jina, a supreme being,  
Whose name was Candrasūryapradīpa.<sup>85</sup> {57}
- 1.90 “That guide of beings taught the good Dharma  
And guided countless millions of beings.  
He established many countless billions  
Of bodhisattvas in wisdom.<sup>86</sup> {58}
- 1.91 “When that guide had been a prince,  
He had eight sons at that time.

- When they saw the great muni's renunciation  
They gave up all desires and themselves became renunciants. {59}
- 1.92 "That lord of the world taught the Dharma,  
*The Supreme Infinite Teaching Sūtra*.  
It was also named *The Very Extensive Sūtra*,  
And he taught it to billions of beings. {60}
- 1.93 "As soon as that guide had taught  
He sat cross-legged, and in that instant  
The best of munis, sitting on the Dharma throne,  
Meditated in the samādhī of the supreme infinite teaching. {61}
- 1.94 "There fell a rain of divine flowers and coral tree flowers,  
There was the sound of drums without drums being beaten,  
And devas and yakṣas were present in the sky,  
Making offerings to the supreme human. {62} [F.11.a]
- 1.95 "At that moment the entire world shook.  
There was then this wonder and marvel:  
The Guide emitted a single, very beautiful  
Ray of light from between his eyebrows. {63}
- 1.96 "That ray of light shone into the east  
And illuminated and beautified all the worlds  
In the entirety of eighteen thousand realms,  
Revealing the deaths and births of beings. {64}
- 1.97 "Some realms that were made of jewels,  
And some that were the color of beryl,  
And various beautiful realms were revealed  
Through the power of the Guide's light ray. {65}
- 1.98 "The devas and humans, the yakṣas and nāgas,  
The apsaras, gandharvas, and kinnaras  
Who were engaged in offering to the Sugata,  
Were revealed to also be offering in those realms. {66}
- 1.99 "The self-arisen buddhas themselves were visible,  
As beautiful as pillars of gold.  
Like gold in the midst of beryls,  
They taught the Dharma in the midst of their followers. {67}
- 1.100 "The śrāvakas there were beyond number;  
Those śrāvakas of the sugatas were numberless.

- All in each of those realms of those guides<sup>87</sup>  
Were made visible by the light of the light ray. {68}
- 1.101 “Children of the lords of men were revealed  
Who were residing and practicing in the mountains,  
Who were diligent, with unimpaired conduct,  
Had faultless conduct, and were like precious jewels. {69}
- 1.102 “Bodhisattvas as numerous as the sands of the Ganges  
Were all revealed by that light ray.  
They had given away all their possessions,  
Were resolute, had the power of patience, and delighted in meditation. {70}
- 1.103 “The heart children of the sugatas were revealed;  
They were immovable and unshakable,  
Patient, delighting in meditation, and resting in samādhi,  
Established through meditation in the highest enlightenment. {71}
- 1.104 “Those at the level of true peace, who were without defilements  
And who had great knowledge, were revealed.  
They also taught the Dharma in many worlds,  
Having such an activity through the power of the sugatas. {72}
- 1.105 “When the fourfold assembly of protectors  
Saw this power of Candrārkadīpa,<sup>88</sup>  
They all were filled with joy [F.11.b]  
And asked each other, ‘What is this?’ {73}
- 1.106 “Not long after the humans, maruts, and yakṣas made offerings,  
The Guide of the World arose from samādhi  
And he said at that time these words to Varaprabha,  
The wise dharmabhāṇaka bodhisattva: {74}
- 1.107 “ ‘You who are wise, who are the eyes and path for the world,  
You who are a trustworthy holder of my Dharma,  
You who have been a witness to my Dharma treasure,  
Teach it so that it will be of benefit to beings.’ {75}
- 1.108 “The numerous bodhisattvas were heartened<sup>89</sup> by this,  
Were filled with joy, and praised and lauded him.  
Then throughout an entire sixty intermediate eons  
That jina taught the supreme Dharma. {76}
- 1.109 “The supreme highest Dharma that the protector of the world  
Taught while he was seated upon a single seat,

- All of it was held by the son of the jina,  
By the dharmabhāṇaka Varaprabha. {77}
- 1.110 “That jina taught the supreme Dharma  
And brought happiness to many beings.  
Then on that day the guide declared  
Before the whole world and its devas: {78}
- 1.111 “ ‘I have taught this method of the Dharma;  
I have explained exactly the nature of the Dharma.  
Bhikṣus, today is the time of my nirvāṇa—  
It will be at midnight on this night. {79}
- 1.112 “ ‘Be dedicated to this my teaching,  
Attentively, and with deep faith;  
Even during the passing of a quintillion eons  
It is difficult to find a jina, a great rishi.’ {80}
- 1.113 “As soon as they heard the word *nirvāṇa*  
Spoken by that supreme human,  
The many children of the Buddha were distressed  
And they experienced the greatest suffering. {81}
- 1.114 “The king, the lord of humans,  
Reassured the countless millions of beings:  
‘Bhikṣus, do not be afraid of my nirvāṇa.  
There will come a buddha after me. {82}
- 1.115 “ ‘This wise bodhisattva Śrīgarbha,  
Who has realized the immaculate wisdom,  
Will reach the highest, supreme enlightenment,<sup>90</sup>  
And he will become the jina Vimalāṅganetra.<sup>91</sup> {83}
- 1.116 “At midnight of that night, causes ended  
And he was extinguished<sup>92</sup> like a flame.  
His relics were very extensive; [F.12.a]  
There were endless quintillions of stūpas. {84}
- 1.117 “The bhikṣus and likewise the bhikṣunīs  
Who were established in the path to supreme enlightenment  
And were dedicated to the teaching of that Sugata  
Were not few, but were as numerous as the Ganges sands. {85}
- 1.118 “At the time, the dharmabhāṇaka bhikṣu  
Varaprabha, who held his teaching,

- Taught the supreme Dharma of that teaching<sup>93</sup>  
During the entirety of eighty intermediate eons. {86}
- 1.119 “He had eight hundred students,  
And he ripened all of them.  
They saw many millions of buddhas  
And they honored those great sages. {87}
- 1.120 “During that time, they practiced appropriately  
And then they became buddhas in many worlds.  
One after another, according to their sequence,  
They prophesied the next one’s supreme enlightenment. {88}
- 1.121 “In that succession of buddhas  
The last one was Dīpaṃkara,  
The sage, supreme deva, revered by multitudes,<sup>94</sup>  
Who guided ten billion beings. {89}
- 1.122 “In the past, the Sugata’s son  
Who taught the Dharma, Varaprabha,  
Had a student who was idle and covetous  
And desirous of gain and the prestige of knowledge. {90}
- 1.123 “He had an overwhelming longing for fame  
And wandered from town to town.  
He thus received the entire recitation of the teaching  
But at that time he had not grasped the teaching. {91}
- 1.124 “He thus gained this name of Yaśaskāma,  
Which became renowned everywhere.  
And he, through having accomplished  
This good karma<sup>95</sup> that was adulterated,<sup>96</sup> {92}
- 1.125 “He served ten billion buddhas  
And made vast offerings to them.  
Through thus practicing appropriately  
He has here seen Buddha Śākyasiṃha. {93}
- 1.126 “He will here become one who is in his final lifetime  
And will subsequently attain supreme enlightenment.<sup>97</sup>  
He will become a bhagavān in the Maitreya family  
And he will guide ten billion beings. {94}
- 1.127 “You were the one who, in that way,  
Was the person idle during the time

- Of the teaching of that sugata who had passed into nirvāṇa,  
And at that time, I was the dharmabhāṇaka. {95} [F.12.b]
- 1.128 “I, through that cause and that basis,<sup>98</sup>  
Have seen today the same kind of omen  
As the celebrated omen of the wisdom,  
Which I previously saw at that time. {96}
- 1.129 “The constant Lord of Jinas with all-seeing eyes,  
The Śākya emperor who has seen the ultimate truth,  
Also has the wish to speak and to give  
The supreme teaching that I heard at that time. {97}
- 1.130 “That omen will today be fulfilled:  
Śākyasiṃha will be establishing  
The skillful method of the guides;  
The seal on the nature of phenomena will be taught. {98}
- 1.131 “Be dedicated, have good aspiration, and place palms together;  
The compassion that benefits the world will be taught.  
An endless rain of the Dharma will fall,  
Which will please those who are established in the cause of enlightenment.  
{99}
- 1.132 “Whatever doubts there may be,  
Whatever uncertainty or vacillation  
They will be eliminated in those born from wisdom,  
In the bodhisattvas fixed upon enlightenment.” {100}
- 1.133 *This concludes “The Introduction,” the first chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”* [B2]

2.

## Chapter 2

### SKILL IN METHODS

2.1 Then the Bhagavān mindfully and knowingly arose from that samādhi. Having arisen from it, he addressed Brother Śāriputra.<sup>99</sup>

“Śāriputra, the wisdom of the buddhas, which is profound, difficult to see, and difficult to understand, has been realized by the tathāgatas, arhats, perfectly enlightened buddhas. It is difficult for all śrāvakas and pratyekabuddhas to know. Why is that? Śāriputra, the tathāgatas, arhats, perfectly enlightened buddhas have served many hundred thousand quintillions of buddhas; they have practiced for the highest, complete enlightenment with many hundred thousand quintillions of buddhas; they have followed them for a long time; they have been diligent; [F.13.a] they have obtained marvelous, amazing Dharma; and they know the Dharma that is difficult to know.

2.2 “Śāriputra, it is difficult to know the true meaning of the teachings given by the tathāgatas, arhats, perfectly enlightened buddhas. Why is that? They teach the Dharma that they have understood themselves through a diversity of skillful methods, visions of wisdom, illustrations of causes and reasons, supports, expressions, and modes of communication. Through these skills in methods, they liberate this and that being, here and there, from attachment. Śāriputra, the tathāgatas, arhats, perfectly enlightened buddhas have reached the perfection of great skill in methods and the highest vision of wisdom.

2.3 “Śāriputra, the tathāgatas, arhats, perfectly enlightened buddhas are endowed with the wonderful dharmas<sup>100</sup> of the strength of<sup>101</sup> the unimpeded, unobstructed vision of wisdom, as well as the fearlessnesses, the unique qualities, the powers, the strengths, the aspects of enlightenment, the dhyānas, the liberations, the samādhis, and the samāpattis, and they teach a variety of Dharma teachings.



“Śāriputra, the tathāgatas, arhats, perfectly enlightened buddhas have obtained that which is a great marvel. Śāriputra, it is enough to say just that. Śāriputra, the tathāgatas, arhats, perfectly enlightened buddhas have obtained that which is a supreme marvel.

2.4 “Śāriputra, the tathāgatas should teach the dharmas of the tathāgatas themselves,<sup>102</sup> which are the dharmas that tathāgatas know.

“Śāriputra, the tathāgatas teach all dharmas. The tathāgatas know all dharmas.

“They know<sup>103</sup> what those dharmas<sup>104</sup> are, the way they are, their characteristics and their nature just as those dharmas are, the way those dharmas are, the characteristics those dharmas have, and the nature of those dharmas.” [F.13.b]

2.5 At that time, the Bhagavān then taught that topic in detail by speaking these verses:

“There have been countless great heroes  
In the world with its maruts and humans,  
But all those beings were unable to know  
Those guides in their entirety. {1}

2.6 “No one is able to know  
The nature of their strengths,  
Liberations, fearlessnesses,  
Or the nature of the buddhas’ other dharmas. {2}

2.7 “In the past their practice  
In the presence of millions of buddhas  
Was profound and subtle,  
Difficult to know and difficult to see. {3}

2.8 “They practiced bodhisattva conduct  
For countless millions of eons.  
And I have perfectly seen  
At the Bodhimaṇḍa its result. {4}

2.9 “Like the guides in other worlds  
I have the knowledge of it  
In exactly the way that it is  
And its exact characteristics. {5}

2.10 “It cannot be taught.  
Its description cannot be known,  
Except by bodhisattvas  
Who maintain aspiration for it; {6}

- 2.11 “There are no other beings  
Present in the worlds  
To whom this Dharma is taught  
And who know this teaching. {7}
- 2.12 “The wisdom of the jinas is beyond the scope  
Even of the śrāvakas following the knower of the world,  
Who have served him well and been praised by the Sugata,  
Whose defilements have ceased and who are in their last bodies. {8}
- 2.13 “If all of those worlds were filled  
With beings who were the same as Śāriputra  
And they all in unison contemplated it  
They would still not understand the wisdom of the sugatas. {9}
- 2.14 “Even if those who were as wise as you  
Were to fill all the ten directions,  
And if all ten directions were also filled in that same way  
By those who are my other śrāvakas, {10}
- 2.15 “And if they all today in unison  
Were to contemplate the Sugata’s wisdom,  
Even all of them together would still not know  
The extent of my limitless buddha wisdom. {11} [F.14.a]
- 2.16 “If pratyekabuddhas who are without defilements,  
Have sharp faculties, and are in their last bodies  
Were to fill all the ten directions  
Like reeds or a stand of bamboo, {12}
- 2.17 “And if they were in unison to contemplate  
Just a fraction of my superior Dharma  
For endless quintillions of eons,  
They would still not understand its meaning. {13}
- 2.18 “If the ten directions were to be filled  
By bodhisattvas who have newly entered the yāna,  
Those who have served many millions of buddhas  
And many dharmabhāṅakas of the definitive meaning, {14}
- 2.19 “If they filled all worlds like stands of bamboo  
Uninterruptedly at all times,  
And if for countless millions of eons  
That are as innumerable as the Ganges sands {15}

- 2.20 “They were in unison to contemplate,  
With subtle wisdom thinking of nothing else,  
The Dharma that the Sugata has directly perceived,  
It would still be beyond the scope of their understanding. {16}
- 2.21 “If bodhisattvas who are irreversible—  
Not a few, but as numerous as the Ganges sands—  
Were to contemplate this without a thought of anything else,  
Even for them this would be beyond the scope of their knowledge. {17}
- 2.22 “The jinas in the worlds in the ten directions  
Who understand the profound and very subtle Dharma,  
Who are free of thinking and whose defilements have ceased,  
Have for a long time been teaching this highest meaning. {18}
- 2.23 “Those jinas, those great sages teach nothing else  
Than exactly this kind of knowledge that I have.  
Śāriputra, you should have complete aspiration  
For that which the tathāgatas are teaching. {19}
- 2.24 “I instruct all of these śrāvakas,  
Those who are pratyekabuddhas,  
And those I have brought to nirvāṇa,  
To liberate them from the continuity of suffering. {20}
- 2.25 “I teach many dharmas in the world  
So that here and there I bring liberation from attachment.  
I give the teaching of the three yānas,  
Which is my supreme skill in methods.” {21}
- 2.26 In that assembly two hundred thousand great śrāvakas such as Ājñāta-  
kauṇḍinya, who were arhats, whose defilements had ceased [F.14.b] and  
who had attained power, and also bhikṣus, bhikṣunīs, upāsakas, and  
upāsikās who followed the Śrāvakayāna, and also those who followed the  
Pratyekabuddhayāna, all thought, “What is the cause and what is the reason  
why the Bhagavān has praised the skill in methods of the tathāgatas, and  
said, ‘This profound Dharma is the attainment of buddhahood’ and ‘It is  
difficult for all śrāvakas and pratyekabuddhas to understand it’? The  
Bhagavān has said there is but one liberation, and we have obtained the  
Buddha’s Dharma and we have attained nirvāṇa, and yet we do not know  
the meaning of what the Bhagavān has said.”
- 2.27 Brother Śāriputra, knowing that the fourfold retinue was uncertain and in  
doubt, at that time said these words to the Bhagavān: “Bhagavān, what is the  
cause and what is the reason why the Bhagavān has in this way repeatedly

praised the teaching of the Dharma of being wise in skill in methods, and repeatedly said, 'I have realized this profound Dharma' and 'It is difficult to know the intended meaning of the teaching'? I have never before heard this Dharma teaching from the Bhagavān. Also the fourfold retinue is uncertain and in doubt. What is the Tathāgata's intended meaning? I request that the Bhagavān explain perfectly the profound Dharma of the tathāgatas, of which you have repeatedly spoken."

2.28 Then at that time Brother Śāriputra recited these verses: [F.15.a]

" 'I have obtained countless strengths,  
Liberations, and dhyānas'—  
Sun of humans, for a long time today  
You have spoken words of this kind. {22}

2.29 "You are speaking about the Bodhimaṇḍa  
Without anyone asking you to.  
You are speaking about intended meaning  
Without anyone asking you about it. {23}

2.30 "Without anyone asking you to speak of it  
You are praising your own conduct.  
You speak of your attainment of wisdom  
And you declare it to be profound. {24}

2.31 "Those with power, whose defilements have ceased,  
And those established in nirvāṇa  
Are today in uncertainty,  
Wondering what the Jina is saying. {25}

2.32 "Those who are intent on pratyekabuddhahood,  
And the bhikṣus and likewise bhikṣunīs,  
The devas, nāgas, and yakṣas,  
And the gandharvas and mahoragas, {26}

2.33 "They are uncertain, analyzing,  
Talking among themselves,  
And gazing at the supreme human.  
Great sage, give us your elucidation. {27}

2.34 "Within the teaching of the highest sage  
I am supreme among the entirety  
Of all the Tathāgata's śrāvakas  
Who are present here. {28}

- 2.35 “And yet I am myself still uncertain,  
Supreme human, of your point.  
How conclusive is my nirvāṇa  
Or the practice I have been taught? {29}
- 2.36 “Emit the sound of the supreme drum  
By relating the nature of this Dharma.  
The heart children of the Jina are present here,  
Gazing at the Jina with hands together in homage. {30}
- 2.37 “There are devas and nāgas together with yakṣas and rākṣasas  
In many billions, as numerous as the Ganges sands.  
There are eighty thousand present of those  
Who are intent upon supreme enlightenment. {31}
- 2.38 “There are great monarchs, cakravartin kings  
Who have come from billions of realms.  
They have respectfully placed their hands together.  
How can we make our practice perfect?” {32}
- 2.39 When Śāriputra had thus spoken, the Bhagavān asked him, “Śāriputra,<sup>105</sup>  
why should I teach this? What would be the reason? Śāriputra, if I were to  
teach the meaning of this, [F.15.b] it would alarm this world with its devas.”  
Then Brother Śāriputra for a second time made his request to the  
Bhagavān, saying, “Bhagavān, I request that you teach this meaning. I  
request that the Sugata teach it. Why is that? Bhagavān, in this assembly  
there are many hundreds of beings, many thousands of beings, many  
hundred thousands of beings, many hundred thousand quintillions of  
beings, who have seen past buddhas and are endowed with wisdom, and  
they will have faith in the teaching of the Bhagavān, will have conviction in  
it, and will uphold it.”
- 2.40 Then at that time Brother Śāriputra recited this verse:  
  
“There are thousands of beings in this assembly  
Who have faith in, delight in, and venerate the Sugata,  
And they will understand the Dharma that you teach.  
Therefore, king and lord of humans,<sup>106</sup> I request that you clearly teach.” {33}
- 2.41 Then the Bhagavān said a second time to Brother Śāriputra. “Śāriputra,<sup>107</sup> if I  
were to teach the meaning of this it would alarm this world with its devas,  
and it would cause bhikṣus who have great pride to fall into a great abyss.”
- 2.42 Thereupon the Bhagavān spoke this verse:  
  
“I have taught enough of this Dharma.

This wisdom is subtle and cannot be analyzed.  
There are many present who are foolish and proud.  
They will not understand and will reject my teaching.” {34}

2.43 Then Brother Śāriputra made a third request to the Bhagavān, saying, “I request that the Bhagavān teach. I request that the Sugata teach. Bhagavān, in this assembly there are many hundreds who are like me. Bhagavān, there are many hundreds of such beings, many thousands of such beings, many hundred thousands of such beings, many hundred thousand quintillions of such beings, and there are others who were ripened by the Bhagavān in their previous existences. [F.16.a] They will have faith in, have conviction in, and will uphold the Bhagavān’s teaching, and for a long time it will bring them benefit, welfare, and happiness.”

2.44 Then at that time Brother Śāriputra recited these verses:

“Supreme human, teach the Dharma.  
I, your senior son, make this request to you.  
Here there are present billions of beings  
Who will have faith in the Dharma you teach. {35}

2.45 “These beings, who in their previous lives  
You constantly ripened over a very long time,  
Are all standing here with hands in homage.  
They will have faith in this Dharma. {36}

2.46 “There are twelve hundred here who are like me,  
Who are established in the highest enlightenment.  
Sugata, regard them and give your teaching  
So that they will experience the highest happiness.” {37}

2.47 Then the Bhagavān, knowing Brother Śāriputra had made this request for the third time, said these words to Brother Śāriputra: “Śāriputra, now that you have made this request to the Tathāgata three times, I have said what I had to say about your request. Therefore, Śāriputra, listen carefully and remember, for I will give you the teaching.”

2.48 As soon as the Bhagavān had consented, more than five thousand arrogant bhikṣus, bhikṣunīs, upāsakas, and upāsikās within that assembly rose from their seats, bowed down their heads to the Bhagavān’s feet, and departed from the assembly. As a result of their arrogance they believed that they had obtained roots of merit when they had not obtained them, and believed they had realization when they did not have realization. They had become aware of their own error and departed from that assembly, the Bhagavān giving his permission to do so by remaining silent.

2.49 Then the Bhagavān said to Brother Śāriputra, “Śāriputra, my assembly has become free of its dregs. [F.16.b] Śāriputra, it has become free of those who were worthless, while those for whom faith is essential remain. It is good that those who are arrogant have departed. Therefore, Śāriputra, I shall teach that meaning.”

“Excellent, Bhagavān!” Śāriputra replied, and he listened to the Bhagavān.  
2.50 “Śāriputra,” said the Bhagavān, “a tathāgata rarely teaches this kind of Dharma. Śāriputra, just as fig tree flowers rarely appear, a tathāgata rarely teaches this kind of Dharma. Śāriputra, believe me, I am speaking the truth. I am speaking correctly. I am not speaking otherwise.

“Śāriputra, the tathāgatas’ teaching that contains an inner meaning is difficult to understand. Why is that? Śāriputra, I teach the Dharma by using various definitions, expressions, and parables,<sup>108</sup> using hundreds of thousands of different skillful methods.

2.51 “Śāriputra, that Dharma<sup>109</sup> cannot be analyzed. It is beyond the scope of sophists; it is what is known by a tathāgata. Why is that? Śāriputra, a tathāgata, arhat, perfectly enlightened buddha comes into the world in order to perform one deed, one action: a great deed and a great action.

“Śāriputra, what is a tathāgata’s one deed and one action, his great deed and great action, for which a tathāgata, arhat, perfectly enlightened buddha comes into the world? A tathāgata, arhat, perfectly enlightened buddha comes into this world for the sake of causing beings to acquire the vision of the tathāgatas’ wisdom. A tathāgata, arhat, perfectly enlightened buddha comes into this world [F.17.a] in order to reveal to beings the vision of the tathāgatas’ wisdom. A tathāgata, arhat, perfectly enlightened buddha comes into this world in order that beings will enter the vision of the tathāgatas’ wisdom. A tathāgata, arhat, perfectly enlightened buddha comes into this world in order that beings will realize the vision of the tathāgatas’ wisdom. A tathāgata, arhat, perfectly enlightened buddha comes into this world in order that beings will enter the path to the vision of the tathāgatas’ wisdom.

2.52 “Śāriputra, a tathāgata appears in this world for that one deed and one action, for that one great deed and one great action, and with that one intention.

“Śāriputra, in that way a tathāgata accomplishes that one deed and one action, that one great deed and great action of the tathāgatas.<sup>110</sup> Why is that? Śāriputra, I cause the acquisition of the vision of the tathāgatas’ wisdom. I reveal the vision of the tathāgatas’ wisdom. Śāriputra, I cause entry into the vision of the tathāgatas’ wisdom. Śāriputra, I cause the realization of the vision of the tathāgatas’ wisdom. Śāriputra, I cause entry into the path to the vision of the tathāgatas’ wisdom.

2.53

“Śāriputra, I also I teach the Dharma to beings through a single yāna, which is the Buddhayāna, ultimate omniscience. There are no second or third yānas.

“Śāriputra, this is the true nature everywhere in all worlds in the ten directions. Why is that? Śāriputra, the tathāgatas, arhats, perfectly enlightened buddhas [F.17.b] who in the past have appeared in countless, innumerable worlds in the ten directions have known the thoughts that are the various aspirations, natures, and intentions of beings. For the sake of many beings, for the benefit of many beings, for the happiness of many beings, and with compassion for the world, for the sake of a great number of beings, and for the benefit and happiness of devas and humans, they taught the Dharma by using a variety of teachings on accomplishment, and various teachings on causes, reasons, parables,<sup>111</sup> supports, and skillful methods.<sup>112</sup>

2.54 “Śāriputra, all those tathāgatas, arhats, perfectly enlightened buddhas taught the Dharma to beings through a single yāna, which is the Buddhayāna, ultimate omniscience. It is the teaching of the Dharma that causes the acquisition of the vision of the tathāgatas’ wisdom, reveals the vision of the tathāgatas’ wisdom, causes entry into the vision of the tathāgatas’ wisdom, causes the realization of the vision of the tathāgatas’ wisdom, and causes entry into the path to the vision of the tathāgatas’ wisdom.

“Śāriputra, all the beings who heard that Dharma from those tathāgatas, arhats, perfectly enlightened buddhas in the past attained the highest, supreme enlightenment.

2.55 “Śāriputra, the tathāgatas, arhats, perfectly enlightened buddhas who in the future will appear in countless, innumerable worlds in the ten directions will also know the thoughts that are the various aspirations, natures, and intentions of beings. For the sake of many beings, for the benefit of many beings, for the happiness of many beings, and with compassion for the world, for the sake of a great number of beings, and for the benefit and happiness of devas and humans, [F.18.a] they will teach the Dharma by using a variety of teachings on accomplishment, and various teachings on causes, reasons, parables,<sup>113</sup> supports, and skillful methods.<sup>114</sup>

2.56 “Śāriputra, all those tathāgatas, arhats, perfectly enlightened buddhas will teach the Dharma to beings through a single yāna, which is the Buddhayāna, ultimate omniscience. It is the teaching of the Dharma that causes the acquisition of the vision of the tathāgatas’ wisdom, reveals the vision of the tathāgatas’ wisdom, causes entry into the vision of the tathāgatas’ wisdom, causes the realization of the vision of the tathāgatas’ wisdom, and causes entry into the path to the vision of the tathāgatas’ wisdom.



“Śāriputra, all the beings who hear that Dharma from those tathāgatas, arhats, perfectly enlightened buddhas in the future will attain the highest, supreme enlightenment.

2.57 “Śāriputra, the tathāgatas, arhats, perfectly enlightened buddhas who in the present have appeared in countless, innumerable worlds in the ten directions also know the thoughts that are the various aspirations, natures, and intentions of beings. For the sake of many beings, for the benefit of many beings, for the happiness of many beings, and with compassion for the world, for the sake of a great number of beings, and for the benefit and happiness of devas and humans, they teach the Dharma by using a variety of teachings on accomplishment, and various teachings on causes, reasons, parables,<sup>115</sup> supports, and skillful methods.<sup>116</sup>

2.58 “Śāriputra, all those tathāgatas, arhats, perfectly enlightened buddhas teach the Dharma to beings through a single yāna, which is the Buddhayāna, ultimate omniscience. [F.18.b] It is the teaching of the Dharma that causes the acquisition of the vision of the tathāgatas’ wisdom, reveals the vision of the tathāgatas’ wisdom, causes entry into the vision of the tathāgatas’ wisdom, causes the realization of the vision of the tathāgatas’ wisdom, and causes entry into the path to the vision of the tathāgatas’ wisdom.

“Śāriputra, all the beings who hear that Dharma from those tathāgatas, arhats, perfectly enlightened buddhas will attain the highest, supreme enlightenment.

2.59 “Śāriputra, in that same way, I am a tathāgata, arhat, perfectly enlightened buddha who knows the thoughts that are the various aspirations, natures, and intentions of beings. For the sake of many beings, for the benefit of many beings, for the happiness of many beings, and with compassion for the world, for the sake of a great number of beings, and for the benefit and happiness of devas and humans, I teach the Dharma by using a variety of teachings on accomplishment, and various teachings on causes, reasons, parables,<sup>117</sup> supports, and skillful methods.<sup>118</sup>

2.60 “Śāriputra, I also teach the Dharma to beings through a single yāna, which is the Buddhayāna, ultimate omniscience. It is the teaching of the Dharma that causes the acquisition of the vision of the tathāgatas’ wisdom, reveals the vision of the tathāgatas’ wisdom, causes entry into the vision of the tathāgatas’ wisdom, causes the realization of the vision of the tathāgatas’ wisdom, and causes entry into the path to the vision of the tathāgatas’ wisdom.

“Śāriputra, all the beings who now hear that Dharma from me [F.19.a] will also attain the highest, supreme enlightenment.

“Śāriputra, know that in this teaching there is no second yāna anywhere in any world in the ten directions, so how could there be a third?

- 2.61 “However, when tathāgatas, arhats, perfectly enlightened buddhas appear during the degeneration of an eon, or when there is the degeneration of beings, degeneration through the kleśas, degeneration of view, or degeneration of lifespan, then, Śāriputra, when there is that turmoil<sup>119</sup> of the degeneration of the era, many defilements, and beings have craving and few roots of merit,<sup>120</sup> then, Śāriputra, the tathāgatas, arhats, perfectly enlightened buddhas with skill in methods teach that single Buddhayāna as a teaching of three yānas.
- 2.62 “Śāriputra, those śrāvakas, arhats, and pratyekabuddhas who do not listen to, do not engage in, and do not comprehend the activity of the tathāgatas that causes the acquisition of the Buddhayāna, you should know that they, Śāriputra, are not śrāvakas of the Buddha, and you should know that they are not his arhats or pratyekabuddhas.  
 “Also, Śāriputra, those bhikṣus or bhikṣunīs who vow to become arhats do not possess the aspiration to the highest, complete enlightenment. They say, ‘I have cut myself off from the Buddhayāna; this is my last existence, my nirvāṇa.’
- 2.63 “Śāriputra, know them to be arrogant. Why is that? Śāriputra, it is impossible that a bhikṣu arhat, whose defilements have ceased, who hears this Dharma in the presence of the Tathāgata, will be unable to have faith in it, unless it is after the Tathāgata’s nirvāṇa. Why is that? Śāriputra, at the time, after the Tathāgata’s nirvāṇa, [F.19.b] these śrāvakas will not preserve or teach<sup>121</sup> this kind of sūtra.
- 2.64 “Śāriputra, they will have no doubt concerning this Dharma teaching from other tathāgatas, arhats, perfectly enlightened buddhas. Śāriputra, have faith in me, trust in me, and have confidence<sup>122</sup> in me.  
 “Śāriputra, the tathāgatas do not lie. This one yāna, Śāriputra, is the Buddhayāna.”
- 2.65 At that time the Buddha taught this topic in detail by reciting these verses:  
 “The arrogant bhikṣus, bhikṣunīs,  
 Upāsakas, and upāsikās  
 Who are devoid of faith  
 Number no fewer than five hundred. {38}
- 2.66 “Having impaired training,<sup>123</sup>  
 They saw this wrong of theirs,  
 And concealing their flaws,  
 The foolish ones departed.<sup>124</sup> {39}
- 2.67 “They do not have the good karma  
 For listening to this Dharma.  
 Knowing them to be the very dregs of this assembly

- I, the Lord of the World, gave them leave. {40}
- 2.68 “Those now present in my assembly  
Are pure and free of the chaff.  
All who are extraneous have departed  
And these who remain are the essence. {41}
- 2.69 “Listen to me, Śārisuta! The supreme beings,  
The guides,<sup>125</sup> the buddhas have taught  
The perfect Dharma of the buddhas  
With many hundreds of skillful methods. {42}
- 2.70 “In that way I know the thoughts and the conduct  
And the many aspirations of millions of beings,  
And I know their various kinds of karma,  
And the good actions they have previously accomplished, {43}
- 2.71 “And I shall make those beings understand  
Through various definitions and reasons,  
And through hundreds of causes and parables,  
And in those ways I will please beings.<sup>126</sup> {44}
- 2.72 “I teach through prose<sup>127</sup> and likewise verse,  
Histories, my previous lifetimes, accounts of miracles,  
Prologues, hundreds of different analogies,  
Prose put into verse, and similarly elucidations. {45}
- 2.73 “I give the teaching of nirvāṇa to those  
Who lack wisdom, who are attracted to inferior paths,  
Who do not practice the way of the many millions of buddhas, [F.20.a]  
Who are clinging to saṃsāra and suffer deeply. {46}
- 2.74 “A self-arisen one performs this method  
So that the wisdom of buddhahood may be realized.  
But I have never said to them,  
‘You will become buddhas in this world.’ {47}
- 2.75 “Why is that? The Protector waits for an appropriate time,  
And when he sees that time has come he teaches it.  
That appropriate time has somehow arrived today  
And that is why I shall teach the definitive truth. {48}
- 2.76 “My teaching has nine aspects,  
Which are taught according to the strengths<sup>128</sup> of beings.  
I teach with this method so that they will approach

- The supreme gift that is wisdom. {49}
- 2.77 “I give the teaching of the extensive sūtras  
To those bodhisattvas<sup>129</sup> who are always pure,  
Who are wise,<sup>130</sup> unsullied, and gentle,  
Who have served many millions of buddhas. {50}
- 2.78 “As their aspirations are fulfilled  
And they have purity of conduct,  
I say that they will be in a future time  
Beneficial and compassionate buddhas. {51}
- 2.79 “Hearing so, they all are filled with joy,  
Thinking, ‘We will become buddhas, supreme among beings.’  
And also, knowing their attitude,  
I give them the teaching of the extensive sūtras. {52}
- 2.80 “Those śrāvakas of the Guide who in this way  
Have heard this teaching<sup>131</sup> of mine,  
They who have heard or retained even one verse,  
Will all, without doubt, attain enlightenment. {53}
- 2.81 “Apart from the skillful methods of supreme beings  
Who give the teaching of separate yānas,  
There is only one yāna; there is no second,  
And there is never in the world a third. {54}
- 2.82 “A lord of the world appears in the world  
In order to teach the wisdom of buddhahood.  
That is his one activity, there is no second:  
The buddhas do not guide beings with a lesser yāna. {55}
- 2.83 “A self-arisen one establishes beings  
In that in which he is himself established:  
In that very same buddhahood,  
In the strengths, dhyānas, liberations, and powers. {56} [F.20.b]
- 2.84 “If having attained preeminent, stainless enlightenment  
I were then to establish even one being  
In a lesser yāna, that would not be good:  
I would have the fault of stinginess. {57}
- 2.85 “I do not have the slightest stinginess;  
I have no envy and no desire.  
I have eliminated every bad quality.

- I am a buddha and I understand beings. {58}
- 2.86 “Just as the signs I am adorned by  
Illuminate all these worlds,  
I give the teaching of this seal of the Dharma’s nature  
To the many hundreds of beings who are before me. {59}
- 2.87 “This is what I think of, Śāriputra:  
‘How may all beings become  
Possessed of a body with the thirty-two signs  
And be self-luminous, self-arising knowers of the world?’ {60}
- 2.88 “Just as I saw and just as I thought,  
And just as I resolved in the past,  
My aspirations have been fulfilled  
And I teach enlightenment and buddhahood.<sup>132</sup> {61}
- 2.89 “If, Śārisuta, I were to say to beings,  
‘Develop the desire for buddhahood,’  
All who are ignorant would be bewildered<sup>133</sup>  
And they would not follow my good advice. {62}
- 2.90 “I have the knowledge of their nature;  
They have not practiced the way in previous lifetimes.  
They have attachment and cling to sensory pleasures.  
They are stupefied by craving and bewildered by ignorance. {63}
- 2.91 “Desire causes them to fall into the lower existences.  
They are tormented within the six existences.  
They increase the charnel grounds over and over.  
They have little merit and are tortured by suffering. {64}
- 2.92 “They constantly cling to the darkness of wrong views:  
That things exist, do not exist, and similarly both exist and do not exist.  
They rely upon the sixty-two fabricated views.  
They remain fixated upon things that have no reality. {65}
- 2.93 “They are treacherous, conceited, and incorrigible.  
They are crooked, deceitful, fools with little learning.  
Throughout billions of their lifetimes  
They never hear these words from a buddha. {66} [F.21.a]
- 2.94 “Śārisuta, I teach to them the method  
That will bring an end to their suffering.  
On seeing beings tortured by suffering

- I then give to them the teaching of nirvāṇa. {67}
- 2.95 “Thus I give all these Dharma teachings  
Of eternal nirvāṇa and primordial peace,  
While a bodhisattva<sup>134</sup> who has perfected his practice  
Will in a future time become a jina. {68}
- 2.96 “Similarly, the three yānas that I teach  
Are a skillful method of mine.  
There is but one yāna, but one way—  
There is but this one teaching of the guides. {69}
- 2.97 “Those of you here who have doubt about this  
Should dispel your doubt and your uncertainty.  
The guides of the world do not teach anything else.  
There is but this one yāna; there is no second. {70}
- 2.98 “The tathāgatas who have appeared in the past,  
The many<sup>135</sup> thousands of buddhas who have entered nirvāṇa  
In the countless eons of the past  
Could never be enumerated. {71}
- 2.99 “All those supreme beings  
Gave many pure Dharma teachings  
Through parables, causes, and reasons,  
And through hundreds of skillful methods. {72}
- 2.100 “All of them taught one yāna.  
They brought countless billions  
Of beings into that single yāna  
And ripened them in that single yāna. {73}
- 2.101 “The tathāgatas, in a world with its devas,  
Knowing the aspirations and thoughts of beings,  
Are teaching this supreme Dharma  
With other various methods of the jinas. {74}
- 2.102 “Those beings who in their presence  
Are listening to the Dharma or have listened to it,  
Who have practiced generosity, maintained good conduct,  
Who have accomplished all practices with patience, {75}
- 2.103 “Who have served with diligence and meditation,  
Who have contemplated with wisdom these Dharma teachings,  
And have created various kinds of merit:

- They will all of them attain enlightenment. {76}
- 2.104 “Those beings who have followed the teaching  
Of the jinas who have passed into nirvāṇa, [F.21.b]  
And who are patient, peaceful, and self-controlled:  
They will all of them attain enlightenment. {77}
- 2.105 “Those who make offerings to the relics  
Of the jinas who have passed into nirvāṇa,  
And have built countless thousands of stūpas  
That are made of jewels, gold, and silver, {78}
- 2.106 “And of crystals, and of emeralds,  
That are made from pearls and chrysoberyls,  
Of the best beryls and likewise sapphires:  
They will all of them attain enlightenment. {79}
- 2.107 “Also those who make stūpas out of stone,  
Those who make them from sandalwood and agarwood,  
Those who make stūpas out of deodar cedar,  
Those who make them from a combination of woods, {80}
- 2.108 “And those who with delight make stūpas of jinas  
From bricks or build them from clay,<sup>136</sup>  
And those who for that purpose create them  
In remote forests from piles of earth, {81}
- 2.109 “And those children playing here and there  
Who pile up sand  
So as to create stūpas of the jinas:  
They will all of them attain enlightenment.<sup>137</sup> {82}
- 2.110 “Similarly those who have others work  
In order to create the precious images  
Of statues that possess the thirty-two signs:  
They will all of them attain enlightenment. {83}
- 2.111 “Those who make them from the seven precious materials,  
Those who make them from copper and bronze,  
Those who have made statues of the sugatas:  
They will all of them attain enlightenment. {84}
- 2.112 “Those who have representations of the sugatas made  
From lead, from iron, or from clay,  
Or beautifully painted on cloth.<sup>138</sup>

- They will all of them attain enlightenment. {85}
- 2.113 “Those who paint their representations in murals,  
Their entire bodies with a hundred signs of merit,  
Whether they paint them themselves or have others do so:  
They will all of them attain enlightenment. {86}
- 2.114 “Also those, whether adults or children,  
Who in learning, or for their own amusement  
Or to entertain others, draw those images [F.22.a]  
On a wall with a fingernail or with a stick: {87}
- 2.115 “They will all of them attain enlightenment,  
All of them will become compassionate,  
All of them will liberate millions of beings,  
And they will make many become bodhisattvas. {88}
- 2.116 “Those who make offerings of flowers and incense  
To the relics of the tathāgatas,  
To stūpas and images made of clay,  
And to murals and stūpas made of earth; {89}
- 2.117 “Those who cause music to be played for them  
With the pleasant sounds of ḍamarus,<sup>139</sup> conches, and bherī drums;<sup>140</sup>  
Those who play well upon drums  
As an offering to the perfectly enlightened ones,<sup>141</sup> {90}
- 2.118 “Those who do so with melodious lutes, cymbals, and gongs,  
Mrdaṅga drums,<sup>142</sup> single-stringed lutes,<sup>143</sup> and flutes,  
Which bring delight,<sup>144</sup> and are pleasant to hear:  
They will all of them attain enlightenment. {91}
- 2.119 “Those who, in order to make offerings to the sugatas,  
Make music with strings of little bells,<sup>145</sup>  
With bowls of water,<sup>146</sup> by clapping their hands,  
And with sweet, lovely well-sung songs— {92}
- 2.120 “Those who perform many kinds of offerings to the relics—  
They will all become buddhas in the world.  
Even those who make a little offering to the relics of a sugata,  
Who play music on just one instrument, {93}
- 2.121 “Or make an offering with just one flower,  
Or make an offering with a distracted<sup>147</sup> mind  
To the image of a sugata in a mural,



- They will eventually see millions of buddhas. {94}
- 2.122 “Those who make the gesture of homage to a stūpa,<sup>148</sup>  
Either completely or even with just one hand;  
Or bow their head for just an instant,  
Or similarly bow their body just one time; {95}
- 2.123 “Or say ‘Homage to the Buddha’ just one time  
To those containers of the relics—  
Even those who do so once with a distracted mind—  
They will all of them attain enlightenment. {96}
- 2.124 “Those beings who, at a time when the sugatas  
Have passed into nirvāṇa or are present, [F.22.b]  
Have heard this Dharma teaching’s name:  
They will all of them attain enlightenment. {97}
- 2.125 “The many millions of buddhas in the future,  
Who are innumerable, beyond reckoning,  
Those jinas, supreme lords of the world,  
They will also teach these methods. {98}
- 2.126 “They who guide millions of beings  
To the immaculate wisdom of buddhahood,  
Those guides of the world  
Will have infinite skill in methods. {99}
- 2.127 “There will never be even one being  
Who has heard this Dharma teaching that will not become a buddha.  
The prayer of the tathāgatas is:  
‘Having followed the path, may I make others follow it for enlightenment.’  
{100}
- 2.128 “They will teach in the future times  
Many thousand millions of entrances to the Dharma.  
In buddhahood,<sup>149</sup> they will teach the Dharma  
Through teaching this single yāna.<sup>150</sup> {101}
- 2.129 “This way of the Dharma is always constant;  
The nature of the Dharma is always illuminating.  
The buddhas, the supreme humans, will know it  
And will expound this single yāna of mine. {102}
- 2.130 “The constancy of the Dharma, the eternity of the Dharma  
Is always constant, unfluctuating in this world.

- The buddhas in the center of the earth  
Will expound buddhahood and skillfulness in methods. {103}
- 2.131 “The buddhas, as numerous as the Ganges sands,  
Present in the ten directions, to whom humans and devas make offerings,  
Also teach this supreme yāna<sup>151</sup>  
For the sake of the happiness of all beings. {104}
- 2.132 “The buddhas expound skillfulness in methods,<sup>152</sup>  
And they teach different kinds of yānas.  
They also elucidate the single yāna,  
This supreme level of peace. {105}
- 2.133 “They teach through knowing the conduct of all beings  
And similarly their thoughts and past practice,  
Knowing their strengths and their diligence,  
And through knowing their aspirations.<sup>153</sup> {106}
- 2.134 “The guides,<sup>154</sup> through the power of wisdom,  
Teach many causes, parables, and supports.  
Knowing the various aspirations of beings  
They teach various kinds of practices. {107} [F.23.a]
- 2.135 “At this time, I, the guide who is a Lord of Jinas,  
Have also appeared so that beings may attain happiness.  
I teach this enlightenment of buddhahood  
Through billions of various kinds of practices. {108}
- 2.136 “Knowing the thoughts and aspirations of beings  
I teach the Dharma in many different forms.  
I gladden them through various methods:  
That is the power of my own wisdom. {109}
- 2.137 “I also see that destitute beings  
Are without wisdom and merit.  
They are sunk in saṃsāra, enveloped in misery,  
And immersed in a continuum of suffering. {110}
- 2.138 “Bound to craving, the fools are like yaks,<sup>155</sup>  
They are continually blinded by desire.  
They do not seek buddhahood that has great power,<sup>156</sup>  
They do not search for the Dharma that ends suffering. {111}
- 2.139 “Their minds are impeded in the six existences,  
They adhere unshakably to incorrect views,

- They experience suffering after suffering.  
I have powerful compassion for them. {112}
- 2.140 “Knowing this, I remained  
At the Bodhimaṇḍa for three full weeks.  
I contemplated this meaning in that way  
While gazing there upon the tree.<sup>157</sup> {113}
- 2.141 “I stared, without blinking, at the lord of trees  
While walking to and fro beneath it.<sup>158</sup>  
‘This wisdom is preeminent and marvelous.  
These beings are unwise and blinded by ignorance.’ {114}
- 2.142 “At that time I was entreated by Brahmā,  
Śakra, the four world guardians,  
And also Maheśvara and Īśvara,<sup>159</sup>  
And many billions of maruts. {115}
- 2.143 “They all stood respectfully with palms together.  
I contemplated my goal and how to accomplish it:  
‘If I speak the praises of enlightenment  
To these beings who are oppressed by suffering, {116}
- 2.144 “ ‘Those with foolish minds will reject my Dharma,  
And having rejected it, they will go to the lower realms.  
It is best that I never say anything.  
May I enter nirvāṇa, peace, on this very day.’ {117}
- 2.145 “I remembered the buddhas of the past  
And the skill in methods that they had: [F.23.b]  
‘I too therefore shall teach this enlightenment  
Of buddhahood divided into three categories.’ {118}
- 2.146 “I contemplated that meaning<sup>160</sup> in this way,  
And the other buddhas in the ten directions  
Revealed their own bodies to me  
And with their voices they declared, ‘Excellent! {119}
- 2.147 “ ‘Excellent,<sup>161</sup> Muni, supreme Guide of the World,  
Who, having attained the supreme wisdom,<sup>162</sup>  
Is contemplating skill in methods,  
Following the way of the guides of worlds. {120}
- 2.148 “ ‘We also, having realized the highest state,  
Are teaching through a division into three.

- Humans with inferior aspiration<sup>163</sup> and lacking knowledge  
Will not believe us if we say, “You shall become buddhas.”<sup>164</sup> {121}
- 2.149 “ ‘Therefore we are employing skill in methods  
Through a compilation of causes.  
We are inspiring many bodhisattvas  
By declaring what is the desired result.’ {122}
- 2.150 “I was filled with joy on having heard  
The pleasant voices of the leaders of beings,  
And filled with joy I said to those protectors,<sup>165</sup>  
‘Supreme great rishis, you speak meaningfully. {123}
- 2.151 “ ‘I too will act in the way that the wise ones,  
The guides of the world, have described.’<sup>166</sup>  
I have also been born during this dreadful chaos,  
In the midst of the degeneracy of beings. {124}
- 2.152 “And so, Śārisuta, knowing this,  
At that time I walked to Vārāṇasī.  
There, applying a method, I taught the five bhikṣus  
The Dharma that is the state of pacification. {125}
- 2.153 “Then my wheel of the Dharma was turned,<sup>167</sup>  
And the word *nirvāṇa* appeared in the world.  
The word *arhat* and likewise the word *Dharma*  
And the word *saṅgha* also appeared at that time. {126}
- 2.154 “I taught for numerous years,  
Explaining the level of nirvāṇa.  
At all times I taught in this way:  
‘This is the end of saṃsāra’s suffering.’ {127}
- 2.155 “Śāriputra, there came a time  
When I saw infinite thousands of quintillions<sup>168</sup>  
Of offspring of the highest of humans  
Who had set out for the supreme, highest enlightenment. {128} [F.24.a]
- 2.156 “They who had arrived before me  
Stood respectfully with palms together.  
They had heard the Dharma from the jinas  
And were skilled in many kinds of methods. {129}
- 2.157 “Then in that instant I had this thought:  
‘The time has come for me to teach the highest Dharma.

- It is for that purpose that I was born into this world  
And I shall teach here the highest enlightenment. {130}
- 2.158 “ ‘Those with foolish understanding, who conceptualize characteristics,  
Who have become arrogant and who are lacking in wisdom  
Will on this day not have faith in it.  
But these bodhisattvas will listen to me.’ {131}
- 2.159 “At that time, fearlessly and joyfully,  
Having abandoned every hesitation,  
I spoke in the middle of the offspring of the sugatas  
And inspired them toward enlightenment. {132}
- 2.160 “Having seen children of the buddhas such as these,  
You too should be one who has banished doubt.  
These twelve hundred who have no defilements  
Will all become buddhas in this world. {133}
- 2.161 “Just like the nature of the past protectors  
And like that of the jinas in the future,  
I too have eliminated conceptualization  
And will teach you in that way today. {134}
- 2.162 “Sometimes, somewhere, somehow,  
A leader of beings appears in a world.  
When someone with infinite vision appears in a world  
Then sometimes this kind of Dharma may be taught. {135}
- 2.163 “Even in a million trillion eons it will be  
Very difficult to find a supreme Dharma such as this.  
It will be very difficult to find beings such as these  
Who listen to the supreme Dharma and believe in it. {136}
- 2.164 “They are as difficult to find as a fig tree flower  
That is sometimes, somehow, somewhere seen.  
It may be a beautiful sight for beings  
And a marvel for the world and its devas. {137}
- 2.165 “Therefore, I will teach the greatest marvel,  
And whoever hears this well-taught Dharma,  
Rejoices, and recites just one word of it  
Will have made an offering to all the buddhas. {138}
- 2.166 “Banish all doubt and uncertainty concerning this. [F.24.b]  
I, the King of the Dharma, shall proclaim it.

- I shall guide toward the highest enlightenment;  
Here, I have no śrāvakas whatsoever. {139}
- 2.167 “Śāriputra, you must keep this great secret.  
And also all those who are my śrāvakas,  
And these who are eminent bodhisattvas,  
They must maintain this great secret of mine. {140}
- 2.168 “Why is that? In the time of five degenerations  
There are beings who are cruel and evil.  
They are blinded by desires and have foolish judgment  
And they will never develop the aspiration to enlightenment. {141}
- 2.169 “In future times, beings will be confused,  
And having heard this single yāna of mine  
That has been taught by the Jina,  
They will reject the discourse and go to hell. {142}
- 2.170 “To those beings who will be modest and pure  
And are intent upon the supreme, highest enlightenment,  
To them I will relate without any fear  
Endless praises of the single yāna. {143}
- 2.171 “In this way, in the teaching of the guides,  
This skill in methods, which is most excellent,  
Has been taught many times in words with an implied meaning  
That those who are untrained could not understand. {144}
- 2.172 “Therefore, understanding the implied meaning taught  
By the buddhas, the teachers of the world, the protectors,  
Rejecting doubts and abandoning uncertainty,  
You will become buddhas, so be joyous!” {145}
- 2.173 *This concludes “Skill in Methods,” the second chapter of the Dharma teaching of “The White Lotus of the Good Dharma.” [B3]*

3.

### Chapter 3

## THE PARABLE

3.1 Then at that time, Śāriputra felt contented, delighted, elated, and joyful. With happiness and gladness he bowed with palms together toward the Bhagavān. Facing the Bhagavān, gazing solely upon the Bhagavān, he said to the Bhagavān, “Bhagavān, I am astonished and amazed. I am overjoyed to have heard this kind of speech from the Bhagavān.

3.2 “Why is that? Bhagavān, it is because I have never heard this kind of Dharma from the Bhagavān. When I saw other bodhisattvas and heard the names of the buddhas that those bodhisattvas will become in the future, and yet, still had not heard this kind of Dharma teaching from the Bhagavān, I imagined that I was deprived of that kind of vision of the tathāgatas’ wisdom,<sup>169</sup> and was extremely grieved and extremely distressed. [F.25.a]

“Bhagavān, whenever I went to stay alone in mountains, caves, forests, groves, river banks, or the foot of trees, and many other places for my daytime rest, I thought, ‘Everyone enters the nature of the Dharma equally, but we are being liberated by the Bhagavān through the Hinayāna.’

3.3 “At that time I thought, ‘The fault is ours, the fault is not the Bhagavān’s.’ Why is that? If we had stayed<sup>170</sup> when the Bhagavān was teaching the excellent Dharma, commencing with the highest, complete enlightenment, then, Bhagavān, we also would have been liberated in that Dharma. Also, Bhagavān, when the bodhisattvas were not present, we did not understand the Bhagavān’s teaching that had an implied meaning. We immediately heard, retained,<sup>171</sup> meditated on, contemplated, and focused upon the first Dharma teaching given by the Tathāgata. Bhagavān, I have reprimanded myself for that day and night.

3.4 “Bhagavān, I have heard from the Bhagavān this marvelous Dharma that I have never heard before. Bhagavān, today I have attained nirvāṇa. Bhagavān, today I have become calmed.<sup>172</sup> Bhagavān, today I have attained complete nirvāṇa. Bhagavān, today I have attained arhathood. Bhagavān,

today I have become the Bhagavān's principal son, born from his heart and mouth, born from the Dharma, emanated from the Dharma, descended from the Dharma, and created from the Dharma. [F.25.b] Today I have become freed from sorrow."

3.5 Then at that time Brother Śāriputra addressed these verses to the Bhagavān:

"Great Guide, I am astonished.  
I am content on hearing these words.  
From now on, I will never have doubts.  
I am ripened in this supreme yāna. {1}

3.6 "The teaching of the Sugata is marvelous.  
It clears away the doubts and misery of beings.  
My defilements have ceased and there is no misery.  
Hearing your speech has dispelled everything. {2}

3.7 "Sitting and walking during the day  
In forests, in groves, and under trees,  
Dwelling in mountains and in caves  
I contemplated with these thoughts: {3}

3.8 " 'Alas! I have been deceived by bad thoughts  
Of the equal accessibility of the Dharma teachings, free of defilements.  
I will not be teaching in future times  
That which is the highest Dharma in the three realms. {4}

3.9 " 'Alas!<sup>173</sup> I was deluded about the equal accessibility of the dharmas.  
I am deprived of the thirty-two signs.  
I am deprived of the shining color of gold.  
I am devoid of all the strengths and the liberations. {5}

3.10 " 'Alas! I am deceived, and deprived also  
Of the full eighty supreme,  
Excellent features of a great muni,  
And the unique eighteen qualities.' {6}

3.11 "Having seen you who compassionately benefits the world,  
I went to sit alone in the day's time of rest.  
I considered, 'Alas! I have gone astray  
From inconceivable, unobstructed wisdom!' {7}

3.12 "Protector, in that way throughout day and night  
I contemplated this over and over,



- Thinking I shall ask the Bhagavān,  
'Have I strayed or have I not?' {8}
- 3.13 "This is how I was thinking, Lord of Jinas,  
All the time, throughout day and night.  
I saw many other bodhisattvas  
Being praised by the Guide of the World. {9}
- 3.14 "I heard this Dharma of the Buddha  
That was taught with a hidden meaning.  
The Jina taught at the Bodhimaṇḍa  
An inconceivable, subtle, immaculate wisdom. {10} [F.26.a]
- 3.15 "I was in the past attached to views.  
I was an esteemed tīrthika mendicant.  
Then the Lord, knowing my thoughts,  
Taught me nirvāṇa<sup>174</sup> to free me from those views. {11}
- 3.16 "After I was liberated from all those views  
I realized the emptiness of phenomena.  
Therefore I believed I had attained nirvāṇa,<sup>175</sup>  
But this was not what is called *nirvāṇa*. {12}
- 3.17 "When one becomes a buddha, the highest being,  
Humans, maruts, yakṣas, and rākṣasas come before you,  
And you possess a body with the thirty-two signs.  
That is when there is the attainment of nirvāṇa without remainder. {13}
- 3.18 "I have dispelled all my pride,  
Heard your words, and today I have attained nirvāṇa.  
You prophesied my supreme enlightenment  
In front of the world and its devas. {14}
- 3.19 "When I first heard the words of the Guide  
I experienced a powerful terror  
That this might be the wicked Māra  
Manifesting on this earth in the appearance of a buddha. {15}
- 3.20 "When you taught through a quintillion  
Causes, reasons, and parables, establishing  
Buddhahood's highest enlightenment,  
Hearing that I had no doubt in the Dharma, {16}
- 3.21 "At that time you taught how ten billion jinas  
Of the past who had passed into nirvāṇa

- Were established in skillful methods  
And they also in that way taught the Dharma; {17}
- 3.22 “That many future buddhas who will be in the world,  
And the present ones who have seen the ultimate truth,  
Will be teaching and in that way are teaching  
The Dharma through hundreds of skillful methods. {18}
- 3.23 “And you taught the nature of your own conduct,  
Beginning with when you renounced your home,  
And the way you realized the wheel of the Dharma,  
And the way that you established the teaching of the Dharma. {19}
- 3.24 “And then I knew that you were not Māra,  
But a lord of the world teaching correct conduct.  
That is not found in the activity of the māras  
And that had been the doubt in my mind. {20}
- 3.25 “When the gentle, profound, melodious  
Speech of the Buddha filled me with joy,  
All my uncertainties were dispelled  
And in wisdom I remained free of doubt. {21} [F.26.b]
- 3.26 “Without doubt I shall become a tathāgata  
And the world and its devas will come before me.  
Through words with an implied meaning, many bodhisattvas  
Have been inspired toward the enlightenment of buddhahood.” {22}
- 3.27 In response to these words from Brother Śāriputra, the Bhagavān said to him,  
“Śāriputra, before the world and its devas, with its Māra and Brahmā, its  
mendicants and brahmins, I declare to you, and reveal to you, Śāriputra, in  
the presence of twenty hundred thousand quintillion buddhas, that I have  
ripened<sup>176</sup> you for complete enlightenment.  
“Śāriputra, you have been my follower for a long time.<sup>177</sup> Śāriputra, it is  
through the bodhisattva instructions and the great secret of the bodhisattvas  
that you have appeared here within my teaching.
- 3.28 “Śāriputra, you do not remember your past conduct, prayers, bodhisattva  
instructions, and great bodhisattva secret, formed through your firm  
bodhisattva resolve. You have thus thought, ‘I have attained nirvāṇa.’  
“Śāriputra, I wish to make you remember and understand your past  
conduct, prayers, and wisdom. So I will teach to the śrāvakas this great,  
extensive sūtra, the Dharma teaching of *The White Lotus of the Good Dharma*,  
which is an instruction for bodhisattvas, and is possessed by all the  
buddhas.

- 3.29 “Śāriputra, in this way in the future, during countless, innumerable, incalculable eons, you will be the holder of the Dharma of many hundred thousand quintillions of tathāgatas, make all kinds of offerings to them, and perfectly complete these practices of the bodhisattva, and then you will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the bhagavān named Padmaprabha.
- 3.30 “Śāriputra, at that time, the bhagavān tathāgata Padmaprabha will have a realm named Virajā, [F.27.a] which will be level, delightful, good, beautiful, pure, prosperous, wealthy, peaceful, with an abundance of food,<sup>178</sup> and filled with many humans and maruts. The ground will be beryl, divided eightfold like a checkerboard by golden cords,<sup>179</sup> and within each square there will be jewel trees, which will always be adorned by flowers and fruits made of the seven precious materials.
- 3.31 “Śāriputra, the tathāgata, the arhat, the perfectly enlightened buddha Padmaprabha will teach the Dharma beginning with the three yānas. Moreover, Śāriputra, although that tathāgata will not appear during an eon of degeneration, he will nevertheless teach the Dharma in accordance with his previous prayers.
- “Śāriputra, the name of that eon will be Adorned by Great Jewels. Śāriputra, why do you think that eon will be called Adorned by Great Jewels? Śāriputra, in that realm the bodhisattvas will be called *great jewels (mahāratna)*, and at that time, in that era, in the realm Virajā there will appear so many bodhisattvas that they will be countless, incalculable, innumerable; only a tathāgata will be able to count them. That is why that eon will be called Adorned by Great Jewels.
- 3.32 “Śāriputra, at that time the bodhisattvas<sup>180</sup> in that buddha realm will be stepping upon jewel lotuses when they walk. Those bodhisattvas will not be novices, but will have practiced the roots of merit for a long time, practiced celibacy with many hundreds of thousands of buddhas,<sup>181</sup> been praised by the tathāgatas, been dedicated to the wisdom of buddhahood, given rise to the development of the great higher knowledges, become skilled in all the ways of the Dharma, and will be kind and mindful.
- 3.33 “Śāriputra, that buddha realm will be filled by that kind of bodhisattva. [F.27.b]
- “Śāriputra, the lifespan of Tathāgata Padmaprabha will be twelve intermediate eons, not counting his youth. The lifespan of the beings there will be eight intermediate eons.
- 3.34

“Śāriputra, when those twelve intermediate eons have passed, Tathāgata Padmaprabha will say, ‘Bhikṣus, this bodhisattva mahāsattva named Dhṛtiparipūrṇa will be next to attain the highest, complete enlightenment of buddhahood and will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the bhagavān named Padma-vṛṣabhavikrāmin.’ After he gives to the bodhisattva mahāsattva Dhṛtiparipūrṇa the prophecy of his highest, complete enlightenment, he will then pass into nirvāṇa.

3.35 “Śāriputra, the buddha realm of Tathāgata Padma-vṛṣabhavikrāmin will have the same appearance as that of Padmaprabha.

“Śāriputra, after Tathāgata Padmaprabha passes into nirvāṇa the Dharma will remain for thirty-two intermediate eons, and then the outer form of the Dharma will remain for another thirty-two intermediate eons.”

3.36 Thereupon the Bhagavān spoke these verses:

“In a future time you, Śārisuta,  
Will become a jina, a tathāgata,  
The all-seeing Padmaprabha,  
Who will guide ten billion beings. {23}

3.37 “You will honor many millions of buddhas,  
You will accomplish powerful conduct,  
You will develop the ten strengths,  
And you will reach the supreme, highest enlightenment. {24}

3.38 “After countless, incalculable eons  
There will be the eon Many Jewels.  
There will be a world named Virajā  
That will be the pure realm of that supreme human. {25}

3.39 “The ground will be covered with beryl [F.28.a]  
And it will be adorned by cords of gold.  
Present there will be hundreds of trees made of jewels  
That are beautiful and adorned by flowers and fruits. {26}

3.40 “There will be many mindful bodhisattvas there  
Who are skilled in the accomplishment of perfect conduct.  
Those who will be born into that realm  
Will have trained in conduct with hundreds of buddhas. {27}

3.41 “That jina in his final lifetime,  
When he has passed beyond the time of his youth,

- Will forsake desires, leave the worldly life,  
And will attain the highest, complete enlightenment. {28}
- 3.42 “The lifespan of that jina  
Will be the same as twelve intermediate eons.  
The lifespan of humans in that world  
Will be eight intermediate eons. {29}
- 3.43 “When that jina has passed into nirvāṇa  
The Dharma will remain during the time  
Of thirty-two intermediate eons in their entirety  
In order to benefit the world and its devas. {30}
- 3.44 “The Dharma will cease but its outer form  
Will remain for a further thirty-two intermediate eons.  
The relics of that protector’s body will multiply  
And the humans and maruts will continually honor them. {31}
- 3.45 “That you will thus become a bhagavān,  
Śārisuta, you should be delighted.  
That is what you will become:  
An unsurpassable supreme human.” {32}
- 3.46 Then the fourfold assembly of bhikṣus, bhikṣunīs, upāsakas, and upāsikās,  
as well as devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras,  
mahoragas, humans, and nonhumans, having heard directly from the  
Bhagavān this prophecy of Brother Śāriputra’s highest, complete  
enlightenment, were contented, delighted, elated, and joyful. With  
happiness and gladness they presented the Bhagavān’s body with their own  
clothing. Śakra, the lord of devas, and Brahmā, the lord of Sahā, and another  
trillion devas also presented the Bhagavān’s body with divine clothing. They  
scattered divine coral tree and great coral tree flowers. [F.28.b] They  
waved<sup>182</sup> divine cloths in the sky above him. They played a hundred  
thousand divine musical instruments and beat drums in the sky. A great rain  
of flowers fell and they proclaimed, “The Bhagavān previously turned the  
wheel of Dharma in the Rṣipātana deer forest<sup>183</sup> in the land of Vārāṇasī, and  
on this day the Bhagavān has turned the highest Dharma wheel.”
- 3.47 At that time those devas recited these verses:  
  
“Unequaled individual, great hero,  
In the land of Vārāṇasī  
You turned the Dharma wheel  
Of the arising and cessation of the skandhas. {33}

- 3.48 “There took place the first turning  
And here, Guide, this is the second.  
You have taught today, Leader,  
That which is difficult to believe. {34}
- 3.49 “We have heard many dharmas  
In the presence of the world’s lord,  
But we have never before  
Heard a dharma of this kind. {35}
- 3.50 “Great hero, we are overjoyed by  
The great rishi’s words with implied meaning.  
Just as in the prophecy  
To the fearless Ārya<sup>184</sup> Śāriputra, {36}
- 3.51 “May we also in that way become  
Unsurpassable buddhas in the world,  
And through words with implied meaning  
Teach buddhahood’s highest enlightenment. {37}
- 3.52 “Whatever good we do  
In this or in other worlds,  
And through pleasing the Buddha,  
May we aspire for enlightenment.” {38}
- 3.53 Then Brother Śāriputra said to the Bhagavān, “Bhagavān, I have directly  
heard from the Bhagavān the prophecy of my attaining the highest, complete  
enlightenment. Bhagavān, I have no doubt. I am free of uncertainty.  
“Bhagavān, these one thousand two hundred who have gained self-  
control were previously established as students by the Bhagavān, and were  
instructed thus, were taught thus: ‘Bhikṣus, the ultimate conclusion of the  
discipline of the Dharma is the transcendence of birth, aging, sickness, and  
death,<sup>185</sup> the goal of nirvāṇa, being absorbed in nirvāṇa.’ [F.29.a] Bhagavān,  
these bhikṣus, both those training and trained, have renounced the view of  
self, the view of production, the view of destruction, and all views. All of  
these two thousand<sup>186</sup> śrāvakas of the Bhagavān think, ‘I reside on the level  
of nirvāṇa.’
- 3.54 “Having heard from the Bhagavān this kind of Dharma, which they have  
never heard before, they are puzzled. Bhagavān, so that the fourfold  
assembly will be without doubt, and without uncertainty, and so that these  
bhikṣus will have their worries dispelled, I beseech the Bhagavān to teach  
them well.”

The Bhagavān said to Brother Śāriputra, “Śāriputra, knowing the different aspirations and different thoughts and natures of beings, a tathāgata, arhat, perfectly enlightened buddha teaches the Dharma through various accomplishments, causes, reasons, parables, supports, definitions, and skillful methods in this way. Commencing with the highest, complete enlightenment, through all the teaching of the Dharma he inspires them to enter into this very Bodhisattvayāna. Have I not already taught you this earlier?

3.55 “However, Śāriputra, in order to teach that meaning extensively I shall teach you parables. Why is that? Some wise individuals will understand through parables the meaning of what has been said.

“As a parable, Śāriputra, in a village, a town, a market town, a district, a region, a country, or a capital, there was a householder who was old, an elder, advanced in years, aged, and was rich, wealthy, and had many possessions. His home was tall and extensive. It had been built a long time ago and had deteriorated. A hundred, two hundred, three, four, or five hundred people lived in it. It had only one entranceway. It was roofed with hay. Its terrace was crumbling. [F.29.b] The bases of its pillars were rotten. The walls and doors were disintegrating. A great fire started suddenly throughout the house from all sides. The man had many sons—five, ten, or twenty—and the man came out from the house. Śāriputra, the man then saw the great fire burning everywhere throughout his house. He was frightened and dismayed. He thought, ‘I have not been touched, I have not been burned by this great fire. I was able to quickly escape from the burning house through the door. But my sons, who are young, who are children, are engaged in enjoying themselves playing games inside the burning house. They are not aware that the house is burning, they have not understood it, do not know it, have not realized it, and so they will be burned in this great fire, and will experience great suffering. But they are not dismayed at the thought of being touched by that great fire, they do not think of that suffering, and do not think of escaping from the house.’

3.56 “Śāriputra, the man was very strong and had very strong arms. He thought, ‘I am strong and I have strong arms. I shall gather all the children together and carry them on my hips out from the house.’ Then he thought, ‘The house has only one door and that door is narrow. These young ones don’t stay still, are always running around, so I won’t be able to bring them out, and there will be the disaster of their agony in the great fire. So I should call out to them.’

3.57 “Then he called out to the children, ‘There is a massive fire burning the house! Everything inside is going to be burned in this great fire! You will suffer disastrously! Children, come here! Come out!’

“The man gave that command wishing to help them, but the children, not knowing what ‘burning’ meant were not dismayed, not frightened, and not terrified. [F.30.a] They did not think about it and did not come out, but ran and scampered around here and there, repeatedly looking out at their father. Why was that? They were like that because they were children.

3.58 “Then the man thought, ‘A great fire is burning this house. My children and I are going to be afflicted disastrously by this great fire. But if I use a skillful method I will be able to bring the children out of the house.’

“The man knew what his children thought. He understood that they would wish for many different kinds of amusements, and many different kinds of things: a variety of delightful, desirable, pleasing, beautiful, and charming and pleasant things, which would be difficult to find.

3.59 “Then the man, knowing their thoughts, called to the children, ‘Those toys that you delight in and marvel at, and that you are unhappy not to have obtained, which have many different colors and shapes, such as an ox-drawn cart, a goat-drawn cart, and a deer-drawn cart, which you think are delightful, desirable, pleasing, beautiful, charming, and pleasant, those I have placed outside at the entrance door of the house outside so that you can play with them. So come, run outside, and I will give each of you whatever you want. So come quickly for that reason!’

3.60 “Those children, hearing that and the names of those things that they wished for, that they longed for, which they thought delightful, desirable, pleasing, beautiful, charming, and pleasant, in order to play with those things, quickly and zealously ran out from the burning house with great speed, calling out to each other, ‘Who will be first? Who will be first of all?’ And as one body they quickly came running out of the burning house.

3.61 “Then the man saw that they had come out safe and well, and were no longer in danger. Then they came to the village square, in the open air. He was delighted and joyful. He was free of sorrow, untroubled<sup>187</sup> and unafraid. [F.30.b]

“Then the children went to their father and said, ‘Father, give to us the various kinds of toys for playing with, such as an ox-drawn cart, a goat-drawn cart, and a deer-drawn cart.’

3.62 “Then, Śāriputra, the man gave all his sons carts drawn by powerful oxen that were as fast as the wind. The carts were made of the seven precious materials. They had seats. They had strings of small bells attached. They were high and stable. They were adorned with marvelous, amazing jewels. They were beautified by strings of jewels. They were decorated with flower garlands. They had cotton-filled cushions covered with calico and silk, and



red backrests on both sides. Yoked to them were dazzling white oxen that were swift and that were held by many men. They had banners. He gave to each of his children an ox-drawn cart that was as fast as the wind.

3.63 “Śāriputra, what was the reason for that? The man was rich, wealthy, and had many treasuries. He thought, ‘There is no reason why I should give inferior<sup>188</sup> carts to my children. Why is that? All these children are my sons. All of them are dear and precious to me. If I have such great carts, I should treat them all equally, and not unequally. I have many treasuries, so not to speak of my own sons alone, I should give all beings this kind of great cart.’ Then at that time those children, astonished and amazed, climbed onto those great carts.

“Śāriputra, what do you think? In that way, the man first promised three carts to those children, but afterward gave them all such great carts,<sup>189</sup> magnificent carts. Does that mean that the man would be a liar?” [F.31.a]

3.64 “No, Bhagavān, he would not be,” answered Śāriputra. “Sugata, it is not like that. The man through employing that skillful method brought those children out from the burning house in order to save their lives. That would not be a reason for his being a liar. Why is that? Bhagavān, it was only through saving their own bodies that they could obtain all those toys, and, Bhagavān, the man did not give just one cart to his children. Therefore, Bhagavān, the man was not a liar. Why is that? Bhagavān, first the man thought, ‘Using a skillful method I shall save the children from immense suffering.’ Because of that approach, the man would not be a liar. That man had many treasuries and he thought of his children with affection, and wished to delight them. Not to speak of just giving them a great cart, he gave each one a cart with the same colors. Therefore, Bhagavān, the man would not be a liar.”

3.65 When he had said that, the Bhagavān commended Śāriputra, “Excellent, excellent, Śāriputra! It is so, Śāriputra! It is exactly as you have said! In that same way a tathāgata, arhat, perfectly enlightened buddha saves from all dangers, all violence, troubles, harm, suffering, unhappiness, the darkness of ignorance, the obscuration of the dark of blindness, and being in bondage.

3.66 “A tathāgata has wisdom, strengths, fearlessnesses, and the unique qualities of a buddha. He has great power through miraculous powers. He is a father to the world. He has reached the perfection of the supreme wisdom of skill in great methods. [F.31.b] He has great compassion. He has an untiring mind. He wishes to benefit. He is compassionate. He appears in the three realms that are like a house with a ruined upper story and roof burning with a great mass of suffering, and he liberates from desire, anger, and ignorance those beings who undergo birth, aging, illness, death, misery,

wailing, suffering, unhappiness, the darkness of ignorance, the obscuration of the dark of blindness, and being in bondage, in order to bring them to the highest, complete enlightenment.

3.67 “As soon as he appears he sees the beings who are being burned, roasted, pained, and tormented by birth, aging, illness, death, misery, wailing, suffering, and unhappiness. For the sake of pleasures, with their desire as the cause and basis, they experience many forms of suffering. In this lifetime their grasping is the basis for experiencing in their next life many kinds of sufferings in the hells, as animals, and in the realm of Yama.

3.68 “The devas and humans experience the suffering of being poor, encountering what is unpleasant, and being separated from what is pleasant. While circling within a great mass of suffering, they take pleasure in amusements, are not afraid, are not terrified, and cannot be made to be terrified; they do not understand, are not aware, are not troubled, and do not wish to leave.

“They amuse themselves in the three realms, which are like a burning house, running back and forth. Even though they are afflicted by that great mass of suffering, they do not see it or identify it as suffering.

3.69 “This, Śāriputra, is how a tathāgata sees: I am the father of these beings. I will liberate these beings from this mass of suffering. I shall give to these beings the inconceivable, incalculable bliss of the wisdom of buddhahood, which they will delight in, enjoy, take pleasure in, and amuse themselves with. [F.32.a]

“This, Śāriputra, is how a tathāgata sees: it is said I have the strength of wisdom, the strength of miraculous powers, but if I had no method and instructed these beings to attain a tathāgata’s wisdom, strengths, and fearlessnesses, those beings would not become liberated through those dharmas. Why is that? Those beings are attached to the five sensory pleasures, and delight in the three realms. They would not become liberated from birth, aging, illness, death, misery, wailing, suffering, unhappiness, and disturbance. They would not escape from the three realms, which are like a house with a dilapidated roof and rafters that are on fire, and in which they will be burned, roasted, pained, and tormented. So how could they enjoy the wisdom of buddhahood?

3.70 “Śāriputra, the man with strong arms did not use the strength of his arms but used a skillful method to bring his children out from the burning house, and afterward gave them magnificent great carts. In the same way, Śāriputra, a tathāgata, arhat, perfectly enlightened buddha has the wisdom, strengths, and fearlessnesses of a tathāgata, but instead of using the tathāgata’s wisdom, strengths, and fearlessnesses, through the wisdom of skill in methods he teaches three yānas in order to free beings from the three realms,

which are like a dilapidated house with its roof and rafters on fire. He guides beings through the three yānas, which are the Śrāvakayāna, the Pratyekabuddhayāna, and the Bodhisattvayāna.

3.71 “He says to them, ‘Do not take pleasure in the forms, sounds, smells, [F.32.b] tastes, and physical sensations of the three realms, which are like a house on fire. Through taking pleasure in these three realms and through craving for the five sensory pleasures, you will be burned, roasted, pained, and tormented. This is how one escapes from the three realms: obtain the three yānas—the Śrāvakayāna, Pratyekabuddhayāna, and Bodhisattvayāna. This I promise you. I shall give you these three yānas. Dedicate yourself to them in order to escape from the three realms. Beings! These yānas are those of the āryas, they are praised by the āryas, and they bring great joy. Perfectly amuse yourself with them, enjoy them, and delight in them. Experience great joy through the powers, the strengths, the aspects of enlightenment, the dhyānas, the liberations, the samādhis, and the samāpattis. You will become possessed of perfect happiness of mind.

3.72 “Śāriputra, those beings who are wise will believe in the Tathāgata, the father of the world. Having that belief they will be dedicated to the teachings of the Tathāgata. Some beings long to follow the way of listening<sup>190</sup> to what is spoken. They are dedicated to the teachings of the Tathāgata in order to realize the four truths of the āryas as the cause of attaining nirvāṇa for themselves. They are called those who long for the Śrāvakayāna and they escape from the three realms. They are like the children in the parable who come out of the burning house because of their longing for a deer-drawn cart.

“There are others who long for wisdom, self-control, and tranquility without having a teacher. They are dedicated to the teachings of the Tathāgata in order to realize causes and conditions<sup>191</sup> as the cause of attaining nirvāṇa for themselves. [F.33.a] They are called those who long for the Pratyekabuddhayāna and they escape from the three realms. They are like the children in the parable who come out of the burning house because of their longing for a goat-drawn cart.

3.73 “Some beings long for omniscient buddhahood, for the wisdom of buddhahood, for self-arising wisdom, for wisdom without a teacher. They are dedicated to the teachings of the Tathāgata in order to benefit many beings, for the happiness of many beings, and—through great compassion for the world—for the sake of, the benefit of, and the happiness of devas, humans, and ordinary beings, as the cause for all beings attaining nirvāṇa, and in order to realize the wisdom, strengths, and fearlessnesses of a tathāgata. They are called those who long for the Mahāyāna and they escape

from the three realms. That is why they are called bodhisattva mahāsattvas. They are like the children in the parable who come out of the burning house because of their longing for an ox-drawn cart.

3.74 “Śāriputra, in the parable the man sees that he has brought the children out from the burning house, and that they are happy, fortunate, and saved. He knows that he is very wealthy, and so he gives each of the children an identical magnificent cart.

“Śāriputra, in that way the Tathāgata, the Arhat, the perfectly enlightened Buddha sees many millions of beings liberated from the three realms, which are filled with danger, fear, terror, and calamity. These beings come out through the doorway of the tathāgatas’ teachings, and are freed from danger, fear, terror, and calamity and attain the bliss of nirvāṇa.

3.75 “Śāriputra, at the time when he becomes a tathāgata, arhat, perfectly enlightened buddha, he knows that he possesses many treasuries of wisdom, strengths, and fearlessnesses, [F.33.b] he sees all beings as his children, and therefore brings all of them to complete nirvāṇa through the Buddhayāna. He does not teach any being to attain nirvāṇa for themselves. He brings all those beings to nirvāṇa through the great nirvāṇa, the tathāgatas’ nirvāṇa.

“Śāriputra, the Tathāgata gives to those beings that are liberated from the three realms the enjoyable, delightful dhyānas, liberations, samādhis, samāpattis, and the supreme bliss<sup>192</sup> of the āryas. All of these are of the same kind.<sup>193</sup>

“Śāriputra, it is like the man who promised three kinds of carts to his children and then gave each of them an identical great cart. He gave them all carts that were better than any other, that were made of the seven precious materials, adorned by all adornments, of the same color, and magnificent. Therefore he was not a liar.

3.76 “In the same way, Śāriputra, the Tathāgata, the Arhat, the perfectly enlightened Buddha, with this skill in methods, first teaches<sup>194</sup> three yānas, and afterward brings beings to nirvāṇa through a single yāna. Therefore he is not a liar. Why is that? Śāriputra, the Tathāgata possesses many treasuries of wisdom, strengths, and fearlessnesses and he has the power to teach all beings the Dharma of omniscient wisdom.

“Śāriputra, it should be known that it is through this teaching, through the accomplishment of the wisdom of various skillful methods, that the Tathāgata teaches the single Mahāyāna.”

3.77 Then the Bhagavān at that time recited these verses: [F.34.a]

“A man possesses a house  
That is large, decaying, and dilapidated,  
Its terrace crumbling,

- The bases of its pillars rotten, {39}
- 3.78 And the windows and pavilions bent out of shape.  
The reeds and plaster of the walls are falling apart,  
The old, decayed balconies have collapsed,  
And the straw roof is disintegrating and falling. {40}
- 3.79 “No fewer than five hundred beings  
Are living inside  
In numerous narrow rooms,  
Filled with excrement, and disgusting. {41}
- 3.80 “The rafters have all fallen apart,  
The walls’ reeds and panels have fallen apart,  
And ten million vultures live inside,  
And similarly pigeons and owls. {42}
- 3.81 “There are vicious poisonous snakes  
With virulent great poison everywhere.  
Various kinds of scorpions and rats  
And malevolent creatures live in there. {43}
- 3.82 “There are many nonhumans everywhere  
And it is fouled by feces and urine.  
There are venomous insects, fireflies, and ants,  
And dogs and jackals are howling. {44}
- 3.83 “Dreadful hyenas are there  
Devouring human corpses.  
Many dogs and jackals are also there,  
Coming out and staring at them. {45}
- 3.84 “They are always weak and hungry,  
Devouring here and there.  
They are fighting and yowling.  
That is the kind of terrifying house it is. {46}
- 3.85 “Extremely ferocious yakṣas live there  
Who are gnawing on human corpses.  
Everywhere in every place there live  
Centipedes, snakes, and vicious creatures. {47}
- 3.86 “They make their nests everywhere  
As dwellings for their offspring.  
The numerous yakṣas devour

- Those that are placed here and there. {48}
- 3.87 “When the yakṣas are engorged,  
Having ferociously eaten other beings, [F.34.b]  
Their bodies nourished by the flesh of other beings,  
They begin to fight violently. {49}
- 3.88 “Dreadful, ferocious kumbhāṇḍas  
Live there in that ruined abode,  
Some a hand-span tall, some a cubit,  
And some two cubits, wandering around. {50}
- 3.89 “They seize the legs of dogs  
And hold them, backs to the ground,  
And squeeze their throats, menacing them  
And delighting in injuring them. {51}
- 3.90 “There are black, naked, thin,  
Great pretas that have lived there long,  
Extremely hungry, searching for food,  
Here and there crying in pain and weeping. {52}
- 3.91 “Some have a needle-sized mouth and some an ox’s head.  
Some are the size of humans and some the size of dogs.  
Their hair is in disarray and they wail,  
Tormented by their craving for food. {53}
- 3.92 “The yakṣas, piśācas, and pretas  
Are brutes searching for food,  
Looking in all four directions,  
Always looking in through windows. {54}
- 3.93 “The house is terrifying in that way.  
It is huge, tall, and very weakened,  
Dilapidated and almost a ruin,  
And it is owned by a single person. {55}
- 3.94 “That man has come out of his house  
When the dwelling catches on fire,  
Suddenly everywhere in all four directions,  
With thousands of flames rising up. {56}
- 3.95 “The bamboo and wood<sup>195</sup> are burned by fire  
And they make a terrifying, powerful sound.  
The pillars and the wall panels are also burning

- And the yakṣas and pretas are emitting cries. {57}
- 3.96 “The many hundreds of vultures are burned,  
The kumbhāṇḍas run around with burned faces,  
And the many hundreds of snakes that are there  
Scream and wail as they are being burned. {58}
- 3.97 “The numerous piśācas are running around  
And those without merit<sup>196</sup> are burned by the fire.  
Their teeth bite into each other  
And they scatter their blood as they are being burned. {59}
- 3.98 “The hyenas, their time to die having come, [F.35.a]  
Are eating beings and eating each other.  
The awful smell of burning vomit<sup>197</sup>  
Spreads through the four directions of the world. {60}
- 3.99 “The kumbhāṇḍas are eating  
The fleeing centipedes.  
The pretas run around with burning hair,  
Tormented by hunger and thirst.<sup>198</sup> {61}
- 3.100 “That kind of terrifying residence  
Is being burned by thousands of flames.  
The man who is the owner of that house  
Is gazing upon it, standing at the door. {62}
- 3.101 He hears his sons who are inside,  
Their minds fixed upon their games.  
The children continue to be unaware  
As they play, intoxicated by their games. {63}
- 3.102 “Hearing them he quickly enters  
In order to rescue his sons,<sup>199</sup> thinking,  
‘I shall not let my children, all these boys,  
Be quickly burned and annihilated.’ {64}
- 3.103 “He tells them of the evils of the house:  
‘Oh noble sons, this suffering is terrible.  
Many kinds of beings are experiencing in this fire  
Great sufferings, one after the other. {65}
- 3.104 “ ‘Many ferocious yakṣas, venomous snakes,  
Kumbhāṇḍas, and pretas are living here.  
Packs of hyenas, dogs, and jackals,

- And also vultures are here seeking food. {66}
- 3.105 “ ‘There are many like that living in here.  
Even without fire, it would be completely terrifying.  
There is nothing here but this kind of suffering  
And all around us a fire is burning.’ {67}
- 3.106 “He thus encourages those with child’s minds to leave.  
But the children are intoxicated by their games.  
They do not think about what their father has said  
And neither do they pay it any attention. {68}
- 3.107 “Then at that time the man thinks,  
‘I am suffering in thinking of my sons,  
I shall not allow this fire to burn them  
So that I am without sons and lineage.’<sup>200</sup> {69}
- 3.108 “Then at that time he thinks of a method:  
‘These children have a great longing for toys, [F.35.b]  
But they do not have any toys in there to enjoy.  
Such is the foolishness of these children. {70}
- 3.109 “He calls to them, ‘Listen, children!  
I have three different kinds of carts,  
To which are yoked excellent goats, oxen, or deer,  
And which are large, tall, and perfectly adorned. {71}
- 3.110 “ ‘They are outside the house.  
Run outside and use them!  
I have had them made for you.  
Go out and you will be delighted!’ {72}
- 3.111 “The children, hearing<sup>201</sup> of these kinds of carts,  
Become eager and make haste.<sup>202</sup>  
And at that very moment they all run out  
And stand in the open air, freed from suffering. {73}
- 3.112 “When the man sees his children have come out  
He goes to the square in the center of town.  
There he sits on a lion throne and says to them,  
‘Oh, today I have been made perfectly happy.’<sup>203</sup> {74}
- 3.113 “ ‘I have saved with difficulty these who were in distress.  
My beloved sons, these twenty children of mine,  
They were in a dreadful, awful house



- That was filled with many terrifying beings. {75}
- 3.114 “ ‘It was burning, filled with a thousand flames,  
And they were delighting in their games.  
I have today saved them all  
And therefore today I am perfectly happy.’ {76}
- 3.115 “Seeing their father sitting happily  
The children come to him and say,  
‘Give us that which you have described—  
Those three delightful carts! {77}
- 3.116 “ ‘You said to us in the house,  
“I will give you three kinds of carts.”  
Even if you do not have all these  
The time has now come for you to give them.’ {78}
- 3.117 “That man has the power<sup>204</sup> of treasuries  
Of gold, silver, jewels, and pearls,  
And a great deal of money<sup>205</sup> and slaves.  
And he has identical carts made for them. {79}
- 3.118 “They are excellent ox-drawn carts made of jewels,  
With railings and strings of little bells,  
Adorned with parasols and banners,  
And covered with a network of pearls and jewels. {80}
- 3.119 “They are hung all over, here and there,  
With garlands made of golden flowers.  
They are covered with excellent cloth [F.36.a]  
And spread over with the best white calico. {81}
- 3.120 “Those carts are spread with the best cotton  
And likewise with the softest silks.  
They are covered with excellent rugs  
Decorated with geese,<sup>206</sup> that are worth billions.<sup>207</sup> {82}
- 3.121 “White, well-fed, strong oxen,  
Of great size and beauty,  
Are yoked to those precious carts  
And are held by many people. {83}
- 3.122 “This kind of excellent, superior cart  
Is what the man gives to all his children,  
And they feel delight and joy,

- And amuse themselves going in every direction. {84}
- 3.123 “In that way, Śārisuta, I am a great rishi.  
I am the protector and the father of beings.  
All of these beings are my sons,  
Children attached to pleasures in the three realms. {85}
- 3.124 “The three realms are like that house  
Dreadful and filled with suffering.  
It is entirely burning everywhere  
With hundreds of births, old age, and illness. {86}
- 3.125 “I am liberated from the three realms and at peace.  
I reside in the forests and remain in solitude.  
These three realms are my possession  
And those who are burning within it are my sons. {87}
- 3.126 “Knowing that I am their protector,  
I teach them of the distress that is in there.  
All these children, they do not listen to me,  
Because their minds are fixated upon pleasures. {88}
- 3.127 “I employ skillful methods  
And teach them three yānas.  
I teach them a method so that by knowing the many evils  
In the three realms they may escape from them. {89}
- 3.128 “Those sons who have relied upon me have gained  
Great power, the six higher knowledges, and the three insights,  
And have become the pratyekabuddhas  
And irreversible bodhisattvas who are here. {90}
- 3.129 “To those who are like my sons, at this time  
I teach this single Buddhayāna, O wise ones,  
Through the best of parables.  
Follow it, and you will all become jinas. {91} [F.36.b]
- 3.130 “The wisdom of the buddhas, the supreme humans,  
Is superior and beautiful,  
Unique in all these worlds,  
And a magnificent form that is worthy of homage. {92}
- 3.131 “The strengths, the dhyānas, and likewise the liberations,  
And numerous millions of samādhis,  
They are the most excellent cart,<sup>208</sup>

- Which the Buddha's sons continually enjoy. {93}
- 3.132 "They spend nights enjoying it,  
And days, half-months, and months,  
And likewise years and intermediate eons.  
They spend ten billion eons doing so. {94}
- 3.133 "It is this excellent cart made of jewels  
That goes from here to the Bodhimaṇḍa,  
Which the Sugata's śrāvakas listen to  
And which many bodhisattvas enjoy. {95}
- 3.134 "Tiṣya, you should know this today:  
You may search in all ten directions,  
But there is no second yāna whatsoever  
Other than as a skillful method of the superior beings. {96}
- 3.135 "I am your father and you are my sons.  
I have saved you from the suffering  
Of being burned for many millions of eons  
Within the terrifying three realms. {97}
- 3.136 "I have thus taught you nirvāṇa.  
You are freed from the suffering of saṃsāra,  
But you have still not attained nirvāṇa.  
You need to seek the yāna of buddhahood. {98}
- 3.137 "You bodhisattvas who are gathered here,  
Listen to my way to buddhahood.  
Through this many bodhisattvas are trained.  
This is the skillful method of the jinas. {99}
- 3.138 "When beings take delight  
In the lower, inferior yāna,<sup>209</sup>  
At that time the Guide of the World teaches nothing  
Other than the ārya's truth of suffering. {100}
- 3.139 "There are those with foolish minds  
Who, being ignorant, do not see the source of suffering.  
To them I teach the path that craving  
Is the origin of the arising of suffering. {101}
- 3.140 "The cessation of craving<sup>210</sup> is perpetual nonattachment.<sup>211</sup>  
This truth of cessation is my third truth. [F.37.a]  
Humans are liberated by that and by nothing else;

- It is through meditation on the path that they are liberated. {102}
- 3.141 “From what, Śārisuta, are they liberated?  
They are liberated from fixation on the unreal,  
But they are still not liberated from everything.  
The guides state that they have not attained nirvāṇa. {103}
- 3.142 “Why do I say that this is not liberation?  
Because this supreme, highest enlightenment is not attained.  
I was born in this world in order to bring happiness.  
That is the wish that I, the King of Dharma, have. {104}
- 3.143 “This, Śāriputra, is my Dharma seal  
That I teach today, at this later time.  
You should teach this in every direction  
In order to benefit the world and its devas. {105}
- 3.144 “If, when you teach it, there are beings  
Who say the words ‘This makes me rejoice’  
And place this sūtra upon their head,  
You should hold such people to be irreversible. {106}
- 3.145 “The ones who have faith in this sūtra  
Have seen the tathāgatas of the past.  
And they are those who have honored them  
And heard from them this kind of Dharma. {107}
- 3.146 “The ones who have faith in this teaching of mine  
Have seen me and have seen you,  
Have seen this entire bhikṣu saṅgha of mine  
And have seen all of these bodhisattvas. {108}
- 3.147 “I have taught with great higher knowledge  
This sūtra, which would bewilder foolish beings.  
It is not within the scope of the śrāvakas,  
And is not in the course of the pratyekabuddhas. {109}
- 3.148 “Śāriputra, if you have no aspiration for this,  
What could be said for the other śrāvakas of mine?<sup>212</sup>  
These follow because they have faith in me,  
Without having knowledge through their own wisdom. {110}
- 3.149 “You should not teach this to those who are proud,  
Who are arrogant, and who are unsuitable.  
The foolish are constantly intoxicated by desires.

- Ignorant, they will reject the Dharma that is taught. {111}
- 3.150 “They will reject this skillful method of mine,  
This way of the buddhas that is always in the world.  
They will frown and then reject this yāna.  
Listen to what is the dreadful ripening of their karma. {112} [F.37.b]
- 3.151 “Whether I am present or have passed into nirvāṇa,  
When they have rejected a sūtra such as this  
Or speak harshly to the bhikṣus,  
This is the result that ripens for them; listen to me! {113}
- 3.152 “When they die and depart from the human world  
They will remain in Avīci for an entire eon.  
And then for many intermediate eons  
Those fools will die and fall into that place. {114}
- 3.153 “When they die and depart from the hells  
Then they will be reborn as animals.  
They will become weak dogs and jackals,  
And become playthings for others. {115}
- 3.154 “Having contempt for my supreme enlightenment,  
They will be black in color,  
Have spots, sores, and itching,  
Lose their body hair, and be very weak. {116}
- 3.155 “They will always be abhorred among beings;  
They will howl as they are hit by clods and stones.  
Here and there they will be terrified by sticks;  
Hungry and thirsty, they will be emaciated. {117}
- 3.156 “Those with foolish minds who reject the way of the Buddha  
Will become camels or donkeys  
Who only think thoughts about food,  
Carry loads, and are beaten by sticks and whips.<sup>213</sup> {118}
- 3.157 “Those fools will then become jackals,  
Loathsome, one-eyed, and maimed,  
Tormented by the village children  
Who throw stones and clods at them. {119}
- 3.158 “Then when those with foolish minds pass away  
They will become creatures of great length,  
Measuring five hundred yojanas,

- And they will be stupid and dull, rolling back and forth. {120}
- 3.159 “Having rejected this kind of sūtra  
They will be legless, moving on their stomachs.  
They will be eaten by many millions of creatures  
And will experience extremely dreadful sensations. {121}
- 3.160 “They who have no faith in my sūtra,  
Whenever they obtain a human existence,  
They will be maimed<sup>214</sup> and crippled,  
Humpbacked, one-eyed, stupid, and inferior. {122}
- 3.161 “Those who have no faith in this enlightenment of the buddhas  
Will encounter antipathy in this world.  
A rotten smell will come from their mouths  
And they will be possessed by yakṣas that enter their bodies.<sup>215</sup> {123} [F.38.a]
- 3.162 “They will be poor, menial workers.  
They will always be powerless servants of others.  
They will have many illnesses and harms<sup>216</sup>  
And will live in the world without any protector. {124}
- 3.163 “The one that they serve  
Will not wish to pay them.  
Even if paid, it will soon be lost.  
Such will be the result of their bad karma. {125}
- 3.164 “Any medicine that they obtain,  
Even if given by an expert in its preparation,  
Will only cause their illness to increase  
And they will never be free of their sickness. {126}
- 3.165 “Others will steal from them.  
There will be disorder, riots, and strife.  
Others will take away their wealth,  
And they fall into this through their bad karma. {127}
- 3.166 “The ones who reject my way to buddhahood  
Will live in inopportune existences.  
They will not see the appearance of a world protector,  
A king who is the lord of men, teaching in this world. {128}
- 3.167 “Such fools will not hear the Dharma;  
They will be deaf and without thought.  
Rejecting this kind of enlightenment,

- They will never find peace. {129}
- 3.168 “As the result of the bad karma of rejecting this sūtra  
They will be paralyzed and crippled  
For many thousand trillions of eons,  
As numerous as the sand grains in the Ganges. {130}
- 3.169 “Their gardens will be the hells.  
Their homes will be the lower realms.  
And they will always be in the form of  
A donkey, pig, jackal, or dog.<sup>217</sup> {131}
- 3.170 “Even if they become a human,  
At that time their adornments will be  
Being blind, deaf, and stupid,  
Always poor, and a servant to others. {132}
- 3.171 “Illness will be their clothing:  
There will be quintillions of sores on their bodies,  
And likewise abscesses, itching, and pustules,  
And likewise leprosy, white leprosy, and a rotten smell. {133}
- 3.172 “They will have a strong belief in a self  
And the strength of their anger will be great. [F.38.b]  
Their desires will be very powerful  
And they will take pleasure in the vaginas of animals. {134}
- 3.173 “Śārisuta, if I were from today to describe  
For an entire eon the harm that comes  
To those who reject this sūtra,  
I could not finish describing that harm. {135}
- 3.174 “Śārisuta, I have truly taught to you  
This very meaning that I see.  
You should not teach such a sūtra as this  
In the presence of foolish beings. {136}
- 3.175 “You should teach this ultimate truth  
To those who are learned,<sup>218</sup> have heard much Dharma,  
And who have mindfulness, are wise, have knowledge,  
And are set upon supreme enlightenment. {137}
- 3.176 “You should proclaim this ultimate truth  
To those who have seen many millions of buddhas,  
Who have developed immeasurable merit,

- And have a stable, higher motivation. {138}
- 3.177 “You should teach this sūtra directly  
To those who are diligent and always kind,  
Who for a long time have meditated on kindness,  
And who have no concern for body or life. {139}
- 3.178 “Proclaim this excellent sūtra to those  
Who are considerate and respectful to each other,  
Who do not rely on fools,  
And are happy in mountain caves. {140}
- 3.179 “Teach this sūtra  
To those children of the buddhas  
Whom you see serving kalyāṇamitras,  
And who have given up sinful friends. {141}
- 3.180 “Recite this sūtra in the presence  
Of those children of the buddhas whom you see  
To have unimpaired conduct, who are like precious jewels,  
And have a vast possession of sūtras. {142}
- 3.181 “Recite this sūtra in the presence  
Of those who are without anger and always honest,  
Who have compassion for all beings,  
And are respectful in the presence of the Sugata. {143}
- 3.182 “Give the teaching of this sūtra  
To those who teach the Dharma in the center of an assembly,  
Without impediment, their minds focused,  
And who use quintillions of parables, {144}
- 3.183 “And to those who with hands in homage upon their head  
Are searching for the state of omniscience, [F.39.a]  
Who travel in all the ten directions  
Seeking a bhikṣu who has the excellent teaching. {145}
- 3.184 “You should teach this supreme sūtra  
To those who possess extensive sūtras,  
Who do not long for anything else,  
And do not retain even one verse from anywhere else. {146}
- 3.185 “Just as when someone possesses a relic of the Tathāgata,  
People go in search of it,  
In that way they go in search of this sūtra



And, finding it, place it on the crown of their head. {147}

3.186 “They never think about other sūtras,  
Other worldly treatises that are  
In that way the realm of fools.  
You should reject them and teach this! {148}

3.187 “Śāriputra, I could teach for a whole eon  
The many thousand million features of those  
Who are set upon the supreme, highest enlightenment;  
It is in their presence that you should teach this sūtra.” {149}

3.188 *This concludes “The Parable,” the third chapter of the Dharma teaching of “The White Lotus of the Good Dharma.” [B4]*

4.

## Chapter 4

### THE ASPIRATION

4.1 Then Brother Subhūti, Brother Mahākātyāyana, Mahākāśyapa, and Mahāmaudgalyāyana, having heard from the Bhagavān this kind of Dharma that they had never heard before, and having heard directly from the Bhagavān the prophecy of Brother Śāriputra's attainment of the highest, supreme enlightenment, were amazed, astonished, and overjoyed.

At that time they rose from their seats, approached the Bhagavān, uncovered one shoulder, knelt on their right knees, and with palms together in homage to the Bhagavān, looking directly at the Bhagavān, they inclined their bodies, they bowed their bodies, they bowed well, bowed perfectly.

4.2 They said to the Bhagavān, "Bhagavān, we are old, aged, and decrepit. We are esteemed to be the elders in the saṅgha of bhikṣus. We are old, infirm, and are said to have attained nirvāṇa. [F.39.b] Bhagavān, we do not make the effort to attain unsurpassable complete enlightenment. We do not have the strength to make that effort.

"When the Bhagavān teaches the Dharma, when the Bhagavān is seated for a long time, we too are in the assembly for that Dharma teaching. Bhagavān, while we are reverentially seated there for a long time, we have pains in our limbs and other parts of our bodies, and pains in our main and secondary joints.

4.3 "Therefore, Bhagavān, although we express all the emptiness, absence of attributes, and absence of aspiration in the Dharma that the Bhagavān is teaching, we have not hoped for the display of the buddha realms, the play of bodhisattvas, or the play of tathāgatas that are in these dharmas of the Buddha.<sup>219</sup> Why is that? Bhagavān, we have escaped from the three realms and we are said to have attained nirvāṇa. Also we are old and decrepit.

4.4 "Therefore, Bhagavān, even though we have taught and instructed other bodhisattvas in the highest, complete enlightenment, we ourselves, Bhagavān, have not given rise to a single wish for such a thing.<sup>220</sup> Bhagavān,

we were amazed and astonished to hear from the Bhagavān just now the highest, complete enlightenment being prophesied even for the śrāvakas.

4.5 “Bhagavān, today we have unexpectedly heard words from the Tathāgata of a kind that we have never heard before, which is a great gain. Bhagavān, we have obtained a great jewel; Bhagavān, we have obtained a priceless great jewel. Bhagavān, we have obtained this kind of jewel without searching<sup>221</sup> for it, without seeking it, without thinking of it, and without wishing for it.

4.6 “Bhagavān, this is how it appears to us. [F.40.a] Sugata, this is how it appears to us.

“Bhagavān, it is like the following analogy. A person leaves his father, and having left him, goes to another land. Bhagavān, for many years, for twenty, thirty, forty, until fifty years, he is gone away and has turned into a grown man. He becomes a beggar and searches for sustenance. In order to have food and clothes he travels in every direction in many other lands. His father has come to one of these other lands. The father has much property, grain, treasure, and storehouses. He has much gold, silver, jewels, pearls, beryls, conches, crystals, corals, and gold and silver plate. He has many female slaves, male slaves, workers, and hirelings. He has many elephants, horses, carriages, cattle, and sheep. He has many servants. He is a wealthy man in that great land. He has considerable revenues, interest from loans, and farming and trading businesses.

4.7 “Then, Bhagavān, the poor man, seeking food and clothes, wanders through a succession of villages, towns, market towns, districts, countries, and capitals, and at last arrives at the town where lives his father, who has much property, grain, treasure, and storehouses. The father always thinks of his son who has been missing for fifty years. yet, although he thinks of him, he says nothing of this to anyone else, but sorrows privately. He thinks to himself, ‘I have become old and decrepit. I have much property, grain, treasure, and storehouses. [F.40.b] But I do not have even one son. When my time comes to an end, will not all of this be without an owner and be dispersed?’ In this way he thinks again and again of his son. ‘Alas! If only my son could take possession of this accumulation of wealth, I would be free of sadness.’

4.8 “Then, Bhagavān, the poor man, wandering in search of food and clothes, comes to the residence of the man who has much money, gold, property, grain, treasure, and storehouses.

“Bhagavān, the poor man’s father is at the entrance to his home, accompanied by a great assembly of brahmins, kṣatriyas, vaiśyas, and śūdras gazing upon him. He is seated in great wealth upon a lion throne with a

footstool, adorned in gold and silver. He is being fanned with yak-tail whisks, there is a canopy spread above him, the ground is bestrewn with pearls and flowers, and strings of jewels are hung as decorations.

4.9 “Bhagavān, the poor man sees his father seated among such wealth at the entrance of his own residence encircled by a great crowd of householders as his attendants. As soon as he sees him he is shocked, frightened, afraid, and the hairs on his body stand on end. Terrified, he thinks, ‘I have suddenly come across this king or great minister. There is no reason for me to be here. I shall go to the street where the poor people live. There I can obtain food and clothing without any difficulty. I should not linger here. I do not want to be enslaved or seized,<sup>222</sup> or encounter other kinds of harm.’

4.10 “Then, Bhagavān, the poor man, frightened and terrified by the thought of continuous suffering,<sup>223</sup> does not stay there but runs far away.

4.11 “However, Bhagavān, the wealthy man, seated on the lion throne at the entrance to his residence, [F.41.a] recognizes<sup>224</sup> his son as soon as he sees him. The sight makes him happy, thrilled, overjoyed, and delighted. He thinks, ‘This is marvelous! I have seen the one who is to inherit my money, gold, property, grain, treasures, and storehouses. I have become old and aged. I have been thinking of this over and over, and he has arrived here!’

4.12 “Then, Bhagavān, that man who had been pained by longing for his son, in that very instant, that very moment, commands some people who can run quickly, ‘Friends, go and quickly bring that man to me.’

“So, Bhagavān, those men run quickly to catch the poor man.

4.13 “However, Bhagavān, the poor man then becomes frightened, terrified, and alarmed. The hairs on his body stand on end. In dismay, he yells and screams dreadful cries of distress. He cries out, ‘I have done you no wrong!’

“But those men forcibly bring back the poor man, wailing. The poor man, afraid, frightened, terrified, and alarmed, his hairs standing on end, in dismay, thinks, ‘I should not be killed!’<sup>225</sup> He faints and falls to the ground, unconscious.<sup>226</sup>

4.14 “His father comes near and says to the men, ‘Don’t bring this man in this way!’ He sprinkles cold water on him and says nothing more. Why? The householder knows that the poor man aspires for something inferior, while he has a high status. He also knows that this is his son.

“At the time, Bhagavān, the householder, using a skillful method, does not at all declare, ‘This is my son!’

4.15 “Then, Bhagavān, that householder instructs another man, [F.41.b] ‘Hey, you there,<sup>227</sup> go to that poor man and say to him, “Oh, you have been freed, go wherever you want to!” ’

“That man listens to this order, goes to the poor man, and says to him, ‘Hey, you have been freed, go wherever you want to!’

“When the poor man hears those words he is amazed and astonished. He gets up from the ground, leaves that place, and goes to the street of the poor people in order to seek clothing and food.

4.16 “The householder then uses a skillful method in order to bring the poor man to himself. He employs two people of low caste and shoddy appearance<sup>228</sup> and says to them, ‘Go to the man who came here, taking my instruction that he be given a daily wage<sup>229</sup> to induce him to work in my home. If he asks, “What work can I do?” say to him, “You can work with the two of us clearing away the rubbish heap.”’

4.17 “So the two men go looking for the poor man, and they perform their task. Those two men and the poor man are then employed by the wealthy man and clear away the rubbish heap in his residence. They make their home in a straw hut beside the wealthy man’s house.

4.18 “The rich man, through a round window, sees his son clearing away the rubbish, and seeing him he is again astonished. The householder then takes off his garlands and jewelry, takes off his soft, clean, beautiful clothes, puts on dirty clothes, and comes down out from his residence, holding a basket in his left hand, and with his limbs dirtied with earth.

4.19 “He greets his son from afar, and approaches him. Having approached, he says, ‘Don’t stay here, take baskets and carry the rubbish away.’ Using this method he is able to converse with his son. Then he says, ‘Oh, you should work here. You should not go elsewhere. I shall give you a greater wage. [F42.a] Whatever it is you need you can unhesitatingly ask me for it, whether it is the price of a bowl, the price of a water pot, the price of a cooking pot, the price of wood, the price of salt, or the price of food or clothes. I have an old cloth, sir, and if you need it ask for it and I will give to you. Oh, whatever kind of utensil it is that you need, sir, I will give it to you. You<sup>230</sup> be happy! Think of me as if I were your father. Why? It is because I am older and you are younger. You have done much work for me by clearing away the rubbish heap. My, you have done this work without deceit, deception, dishonesty, pride, hypocrisy, or ingratitude. My, I have not seen you to have even one fault, such as I have perceived in other men who work. From this day on you will be like my own son born from me.’

4.20 “Then, Bhagavān, that householder calls that that poor man ‘son,’ and the poor man thinks of the householder as being his father.

“Bhagavān, the householder who longed for his son in that way has him clearing away the rubbish heaps for twenty years. After twenty years have passed, the poor man has no anxiety about coming in and out of the householder’s residence, and lives there in the straw hut.

4.21

“By that time, Bhagavān, the householder has become weaker, and he perceives that he is approaching the time of his death. He says to the poor man, ‘Oh, you, come here! I have much money, gold, property, grain, treasure, and storehouses. I have become very weak. I wish to give them to [F.42.b] someone who will take them, who will preserve them. All this you should know. Why is that? Just as I have been the owner of this wealth, so are you. You will not waste anything of mine.’

4.22 “So, Bhagavān, the poor man in this way comes to know of that householder’s great amount of money, gold, property, grain, treasure, and storehouses. He has no desire for them. He does not ask for any of it, not even something the value of a *prastha* of flour.<sup>231</sup> He continues to live in the straw hut, thinking the thoughts of a poor person.

“Then, Bhagavān, the householder sees that his son has developed, and is capable of preserving his wealth; he sees that his mind is refined, such that his outlook is heightened<sup>232</sup> and he is distressed by his previous poor man’s way of thinking—he is disgusted by it, ashamed of it, and loathes it.

4.23 “As he is approaching the time of his death he summons the poor man and presents him to a great gathering of many kinsmen. Then he openly pronounces in the presence of the king, the ministers, the townspeople, and the citizens of the land, ‘Listen, all of you, this is my own rightful son, of such and such a town, whom I lost fifty years ago. His name is such and such. My name is such and such. In order to find him I came here from that town. This is my son. I am his father. Whatever it is that I own, all of it I bestow upon him. He has full knowledge of even the least of the possessions that I have.’

4.24 “Then, Bhagavān, the poor man, hearing at that time those words, is amazed and astonished. He thinks, ‘Suddenly I have obtained such money, gold, property, grain, treasure, and storehouses!’

“Bhagavān, in the same way we are like the Tathāgata’s sons [F.43.a] and the Tathāgata, just like that householder, has said to us, ‘You are my sons.’

4.25 “Bhagavān, we are pained by the three sufferings. What are those three? They are the suffering of suffering, the suffering of the composite, and the suffering of change. Within *saṃsāra*, we have had an inferior aspiration. Therefore, Bhagavān, we have contemplated many Dharma teachings that are similar to a rubbish heap, and we have been devoted to them, intent upon them, and dedicated to them.

4.26 “Bhagavān, we have sought and requested *nirvāṇa* alone, just like that daily wage. Therefore, Bhagavān, we have been satisfied by the attainment of *nirvāṇa*. We thought that we had obtained a great deal, and were devoted to, intent upon, and dedicated to these dharmas from the Tathāgata.

4.27

“The Tathāgata knew our inferior aspiration, and therefore the Bhagavān tolerated us<sup>233</sup> and did not say to us, ‘This is the Tathāgata’s treasure of wisdom, which will be yours.’

“Bhagavān, through a skillful method you have bestowed upon us our inheritance of the Tathāgata’s treasure of wisdom.

4.28 “Bhagavān, we had no desire for it. We thought, ‘We have obtained a great deal,’ meaning nirvāṇa from the Tathāgata, which is like that daily wage.

4.29 “Bhagavān, beginning with the Tathāgata’s wisdom, we have explained his whole immense Dharma teaching to the bodhisattva mahāsattvas; we have revealed, taught, and explained the Tathāgata’s wisdom, Bhagavān, but we ourselves have had no aspiration for it. Why is that? The Tathāgata, with a skillful method, knew our aspirations, and we did not know, did not understand when the Bhagavān said that we are true sons of the Tathāgata.<sup>234</sup> [F.43.b]

4.30 “The Bhagavān has made us remember our inheritance of the Tathāgata’s wisdom. Why is that? It is because we are true sons of the Tathāgata, but we have also had inferior aspiration. If the Bhagavān sees strength in our aspiration, the Bhagavān declares us to be bodhisattvas.

4.31 “The Bhagavān has given us two tasks to perform: in the presence of the bodhisattvas we are said to be those with inferior aspiration; and this, in turn, inspires them to the enlightenment of buddhahood. When the Bhagavān sees strength in our motivation then he declares this.

4.32 “In this way, Bhagavān, we say, ‘We have unexpectedly, without desiring it, obtained the jewel of omniscience that we did not long for, did not search for, did not seek for, did not think of, and did not wish for, just like the sons of the Tathāgata.’ ”

4.33 Then at that time Mahākāśyapa recited these verses:

“We are amazed and astonished  
And overjoyed to have heard your words.  
We have on this day unexpectedly  
Heard the pleasant speech of the Guide. {1}

4.34 “In just a moment we have obtained today  
A multitude of great, excellent jewels.  
We are all astonished to have heard  
That which we had not thought of nor wished for at all. {2}

4.35 “It is like when a person who is foolish  
And who is influenced by foolish people  
Abandons his father’s residence  
And wanders through other lands.<sup>235</sup> {3}

- 4.36 “The father at that time is sorrowful,  
Knowing that his son has fled,  
And for no fewer than fifty years  
In sorrow he searches the ten directions. {4}
- 4.37 “Then in seeking for his son [F.44.a]  
He arrives at another great city  
Where he establishes a residence  
And possesses the five sensory pleasures. {5}
- 4.38 “He has much money, gold, and silver;<sup>236</sup>  
Property, grain, conch,<sup>237</sup> crystal, and coral;  
And many elephants, horses, and foot soldiers,  
Cows, cattle, and also sheep. {6}
- 4.39 “He has revenues, interest from loans, and similarly land,  
Male slaves, female slaves, and a crowd of servants.  
He is attended to by billions of beings  
And is always a favorite<sup>238</sup> of the king. {7}
- 4.40 “The citizens make the gesture of homage to him  
As do the villagers who live in the villages.  
Many merchants come to see him,  
And through many activities pay him service.<sup>239</sup> {8}
- 4.41 “That man who is wealthy in that way  
Has become old, aged, and feeble.  
Continually, day and night,  
His thoughts are of sadness over his son. {9}
- 4.42 “ ‘My son, who was so foolish,  
Ran away fifty years ago.  
I possess such vast treasure as this,  
And I am close to the time of my death.’ {10}
- 4.43 “At that time, his son, the fool,  
Is always poor and wretched.  
He wanders from village to village  
Seeking food and also a garment. {11}
- 4.44 “While he is searching he sometimes  
Obtains something and sometimes nothing.  
He becomes emaciated and seeks refuge<sup>240</sup> from others,  
His body covered by skin infections and itches. {12}



- 4.45 "He arrives at the city  
Where his father lives.  
While he is seeking food and clothing  
He eventually comes to his own father's house. {13}
- 4.46 "The rich man who has great wealth  
Is seated on a lion throne at the entrance.  
He is encircled by many hundreds of people  
And a canopy is spread in the air above him. {14}
- 4.47 "All around him are his trusted people.  
Some are counting wealth and money,  
Some are writing out documents,  
And some are calculating interest. {15}
- 4.48 "When the poor man sees there  
This beautified residence of the householder, [F.44.b]  
He thinks, 'Where have I arrived today?  
This must be the home of a king or a minister. {16}
- 4.49 " 'May I do nothing wrong here  
Or be seized and pressed into forced labor!  
Thinking this, the man runs away,  
Asking where is the street of the poor people. {17}
- 4.50 "The rich man, sitting on his lion throne,  
Becomes overjoyed on seeing his son.  
He dispatches some messengers after him,  
Saying, 'Bring me this poor man!' {18}
- 4.51 "They immediately seize that man,  
Who faints as soon as he is seized,  
Thinking, 'I am certainly about to be slain!  
What use are food and clothes to me now?' {19}
- 4.52 "The wise, rich man sees this and thinks,  
'This unwise fool has inferior aspiration,  
And he will not believe, "This wealth is for me!"  
He will not believe, "This is my father!" ' {20}
- 4.53 "He arranges there for some people,  
Inferior beings in ragged clothes,<sup>241</sup>  
Crooked, one-eyed, and maimed,  
Saying, 'Seek that working man! {21}

- 4.54 “ ‘Say that I will give him a double wage  
To do the work of clearing away  
My rotting heap of rubbish  
And unhealthy urine and feces.’ {22}
- 4.55 “The man hears those words and  
Comes and cleans that place.  
He makes his abode there  
In a straw hut beside that residence. {23}
- 4.56 “The rich man is always looking  
Through a round window at the man,  
Thinking, ‘My son, with inferior aspiration,  
Works at clearing away rubbish heaps.’ {24}
- 4.57 “He comes down, holding a basket  
And wearing dirty clothes.  
He comes up to that man and scolds him,  
Saying, ‘You are not working!’ {25}
- 4.58 “ ‘I give you double wages,  
I give you double oil for the feet,  
I give you food with salt,  
I also give you vegetables and cloth!’ {26}
- 4.59 “In that way he rebukes him at that time,  
And then the wise one increases their bond,  
Saying, ‘You do your work well here! [F.45.a]  
You are truly my son, have no doubt about it.’ {27}
- 4.60 “Then, gradually, he brings him into the house,  
And for an entire twenty years  
He gives that man work to do,  
And by degrees makes the man confident. {28}
- 4.61 “He stores<sup>242</sup> the crystal, money, and pearls  
There inside this residence.  
He keeps a count of it all  
And keeps all that wealth in mind. {29}
- 4.62 “The fool lives alone in the hut  
Outside of that residence.  
In his mind he has the thoughts of a poor person,  
Thinking, ‘I do not own any of this property.’ {30}

- 4.63 “When the rich man knows, ‘My son has  
In this way heightened his outlook,’  
He invites a crowd of friends and kinsmen  
And says, ‘On this one I shall bestow all my wealth.’ {31}
- 4.64 “He holds a gathering of the royal family,  
The citizens, and many merchants.  
He states in the middle of that assembly,  
‘This is my son, whom I lost a long time ago. {32}
- 4.65 “ ‘Fifty full years passed by after that,  
And since I saw him another twenty.  
I lost him in the city of such and such a name,  
And it was in search of him that I came here. {33}
- 4.66 “ ‘This man is the owner of all that I possess.  
I bestow it all without remainder upon him.  
He may use his father’s wealth  
And I give to him my entire family fortune.’<sup>243</sup> {34}
- 4.67 “That man is astonished;  
He thinks of his previous poverty,  
His inferior aspiration, and his father’s qualities:  
‘Today I have obtained my family fortune and I am happy.’ {35}
- 4.68 “In that same way the Guide,  
Knowing we had inferior aspiration,  
Did not proclaim, ‘You will become buddhas!’  
But said, ‘You, śrāvakas, are my sons!’ {36}
- 4.69 “The Lord of the World has said to us,  
‘Kāśyapa, teach the unsurpassable path  
To those set upon supreme enlightenment.  
Through meditation on that path they will become buddhas.’ {37}
- 4.70 “Thus instructed by the Sugata,  
We teach the highest path  
With quintillions of causes and parables [F.45.b]  
To many bodhisattvas with great strength. {38}
- 4.71 “The sons of the Jina, having listened to us,  
Meditate on the supreme path to enlightenment<sup>244</sup>  
And immediately receive the prophecy,  
‘You will become buddhas in this world.’ {39}

- 4.72 “In that way we work for the Guide  
Just like that trustworthy man,  
Taking care of this treasure of the Dharma  
And teaching it to the sons of the Jina. {40}
- 4.73 “Thinking with a poor man’s outlook,  
Though we gave to others the treasure of the Buddha  
And taught them the wisdom of the Jina,  
We did not wish for the wisdom of the Jina. {41}
- 4.74 “We believe we have personal nirvāṇa  
And have no other wisdom than that.  
We were never gladdened by hearing  
Descriptions of the realms of the buddhas. {42}
- 4.75 “ ‘All these dharmas are immaculate, peaceful,  
And devoid of cessation and birth.  
And there is no dharma that exists in this.’  
When we contemplated that we had no faith in it. {43}
- 4.76 “For a long time we have had no wish  
For the highest wisdom of buddhahood.  
We never made any prayers of aspiration  
For the ultimate conclusion taught by the Jina. {44}
- 4.77 “In this body that concludes in nirvāṇa,  
We have meditated a long time on emptiness.  
We are freed from the pain of suffering in the three realms.  
We have carried out the teaching of the Jina. {45}
- 4.78 “We have never developed a longing  
For that which we teach to the progeny of the Jina,  
That Dharma that we have taught to those  
Who are set upon supreme enlightenment. {46}
- 4.79 “The self-arisen Master of the World  
Tolerated us, awaiting the right time.  
Examining our aspiration, he did not teach us  
The true meaning of the teachings with implied meaning. {47}
- 4.80 “With timely skillful method  
That very wealthy man [F.46.a]  
Constantly trained his son who had inferior aspiration,  
And when he was trained bestowed his wealth upon him. {48}

- 4.81 “The Lord of the World has accomplished what is difficult,  
Through teaching with skillful methods.  
He has trained the sons who have inferior aspiration  
And, having trained them, given them this wisdom of the buddhas. {49}
- 4.82 “Just like the poor man who obtained wealth,  
We are astonished that suddenly today  
We have obtained in the Buddha’s teaching  
This principal, immaculate, chief result. {50}
- 4.83 “We have maintained for a long time the good conduct  
In the teachings of the Knower of the World  
And today, Lord, we have obtained the result  
Of that good conduct we have previously practiced. {51}
- 4.84 “We have practiced in the teachings of the Guide  
The completely pure, highest celibacy.  
And today we have obtained its exceptional result,  
Which is a vast and immaculate peace. {52}
- 4.85 “Today, Lord, we who are śrāvakas<sup>245</sup>  
Will proclaim the highest enlightenment.  
We will teach the word *enlightenment*,  
Therefore we will be formidable śrāvakas. {53}
- 4.86 “Today, Lord, we who are arhats<sup>246</sup>  
Have become worthy of receiving the offerings  
Of the world and its devas, māras,  
Brahmakāyikas, and by all beings. {54}
- 4.87 “Who is there who could repay you  
Even by striving for many millions of eons?  
You accomplish that which is difficult to do,  
The difficult deeds that are in this mortal world. {55}
- 4.88 “It would be difficult to repay your kindness  
Even with one’s hands, feet, and head;  
Even if one were to carry you on one’s head and shoulders  
For as many eons as sand grains in the Ganges; {56}
- 4.89 “Even if one were to give meals, food, drink, and clothes,  
Bedding and seats, and stainless<sup>247</sup> upper robes;  
Even if one were to give temples constructed from sandalwood,  
Which are spread with sewn-together calico cloths; {57}

- 4.90 “Even if one were to always make offerings to the Sugata  
Of many different kinds of medicine when there is sickness [F.46.b]  
For as many eons as there are sand grains in the Ganges—  
Even that would never be able to repay your kindness. {58}
- 4.91 “Those who have the qualities of greatness, who are unequalled,  
Who have great miraculous powers and are established in the strength of  
patience,  
The buddhas, those great immaculate kings, the jinas,  
Have patience for such fools as these. {59}
- 4.92 “The Lord of Dharma, the Lord of the Entire World,  
The Great Lord, the Lord who is the Guide of the World  
Teaches the Dharma to those who are involved in the characteristics of  
appearances,  
At all times adapting to them in that way. {60}
- 4.93 “Knowing the various states of beings,  
He teaches many kinds of accomplishment.  
Knowing their various aspirations,  
He teaches the Dharma through thousands of causes.<sup>248</sup> {61}
- 4.94 “The Tathāgata, knowing the conduct  
Of all beings and individuals,<sup>249</sup>  
Teaches the Dharma in various ways  
And reveals this highest enlightenment.” {62}
- 4.95 *This concludes “The Aspiration,” the fourth chapter of the Dharma teaching of “The  
White Lotus of the Good Dharma.”*

5.

## Chapter 5

### HERBS

5.1 Then the Bhagavān said to Brother Mahākāśyapa and the other great sthaviras, “Excellent! Excellent, Kāśyapa! It is excellent, Kāśyapa, that you have praised the true qualities of the Tathāgata. Kāśyapa, those are qualities of the Tathāgata. There are immeasurably and innumerably more than those. It would not be easy to enumerate them entirely even in countless eons.

5.2 “Kāśyapa, the Tathāgata is the Lord of the Dharma. He is the principal King of All the Dharmas. Kāśyapa, whatever Dharma the Tathāgata presents, and the way he presents it, that is how it is. Kāśyapa, the Tathāgata presents all dharmas correctly.<sup>250</sup> He presents them through the wisdom of a tathāgata, so that those dharmas lead to the state of omniscience. The Tathāgata sees the stages of meaning in all the dharmas. [F.47.a] He has attained the superior motivation concerning all the dharmas. He has attained the supreme, highest wisdom of skillful methods in bringing certainty in all the dharmas. Kāśyapa, the Tathāgata, the Arhat, the perfectly enlightened Buddha teaches the wisdom of omniscience, he brings the realization of omniscience, and he presents the wisdom of omniscience.

5.3 “Kāśyapa, it is like this: There are all the plants, bushes, herbs, and forest trees of many different colors and different kinds, and herbs with various names that grow on the plains, the mountains, and mountain valleys in this world realm of a billion worlds. A great cloud filled with water rises up, and having risen covers all the worlds in the all-containing realm of a billion worlds. Having covered them all, rain falls simultaneously and equally everywhere on all of them.

5.4 “Kāśyapa, the young and tender stems, branches, leaves, and petals,<sup>251</sup> and the half-grown stems, branches, leaves, and petals, and the fully grown stems, branches, leaves, and petals among the plants, bushes, herbs, and forest trees in this world realm of a billion worlds all drink the element of water released from the great cloud in accordance with their strength and

location. That great water with a single taste that was released from one great cloud appropriately makes the seeds sprout, develop, and grow. Similarly it produces flowers and fruits. Each one of those acquires its own individual name. There are multitudes of herbs and multitudes of seeds all on the same earth that are soaked by the water that has a single taste.

5.5 “Kāśyapa, the Tathāgata, the Arhat, the perfectly enlightened Buddha appears in the world in that way. Just as the great cloud rises, the Tathāgata appears [F.47.b] and causes the entire world, with its devas, humans, and asuras, to hear his speech.

5.6 “Kāśyapa, just as that great cloud covers all the worlds in the all-containing world realm of a billion worlds, the Tathāgata, the Arhat, the perfectly enlightened Buddha emits sound before the world with its devas, humans, and asuras, so that they hear his voice, declaring, ‘Devas and humans! I am the Tathāgata, the Arhat, the perfectly enlightened Buddha! I have crossed over and I bring across! I am liberated and I liberate! I am relieved and I bring relief! I have attained nirvāṇa and bring others to the attainment of nirvāṇa! With perfect wisdom I have correct knowledge of this world and the next world! I am omniscient and all-seeing! Devas and humans, you should come to me in order to hear the Dharma! I am one who makes known the path! I am one who teaches the path! I am one who knows the path! I am one who is skilled in the path!’

5.7 “In that way, Kāśyapa, many hundred thousand quintillions of beings come to the Tathāgata in order to hear the Dharma. The Tathāgata knows their higher and lower levels of capacity and diligence and provides them with Dharma teachings. I have taught many different kinds of Dharma discourses to various kinds of individuals so as to delight them, please them, bring them joy, and bring them benefit and happiness. Through those teachings those beings will have happiness in this life and at death will be reborn in happy existences. Wherever they are reborn, even though they enjoy many desires, they will listen to the Dharma, and having heard the Dharma they will become devoid of obscurations and finally they will enter the Dharma of omniscience, in accordance with their strength, location, and power.

5.8 “Kāśyapa, it is like when a great cloud covers all the worlds in the all-containing realm of a billion worlds and lets fall rain equally everywhere on the plants, bushes, herbs, and forest trees, and satisfies them with water. [F.48.a] The plants, bushes, herbs, and forest trees drink the water in accordance with their strength, location, and power, and each of them grows in accordance with their individual species.



“Kāśyapa, the Tathāgata, the Arhat, the perfectly enlightened Buddha teaches the Dharma in that way. The entire Dharma has one taste—the one taste of liberation, freedom from desire, cessation, and the ultimate wisdom of omniscience.

5.9 “Kāśyapa, the beings who listen to, retain, and practice the Dharma that the Tathāgata teaches do not comprehend, know, or understand themselves. Why is that? Kāśyapa, it is the Tathāgata who knows those beings—who they are, how they are, and what kind they are; what they think, how they think, and why they think; what they meditate on, how they meditate, and why they meditate; and what they attain, how they attain it, and why they attain it.

“Kāśyapa, it is the Tathāgata who has direct knowledge of them, direct perception of them, and sees them as they are.

5.10 “Kāśyapa, I have realized the one taste of the Dharma: the one taste of liberation, ultimate nirvāṇa, the eternal nirvāṇa, the single level, and the domain of space. However, in order to preserve the faith of beings—the beings who are on this and that level, higher, middling, and lower, like the plants, bushes, herbs, and forest trees—I do not immediately teach them the wisdom of omniscience.

5.11 “Kāśyapa, you are astonished because you were not able to penetrate into the Tathāgata’s teaching that contained an implied meaning. Why was that? Kāśyapa, it is because the teachings with implied meaning given by the tathāgatas, arhats, perfectly enlightened buddhas [F.48.b] are difficult to understand.”

5.12 Then the Bhagavān taught this meaning in detail, at this time giving his teaching in verses:

“I am the Dharma King who has appeared in the world.

I am the crusher of existence.

Knowing their aspirations

I teach the Dharma to beings. {1}

5.13 “With unwavering understanding I have maintained

The teaching of the great heroes for a long time.

They also possess that which is secret,

Which they do not teach to beings. {2}

5.14 “That wisdom is difficult to understand

For the foolish who suddenly hear it.

They will have doubts, complete misunderstanding,

And they will fall away and wander. {3}

5.15 “I teach according to their range

- And according to their strength.  
By using different meanings,  
I make their view correct. {4}
- 5.16 “Kāśyapa, there is a cloud  
That appears in the world  
And spreads over the land  
And covers over everything. {5}
- 5.17 “That great cloud, flashing with lightning,  
Is completely filled with water.  
It resounds with sound,  
Bringing joy to all beings. {6}
- 5.18 “It obscures the sunlight  
And it cools the land.  
When it is within hand’s reach,  
Its rain falls everywhere. {7}
- 5.19 “Although it falls equally,  
The mass of water is vast.  
It flows everywhere,  
Satiating this earth. {8}
- 5.20 “Whatever herbs there are  
That grow from this ground;  
Plants, bushes, and forest trees,  
Small trees and great trees; {9}
- 5.21 “The many kinds of crops  
That will become green;  
Whatever grows on mountains,  
In ravines, forests, and dells, {10}
- 5.22 “The cloud satiates them all.  
It satiates the parched earth  
And the plants, bushes, and forest trees,  
And it bathes the herbs. {11}
- 5.23 “Those waters have one taste.  
They fall from the cloud and remain here.  
The plants and bushes drink them  
According to their strength and location. {12}
- 5.24 “The small trees and the great trees, [F.49.a]

- Whether young, middling, or full grown,  
They drink the water according to their strength,  
And having drunk it they grow as they wish. {13}
- 5.25 “Because the rain falls from the cloud, the great herbs  
Grow their stems, hollow stalks, and skins,  
Their spreading branches and their leaves,  
And likewise their fruits and flowers. {14}
- 5.26 “According to their strength and location,  
The fallen rain, which has a single taste,  
Germinates each and every thing  
That is dwelling within its seed. {15}
- 5.27 “Kāśyapa, in that way the Buddha in this world  
Appears like a rain-bearing cloud over the world.  
The Lord of the World, having appeared, teaches,  
Expounding the true practice to beings. {16}
- 5.28 “In that way the great Rishi,  
Revered by the world and its devas, proclaims:  
‘I am the Tathāgata, the supreme human, the Jina,  
Appearing like a cloud in this world. {17}
- 5.29 “ ‘I bring satiation to all beings who have withered bodies  
And are attached to the three existences.  
I bring happiness to those who are withered by suffering  
And give them their desires and nirvāṇa. {18}
- 5.30 “ ‘Multitudes of devas and humans, listen to me!  
Approach so that you may look upon me!  
I am the Tathāgata, the unsurpassable Bhagavān!  
I have been born into this world to bring liberation. {19}
- 5.31 “ ‘I teach thousands of millions of beings.  
I shall fully reveal to them the pure Dharma.  
Its true nature is a single equality,  
Which is liberation and nirvāṇa. {20}
- 5.32 “ ‘I teach the Dharma with one voice,  
Doing so always for the sake of enlightenment.  
It has equality and has no inequality.  
There is no desire, and there is no aversion. {21}
- 5.33 “ ‘I never need to be appeased,

- I have no affection or malice for anyone.  
I teach the Dharma equally to all beings,  
As if others were all one being. {22}
- 5.34 “ ‘I teach the Dharma and do nothing else. [F.49.b]  
Whether walking, standing, or sitting,  
Whether seated on a cushion, or lying on a bed,  
I never give rise to weariness. {23}
- 5.35 “ ‘I bring satiation to all the world,  
Like a cloud that rains equally on all,  
With an outlook of equality, on the superior and inferior,  
On those with good conduct and those without good conduct, {24}
- 5.36 “ ‘And the same for people who have lost their practice,  
And those who are endowed with proper practice and conduct,  
Those who hold the view, and those who have lost the view,  
And those who have the true view, and those who have a pure view. {25}
- 5.37 “ ‘I teach the Dharma to those with little capacity,  
To those with inferior and those with higher understanding.  
I have eliminated all weariness  
And perfectly send down a rain of the Dharma. {26}
- 5.38 “ ‘Listening to me, according to their strengths,<sup>252</sup>  
They are established on various levels:  
As beautiful devas and humans,<sup>253</sup>  
As Śakras, Brahmās, and as cakravartins. {27}
- 5.39 “ ‘Listen! I shall explain all  
These tiny, minute herbs,  
Those that are small in the world,  
And the other medium and large herbs.<sup>254</sup> {28}
- 5.40 “ ‘Those humans who know the immaculate Dharma  
And remain in the attainment of nirvāṇa,  
Those who have the six higher knowledges and the three insights  
Are declared to be the tiny herbs. {29}
- 5.41 “ ‘Those humans who dwell in mountain defiles  
And aspire to pratyekabuddhahood,  
Those who have a medium pure understanding,  
Are declared to be the medium-sized herbs. {30}
- 5.42 “ ‘Those who aspire to be the leaders of beings,

- Thinking, 'I will be a buddha, lord of devas and humans,'  
 And are practicing diligence and dhyāna,  
 Are declared to be the highest herbs. {31}
- 5.43 “ ‘Those dedicated children of the Sugata,  
 Who practice kindness and whose conduct is peaceful,  
 And have no doubts about the Leader of Beings  
 Are in this way said to be the trees. {32}
- 5.44 “ ‘Those who turn the wheel of irreversibility,  
 Are brave and established in strengths and miracles,  
 And liberate many millions of beings  
 Are declared to be the great trees. {33} [F.50.a]
- 5.45 “ ‘The Jina teaches the Dharma equally,  
 Like the rain falling equally from a cloud.  
 Those who have various higher knowledges  
 Are like the herbs upon the surface of the ground. {34}
- 5.46 “ ‘Understand the method of the Tathāgata  
 Through the teaching of this analogy.  
 While he teaches one Dharma  
 The various words<sup>255</sup> are like the drops of rain. {35}
- 5.47 “ ‘I send down a rain of the Dharma  
 That satiates all these beings in the world.  
 The Dharma that is taught has but one taste  
 But beings contemplate it according to their abilities. {36}
- 5.48 “ ‘When it rains, the plants and bushes,  
 The medium-sized herbs,  
 The trees and big trees  
 In all ten directions are beautified. {37}
- 5.49 “ ‘The Dharma<sup>256</sup> thus benefits the world constantly,  
 Satiating the entire world with Dharma.  
 The entire world having been satiated,  
 Flowers arise from the herbs. {38}
- 5.50 “ ‘The medium-sized herbs that grow  
 Are the arhats whose defilements have ceased,  
 And the pratyekabuddhas who in the forests  
 Practice<sup>257</sup> the well-taught Dharma. {39}
- 5.51 “ ‘Many unwavering bodhisattvas, endowed with mindfulness,

- Who have comprehended the entirety of the three realms,  
 Who are seeking this supreme enlightenment,  
 Are like the continually growing trees. {40}
- 5.52 “ ‘Those who have miraculous powers and reside in the four dhyānas,  
 Who are overjoyed to hear the teaching of emptiness,  
 And who radiate thousands of light rays  
 Are said to be the great trees.’ {41}
- 5.53 “Kāśyapa, the Dharma is taught in this way:  
 Like the rain falling equally from a cloud  
 And an endless multitude of human flowers,  
 A multitude of great herbs grow. {42}
- 5.54 “I teach the Dharma that I have myself realized,  
 And teach buddhahood’s enlightenment at the appropriate time.  
 My skill in methods is supreme,  
 And that of all the guides of the world. {43} [F.50.b]
- 5.55 “In this way I teach the true ultimate truth:  
 All those śrāvakas have not attained nirvāṇa.  
 When they have practiced the way of enlightenment  
 Then all those śrāvakas will become buddhas.<sup>258</sup> {44}
- 5.56 “Moreover, Kāśyapa, the Tathāgata guides beings equally, without any  
 inequality.  
 “Kāśyapa, it is like this: The light of the sun and moon illuminates the  
 entire world. The light shines equally, without any inequality, on the good  
 and the bad, the high and the low, the aromatic and the foul-smelling.
- 5.57 “Kāśyapa, in that way the light of the omniscient wisdom of the  
 tathāgatas, arhats, perfectly enlightened buddhas brings the Dharma equally  
 to all beings who have been born in the five states of existence, whatever  
 their aspirations, whether they are of the Mahāyāna, of the Pratyekabuddha-  
 yāna, or of the Śrāvakayāna. In that way the wisdom of the Tathāgata is  
 never lacking and never superfluous,<sup>259</sup> so that there is thus the  
 attainment<sup>260</sup> of merit and wisdom. [B5]
- 5.58 “Kāśyapa, there are not three yānas. It is only because of the different  
 practices of beings that there are said to be three yānas.”
- 5.59 Then Brother Mahākāśyapa asked the Bhagavān, “Bhagavān, if there are  
 not three yānas, why at this time are there said to be the designations of  
 śrāvakas, pratyekabuddhas, and bodhisattvas?”

The Bhagavān said to Brother Mahākāśyapa, “Kāśyapa, it is like this: A potter makes all bowls from clay equally. Some of them become bowls that hold molasses, some of them become bowls that hold ghee, and some of them become bowls that hold curds or milk, some of them become bowls that hold bad and impure substances. [F.51.a] There is no difference in their clay. It is only because of the substances placed within them that they are said to be different kinds of bowls.

“Kāśyapa, in that way there is this one yāna, which is the Buddhayāna, and there is no second or third yāna.”

5.60 Then Brother Mahākāśyapa asked the Bhagavān, “Bhagavān, when beings with different aspirations depart from the three realms, do they have the one nirvāṇa or is there a second or third nirvāṇa?”

“Kāśyapa,” replied the Bhagavān, “nirvāṇa is the realization of the equality of all phenomena, and therefore there is the one nirvāṇa, and there is no second or third nirvāṇa.

5.61 “Kāśyapa, some wise beings will understand the meaning through the teaching of a parable, and therefore I shall teach you a parable.

5.62 “Kāśyapa, it is like this: A man who is blind from birth says, ‘There are no forms with good color or bad color. There is no one who sees forms with good color or bad color. There are no sun and moon. There are no stars. There are no planets. There is no one who sees planets.’

“Then some other people say in front of that born-blind man, ‘There are good colors and bad colors. There are those who see forms with good color or bad color. There are a sun and moon. There are stars. There are planets. There are those who see planets.’

5.63 “The born-blind man does not have faith in those people, and does not believe what they have said.

“A physician who knows every illness sees the blind man and thinks, ‘That man has an illness because of his past bad karma. Every illness is one of four<sup>261</sup> kinds: caused by air, caused by bile, caused by phlegm, or caused by their combination.’ [F.51.b]

5.64 “Then the physician thinks again and again as to what method would cure the man of his illness. He thinks, ‘The medicines that are available here will not be able to cure him, but there are four kinds of herbs on the king of mountains, the Himalayas.’ What are these four? First there is the one named *endowed with all colors and tastes*,<sup>262</sup> the second is called *freedom from all illness*,<sup>263</sup> the third is called *elimination of all poisons*,<sup>264</sup> and the fourth is called *bestowing happiness anywhere*.<sup>265</sup> Those are the four herbs.

5.65 “Then the physician, feeling compassion for the born-blind man, contemplates by what method he would be able to go to the king of mountain ranges, the Himalayas. He goes there and, searching for them, he

climbs up, climbs down, and traverses their slopes. Searching in that way he finds the four herbs. After finding them, some he gives after grinding them with his teeth, some he gives after crushing them, some he gives after mixing them with other substances and then cooking them, some he gives after mixing them with other substances uncooked, some he gives after piercing a point on the body with a needle, some he gives after burning them with fire, and some he gives after mixing them with each other, and also mixing them with food, drink, and so on. Through the application of these methods the born-blind man gains sight.

5.66 “When he has gained sight he sees outside and inside, far and near, the light of the moon, the sunlight, the stars, the planets, and all forms. He says, ‘Oh, I was so stupid before in not believing what was taught to me, not accepting what was said. Now I can see everything! I am freed from blindness!’

“At that time there are rishis who have the five higher knowledges: divine sight, divine hearing, the knowledge of others’ minds, memory of previous lives, and mastery of miraculous powers. They say to the man, ‘Oh, all you obtained is your sight. If you have no other knowledge, why are you proud? You have no wisdom. [F.52.a] You have no sagacity.’

5.67 “They also say to him, ‘You know, when you are sitting inside a house, you do not see the forms that are outside. You do not know the kind thoughts or malicious thoughts of beings. You do not know, do not hear, the sounds of people speaking, or the sounds of drums, conches, and so on, which are five yojanas away. You are not able to travel one *krośa* without taking a step with your feet. You are not able to remember the activity of being conceived and growing in your mother’s womb. So how can you be sagacious? How can you say that you see everything? Oh, you think that light is darkness. You think that darkness is light!’

5.68 “Then that man says to the rishis, ‘Through what method and through what good actions can I attain such wisdom as that, and through your benevolence attain these qualities?’

“‘If you wish for those you must dwell in a solitary place,’ say the rishis to that man, ‘or, staying in a cave, you should contemplate the Dharma. You should forsake all the afflictions of the mind. If in this way you have the qualities of a mendicant, you will attain higher knowledge.’

5.69 “That man then adopts that goal and entering homelessness he resides in solitude. With a one-pointed mind he abandons craving for this world and attains the five higher knowledges. Having obtained the five higher knowledges, he thinks, ‘I did not attain any qualities whatsoever through the other actions I had performed in the past. Now I can go wherever I think of. In the past, I had little wisdom and little insight. I was blind.’



“Kāśyapa, I have made this parable so that its meaning can be understood. Its meaning should be seen in this way:

5.70 “Kāśyapa, the blind man represents the beings who dwell in the saṃsāra of the five<sup>266</sup> kinds of existences. Those who do not know the good Dharma generate the black darkness of the kleśas and have the blindness of ignorance. Those who are blind with ignorance accumulate formations. [F.52.b] Through the factor of formation there is name-and-form, and so on until the arising of a great mass of sheer suffering. In that way they are blinded by ignorance. The Tathāgata has compassion for the beings in saṃsāra, and although he has transcended the three realms he has love for them like that of a father for his only son. With great compassion he goes to the three realms. The Bhagavān looks with eyes of wisdom upon the beings who are afflicted and wandering in the cycle of saṃsāra and do not know how to leave saṃsāra. Seeing them he knows, ‘These beings, because of their previous good actions, have little anger and great desire, while these have little desire and great anger; some have little wisdom, some are wise; and some are ripened and pure, and some hold wrong views.’ The Tathāgata, using a skillful method, teaches three yānas to those beings.

5.71 “The rishis with the five higher knowledges and pure vision are the bodhisattvas who have developed the aspiration for enlightenment, attained receptivity to the birthlessness of phenomena, and attained the highest, complete enlightenment of perfect buddhahood.

“The great physician should be seen to be the Tathāgata.

“The born-blind man should be seen to be beings who are blinded by ignorance.

5.72 “Air, bile, and phlegm should be seen as desire, anger, ignorance, and the sixty-two fabricated views.

“The four kinds of herbs should be seen as (1) the doorway of emptiness, (2) the doorway of the absence of attributes, (3) the doorway of the absence of aspiration, and (4) nirvāṇa.

“The herbs are given in such and such a way so as to cure such and such an illness, and in that way through meditation on the doorways to liberation—emptiness, the absence of attributes, [F.53.a] and the absence of aspiration—they bring an end to ignorance. Because of the cessation of ignorance there is the cessation of formation, and so on until there is the cessation of the great mass of sheer suffering. And thus their minds neither dwell on virtue nor on sin.

5.73 “The born-blind man who gains sight should be seen as those who follow the Śrāvakayāna and the Pratyekabuddhayāna. They cut through the bondage of saṃsāra’s kleśas. Freed from the bondage of the kleśas, they are liberated from the six existences of the three realms. Therefore, those

following the Śrāvakayāna think and say, ‘There is no other Dharma for attaining complete buddhahood and I have attained nirvāṇa.’ Then the Tathāgata teaches them the Dharma, saying, ‘How can one who has not attained the entire Dharma have nirvāṇa?’ and he then leads them to the attainment of enlightenment. Having gained realization they see the world of the three realms in the ten directions as empty, like an emanation, like an illusion, like a dream, a mirage, and an echo. They see that all phenomena are unborn and unceasing, without bondage or liberation, without darkness and without light.

“The ones who thus see and hear these profound dharmas see, without seeing, the different thoughts and aspirations of beings that fill the entire three realms.”

5.74 Then the Bhagavān, teaching this in greater detail, recited these verses:

“The light of the sun and moon  
Shines equally upon humans,  
Both those with qualities and the sinful,  
Without increase or diminution. {45}

5.75 “The wisdom light of the Tathāgata  
Shines equally like the sun and moon,  
And it guides all beings  
Without diminution or excess. {46} [F.53.b]

5.76 “A potter makes clay pots  
Equally from the same clay  
But they become pots  
For molasses, milk, ghee, or water. {47}

5.77 “Some are for impurities  
And others for curds,  
Though the potter makes the pots  
By using the same clay. {48}

5.78 “A pot is characterized in accordance  
With the substance that is contained within it.  
In the same way there is no difference between beings  
But there are those who become tathāgatas because of their aspirations. {49}

5.79 “They describe separate yānas  
But the Buddhayāna is the definitive one.<sup>267</sup>  
If there is no knowledge of the circle of saṃsāra  
There can be no knowledge of nirvāṇa. {50}

- 5.80 “The one who knows emptiness  
And that phenomena are without self  
Truly knows the enlightenment  
Of the bhagavāns, of the buddhas. {51}
- 5.81 “Someone who is classified as having  
Medium wisdom is said to be a pratyekajina.  
Someone who is lacking<sup>268</sup> the knowledge of emptiness  
Is proclaimed to be a śrāvaka. {52}
- 5.82 “The one who comprehends all phenomena  
Is said to be a perfectly enlightened buddha.<sup>269</sup> {53}
- 5.83 “Someone who is born blind says,  
Not having ever seen  
The sun, moon, planets, or stars,  
‘There are no forms whatsoever.’ {54}
- 5.84 “A great physician has great compassion  
For the one who is born blind,  
And goes to the Himalayas,  
Ascending, descending, and traversing them. {55}
- 5.85 “From the mountains he finds herbs  
Of four kinds such as the one called  
*Endowed with all colors and tastes,*<sup>270</sup>  
And he blends them together. {56}
- 5.86 “Some he grinds with his teeth,  
And others he crushes, or moreover  
Inserts them into a limb with a needle’s point,  
Thereby using them on the born-blind man. {57}
- 5.87 “The blind man gains his sight and sees the sun,  
The moon, the planets, and the stars,  
And then he thinks that in the past  
He had spoken out of ignorance. {58}
- 5.88 “In that way, beings have great<sup>271</sup> ignorance  
Like the born-blind man, and continue in saṃsāra.  
Because they do not know the cycle of dependent origination  
Their path is the river of suffering.<sup>272</sup> {59}
- 5.89 “The supreme all-knowing one,<sup>273</sup> [F.54.a]  
The Tathāgata, the great physician,

- Who has the nature of compassion,  
Appears in the world that is stupefied by ignorance. {60}
- 5.90 “That Teacher, skillful in methods,  
Teaches the good Dharma.  
To those in the highest yāna he teaches  
The supreme enlightenment of buddhahood. {61}
- 5.91 “The Guide expounds the medium  
To those who have medium wisdom,  
And also describes another enlightenment  
To those who are frightened of saṃsāra. {62}
- 5.92 “Śrāvakas<sup>274</sup> who have freed themselves  
From the three realms understand in this way:  
‘I have gained the attainment  
Of peace, of stainless nirvāṇa. {63}
- 5.93 “ ‘I have understood the entire Dharma  
And thereby attained immortal nirvāṇa.<sup>275</sup> {64}
- 5.94 “Then the great rishis have  
Great compassion for the once-blind man,  
And they say, ‘You are a fool!  
Do not think, “I am wise!” {65}
- 5.95 “ ‘When you are staying  
In the interior of a house,  
You, who are an ignoramus,  
Do not know what is outside. {66}
- 5.96 “ ‘How can you, ignoramus, say you have knowledge  
When still, while you are inside,  
You do not know what is done  
Or not done on the outside? {67}
- 5.97 “ ‘You are not even able to hear  
The sounds that are made  
Merely five yojanas distant,  
Let alone any further. {68}
- 5.98 “ ‘You are not able to know  
What malicious thoughts others have  
Or what kind thoughts they have,  
So how can you be proud? {69}

- 5.99 “ ‘You are not able to go even one *krośa*  
Without having to take a step.  
You have immediately forgotten  
Whatever happened in your mother’s womb. {70}
- 5.100 “ ‘Someone who is called *omniscient*  
Is someone who has the five higher knowledges.  
You are stupid and know nothing,  
And yet you say, “I am omniscient.” {71}
- 5.101 “ ‘If you wish to be omniscient,  
You must attain higher knowledge.  
In order to accomplish higher knowledge  
You must contemplate in solitude  
The pure Dharma, and then through that  
You will accomplish higher knowledge.<sup>276</sup> {72}
- 5.102 “ ‘Having that as his goal he enters solitude  
And contemplates with perfect concentration.  
He attains the five higher knowledges,  
And soon possesses those qualities. {73} [F.54.b]
- 5.103 “ ‘In that way, all the śrāvakas  
Believe they have attained nirvāṇa.  
The Jina teaches to them,  
‘This is not nirvāṇa, it is a rest. {74}
- 5.104 “ ‘This way of teaching  
Is the method of the buddhas.  
There is no other nirvāṇa  
Than omniscience—strive to attain it! {75}
- 5.105 “ ‘The infinite wisdom of the three times,  
And the excellent six perfections;  
Emptiness, the absence of attributes,  
And the elimination of aspiration; {76}
- 5.106 “ ‘The aspiration to enlightenment,  
And the other dharmas that lead to nirvāṇa;<sup>277</sup> {77}
- 5.107 “ ‘The four brahmavihāras, the methods of attracting disciples,  
And whatever else has been taught,  
Has been taught by the supreme rishis  
For the purpose of guiding beings. {78}

- 5.108 “ ‘The one who knows that phenomena  
Have the nature of dreams and illusions,  
Are without an essence like a plantain tree  
And are the same as echoes, {79}
- 5.109 “ ‘That one knows the nature  
Of the entire three realms,  
Has no bondage, is liberated,  
And knows nirvāṇa. {80}
- 5.110 “ ‘All phenomena are empty and equal,  
And their nature is without diversity or differentiation.  
If that is not perceived,  
There is no insight into any phenomenon. {81}
- 5.111 “ ‘The one with great wisdom sees  
The entire dharmakāya.  
There are no three yānas at all;  
There is only the single yāna. {82}
- 5.112 “ ‘All phenomena are the same;  
All are the same, always the same.  
Knowing that, one knows  
Nirvāṇa, deathlessness, and peace.’ ” {83}
- 5.113 *This concludes “Herbs,” the fifth chapter of the Dharma teaching of “The White Lotus  
of the Good Dharma.”*

## THE PROPHECIES TO THE ŚRĀVAKAS

6.1 When the Bhagavān had finished reciting those verses, he announced to the complete saṅgha of bhikṣus, “Oh bhikṣus! I declare to you,<sup>278</sup> I make it known to you, that this śrāvaka bhikṣu of mine, Kāśyapa, will serve three hundred billion buddhas, will venerate them, honor them, make offerings to them, praise them, and respect them.<sup>279</sup> He will hold the Dharma of those buddha bhagavāns. [F.55.a] In his last life, in an eon named Mahāvvyūha, in a world named Avabhāsaprāptā, he will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct,<sup>280</sup> the sugata, the one who knows the world, the unsurpassable guide who tames beings, the teacher of devas and humans, the buddha, the bhagavān named Raśmiprabhāsa. His lifespan will be twelve intermediate eons. His Dharma will remain for twenty intermediate eons, and the outer form of his Dharma will remain for a further twenty intermediate eons. His buddha realm will be pure and clean, without stones, pebbles, or gravel, without chasms or cliffs, without drains or cesspools.<sup>281</sup> It will be flat, pleasant, beautiful, delightful, made of beryl, adorned by jewel trees, divided eightfold like a checkerboard by golden cords,<sup>282</sup> and filled with flowers. There will be many hundred thousands of bodhisattvas there. There will be countless hundred thousand quintillions of śrāvakas there. The evil Māra and his followers will not appear there. Even if Māra and Māra’s followers were to appear there they would become dedicated to maintaining the Dharma taught by the bhagavān tathāgata Raśmiprabhāsa.”

6.2 Thereupon the Bhagavān recited these verses:

“Bhikṣus, I see with my buddha’s eyes  
 That this sthavira, Kāśyapa, will become a buddha  
 In a future time, after countless eons  
 Of making offerings to supreme humans. {1}

- 6.3 “This Kāśyapa will see  
A full three hundred billion jinas.  
Bhikṣus,<sup>283</sup> for the wisdom of buddhahood  
He will practice celibacy during that time. {2} [F.55.b]
- 6.4 “He will make offerings to those supreme humans  
And will accomplish the highest wisdom.  
In his last lifetime he will become  
A lord of the world, an unequaled great rishi. {3}
- 6.5 “His realm will be most perfect,  
Excellent, pure, and beautiful,  
Pleasing in appearance, constantly delightful,  
And adorned by cords of gold. {4}
- 6.6 “It will be divided like a checkerboard and in each square  
There will be a variety of trees made of jewels  
And the aroma of a spreading, pleasing incense  
Will be in this realm, O bhikṣus. {5}
- 6.7 “It will be adorned by many flowers;  
It will be beautified by a variety of flowers.  
There will be no chasms or cliffs.  
It will be flat, excellent, and beautiful. {6}
- 6.8 “There will be many billions of bodhisattvas there  
With very disciplined minds and great miraculous powers.  
There will be many thousands who will hold  
The extensive sūtras of the Protector. {7}
- 6.9 “There will be śrāvakas of the Dharma King  
Who are in their last lives, without defilements.  
One could never be able to know their number  
Even if one were to count with divine knowledge for eons. {8}
- 6.10 “He will live for twelve intermediate eons.  
His Dharma will remain for twenty intermediate eons,  
And the outer form of his Dharma for twenty intermediate eons.  
It is thus that Raśmiprabhāsa will appear.” {9}
- 6.11 Then Brother Sthavira Mahāmaudgalyāyana, Brother Subhūti, and Brother  
Mahākātyāyana, with trembling bodies and unblinking eyes, stared at the  
Bhagavān, and all three of them in their minds recited these verses:
- 6.12 “Great hero, Arhat!



- Śākya Lion! Supreme human!  
Through your love for us  
Speak the Buddha's words. {10}
- 6.13 "Supreme human, knowing  
That there is for us this definite opportunity,  
Jina, sprinkle amrita upon us  
And give to us a prophecy. {11}
- 6.14 "Just as when, during a famine, [F.56.a]  
Someone who finds good food  
Shows what they have, and says,  
'I have found food!' {12}
- 6.15 "Likewise, while contemplating the lower yāna  
We are longing in that same way—  
Like beings during a famine—  
For the attainment of the Buddha's wisdom. {13}
- 6.16 "The great Muni, the perfect Buddha,  
Has not yet given us his prophecy.  
This is like not being able to enjoy the food  
That has been placed in our hands. {14}
- 6.17 "Hero, though we thus long  
To hear your unsurpassable words,  
When we have received the prophecy  
Then we will have attained nirvāṇa. {15}
- 6.18 "Great hero, compassionate one  
Whose wish is to bring benefit, give us the prophecy!  
Great Muni, may there be an end  
To the poverty of our minds." {16}
- 6.19 At this, the Bhagavān, knowing in his own mind the thoughts that were in the minds of those great śrāvakas, those sthaviras, said to that complete saṅgha of bhikṣus, "Bhikṣus, this great śrāvaka of mine, the sthavira Subhūti, will serve three hundred thousand million buddhas, will venerate them, honor them, make offerings to them, praise them, and respect them. And he will practice celibacy throughout that time and attain enlightenment. Having completed these activities, in his last life he will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct,<sup>284</sup> the sugata, the one who knows the world, the unsurpassable guide who tames beings, the teacher of devas and

humans, the buddha, the bhagavān named Śāśiketu. His buddha realm will be named Ratnasambhava. The eon will be named Ratnāvabhāsa. The realm will be level, delightful, made of crystal, adorned by jewel trees, without chasms or cliffs, without drains or cesspools,<sup>285</sup> [F.56.b] and filled with beautiful flowers. People will live within enjoyable kūṭāgāras. There will be many śrāvakas there. It will not be possible to know an end of counting them. There will be many hundred thousands of bodhisattvas there. The lifespan of that bhagavān will be twelve intermediate eons. His Dharma will remain for twenty intermediate eons, and the outer form of his Dharma will remain for a further twenty intermediate eons. That bhagavān will be constantly teaching the Dharma while being suspended in midair, guiding many hundreds of thousands of bodhisattvas and hundreds of thousands of śrāvakas.”

6.20 Thereupon the Bhagavān recited these verses:

“Listen to me, bhikṣus! I declare to you today,  
And I make it known to you today  
That this sthavira, Subhūti, my śrāvaka,  
Will in a future time become a buddha. {17}

6.21 “He will see a full three hundred billion buddhas,  
Those with great power,  
And for the sake of the wisdom of buddhahood  
He will practice appropriate conduct during that time. {18}

6.22 “In his last lifetime, this hero  
Will have a body with the thirty-two signs.  
He will be a great rishi like a golden pillar,  
With compassion and benefit for the world. {19}

6.23 “His excellent realm will be beautiful,  
Pleasant, and attractive for a multitude of beings.  
He will live there as a friend for the world  
And will liberate quintillions of beings. {20}

6.24 “There will be many bodhisattvas with great power  
Who will turn the irreversible wheel.  
They will have sharp faculties in the Jina’s teachings  
And will be beautifying that buddha realm. {21}

6.25 “He will have many, countless śrāvakas,  
Whose number will be beyond measure,  
With the six higher knowledges, the three insights, great miracles,  
And established in the eight liberations. {22} [F.57.a]

- 6.26 “He will have inconceivable miraculous powers  
And he will teach this highest enlightenment.  
Devas and humans as numerous as the Ganges sands  
Will constantly place their hands together in homage to him. {23}
- 6.27 “He will remain for twelve intermediate eons.  
His Dharma will remain for twenty intermediate eons.  
The outer form of the supreme human’s Dharma  
Will remain for another twenty intermediate eons.” {24}
- 6.28 Next, the Bhagavān said to that complete saṅgha of bhikṣus, “Bhikṣus, I declare to you,<sup>286</sup> I make it known to you, that this śrāvaka of mine, the sthavira Mahākātyāyana, will serve eighty thousand million buddhas, will venerate them, honor them, make offerings to them, praise them, and respect them. When those tathāgatas have passed into nirvāṇa, he will make stūpas for those tathāgatas. They will be made of the seven precious materials, which are gold, silver, beryl, crystal, red pearls, emerald, and white coral. They will be a thousand yojanas in height and five hundred yojanas in circumference. He will make offerings to those stūpas of flowers, incense, perfume, garlands, ointments, powders, cloths, parasols, banners, flags, and banners of victory. Moreover, beyond that and further beyond, he will serve in that way two hundred million buddhas, will venerate them, honor them, make offerings to them, praise them, and respect them. Then in his last life he will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the one who knows the world, the unsurpassable guide who tames beings, the teacher of devas and humans, the buddha, the bhagavān named Jāmbūnadaprabhāsa. His buddha realm will be completely pure, level, delightful, attractive, beautiful, [F.57.b] made of crystal, adorned by jewel trees, divided by cords of gold, and filled with beautiful flowers. There will be no hells, animals, realm of Yama, or asura realm. It will be filled there with many devas and humans, beautified by many hundred thousands of śrāvakas, and adorned by many hundred thousands of bodhisattvas. The lifespan of that bhagavān will be twelve intermediate eons. His Dharma will remain for twenty intermediate eons, and the outer form of his Dharma will remain for a further twenty intermediate eons.”
- 6.29 Thereupon the Bhagavān recited these verses:  
  
“Bhikṣus, all of you listen to me today,  
To these infallible words that I speak.  
This śrāvaka of mine, sthavira Kātyāyana,  
Will make offerings to the guides. {25}

- 6.30 “When the guides of the world pass into nirvāṇa  
He will create many stūpas for them.  
He will honor them in many ways  
And make offerings to them of incense and flowers. {26}
- 6.31 “When he has attained his last lifetime  
He will become a jina in a completely pure realm.  
He will completely perfect this wisdom  
And will teach ten thousand million beings. {27}
- 6.32 “He will be honored by the world and its devas.  
He will be a powerful, illuminating buddha.  
His name will be Jāmbūnadābhāsa,  
And he will liberate millions of devas and humans. {28}
- 6.33 “In that realm there will be innumerable,  
Countless multitudes of bodhisattvas and śrāvakas.  
They will all eliminate becoming and ceasing,  
And beautify the teaching of the Buddha.” {29}
- 6.34 Lastly, the Bhagavān said to that complete saṅgha of bhikṣus, “Bhikṣus, I declare to you,<sup>287</sup> I make it known to you, that this śrāvaka of mine, the sthavira Mahāmaudgalyāyana, will serve twenty-eight thousand buddhas, [F.58.a] will venerate them, honor them, make offerings to them, praise them, and respect them. When those tathāgatas have passed into nirvāṇa, he will make stūpas for those tathāgatas. They will be made of the seven precious materials, which are gold, silver, beryl, crystal, red pearls, emerald, and white coral. They will be a thousand yojanas in height and five hundred yojanas in circumference. He will make offerings to those stūpas of flowers, incense, perfume, garlands, ointments, powders, cloths, parasols, banners, flags, and banners of victory. Moreover, beyond that and further beyond, he will serve in that way two million quintillion buddhas, will venerate them, honor them, make offerings to them, praise them, and respect them. Then in his last life, he will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the one who knows the world, the unsurpassable guide who tames beings, the teacher of devas and humans, the buddha, the bhagavān named Tamālapatracandanagandha. His buddha realm will be named Manobhirāma. The name of the eon will be Ratiprapūrṇa. His buddha realm will be completely pure, level, delightful, attractive, beautiful, made of crystal, adorned by jewel trees, strewn with flower petals, and filled with many devas and humans. Hundreds of thousands of rishis will dwell there, who are śrāvakas and

bodhisattvas. His lifespan will be twenty-four intermediate eons. [F.58.b] His Dharma will remain for forty intermediate eons, and the outer form of his Dharma will remain for a further forty intermediate eons.”

6.35 Thereupon the Bhagavān recited these verses:

“This my śrāvaka, Maudgalyagotra,  
Having departed from this human body,  
Will see twenty thousand jinas, protectors,  
And moreover another eight thousand. {30}

6.36 “He will during that time practice celibacy,  
Seeking this wisdom of buddhahood.  
He will in that time serve in many ways  
Those guides, those supreme humans. {31}

6.37 “For a thousand million eons he will hold  
The stainless Dharma they have taught.  
When those sugatas have passed into nirvāṇa  
He will make offerings to their stūpas. {32}

6.38 “He will make beautiful stūpas of precious materials  
Together with victory banners for those supreme jinas.  
He will offer flowers, incense, and music  
To those compassionate benefiterers of the world. {33}

6.39 “Then when he is in his last lifetime,  
In a realm that is beautiful and delightful,  
He will become a compassionate benefiter of the world  
Who has the name Tamālapatracandanagandha. {34}

6.40 “The lifespan of that sugata will be  
A full twenty thousand intermediate eons.  
He will constantly be giving the teaching  
Of this way to buddhahood to humans and devas. {35}

6.41 “Then there will be many śrāvakas of that jina,  
As numerous as the sands of ten billion Ganges,  
Who in the teaching of that sugata will attain  
The six higher knowledges, the three insights, and great miracles. {36}

6.42 “There will be many irreversible bodhisattvas,  
Many thousands of them there  
Who will mindfully engage in diligence  
And be dedicated to the teaching of that sugata. {37}

- 6.43 “Even when that jina<sup>288</sup> has passed into nirvāṇa  
His Dharma will remain during the time  
Of a full forty intermediate eons  
And its outer form will remain for the same length of time. {38}
- 6.44 “These five<sup>289</sup> śrāvakas of mine with great miraculous powers,  
Whose highest enlightenment I have prophesied, [F.59.a]  
Will in a future time be self-arisen jinas,  
So their conduct you should hear from me.” {39}
- 6.45 *This concludes “The Prophecies to the Śrāvakas,” the sixth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”*

7.

## Chapter 7

### THE PAST

- 7.1 “Bhikṣus, in the past, in a time gone by, beyond and even further beyond the most countless, innumerable, incalculable, unquantifiable, inconceivable *asamkhyeya* eons ago, at that time, in that era, in an eon named Mahārūpa, in a world named Saṃbhavā, there appeared in that world the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the one who knows the world, the unsurpassable guide who tames beings, the teacher of devas and humans, the buddha, the bhagavān named Mahābhijñāñānābhibhū.
- 7.2 “Bhikṣus, how long has it been since that tathāgata appeared? Bhikṣus, it is like this: A man crushes all the earth of the worlds in this realm of a billion worlds into powder. Then that man takes a single smallest particle of dust from those worlds and goes beyond a thousand worlds in the eastern direction and puts it down. Then that man takes a second<sup>290</sup> smallest particle of dust, and passing beyond an even further thousand worlds puts down that second<sup>291</sup> smallest particle of dust. In that way the man removes the entire element of earth into the eastern direction.
- 7.3 “Bhikṣus, what do you think? Is it possible to calculate the end, the furthest extent of those worlds?”
- “Bhagavān, it’s impossible.” they answered. “Sugata, it’s impossible.”
- 7.4 “Bhikṣus,” continued the Bhagavān, “a mathematician, a great mathematician could calculate the number of the worlds in which particles were placed and the number of those in which a particle was not placed. [F.59.b] However, they could not through their enumeration know the number of the hundred thousands of quintillion of eons that have passed since the bhagavān tathāgata Mahābhijñāñānābhibhū passed into nirvāṇa.
- 7.5 “Bhikṣus, there has been such an inconceivable, such an immeasurable length of time since that tathāgata passed into nirvāṇa, but through possessing the power of the vision of a tathāgata’s wisdom, I remember that

- nirvāṇa as if it were yesterday or today.”
- 7.6 Thereupon the Bhagavān recited these verses:
- “I remember that many eons ago in the past,  
At that time there was a supreme human,  
A great muni named Abhijñāñānābhibhū,  
A supreme jina who appeared in the world. {1}
- 7.7 “If someone were to make into the smallest particles of dust  
All the worlds in a realm of a billion worlds,  
And were to take from there a single smallest particle,  
And having traversed a thousand worlds put it down, {2}
- 7.8 “And then were they similarly to deposit a second and a third,  
And were they to move all the dust in that way  
So that this world realm would become vacant  
And all that dust would have been taken away, {3}
- 7.9 “Those smallest particles of dust  
In those worlds would be uncountable.  
If all those dust particles that had been created  
Were each to represent a hundred eons, {4}
- 7.10 “Even the many countless millions of eons  
That all those dust particles represent  
Could not convey how many eons have come to an end  
Since that sugata passed into nirvāṇa. {5}
- 7.11 “That is how long since that guide’s nirvāṇa,  
And since his śrāvakas and bodhisattvas thrived.  
I remember, through the wisdom of the Tathāgata,  
Exactly what occurred as if it were today or yesterday. {6}
- 7.12 “Bhikṣus, such is my wisdom,  
The limitless wisdom of the Tathāgata.  
With my subtle and immaculate memory [F.60.a]  
I know many hundreds of eons. {7}
- 7.13 “Bhikṣus, the lifespan of the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhibhū was fifty-four hundred thousand quintillion eons. Before that bhagavān attained the highest, complete enlightenment of perfect buddhahood, he went to the sublime, supreme



- Bodhimaṇḍa. He conquered and defeated the entire army of Māra. Having defeated and conquered it, he thought, 'I shall attain the highest, complete enlightenment of perfect buddhahood.'
- 7.14 "While those qualities had not yet manifested, he sat on the Bodhimaṇḍa at the foot of the Bodhi tree for an entire intermediate eon. He sat there for a second intermediate eon but still did not attain the highest, complete enlightenment of perfect buddhahood. During a third, a fourth, a fifth, a sixth, a seventh, an eighth, a ninth, and a tenth intermediate eon he sat on the Bodhimaṇḍa at the foot of the Bodhi tree, with legs always crossed, never standing up, with his mind unwavering and his body motionless, but even so, during that time those qualities did not manifest for him.
- 7.15 "Bhikṣus, the devas of Trāyastriṃśa erected for that bhagavān, who had come to the sublime, supreme Bodhimaṇḍa, a great lion throne, which was five hundred yojanas high, for the highest, complete enlightenment of perfect buddhahood. As soon as that bhagavān sat on the Bodhimaṇḍa, the Brahmakāyika devas sent down a rain of flowers up to ten yojanas around the Bodhimaṇḍa, and from the sky a breeze would come that removed all the withering flowers. In that way a rain of flowers fell and fell continuously on the Bhagavān sitting on the Bodhimaṇḍa. [F.60.b] They fell on that bhagavān throughout the entire ten intermediate eons. That rainfall of flowers continued to fall until the nirvāṇa of that bhagavān, being tossed down upon that bhagavān.
- 7.16 "The devas of the paradises of the four mahārājas, in order to honor the Bhagavān seated at the sublime, supreme Bodhimaṇḍa, played the divine drums of paradise and played them throughout the entire ten intermediate eons. The delightful divine music continued until the time of the great nirvāṇa of the Bhagavān.
- 7.17 "Bhikṣus, after ten intermediate eons had passed, the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhībhū attained the highest, complete enlightenment of perfect buddhahood. When the Bhagavān was young he had had sixteen sons of his own, and they immediately knew that he had attained buddhahood. The eldest of those sons was named Jñānākara.
- 7.18 "Bhikṣus, each of these sixteen young princes enjoyed delightful, captivating, and beautiful amusements of many kinds.
- 7.19 "Bhikṣus, when the sixteen young princes knew that the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhībhū had attained the highest, complete enlightenment of perfect buddhahood, they abandoned their many different kinds of delightful amusements and, encircled and accompanied by their weeping<sup>292</sup> mothers and wet nurses, and encircled and accompanied by their grandfather,<sup>293</sup> who was the cakravartin

king Mahākośa, [F.61.a] the king's ministers, and many hundred thousands of quintillions of beings, they went to the Bodhimaṇḍa where the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhibhū was seated, in order to serve him, venerate him, honor him, make offerings to him, praise him, and respect him.

7.20 “When they arrived there, they bowed their heads to the Bhagavān's feet, circumambulated the Bhagavān three times, and with hands together in homage, in front of the Bhagavān they fittingly praised him with these verses:

7.21 “ ‘You have the six great higher knowledges, you are unsurpassable,  
And you have perfected yourself for endless eons,  
In order to bring liberation to all beings.  
You have fulfilled here your excellent intention. {8}

7.22 “ ‘You have endured hardship for ten intermediate eons,  
Practicing being seated upon one seat.  
You have never moved your body,  
Hands, or feet, or gone anywhere. {9}

7.23 “ ‘Your mind is at peace and perfectly stilled,  
You are never agitated or disturbed,  
You never have any distraction,  
You remain in perfect, immaculate peace. {10}

7.24 “ ‘You have attained this supreme enlightenment  
Through goodness, bliss, happiness, and harmlessness.  
In that way, this is our good fortune;  
Lord of Men, Lion, we increase our virtue. {11}

7.25 “ ‘All these suffering beings have no protector;  
Their eyes gouged out, they are deprived of happiness.  
They do not know the path that will end suffering,  
And do not have the diligence to attain liberation. {12}

7.26 “ ‘For a long time they have been increasing lower existences,  
And factors depriving them of divine rebirths.  
They never hear the words of the Jina  
And the entire world is in the darkness of ignorance. {13} [F.61.b]

7.27 “ ‘Knower of the World, you have attained today  
The state of sublime, immaculate peace.  
We and the world are in your care.  
Protector, we go to you for refuge.’ {14}

7.28 “Bhikṣus, those sixteen children, young princes, with these verses fittingly praised the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhibhū. They then said, ‘Bhagavān, we request you to teach the Dharma for the benefit and welfare of devas and humans and of the great multitudes of beings. Sugata, we request you to teach the Dharma!’ They thus requested the bhagavān to turn the wheel of the Dharma, and they made a further request through these verses:

7.29 “ ‘You with the signs of a hundred merits,  
Unequaled guide, great rishi, teach the Dharma!  
You have attained the superior, highest wisdom.  
Teach it to this world and its devas— {15}

7.30 “ ‘Liberate us and these beings!  
Teach the wisdom of the tathāgatas  
So that we and these beings  
Will attain this highest enlightenment. {16}

7.31 “ ‘You fully comprehend conduct and wisdom;  
You know previous motivations and merit  
And the aspirations of all beings.  
Turn the supreme, unsurpassable wheel!’ {17} [B6]

7.32 “Bhikṣus, when the bhagavān , the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhibhū attained the highest, complete enlightenment of perfect buddhahood, fifty hundred thousand quintillion worlds in each of the ten directions shook and were filled with a great light. [F.62.a] There were in all those worlds the unfortunate existences in between worlds where there was complete darkness. The moon and sun with their great miraculous power, their great might, and their great brilliance could not with their light illuminate them. They could not with their color bring color there or with their brilliance bring brilliance.<sup>294</sup> The great light appeared even in those places. The beings who had been reborn between the worlds saw each other and knew that each other were there and they said, ‘Oh my! There are other beings who have been born here! Oh my! There are other beings who have been born here!’

7.33 “In all those worlds the paradises and heavenly residences shook in six ways, even as far up as the paradise of Brahmā, and were filled with a great light, which transcended the divine power of the devas.

“Bhikṣus, in that way, at that time, those worlds shook and were filled by a great light.

7.34

- “The airborne palaces of the Brahmās who were in the fifty hundred thousand quintillion worlds in the east became very beautiful, bright, radiant, glorious, and majestic.
- 7.35 “Bhikṣus, those Brahmās wondered, ‘These airborne palaces of the Brahmās have become very beautiful, bright, radiant, glorious, and majestic. Who is this a sign of?’
- 7.36 “Bhikṣus, the Mahābrahmās who were in the fifty hundred thousand quintillion worlds came to each other’s homes<sup>295</sup> and spoke with each other.
- 7.37 “Bhikṣus, the Mahābrahmā named Sarvasattvatrātā [F.62.b]<sup>296</sup> spoke these verses to the great assembly of Brahmās:
- 7.38 “ ‘Today we are all very happy.  
These excellent airborne palaces are shining,  
Glorious, bright, and beautiful.  
Why has this happened today? {18}
- 7.39 “ ‘It will be good to find its meaning.  
What deva’s son has been born today?  
Through whose power has there appeared  
Today this kind of unprecedented event? {19}
- 7.40 “ ‘Perhaps a buddha, a king who is lord of humans,  
Has appeared in some world today  
And, as a sign of that, these splendors  
Have shone in the ten directions today.’ {20}
- 7.41 “Bhikṣus, then all the Mahābrahmās who lived in those fifty hundred thousand quintillion worlds and who had gathered together each entered his own divine Brahmā palace and, holding a basket of divine flowers that was the size of Sumeru, flew in their airborne palaces<sup>297</sup> into the four directions.
- 7.42

- “Bhikṣus, when they went to the west those Mahābrahmās saw in the west the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñā-jñānābhibhū, who had come to the sublime, highest Bodhimaṇḍa and was seated on a lion throne at the foot of the Bodhi tree. Before him were assembled devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, who were gazing upon him, and the sixteen young princes, who were requesting him to turn the wheel of the Dharma. When they saw that, they approached the Bhagavān, and bowed their heads to the Bhagavān’s feet, circumambulated the Bhagavān many hundreds of thousands of times, and upon the Bhagavān they tossed and scattered flowers from their baskets the size of Sumeru. [F.63.a] They strewed flowers up to a distance of ten yojanas from the Bodhi tree. They offered their divine Brahmā palaces to the Bhagavān, saying, ‘Bhagavān, for the sake of showing compassion to us, accept these airborne palaces of the Brahmās. Bhagavān, for the sake of showing compassion to us, enjoy these airborne palaces of the Brahmās. Sugata, enjoy these airborne palaces of the Brahmās.’
- 7.43 “Bhikṣus, then those Mahābrahmās each offered to the Bhagavān their own airborne palace, and at that time, in the presence of the Bhagavān, they fittingly praised him with these verses:
- 7.44 “ ‘You, the inconceivable, wonderful Jina,  
Compassionate, helper of the world, have appeared.  
You have been born as Lord, Teacher, and Guru,  
And today have taken the ten directions into your care. {21}
- 7.45 “ ‘We have come from a total of  
Fifty<sup>298</sup> quintillion worlds.  
We have come to pay homage to the Jina  
And have given up our excellent airborne palaces. {22}
- 7.46 “ ‘Through the karma we created in the past  
We have these brilliant, beautiful airborne palaces.  
Accept them out of compassion for us.  
Knower of the world, enjoy them in whatever way you wish.’ {23}
- 7.47 “Bhikṣus, the Mahābrahmās in the presence of the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñā-jñānābhibhū fittingly praised him with those verses, and then said to the Bhagavān, ‘Bhagavān, turn the wheel of the Dharma in the world! Bhagavān, teach nirvāṇa! Bhagavān, liberate beings! Bhagavān, take this world into your care! [F.63.b]
- 7.48 “ ‘Bhagavān, teach the Dharma to the world including its devas, māras, and brahmakas, to beings including mendicants and brahmins, and to the devas, asuras, and humans. Then there will be benefit for many beings,

- happiness for many beings, compassion for the world, and welfare, benefit, and happiness for a great multitude of beings, devas, and humans.’
- 7.49 “Bhikṣus, then those fifty hundred thousand quintillion Mahābrahmās, speaking as one voice, recited these verses to the Bhagavān:
- “ ‘Bhagavān, teach the Dharma!  
Supreme human, teach!  
With the power of kindness, teach!  
Free beings from suffering! {24}
- 7.50 “ ‘The Lamp of the World is difficult to find,  
Like the flower of a fig tree.  
Great hero, you have appeared.  
Tathāgata, we supplicate you.’ {25}
- 7.51 “Bhikṣus, the Bhagavān gave his assent by saying nothing to the Mahābrahmās.
- 7.52 “Bhikṣus, at that time the airborne palaces of the Brahmās who were in the fifty hundred thousand quintillion worlds in the southeast became very beautiful, bright, radiant, glorious, and majestic.
- 7.53 “Bhikṣus, those Brahmās wondered, ‘These airborne palaces of the Brahmās have become very beautiful, bright, radiant, glorious, and majestic. Who is this a sign of?’
- “Bhikṣus, the Mahābrahmās who were in the fifty hundred thousand quintillion worlds came to each other’s homes<sup>299</sup> and spoke with each other.
- 7.54 “Bhikṣus, the Mahābrahmā named Adhimātrakāruṇika spoke these verses to the great assembly of Brahmās: [F.64.a]
- 7.55 “ ‘Friends, whose omen is this  
That has appeared on this day?  
Today our airborne palaces are beautified.<sup>300</sup> {26}
- 7.56 “ ‘Has there come here today  
A deva who is endowed with merit?  
Is it through his power  
That all these airborne palaces have been beautified? {27}
- 7.57 “ ‘Or has a buddha, a supreme human  
Appeared in this world  
And through his power  
Our palaces have become like this? {28}
- 7.58 “ ‘We should all search together.

This is not something of little importance.  
I have never before  
Seen an omen such as this. {29}

7.59 “ ‘We should go into the four directions  
And travel through millions of realms.  
Clearly in this world today  
There will be the appearance of a buddha.’ {30}

7.60 “Bhikṣus, then all the Mahābrahmās who lived in those fifty hundred thousand quintillion worlds and who had gathered together each entered his own divine Brahmā palace and, holding a basket of divine flowers that was the size of Sumeru, flew in their airborne palaces<sup>301</sup> into the four directions.

“Bhikṣus, when they went into the west those Mahābrahmās saw in the west the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñā-jñānābhībhū, who had come to the sublime, highest Bodhimaṇḍa and was seated on a lion throne at the foot of the Bodhi tree. Before him were assembled devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, who were gazing upon him, and the sixteen young princes, who were requesting him to turn the wheel of the Dharma. When they saw that, they came to the Bhagavān, and bowed their heads to the Bhagavān’s feet, circumambulated the Bhagavān many hundreds of thousands of times, [F.64.b] and upon the Bhagavān they threw and scattered flowers from the baskets the size of Sumeru. They strewed flowers up to a distance of ten yojanas from the Bodhi tree.

7.61 “They offered their divine Brahmā palaces to the bhagavān, saying, ‘Bhagavān, for the sake of showing compassion to us, accept these airborne palaces of the Brahmās. Bhagavān, for the sake of showing compassion to us, enjoy these airborne palaces of the Brahmās. Sugata, enjoy these airborne palaces of the Brahmās.’

7.62 “Bhikṣus, then those Mahābrahmās each offered to the Bhagavān their own airborne palace, and at that time, in the presence of the Bhagavān they fittingly praised him with these verses:

“ ‘Homage to you, the unequaled great rishi.  
Deity above deities, with the voice of an avadavat,  
Guide of the World and its devas,  
We praise you who benefits and is kind to the world. {31}

7.63 “ ‘Lord, it is wondrous that after a long time,  
You have somehow appeared in the world today.  
A full eight thousand eons in this world of beings<sup>302</sup>

- Has been devoid of buddhas.<sup>303</sup> {32}
- 7.64 “ ‘An entire eight thousand<sup>304</sup> eons  
Has been devoid of a supreme human.  
During that time the lower existences have multiplied  
And rebirths as devas have diminished. {33}
- 7.65 “ ‘Now, through our merit, there has appeared in the world  
The compassionate helper, the King of Dharma.  
He is our eyes, our recourse, and refuge,<sup>305</sup>  
Our protector, father, and likewise, friend.’ {34}
- 7.66 “Bhikṣus, the Mahābrahmās in the presence of the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhībhū fittingly praised him with those verses, and then said to the Bhagavān, [F.65.a] ‘Bhagavān, turn the wheel of the Dharma in the world! Bhagavān, teach nirvāṇa! Bhagavān, liberate beings! Bhagavān, take this world into your care!  
“ ‘Bhagavān, teach the Dharma to the world including its devas, māras, and brahmakas, to beings including mendicants and brahmins, and to the devas, asuras, and humans. Then there will be benefit for many beings, happiness for many beings, compassion for the world, and welfare, benefit, and happiness for a great multitude of beings, devas, and humans.’
- 7.67 “Bhikṣus, then those fifty hundred thousand quintillion Mahābrahmās, speaking as one voice, recited these verses to the Bhagavān:  
“ ‘Great Muni, turn the wheel of the Dharma!  
Teach the Dharma in the ten directions!  
Liberate beings tormented by the phenomena of suffering!  
Bring joy and happiness to beings! {35}
- 7.68 “ ‘Through hearing that, enlightenment will be attained.  
They will go to the realm of the devas,  
They will all avoid rebirth as an asura,  
And be disciplined, peaceful, and completely happy.’ {36}
- 7.69 “Bhikṣus, the Bhagavān gave his assent by saying nothing to the Mahābrahmās.
- 7.70 “Bhikṣus, at that time the airborne palaces of the Brahmās who were in the fifty hundred thousand quintillion worlds in the south became very beautiful, bright, radiant, glorious, and majestic.
- 7.71 “Bhikṣus, those Brahmās wondered, ‘These airborne palaces of the Brahmās have become very beautiful, bright, radiant, glorious, and majestic. Who is this a sign of?’ [F.65.b]



- “Bhikṣus, the Mahābrahmās who were in the fifty hundred thousand quintillion worlds came to each other’s homes<sup>306</sup> and spoke with each other.
- 7.72 “Bhikṣus, the Mahābrahmā named Sudharma spoke these verses to the great assembly of Brahmās:
- “ ‘Friends, for no reason, with no cause,  
All our airborne palaces are shining.  
This is some sign that has appeared in this world.  
We must seek well for the meaning of this. {37}
- 7.73 “ ‘No fewer than hundreds of eons have passed  
Without such a sign having ever appeared.  
Either a deva has been born here  
Or a buddha has appeared in this world.’ {38}
- 7.74 “Bhikṣus, then all the Mahābrahmās who lived in those fifty hundred thousand quintillion worlds and who had gathered together each entered his own divine Brahmā palace and, holding a basket of divine flowers that was the size of Sumeru, flew in their airborne palaces<sup>307</sup> into the four directions.
- 7.75 “Bhikṣus, when they went into the west those Mahābrahmās saw in the west the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñā-jñānābhībhū who had come to the sublime, highest Bodhimaṇḍa and was seated on a lion throne at the foot of the Bodhi tree. Before him were assembled devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans who were gazing upon him, and the sixteen young princes, who were requesting him to turn the wheel of the Dharma. When they saw that they came to the Bhagavān, and bowed their heads to the Bhagavān’s feet, circumambulated the Bhagavān many hundreds of thousands of times, and upon the Bhagavān they tossed and scattered flowers from their baskets the size of Sumeru. They strewed flowers up to a distance of ten yojanas from the Bodhi tree. They offered their divine Brahmā palaces to the Bhagavān, saying, ‘Bhagavān, for the sake of showing compassion to us, accept these airborne palaces of the Brahmās. Bhagavān, for the sake of showing compassion to us, [F.66.a] enjoy these airborne palaces of the Brahmās. Sugata, enjoy these airborne palaces of the Brahmās.’
- 7.76 “Bhikṣus, then those Mahābrahmās each offered to the Bhagavān their own airborne palace, and at that time, in the presence of the Bhagavān, they fittingly praised him with these verses:
- “ ‘It is difficult to see the guides.  
You have arrived well and have defeated existence’s desires.

- After a very long time you are seen today.  
After a full hundred eons you have appeared. {39}
- 7.77 “ ‘Lord of the World, quench the thirst of beings.  
Never seen before, you have somehow appeared.  
Just as the fig tree flower is rarely found,  
In that way, Guide, you have been seen. {40}
- 7.78 “ ‘Guide, these airborne palaces of ours  
Today were beautified through your power.  
You who see all, please accept them,  
And enjoy them out of compassion for us.’ {41}
- 7.79 “Bhikṣus, the Mahābrahmās in the presence of the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhibhū fittingly praised him with those verses, and then said to the Bhagavān, ‘Bhagavān, turn the wheel of the Dharma in the world! Bhagavān, teach nirvāṇa! Bhagavān, liberate beings! Bhagavān, take this world into your care!  
“ ‘Bhagavān, teach the Dharma to the world, including its devas, māras, and brahmakas, to beings including mendicants and brahmins, and to the devas, asuras, and humans. Then there will be benefit for many beings, happiness for many beings, compassion for the world, and welfare, benefit, and happiness for a great multitude of beings, devas, and humans.’ [F.66.b]
- 7.80 “Bhikṣus, then those fifty hundred thousand quintillion Mahābrahmās, speaking as one voice, recited these verses to the Bhagavān:  
“ ‘Guide, Bhagavān, teach the Dharma!  
Turn the wheel of the Dharma!  
Beat the drum of the Dharma!  
Blow the conch of the Dharma! {42}
- 7.81 “ ‘Send down the rain of the Dharma onto the world!  
Teach perfectly with your beautiful voice!  
Teach the Dharma as we request,  
And liberate quintillions of beings!’ {43}
- 7.82 “Bhikṣus, the Bhagavān gave his assent by saying nothing to the Mahābrahmās.
- 7.83 “The same occurred in the southwest, the same in the west, the same in the northwest, the same in the north, the same in the northeast, and in the downward direction.
- 7.84

- “Bhikṣus, at that time the airborne palaces of the Brahmās who were in the fifty hundred thousand quintillion worlds in the upward direction became very beautiful, bright, radiant, glorious, and majestic.
- 7.85 “Bhikṣus, those Brahmās wondered, ‘These airborne palaces of the Brahmās have become very beautiful, bright, radiant, glorious, and majestic. Who is this a sign of?’
- “Bhikṣus, the Mahābrahmās who were in the fifty hundred thousand quintillion worlds came to each other’s homes<sup>308</sup> and spoke with each other.
- 7.86 “Bhikṣus, the Mahābrahmā named Śikhin spoke these verses to the great assembly of Brahmās:
- “ ‘Friends, what is the reason why this has occurred?  
Why have the airborne palaces become brilliant?<sup>309</sup>  
Their majesty, color, and brightness  
Have exceptionally increased for what reason? {44}
- 7.87 “ ‘We have never seen such a thing as this before.  
No one has ever heard of such a thing before.  
Today this place has been filled by this light.  
What is the cause for this extreme beauty? {45} [F.67.a]
- 7.88 “ ‘Perhaps some deva has appeared here  
Who is endowed with good karma,  
And what has occurred is because of his power.  
Or there is the rare appearance of a buddha in this world.’ {46}
- 7.89 “Bhikṣus, then all the Mahābrahmās who lived in those fifty hundred thousand quintillion worlds and who had gathered together each entered his own divine Brahmā palace and, holding a basket of divine flowers that was the size of Sumeru, flew in their airborne palaces<sup>310</sup> into the four directions.
- 7.90 “Bhikṣus, when they went into the west those Mahābrahmās saw in the west the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñā-jñānābhibhū, who had come to the sublime, highest Bodhimaṇḍa and was seated on a lion throne at the foot of the Bodhi tree. Before him were assembled devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, who were gazing upon him, and the sixteen young princes, who were requesting him to turn the wheel of the Dharma. When they saw that, they came to the Bhagavān, and bowed their heads to the Bhagavān’s feet, circumambulated the Bhagavān many hundreds of thousands of times, and upon the Bhagavān they threw and scattered flowers from the baskets the size of Sumeru. They strewed flowers up to a distance of ten yojanas from the Bodhi tree. They offered their divine

Brahmā palaces to the Bhagavān, saying ‘Bhagavān, for the sake of showing compassion to us, accept these airborne palaces of the Brahmās. Bhagavān, for the sake of showing compassion to us, enjoy these airborne palaces of the Brahmās. Sugata, enjoy these airborne palaces of the Brahmās.’

7.91 “Bhikṣus, then those Mahābrahmās each offered to the Bhagavān their own airborne palace, and at that time, in the presence of the Bhagavān they fittingly praised him with these verses:

“ ‘It is excellent to see the buddhas,  
The lords of the worlds, the protectors, [F.67.b]  
The buddhas who in these three realms  
Liberate beings from their bondage. {47}

7.92 “ ‘The all-seeing lords of the worlds  
See into the ten directions.  
They open the door to deathlessness  
And liberate many beings. {48}

7.93 “ ‘In the past there have been  
Countless empty eons.  
The lords of jinas were not seen  
And the ten directions were blind. {49}

7.94 “ ‘There was an increase in the dreadful hells,  
And among the asuras and the animals.  
Thousands of millions of beings  
Took rebirth among the pretas. {50}

7.95 “ ‘There was a diminution of rebirths as devas,  
And at death beings went to the lower existences.  
The Dharma of the buddhas was not heard  
And these existences were sinful. {51}

7.96 “ ‘There was a diminution among all beings  
Of the wisdom of the way of pure conduct.  
Their happiness was destroyed  
And the concept of happiness was lost. {52}

7.97 “ ‘They performed incorrect practices  
And followed that which was not the Dharma.  
They were not subdued by a lord of the world  
And fell into the lower existences. {53}

7.98 “ ‘Lamp of the World, you are now seen.

After a long time, you have come.  
You, compassionate one, have appeared here  
For the sake of all beings. {54}

7.99 “ ‘You have joyfully and happily attained  
The unsurpassable wisdom of the buddhas.  
We rejoice in what you have attained,  
As does the world and its devas. {55}

7.100 “ ‘Leader, it is through your power  
That our airborne palaces have become magnificent.  
Hero, we offer them to you.  
Great Muni, accept them. {56}

7.101 “ ‘Guide, please enjoy them  
Out of compassion for us.  
And then we and all beings  
Will reach the highest enlightenment.’ {57}

7.102 “Bhikṣus, the Mahābrahmās in the presence of the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhībhū fittingly praised him with those verses, and then said to the Bhagavān, ‘Bhagavān, turn the wheel of the Dharma in the world! [F.68.a] Bhagavān, teach nirvāṇa! Bhagavān, liberate beings! Bhagavān, take this world into your care!

“ ‘Bhagavān, teach the Dharma to the world including its devas, māras, and brahmakas, to beings including mendicants and brahmins, and to the devas, asuras, and humans. Then there will be a benefit for many beings, happiness for many beings, compassion for the world, and welfare, benefit, and happiness for a great multitude of beings, devas, and humans.’

7.103 “Bhikṣus, those fifty hundred thousand quintillion Mahābrahmās, speaking as one voice, now recited these verses to the Bhagavān:

“ ‘Turn the highest, supreme wheel!  
Beat the drum of deathlessness!  
Liberate beings from the net of suffering!  
Teach the path to nirvāṇa! {58}

7.104 “ ‘Teach the Dharma that we request!  
Take us and this world into your care!  
Speak with your beautiful voice  
That has been accomplished through billions of eons!’ {59}

7.105

“Bhikṣus, thereupon the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhibhū, knowing what was requested by the many hundred thousand quintillions of Brahmās and the sixteen young princes, at that time, in accord with Dharma, turned the Dharma wheel that had never been turned by any mendicant, brahmin, deva, māra, or Brahmā in the world:

“ ‘This is suffering. This is the origin of suffering. This is the cessation of suffering. This is the path that leads to the cessation of suffering.’ This was repeated three times so that there were twelve turnings of the Dharma wheel.

7.106 “ ‘Bhikṣus, in this way, through the factor of ignorance there is formation. Through the factor of formation there is consciousness. [F.68.b] Through the factor of consciousness there is name-and-form. Through the factor of name-and-form there are the six āyatanas. Through the factor of the six āyatanas there is contact. Through the factor of contact there is sensation. Through the factor of sensation there is craving. Through the factor of craving there is grasping. Through the factor of grasping there is becoming. Through the factor of becoming there is birth. Through the factor of birth there is old age, death, misery, wailing, suffering, unhappiness, and disturbance. In that way there arises a great mass of sheer suffering.

7.107 “ ‘Through the cessation of ignorance there is the cessation of formation. Through the cessation of formation there is the cessation of consciousness. Through the cessation of consciousness there is the cessation of name-and-form. Through the cessation of name-and-form there is the cessation of the six āyatanas. Through the cessation of the six āyatanas there is the cessation of contact. Through the cessation of contact there is the cessation of sensation. Through the cessation of sensation there is the cessation of craving. Through the cessation of craving there is the cessation of grasping. Through the cessation of grasping there is the cessation of becoming. Through the cessation of becoming there is the cessation of birth. Through the cessation of birth there is the cessation of old age, death, misery, wailing, suffering, unhappiness, and disturbance. In that way there is the cessation of the great mass of unalloyed suffering.’ In that way he taught dependent origination extensively.

7.108 “Bhikṣus, in that way the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhibhū turned the Dharma wheel before the world with its devas, māras, and brahmakas, and before the assembly with its mendicants and brahmins.

7.109 “In that moment, in that instant, sixty hundred thousand quintillion beings became free of grasping and their minds were liberated from the defilements. They all became meditators possessed of the three insights, the

six higher knowledges, and the eight liberations.

7.110 “Bhikṣus, in conclusion, the Bhagavān taught the Dharma a second time, and then he taught the Dharma a third [F.69.a] and a fourth time.

“Bhikṣus, each time the Bhagavān taught the Dharma, as many beings as there are grains of sand in a hundred thousand quintillion Ganges Rivers became free of grasping, and their minds were liberated from the defilements.

7.111 “Bhikṣus, after that, his śrāvaka saṅgha became innumerable.

7.112 “Bhikṣus, at that time the sixteen young princes, having faith, together renounced home for homelessness. They all became mendicants who were wise, had clear minds,<sup>311</sup> sharp minds,<sup>312</sup> were learned, had practiced under hundreds of thousands of buddhas, and were dedicated to the highest, complete enlightenment.

7.113 “Bhikṣus, the sixteen mendicants said to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhībhū, ‘Bhagavān, these many thousands of quintillions of the Tathāgata’s śrāvakas have through the Dharma teaching of the Bhagavān accomplished great miraculous abilities, great power, and great might. Bhagavān, that being so, out of compassion give us the teachings that commence with the highest, complete enlightenment, so that we also may be students of the Tathāgata. Bhagavān, our goal is to have the visions of the Tathāgata’s wisdom; Bhagavān, this is evident to you. Bhagavān you know the thoughts of all beings, and you know our thoughts.’

7.114 “Thereupon, bhikṣus, as soon as they saw that those princes, those young boys, had become renunciants and mendicants, half the retinue of the cakravartin, numbering eighty-four hundred thousand quintillion beings, themselves all became renunciants.

7.115 “Bhikṣus, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha [F.69.b] Mahābhijñāñānābhībhū knew the aspiration of those mendicants and, after twenty thousand eons had passed, he taught the fourfold assembly that instruction for bodhisattvas possessed by all the buddhas, the great extensive sūtra, the Dharma teaching entitled *The White Lotus of the Good Dharma*.

“Bhikṣus, at that time the sixteen mendicants acquired, maintained, and understood that teaching of the Bhagavān.

7.116 “Bhikṣus, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhībhū then gave to the sixteen mendicants the prophecy of their complete enlightenment.

7.117 “Bhikṣus, śrāvakas aspired to the teaching given by the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhībhū, and the sixteen mendicants and many hundred thousands of

- quintillions attained freedom from doubt.<sup>313</sup>
- 7.118 “Bhikṣus, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhībhū gave this Dharma teaching of *The White Lotus of the Good Dharma* uninterruptedly for a hundred thousand eons. He then entered the temple in order to be alone.
- 7.119 “Bhikṣus, the tathāgata stayed alone in the temple in that way for eighty-four thousand eons.
- 7.120 “Bhikṣus, the sixteen mendicants, knowing that the Bhagavān was staying in solitude, each set up a Dharma seat, a lion throne, sat upon it, and extensively taught for eighty-four thousand eons this Dharma teaching of *The White Lotus of the Good Dharma* to the fourfold assembly. [F.70.a]
- 7.121 “Bhikṣus, each mendicant bodhisattva taught as many hundred thousand quintillions of beings as there are grains of sand in sixty Ganges Rivers. They inspired them, brought them joy, and made them retain it, and ripened them for the highest, complete enlightenment.
- 7.122 “Bhikṣus, at that time, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Mahābhijñāñānābhībhū, after eighty-four thousand eons had passed, mindfully and knowingly arose from his samādhi. After the Bhagavān had arisen from his samādhi, he went to where his Dharma seat was. He came to the arranged seat and sat upon it.
- 7.123 “Bhikṣus, as soon as the Bhagavān sat on the Dharma seat, he looked upon the gathered assembly and addressed the saṅgha of bhikṣus: ‘Bhikṣus, these sixteen mendicants are amazing, wonderful, and wise; they have been honoring many hundred thousands of quintillions of buddhas, they have been perfectly practicing proper conduct, they have been encouraging beings to receive the wisdom of the buddhas, they have been introducing beings to the wisdom of the buddhas, and they have been teaching the wisdom of the buddhas. Bhikṣus, you must continue to honor these sixteen mendicants. Bhikṣus, those noble sons who follow the Śrāvakayāna, the Pratyekabuddhayāna, or the Bodhisattvayāna, who do not reject or malign the Dharma teaching, will all quickly attain the highest, complete enlightenment. They will all attain the wisdom of the Tathāgata.’
- 7.124 “Bhikṣus, those sixteen noble sons taught again and again this Dharma teaching of *The White Lotus of the Good Dharma* within the teaching of that bhagavān.
- “Bhikṣus, each of those bodhisattvas, those sixteen mendicant bodhisattva mahāsattvas, [F.70.b] guided to enlightenment as many hundred thousand quintillions of beings as there are grains of sand in sixty Ganges Rivers. All those beings, in all their lifetimes, became renunciants with those sixteen, gazed upon them, and heard the Dharma from them. They served four hundred thousand million buddhas and some are still serving buddhas.



- 7.125 “Bhikṣus, you should aspire to this and comprehend it. Those sixteen young princes who as youths were mendicants who taught the Dharma in the Bhagavān’s teaching all attained the highest, complete enlightenment of perfect buddhahood, and they are all now present, living, and remaining. In their separate buddha realms in the ten directions they are teaching the Dharma to many hundred thousand quintillions of śrāvakas and bodhisattvas.
- 7.126 “Bhikṣus, they are like this: In the eastern direction there is the tathāgata, the arhat, the perfectly enlightened buddha named Akṣobhya in the realm named Abhirati and there is the tathāgata, the arhat, the perfectly enlightened buddha named Merukūṭa.  
 “Bhikṣus, in the southeastern direction there is the tathāgata, the arhat, the perfectly enlightened buddha named Siṃhaghoṣa and the tathāgata, the arhat, the perfectly enlightened buddha named Siṃhadhvaja.
- 7.127 “Bhikṣus, in the southern direction there is the tathāgata, the arhat, the perfectly enlightened buddha named Ākāśapraṭiṣṭhita and the tathāgata, the arhat, the perfectly enlightened buddha named Nityaparinirvṛta.  
 “Bhikṣus, in the southwestern direction there is the tathāgata, the arhat, the perfectly enlightened buddha named Indradhvaja and the tathāgata, the arhat, the perfectly enlightened buddha named Brahmadvaja.
- 7.128 “Bhikṣus, in the western direction there is the tathāgata, the arhat, the perfectly enlightened buddha named Amitāyus and the tathāgata, the arhat, the perfectly enlightened buddha named Sarvalokadhātūpadravodvega-pratyuttīrṇa. [F.71.a]  
 “Bhikṣus, in the northwestern direction there is the tathāgata, the arhat, the perfectly enlightened buddha named Tamālapatracandanagandhābhijña and the tathāgata, the arhat, the perfectly enlightened buddha named Merukalpa.
- 7.129 “Bhikṣus, in the northern direction there is the tathāgata, the arhat, the perfectly enlightened buddha named Meghasvaradīpa and the tathāgata, the arhat, the perfectly enlightened buddha named Meghasvararāja.  
 “Bhikṣus, in the northeastern direction there is the tathāgata, the arhat, the perfectly enlightened buddha named Sarvalokabhayacchambhitavividhvaṃsanarakara and the tathāgata, the arhat, the perfectly enlightened buddha named Śākyamuni.
- 7.130 “Those sixteen attained the highest, complete enlightenment of perfect buddhahood in this central world realm named Sahā.
- 7.131 “Bhikṣus, those beings who within the teaching of that bhagavān heard the Dharma from us when we were mendicants, from each of us bodhisattvas,<sup>314</sup> those hundreds of thousands of beings as numerous as the

sand grains in the Ganges River were guided by us toward the highest, complete enlightenment.

“Bhikṣus, they still remain on the level of the śrāvakas but have been ripened for the highest, complete enlightenment. They will in the course of time attain the highest, complete enlightenment of perfect buddhahood. Why is that? Bhikṣus, it is because it is difficult to aspire to the wisdom of a tathāgata. [F.71.b]

7.132 “Bhikṣus, who are those countless hundred thousands of quintillions of beings, who are as numerous as the grains of sand in the Ganges River, whom I caused to hear the Dharma of omniscience when I was a bodhisattva in the teaching of that bhagavān? Bhikṣus, at that time, on that occasion, you were those beings.

“Bhikṣus, in the future times when I have passed into nirvāṇa, there will be śrāvakas who will hear of the practices of the bodhisattva, but they will not think, ‘We are bodhisattvas.’ They will all have the concept of nirvāṇa, and they will enter into nirvāṇa.

7.133 “Bhikṣus, however, I will be dwelling in other worlds under other names, and they will be reborn there, seeking the wisdom of the tathāgatas and they will hear, ‘There is only one nirvāṇa of the tathāgatas. There is no second nirvāṇa other than that.’

“Bhikṣus, that practice of the teaching of the Dharma should be known to be the skillful method of the tathāgatas.

7.134 “Bhikṣus, when a tathāgata sees that the time has come for his passing into nirvāṇa, he sees that his followers are pure, with deep dedication and realization of the Dharma of emptiness,<sup>315</sup> and have acquired dhyāna and great dhyāna.

“Bhikṣus, a tathāgata, knowing the time has come, assembles all the bodhisattvas and all the śrāvakas, and then proclaims to them this meaning: ‘Bhikṣus, there is no second yāna or nirvāṇa in this world at all, let alone a third. Bhikṣus, that is the skillful method of the tathāgatas. Seeing that beings have been depraved for a long time, delight in the inferior, and are attached to desires, then, bhikṣus, the tathāgata teaches them nirvāṇa in accordance with their aspirations.’ [F.72.a]

7.135 “Bhikṣus, it is like this: A group of beings, in order to go to an island of jewels, comes to a jungle that is five hundred yojanas wide. They have a single guide who is wise, bright, clever, intelligent, and has brought many travelers through that difficult jungle.

“That great group of beings becomes tired, exhausted, and frightened. They say, ‘O noble guide, we are tired, exhausted, frightened, and miserable. We are going to turn back. This jungle goes on too far.’

7.136

“Bhikṣus, the guide who has skill in methods, knowing that the people wish to turn back, thinks, ‘These distressed people must not fail to reach the great island of jewels!’ Then with compassion for them he employs a skillful method. He conjures up in the middle of the jungle a miraculous city that is more than a hundred yojanas, or two hundred yojanas in size. He says to those people, ‘Do not be afraid! Do not turn back! Rest in this great region! Here you may do whatever you wish! There you will rest and attain relief from misery.’<sup>316</sup> Then the one who has more to accomplish can go on to the great island of jewels.’

“Bhikṣus, those people who entered the jungle are astonished and think, ‘We are freed from the jungle. We will stay here where we have attained relief from misery.’

7.137 “Bhikṣus, those people enter the miraculous city and believe they have arrived at their destination. They believe they have crossed through the jungle, and they believe they have gained tranquility<sup>317</sup> and relief from misery. When the guide knows that they have rested, he causes the miraculous city to vanish. [F.72.b]

“When it has vanished he says to them, ‘This great city was conjured up by me for you to rest in. We are close to the great island of jewels so you beings should go there.’

7.138 “Bhikṣus, the Tathāgata, the Arhat, the perfectly enlightened Buddha is the guide for you and all beings.

“Bhikṣus, the Tathāgata, the Arhat, the perfectly enlightened Buddha sees that the great jungle of kleśas is to be left behind, departed from, and abandoned. But if these beings hear only of the wisdom of the buddhas they will be afraid and turn back, thinking, ‘The accomplishment of the wisdom of the buddhas involves many hardships!’ and they will not set out toward it.

7.139 “The Tathāgata knows the weakness of the aspirations of beings. Just as the guide conjured up a miraculous city for beings to rest in, and when they had rested told them that this was a miraculous city, in that way, bhikṣus, the Tathāgata, the Arhat, the perfectly enlightened Buddha employs a great skillful method so that beings may rest. He describes and teaches two levels of intermediate nirvāṇas. Those are the level of the śrāvakas and the level of the pratyekabuddhas.

7.140 “Bhikṣus, while the beings are dwelling on those levels, then, bhikṣus, the Tathāgata, the Arhat, the perfectly enlightened Buddha says to them, ‘Bhikṣus, you have not done what needs to be done, you have not accomplished what needs to be accomplished! Bhikṣus, you are close to the wisdom of the Tathāgata. Look and see! Understand! That which is your nirvāṇa is not nirvāṇa. Bhikṣus, the three yānas that the tathāgatas, arhats, perfectly enlightened buddhas teach are their skillful method.’ ”

7.141 Then the Bhagavān taught this in detail through verses: [F.73.a]

“The guide of the world, Abhijñājnānābhibhū  
Was seated upon the Bodhimaṇḍa.  
For ten full intermediate eons,  
He did not attain enlightenment—insight into ultimate truth. {60}

7.142 “Devas, nāgas, asuras, and guhyakas  
Were dedicated to making offerings to that Jina.  
A rain of flowers rained down there  
For the enlightenment and buddhahood of this guide of humans. {61}

7.143 “They played drums up above in the sky  
In order to honor and make offerings to that jina,  
And they greatly sorrowed that the Jina  
For a long time did not realize the highest state.<sup>318</sup> {62}

7.144 “Then after ten intermediate eons had passed  
Bhagavān Anābhibhū attained enlightenment.  
At that time, the devas, humans,<sup>319</sup> nāgas,<sup>320</sup> and asuras  
All rejoiced and were overjoyed. {63}

7.145 “The sixteen young heroes who were the sons  
Of that guide of humans, the one wealthy in qualities,  
Leading thousands of millions of beings,  
Came before the highest Lord of All Humans. {64}

7.146 “They bowed to the feet of the Guide  
And requested him, ‘Lion who is Lord of Humans,  
Teach the Dharma! With your excellent speech  
Satisfy us who are in this world. {65}

7.147 “ ‘Great Guide, after a long time your appearance  
Is known in the worlds in the ten directions.  
There are omens that have aroused beings.  
The airborne palaces of the Brahmās have been shaken. {66}

7.148 “ ‘In the eastern direction five hundred  
Thousand million worlds have been shaken.  
The supreme airborne palaces of the Brahmās  
Have become endowed with extreme brilliance. {67}

7.149 “ ‘Seeing omens such as these  
They have come before the Lord, the Guide of the World,  
And they have scattered flowers over the Guide

- And offered to you all of their airborne palaces. {68}
- 7.150 “ ‘They request you turn the wheel  
And praise you through verses.  
But, King and Lord of Humans, you are remaining silent,  
As if to say, “It is not yet time for me to teach the Dharma.” {69}
- 7.151 “ ‘It has been the same in the southern direction  
And similarly in the west, below, and in the north,  
And the same above and in the intermediate directions, [F.73.b]  
And billions of Brahmās have arrived here. {70}
- 7.152 “ ‘They have scattered flowers upon the Guide  
And bowed to the feet of the Leader.  
They have brought to you all their airborne palaces  
And have praised you and again supplicated you. {71}
- 7.153 “ ‘You with infinite vision, turn the wheel!  
In many millions of eons you are difficult to find.  
Reveal the power of kindness that you have developed in the past  
And open the door to deathlessness.’ {72}
- 7.154 “The one with infinite sight knew their request  
And taught the Dharma in many ways.  
He taught the four truths extensively,  
And the dependent origination of all that occurs. {73}
- 7.155 “The one with infinite sight explained  
Ignorance as the first cause, and the suffering of death:<sup>321</sup>  
‘Know that the death of humans and  
All these faults originate from birth.’ {74}
- 7.156 “As soon as he taught the Dharma  
In infinite various ways,  
Eighty quintillion beings who heard it  
Quickly reached the level of the śrāvakas. {75}
- 7.157 “Then the following second time  
That the Jina taught many dharmas,  
Beings as numerous as the sands of the Ganges  
Instantaneously became śrāvakas. {76}
- 7.158 “After that, at that time, the saṅgha  
Of the world’s guide became innumerable.  
Even if you were to count them for a quintillion eons

- You would not reach the end of them. {77}
- 7.159 “Those sixteen princes,  
Who were his own young sons,<sup>322</sup>  
Those mendicants requested the Jina,  
‘Guide, teach us the highest Dharma! {78}
- 7.160 “ ‘May we become knowers of the world  
Just like you, supreme among all beings!<sup>323</sup>  
May all of these beings who exist  
Become just like you, the hero with pure sight!’ {79}
- 7.161 “The Jina, knowing the aspiration  
Of the youths who were his own sons,  
Taught the highest, supreme enlightenment  
Through many quintillions of parables. {80}
- 7.162 “He taught through many thousands of causes, [F.74.a]  
Displaying higher knowledge and wisdom.  
The Lord of the World taught the true conduct,  
Just as is practiced by wise bodhisattvas. {81}
- 7.163 “The Bhagavān taught this extensive sūtra,  
*The White Lotus of the Good Dharma*,  
Through no fewer than thousands of verses  
As numerous as the sand grains of the Ganges. {82}
- 7.164 “The Jina, having taught that sūtra,  
Entered the temple where the Lord of the World  
Contemplated in meditation on one seat  
For an entire eighty-four eons. {83}
- 7.165 “The mendicants, knowing that the Guide  
Was seated in the temple and was not coming out,  
Proclaimed to many millions of beings  
The immaculate wisdom and peace of this buddhahood. {84}
- 7.166 “They each arranged their own throne  
And taught upon it this very sūtra,  
And in that way fulfilled that role  
Within the teaching of that sugata. {85}
- 7.167 “Each of those sons of the Sugata  
At that time taught beings as numerous  
As the sand grains of sixty thousand Ganges

- And guided an endless number of beings. {86}
- 7.168 “When the Jina had passed into nirvāṇa,  
Following their proper conduct,<sup>324</sup> they saw millions of buddhas,  
And together with those who had listened to them  
They made offerings to those supreme humans. {87}
- 7.169 “They engaged in conduct that was vast and superior  
And attained enlightenment, buddhahood in the ten directions.  
Those sixteen sons of the Jina became  
Two jinas in each of the directions. {88}
- 7.170 “At that time, those who had listened to them  
All became the śrāvakas of those jinas,  
And attained this enlightenment  
In stages through various methods. {89}
- 7.171 “I also was one among them  
And you all have listened to me.  
Therefore you are still my śrāvakas  
And using methods I lead you all to this enlightenment. {90}
- 7.172 “In that past time there was this cause, this condition,  
Because of which I am teaching the Dharma,  
And because of which I am leading you to enlightenment.  
So, bhikṣus, have no fear in these circumstances. {91} [F.74.b]
- 7.173 “If there were a dreadful, terrible jungle  
That was uninhabited, with no shelter or refuge,  
With many wild beasts and no water  
And which was terrifying for the foolish, {92}
- 7.174 “And if many thousands of people  
Were to enter into that jungle,  
And that jungle was uninhabited and long,  
A full five hundred yojanas, {93}
- 7.175 “And if there were a wealthy, mindful, learned,<sup>325</sup>  
Brave,<sup>326</sup> educated, and fearless person  
Who was there as their guide  
In that terrifying, dreadful jungle, {94}
- 7.176 “Those many thousands of beings would become exhausted  
And at that time they would say to the guide,  
‘Noble sir, we are exhausted and we cannot go on.

- It is our wish that we turn back today!' {95}
- 7.177 "He who is wise and who is skilled  
Would think of a method by which he might lead them:  
'Alas, all of these foolish persons  
Will deprive themselves of the jewels if they turn back. {96}
- 7.178 " 'I shall today through my miraculous powers  
Cause a great city to appear  
That is adorned with a billion houses  
And beautified by temples and gardens. {97}
- 7.179 " 'I shall manifest ponds and rivers  
Adorned with groves and flowers.  
I shall create a beautiful wall and gates,  
And men and women without an equal. {98}
- 7.180 " 'And having manifested all that I shall say to them,  
"Do not be afraid, but be happy!  
You have now reached this perfect city;  
Enter it and quickly fulfill your needs." ' {99}
- 7.181 "In order that they might gain relief  
And that they would not turn back, he says,  
'You have passed through the dreadful jungle  
So now be at ease and be happy.' {100}
- 7.182 "When he sees that they are all rested,  
He gathers them together<sup>327</sup> and says to them,  
'Come here, and listen to what I have to say!  
This city is a manifestation of my miraculous powers. {101}
- 7.183 " 'I had seen that you were exhausted  
And this was to prevent your turning back.  
This was my skillful method.  
Be diligent and proceed to the island!' {102} [F.75.a]
- 7.184 "Bhikṣus, I<sup>328</sup> am like that guide—  
The guide of ten thousand million beings.  
See the exhausted beings as those  
Who cannot break out through the eggshell of the kleśas. {103}
- 7.185 "I thought that for their benefit  
I should create this nirvāṇa as a rest.  
On the level of the arhat you have accomplished your goal,



- Which is the cessation<sup>329</sup> of all suffering. {104}
- 7.186 “When I see that you are all  
Arhats who are upon this level,  
Then I gather you all together  
And tell you truly what the Dharma is. {105}
- 7.187 “When the rishis teach that there are three yānas,  
That is the skillful method of the guides.  
There is one yāna; there is no second.  
Two are taught so that there may be a rest. {106}
- 7.188 “Bhikṣus, therefore on this day I declare  
That just this is not nirvāṇa.  
You must develop a powerful diligence  
In order to attain omniscient wisdom. {107}
- 7.189 “When you attain omniscient wisdom,  
The qualities of a jina, the ten strengths,  
And a body that has the thirty-two signs,  
Then you will be a buddha, and that is nirvāṇa. {108}
- 7.190 “This is the nature of the teaching of the guides:  
They teach nirvāṇa so that beings may rest.  
Knowing that they have rested in nirvāṇa,  
They lead all to omniscient wisdom.” {109}
- 7.191 *This concludes “The Past,” the seventh chapter of the Dharma teaching of “The White Lotus of the Good Dharma.” [B7]*

## THE PROPHECY TO THE FIVE HUNDRED BHIKṢUS

8.1 Brother Pūrṇa Maitrāyaṇīputra, having heard directly from the Bhagavān about this wisdom insight into skillful methods, about the teachings with implied meaning, and having heard the prophecies made to the great śrāvakas, and having heard of the connections with the past, and having heard of the preeminence of the Bhagavān, was astonished and amazed, without worldly concerns, and filled with delight and joy. Then with great delight and joy and great reverence for the Dharma, he rose from his seat, bowed down to the feet of the Bhagavān, [F.75.b] and thought, “Bhagavān, it is wonderful! Sugata, it is wonderful! The tathāgatas, arhats, perfectly enlightened buddhas accomplish that which is extremely difficult—they teach the Dharma to beings according to the different concerns of the world, through many wisdom insights into skillful methods, and they liberate<sup>330</sup> beings attached to this and that.<sup>331</sup> Bhagavān, what are we able to do? The Tathāgata is the one who knows our aspirations and our past.”

8.2 He bowed down to the Bhagavān’s feet and then sat to one side and with his hands placed together in homage gazed unblinking upon the Bhagavān.

Then the Bhagavān, seeing the thoughts in the mind of Pūrṇa Maitrāyaṇīputra, said to the complete saṅgha of bhikṣus, “Bhikṣus, look upon my śrāvaka Pūrṇa Maitrāyaṇīputra. He is the best teacher among those who teach the Dharma within my<sup>332</sup> saṅgha of bhikṣus, and he is praised for having many true qualities. He is dedicated to holding the Dharma in many ways within my teaching. He tirelessly teaches the Dharma, bringing joy to the four assemblies, encouraging them, and inspiring them. He is able to teach the Dharma. He is able to aid those who maintain celibacy.

“Bhikṣus, other than the Tathāgata, there is no one who can match Pūrṇa Maitrāyaṇīputra in meaning or in words.

“Bhikṣus, what do you think? If you think that he has been a holder solely of my Dharma, bhikṣus, you should not regard him in that way. Why is that? Bhikṣus, I remember that in the past, in a time gone by, he was a holder of the Dharma of nine hundred and ninety million buddhas. Just as he is now the supreme teacher of my Dharma, [F.76.a] so he was for all of them. For all of them he was someone who had realized emptiness. For all of them he was someone who had attained discernment. For all of them he was someone who had realized the higher knowledge of a bodhisattva. He was someone who taught the Dharma with complete certainty. He was someone who taught the Dharma free of doubt. He was someone who taught the Dharma in its purity. In the teaching of those buddha bhagavāns he practiced the conduct of celibacy throughout his life, and everywhere he was known as a śrāvaka. By this method, he benefited innumerable, countless hundred thousand quintillions of beings. He ripened innumerable, countless beings for the highest, complete enlightenment. At all times he has served beings through the activity of a buddha. At all times he has been purifying his own buddha realm, and has been dedicated to ripening beings.

8.4 “Bhikṣus, he has been the primary teacher of the Dharma for the seven tathāgatas, the first of whom was Vipaśyin and of whom I am the seventh.<sup>333</sup>

“Bhikṣus, in the future in this fortunate eon, this Pūrṇa Maitrāyaṇīputra will be the principal teacher of the Dharma within the teachings of the thousand buddhas less four, and he will be a holder of their teaching. In the same way, in the future he will hold the entire Dharma of innumerable, countless buddha bhagavāns. He will benefit innumerable, countless beings. He will ripen innumerable, countless beings for the highest, complete enlightenment. He will be someone who is continuously dedicated. He will be dedicated to purifying his own buddha realm and ripening beings. He will in this way perfect his bodhisattva conduct [F.76.b] and after innumerable, countless eons he will attain the highest, complete enlightenment of perfect buddhahood. He will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the bhagavān named Dharmaprabhāsa. He will appear in this very buddha realm.

8.5 “Bhikṣus, at that time this buddha realm will be like billion-world world realms as numerous as the grains of sand in the Ganges River combined into one buddha realm. The ground will be made of the seven precious materials. It will be as level as the palm of a hand. There will be no mountains. It will be

filled with kūṭāgāras made of the seven precious materials. The airborne palaces of the devas will be close so that the devas can see the humans, and the humans can see the devas.

8.6 “Bhikṣus, at that time, in this buddha realm, there will be no lower existences and there will be no women. All the beings there will be born miraculously. They will practice celibacy with their immaterial bodies. They will emit their own light. They will have miraculous powers. They will fly through the air. They will have diligence. They will have mindfulness. They will have wisdom. They will have golden bodies adorned by the thirty-two signs of a great being.

8.7 “Bhikṣus, at that time, in this buddha realm, those beings will have two kinds of food. What will they be? They will be the food of joy in the Dharma and the food of joy in meditation. He will have innumerable, countless hundred thousand quintillions of bodhisattvas. All of them will have attained the higher knowledges, have the realization of the discernments, and be skilled in instructing<sup>334</sup> beings. His śrāvakas will be beyond number and they will all have great miraculous abilities, great power, the eight liberations, and dhyāna. That buddha realm will have limitless qualities of this kind. The eon will be named Ratnāvabhāsa. The world will be named Suviśuddhā. [F.77.a] At that time, the lifespan will be innumerable, countless eons. When the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Dharmaprabhāsa has passed into nirvāṇa his Dharma will remain for a long time. That world will be filled with stūpas made of precious materials.

“Bhikṣus, in that way the buddha realm of that bhagavān will have inconceivable qualities.”

8.8 That is what the Bhagavān said. The Sugata having spoken these words, the Teacher then pronounced these verses:

“Bhikṣus, listen to me, to this meaning:  
The way in which my son has practiced conduct,  
Has trained well in skillful methods,  
And how he has practiced bodhisattva conduct. {1}

8.9 “Knowing that beings here aspire to the inferior  
And are frightened of the powerful yāna,  
The bodhisattvas became śrāvakas  
And manifested the attaining of pratyekabuddha enlightenment. {2}

8.10 “Through many hundreds of skillful methods  
They ripen many bodhisattvas,  
Saying, ‘We who are śrāvakas  
Are far from the supreme, highest enlightenment.’ {3}

- 8.11 “Through practicing that conduct  
Millions of beings become ripened.  
Even those with inferior aspiration and laziness  
All eventually become buddhas. {4}
- 8.12 “They practice their conduct unobserved,  
Saying, ‘We are śrāvakas with little to accomplish.’  
Dismayed by all death and rebirth,  
They purify their own realms. {5}
- 8.13 “They teach as if they themselves have desire  
And also have anger and ignorance,  
Knowing that beings have attachment to views,  
And so they resort to having those views. {6}
- 8.14 “My śrāvakas have acted in many such ways,  
Liberating beings through such methods.  
If I were to teach all of their modes of conduct  
It would render humans without wisdom insane. {7} [F.77.b]
- 8.15 “Bhikṣus, this Pūrṇa, my śrāvaka,  
Has practiced under billions of past buddhas;  
Has been a holder of their Dharma,  
Seeking for this wisdom of buddhahood. {8}
- 8.16 “At all times he has been their principal śrāvaka,  
Greatly learned, and fearlessly giving various teachings.  
He has been continuously joyful and never wearied,  
Fulfilling always the activities<sup>335</sup> of the buddhas. {9}
- 8.17 “He always has understanding through the great higher knowledges,  
And has the attainment of the discernments.  
He knows the scope of the faculties of beings  
And always teaches the completely pure Dharma. {10}
- 8.18 “He teaches the Dharma that is supreme,  
Ripens thousands of millions of beings  
In this supreme, unsurpassable yāna,  
And is purifying his own realm. {11}
- 8.19 “In a future time, similarly  
He will make offerings to millions of buddhas,  
Be a holder of their supreme Dharma,  
And will be purifying his own realm. {12}

- 8.20 “He always teaches the Dharma fearlessly  
And through billions of skillful methods,  
And ripens many beings  
For immaculate omniscience. {13}
- 8.21 “He will make offerings to the guides of humans  
And he will always be a holder of the supreme Dharma,  
And then will become a self-arisen buddha in the world,  
And will be famous in all directions as Dharmaprabhāsa. {14}
- 8.22 “His realm will be completely pure,  
Constantly excellent, made of the seven precious materials.  
That eon will be named Ratnāvabhāsa,  
And his realm will be named Suviśuddhā. {15}
- 8.23 “There will be many billions of bodhisattvas  
Who have great higher knowledge and are supremely skilled.  
They will exist throughout that realm  
And will have pure minds and great miracles. {16}
- 8.24 “In the same way there will be billions of śrāvakas  
Who at that time will be the saṅgha of the Guide.  
They will have the eight liberations, dhyāna, great miracles,  
And have the realization of the discernments. {17}
- 8.25 “All the beings who will be in that realm  
Will delight in the practice of celibacy.<sup>336</sup>  
They will all be golden and be born miraculously, [F.78.a]  
And have bodies that possess the thirty-two signs. {18}
- 8.26 “They will have no concept of food  
Other than joy in the Dharma and joy in dhyāna.  
There will be no women there,  
And no lower existences, no lower realms. {19}
- 8.27 “Pūrṇa will have that kind of supreme realm  
That possesses such a perfection of qualities  
And is completely filled with virtuous beings;  
I have described just a few of them.” {20}
- 8.28 Then the twelve hundred who had mastered themselves thought, “The  
Bhagavān has given prophecies to those great śrāvakas, and it would be  
marvelous and wonderful if the Tathāgata were to give a prophecy to each  
one of us also.”

8.29 The Bhagavān knew the thoughts that were in the minds of those great śrāvakas and said to Brother Mahākāśyapa, “Kāśyapa, I shall next give prophecies to these twelve hundred who have mastered themselves and are in my presence.

8.30 “Kāśyapa, the great śrāvaka bhikṣu Kauṇḍinya, after sixty-two hundred thousand quintillion buddhas, and even further beyond that, will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the bhagavān named Samantaprabhāsa.

8.31 “Kāśyapa, there will be five hundred tathāgatas who have that same name. Five hundred great śrāvakas will be next after Kauṇḍinya to attain the highest, complete enlightenment of perfect buddhahood and all of them will have the name Samantaprabhāsa. They are Gayākāśyapa, Nadikāśyapa, Uruvilvākāśyapa, Kāla, Kālodāyin, Aniruddha, Revata, Kapphiṇa, Bakkula, Cunda, [F.78.b] Svāgata, and the rest of the five hundred who have gained mastery over themselves.”

8.32 Then the Bhagavān recited these verses:

“Kauṇḍinyagotra, this śrāvaka of mine,  
Will become a tathāgata, a lord of the world.  
In a future time, after endless eons,  
He will guide billions of beings. {21}

8.33 “He will become a jina named Samantaprabha.  
His realm will be completely pure,  
After endless eons, in a future time,  
After seeing many, endless buddhas. {22}

8.34 “He will shine and have the strengths of a buddha.  
His words will be renowned in the ten directions.  
Billions of beings will be in his presence  
And he will teach them the supreme, highest enlightenment. {23}

8.35 “There the dedicated bodhisattvas  
Will enter their airborne palaces  
And they will dwell there in contemplation,  
Always with pure conduct and excellent<sup>337</sup> behavior. {24}

8.36 “They will listen to the Dharma of the supreme human  
And also constantly travel to other realms  
Where they will praise thousands of buddhas  
And make vast offerings to them. {25}

- 8.37 “In an instant they will also return  
To the realm of the Guide.  
That supreme human, named Prabhāsa,  
Will have that kind of powerful conduct. {26}
- 8.38 “The lifespan of that sugata  
Will be a full sixty thousand eons.  
And when that protector has passed into nirvāṇa.  
His Dharma will remain for twice as long. {27}
- 8.39 “The outer form of his Dharma, too,  
Will remain for a duration three times as long.  
When the Dharma of that protector has disappeared,  
Devas<sup>338</sup> and humans will be in suffering. {28}
- 8.40 “There will then be, in succession,  
A full five hundred guides,  
Supreme humans, jinas,  
With the same name: Samantaprabha. {29}
- 8.41 “All of them will have the same manifestation  
Of miraculous powers and a buddha realm.  
Their assemblies and their Dharma will be the same,  
And the duration of their Dharma will also be the same. {30} [F.79.a]
- 8.42 “Their names and their worlds with their devas  
Will all be exactly the same as  
What I have previously described  
For the supreme human Samantaprabhāsa. {31}
- 8.43 “These compassionate benefitters  
Will successively prophesy the others,  
Saying, ‘After me,<sup>339</sup> it will be  
Just as I have taught to all the world.’ {32}
- 8.44 “Kāśyapa, from today you should hold in this way  
These who have mastered themselves, who number  
No less than five hundred, and also others of my śrāvakas,  
And you should speak of this to other śrāvakas also.” {33}
- 8.45 Then those five hundred arhats, on hearing the prophecy of their attainment  
of the highest, complete enlightenment of perfect buddhahood, felt  
contented, delighted, elated, and joyful. With happiness and gladness they  
approached the Bhagavān, bowed their heads to his feet, and said to him,



“Bhagavān, we confess this offence of ours: we have been always continuously thinking, ‘This is our nirvāṇa,’ or, ‘We have attained nirvāṇa.’ Bhagavān, we lacked understanding, lacked skill, and lacked knowledge. Why is that? We thought, ‘There is the attainment of buddhahood through the wisdom of the tathāgatas, but we are satisfied with a limited wisdom.’

8.46 “As an analogy, imagine if there were a man who went to a friend’s home, and became drunk or fell asleep. Then the friend sews a priceless jewel into the hem of his clothing, saying, ‘This is a precious jewel!’ The man then rises from his seat and leaves. He goes to another country and there he runs into misfortune. He undergoes great difficulties and hardship in his search for food and clothing. When he finds just a little food he is delighted and overjoyed. [F.79.b]

8.47 “Bhagavān, then that man’s old friend who had sewn the priceless jewel in the hem of that man’s clothing sees him, and says to him, ‘Oh, my friend! Why are you undergoing this hardship seeking for food and clothing? I sewed a precious jewel, a priceless jewel that could fulfill all your desires, into the hem of your clothes so that you could live happily. My friend, I have given you that precious jewel. My friend, I have sewn that precious jewel in the hem of your clothing. My friend, you have not looked for it at all, wondering, “When was it sewn in? Who sewed it in? Why did he sew it in?” Oh my friend, you are a fool that you have accepted to undergo such hardship in searching for food and clothing! My friend, take this precious jewel and go to the big city, and in the big city with that jewel obtain all the wealth that you want!’

8.48 “Bhagavān, it is likewise that the Tathāgata has previously taught the practice of bodhisattva conduct and the aspiration for omniscience, but we did not know it, we did not understand it.

8.49 “Bhagavān, therefore our thoughts were of nirvāṇa, the level of the arhat. Bhagavān, we have lived in great hardship. Bhagavān, we have been content to seek limited wisdom. Because we have never ceased from our prayers for omniscient wisdom, Bhagavān, the Tathāgata has made us understand, saying, ‘You bhikṣus, do not think that this is nirvāṇa! Bhikṣus, there are the roots of merit in your beings that I have ripened in the past. It was through my skillful method that through my teaching and speaking of the Dharma you came to think, “This is nirvāṇa!” ’

“In that way the Bhagavān has made us understand, and today has given us the prophecy of our attainment of the highest, complete enlightenment.” [F.80.a]

8.50 At that time, Ājñātakauṇḍinya and the five hundred who had gained mastery over themselves recited these verses:

“We are delighted and overjoyed to have heard

- Such a supreme reassurance as this,  
The prophecy of our highest, complete enlightenment.  
We pay homage to you, the Guide with infinite vision. {34}
- 8.51 “We confess our fault in your presence:  
We were foolish, unwise, and unknowing,  
And within the teachings of the Sugata  
We were content with mere nirvāṇa. {35}
- 8.52 “It is as if there were a man  
Who went into the home of his friend.  
His friend was someone who was very wealthy  
And gave him much to eat and drink. {36}
- 8.53 “Having satisfied him with food  
He gave him a jewel of great value,  
Sewing it into the hem of his upper robe,  
And he was happy to have given it to him. {37}
- 8.54 “Then that fool, he departed.  
He left and went to another town.  
He fell into hardship, was destitute and in need,  
Searching for food in a state of distress. {38}
- 8.55 “He gained relief from misery through finding food,  
But he did not think of obtaining a great amount to eat.  
He had forgotten that he possessed the jewel.  
He did not remember that it was in the hem of his clothing. {39}
- 8.56 “Then when his old friend saw him,  
The friend duly admonished him that he possessed  
The jewel that he had given him, back in his house,  
And showed him the jewel in the hem of his clothing. {40}
- 8.57 “The jewel had such power  
That when the man saw it he became supremely happy;  
He became very wealthy, had the power of treasure,  
And obtained the pleasures of the five senses. {41}
- 8.58 “Bhagavān, we are just like that:  
We are unaware of the past prayers  
That the Tathāgata has given us  
In many lifetimes in the past, a long time ago. {42}
- 8.59 “Bhagavān, we have the understanding of fools.

Within the Sugata's teaching we are without knowledge.  
We were content with nirvāṇa alone,  
And did not think of any higher goal. {43} [F.80.b]

8.60 "The friend to the world has made us realize,  
'There is no nirvāṇa such as this.'  
It is the supreme wisdom of the highest beings  
That nirvāṇa is the supreme bliss. {44}

8.61 "We have heard this supreme prophecy  
That is vast, extensive, and diverse.  
Lord, these successive prophecies  
Have made us happy, delighted, and overjoyed." {45}

8.62 *This concludes "The Prophecy to the Five Hundred Bhikṣus," the eighth chapter of the Dharma teaching of "The White Lotus of the Good Dharma."*

## THE PROPHECIES TO ĀNANDA, RĀHULA, AND TWO THOUSAND BHIKṢUS

- 9.1 At that time, Brother Ānanda thought, “May I obtain a prophecy like these!” Thinking that, contemplating it, and wishing for it, he rose from his seat and bowed down to the Bhagavān’s feet. Brother Rāhula also, thinking, contemplating, and wishing for the same thing, bowed down to the Bhagavān’s feet, and they said, “Bhagavān, may we have such an opportunity! Sugata, may we have such an opportunity! Bhagavān, you are our father, our progenitor, our refuge, our support, and our protector. Bhagavān, we are honored by the world with its devas, humans, and asuras as the sons of the Bhagavān, the attendants of the Bhagavān, and the keepers of the Dharma treasure of the Bhagavān. Therefore, Bhagavān, it would be fitting if the Bhagavān were quickly to give us the prophecy of our attainment of the highest, complete enlightenment.”
- 9.2 Moreover, more than two thousand bhikṣus, those in training and those passed beyond training, rose from their seats, removed their upper robe from one shoulder, and with hands together in homage stood facing the Bhagavān, gazing upon him and contemplating the wisdom of the Buddha, and thought, “May we also obtain the prophecy of our attainment of the highest, complete enlightenment!”
- 9.3 Then the Bhagavān [F.81.a] said to Brother Ānanda, “You, Ānanda, in a future time, will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the bhagavān named Sāgaravara-dharabuddhivikrīḍitābhijña.
- 9.4 “You will honor, venerate, show respect for, and make offerings to six hundred and twenty million buddhas, receive the Dharma from them, and uphold their teaching. You will attain the highest, complete enlightenment

and ripen for complete enlightenment hundreds of thousands of quintillions of bodhisattvas as numerous as the grains of sands in two hundred million Ganges Rivers.

9.5 “Your buddha realm will be fully endowed with a ground made of beryl. That realm will be named Anavanāmitavaijayantī. That eon will be named Manojñāśabdābhigarjita.<sup>340</sup> The lifespan of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Sāgaravaradharabuddhivikrīḍitābhijña will be innumerable eons. One could not conclude measuring the lifespan of that bhagavān. It will be countless hundreds of thousands of quintillions of eons.

“Ānanda, the Dharma of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Sāgaravaradharabuddhivikrīḍitābhijña will remain after his nirvāṇa for twice as long as his lifespan. [F.81.b]

9.6 “Ānanda, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Sāgaravaradharabuddhivikrīḍitābhijña will be praised in the ten directions by many hundreds of thousands of quintillions of buddhas as numerous as the grains of sand in ten million Ganges Rivers.”

9.7 Then the Bhagavān recited these verses:

“I declare<sup>341</sup> to you, the saṅgha of bhikṣus,  
Good Ānanda, the holder of my teaching,  
Will in the future become a jina  
After making offerings to six hundred million sugatas. {1}

9.8 “His name will be Sāgarabuddhidhārin  
And he will be renowned as Abhijñāprāpta  
In the beautiful, completely pure realm  
Anavanatā Dhvajavaijayantī. {2}

9.9 “There he will ripen bodhisattvas  
More numerous than the Ganges sands.  
He will be a jina with great miraculous powers  
And will be renowned in the worlds in the ten directions. {3}

9.10 “At that time his lifespan will be immeasurable.  
He will remain as beneficial and compassionate to the world.  
After that protector has passed into nirvāṇa  
His Dharma will remain for twice as long. {4}

9.11 “Then its outer form will remain for twice as long as that,  
And within the teachings of that jina  
There will be beings as numerous as the sands of the Ganges  
Who will create the cause for the enlightenment of buddhahood.” {5}

- 9.12 In that assembly at that time there were eight thousand<sup>342</sup> bodhisattvas, who had newly entered the yāna, who thought, “We have never before heard such an extensive prophecy for bodhisattvas, let alone for the śrāvakas.<sup>343</sup> What could be the cause, what could be the reason for this?”
- 9.13 The Bhagavān, knowing the thoughts and contemplation in the minds of those bodhisattvas, said to those bodhisattvas, “Noble sons, Ānanda and I together, at the same moment, developed the aspiration to the highest, complete enlightenment in front of the tathāgata, the arhat, the perfectly enlightened buddha Dharmagaganābhyudgatarāja. [F.82.a] This noble son has been continuously dedicated to receiving many teachings, while I was dedicated to diligent practice. That is why I have quickly attained the highest, complete enlightenment of perfect buddhahood, and it is why this good Ānanda will be the keeper of the Dharma treasures of the buddha bhagavāns. Noble sons, it is the prayer of this noble son that this will be the cause for bodhisattvas reaching perfection.”
- 9.14 Brother Ānanda heard from the Bhagavān the prediction of his own attainment of the highest, complete enlightenment. He heard the description of the qualities of his own buddha realm, and he heard of his past prayer and conduct. Then he was contented, delighted, elated, and joyful, and he became glad and happy. At that time he remembered the Dharma of the many hundreds of thousands of quintillions of buddhas, and the prayer that he had made in the past.
- 9.15 Then Ānanda recited these verses:
- “The countless jinas are so wonderful.  
They have caused me to remember the Dharma teachings.  
I remember, as if it were today or yesterday,  
The protectors, the jinas, who have passed into nirvāṇa. {6}
- 9.16 “I am free of doubt, I am fixed upon enlightenment.  
This is the nature of my skill in methods.  
I am the attendant of the Sugata  
And I hold the Dharma for the sake of enlightenment.” {7}
- 9.17 Then the Bhagavān said to Brother Rāhula, “You, Rāhula, in a future time will honor, venerate, show respect for, and make offerings to tathāgatas, arhats, perfectly enlightened buddhas as numerous as the atoms in ten worlds. Then you will become the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, [F.82.b] the teacher of gods and humans, the buddha, the bhagavān named Saptaratnapadmavikrāntagāmin.
- 9.18

“You will constantly be the eldest son of those buddha bhagavāns, as you are for me. Rāhula, the lifespan of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Saptaratnapadmavikrāntagāmin will be the same as that of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Sāgaravaradharabuddhivikrīḍitābhijña. The perfection of all his many qualities will be like his, and he will have the same display of the qualities of his buddha realm as Sāgaravaradharabuddhivikrīḍitābhijña.

9.19 “Rāhula, you will be the eldest son of the tathāgata, the arhat, the perfectly enlightened buddha Sāgaravaradharabuddhivikrīḍitābhijña, and after that you will attain the highest, complete enlightenment of perfect buddhahood.”

9.20 Then the Bhagavān recited these verses:

“This Rāhula, my eldest son,  
Was my own son when he was a child.  
Even after enlightenment, he is my son,  
A great rishi who holds the inheritance of Dharma. {8}

9.21 “In the future, he will see many  
Countless millions of buddhas;  
Because he is seeking enlightenment  
He will be the son of all those jinas. {9}

9.22 “This activity of Rāhula is not known,  
But I know the prayers he has made.  
He lauds the friends of the world,  
Saying, ‘I am the son of the Tathāgata!’ {10}

9.23 “Rāhula, who is my own son,  
Has countless quintillions of qualities  
That can never be measured.  
Thus he remains for the sake of enlightenment.” {11}

9.24 The Bhagavān looked upon two thousand śrāvakas, both those in training and those who had passed beyond training, who in the presence of the Bhagavān [F.83.a] were gazing upon the Bhagavān with tranquil minds, placid minds, and gentle minds.

Then the Bhagavān asked Brother Ānanda, “Ānanda, do you see these two thousand śrāvakas, both those in training and those who have passed beyond training?”

“I see them, Bhagavān,” he answered. “I see them, Sugata.”

9.25 “Ānanda,” said the Bhagavān, “all those two thousand bhikṣus will together practice the conduct of a bodhisattva. They will honor, venerate, show respect for, and make offerings to buddha bhagavāns as numerous as

the atoms in fifty worlds, and be holders of their Dharma. Then in their last lives, in the same instant, the same moment, the same second, they will attain the highest, complete enlightenment of perfect buddhahood, each in their own buddha realm among the worlds in the ten directions. They will be tathāgatas, arhats, perfectly enlightened buddhas named Ratnaketurāja.<sup>344</sup> Their lifespans will be an entire eon. Their buddha realms will have the same display of qualities. Their gatherings of śrāvakas and gatherings of bodhisattvas will also be the same in number. They will all pass into nirvāṇa at the same time. Their Dharma also will remain for the same length of time.”

9.26 Then the Bhagavān recited these verses:

“Ānanda, those who are assembled before me,  
All of these two thousand śrāvakas.  
Will in the future become tathāgatas.  
Today I make this prophecy about these wise ones. {12}

9.27 “As is taught in endless analogies,  
They will make supreme offerings to the buddhas,  
And then when they are within their last bodies  
They will attain this supreme enlightenment. {13} [F.83.b]

9.28 “In the ten directions, having the same name,  
In the same instant, the same moment,  
They will be seated at the foot of the supreme tree.  
They will attain wisdom and become buddhas. {14}

9.29 “They will all have the same name:  
They will be renowned in the world as Ratnaketu.<sup>345</sup>  
Their supreme realms will be the same,  
Their śrāvaka and bodhisattva assemblies will be the same. {15}

9.30 “With miraculous powers in these worlds,  
And equally throughout the ten directions,  
They will teach the Dharma and their nirvāṇa,  
And the duration of their Dharma will be the same.” {16}

9.31 Those śrāvakas, both those in training and those who had passed beyond training, upon hearing directly from the Bhagavān the prophecies for each of them, became contented, delighted, elated, and joyful, and became glad and happy.

9.32 Thereupon they recited these verses to the Bhagavān:

“Lamp of the World, we have been made content  
Through having heard this prophecy.



Tathāgata, we have become as happy  
As if we were sprinkled with amrita. {17}

9.33 “We do not have any doubt or uncertainty,  
Thinking, ‘We will not become supreme humans.’  
Today we have attained happiness  
Through having heard this prophecy.” {18}

9.34 *This concludes “The Prophecies to Ānanda, Rāhula, and Two Thousand Bhikṣus,” the ninth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”*

## THE DHARMABHĀṄAKAS

10.1 Then the Bhagavān said to the bodhisattva Bhaiṣajyarāja and eighty thousand other bodhisattvas, “Bhaiṣajyarāja, do you see this assembly’s numerous devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans and nonhumans, bhikṣus and bhikṣunīs, upāsakas and upāsikās, and followers of the Śrāvakayāna and the Bodhisattvayāna who have heard this Dharma teaching directly from the Tathāgata?” [F.84.a]

“I see them, Bhagavān,” he answered. “I see them, Sugata.”

10.2 “Bhaiṣajyarāja,” said the Bhagavān, “these are all bodhisattvas, mahāsattvas. Whoever among them has heard even one verse, or heard one line of a verse, or with just one aspiration has rejoiced in this sūtra, for all those in the fourfold assembly, Bhaiṣajyarāja, I prophesy that they will attain the highest, complete enlightenment.

“Bhaiṣajyarāja, if anyone after my nirvāṇa hears this Dharma teaching, or hears just one verse of it, or with just one aspiration rejoices in it, I prophesy that those noble men or noble women will attain the highest, complete enlightenment.

10.3 “Bhaiṣajyarāja, those noble men or noble women will have served a full hundred thousand quintillion buddhas.

“Bhaiṣajyarāja, those noble men or noble women will have prayed to many hundreds of thousands of quintillions of buddhas.

“Bhaiṣajyarāja, know that those noble men or noble women will have taken birth as humans in this Jambudvīpa out of compassion for beings.

10.4 “Whoever retains even just one verse from this Dharma teaching, or reads it, or teaches it, or recites it,<sup>346</sup> or writes it, or having written it remembers it, or from time to time looks at it; and whoever has the same veneration for the text as one would have for the Tathāgata, and honors, venerates, and makes offerings to it, venerating it as if it were the Teacher; and whoever offers flowers, incense, perfume, garlands, ointments, powders, clothing, parasols,

banners, divine flags, [F.84.b] the sound of music, and so on, to the text, while bowing down and putting hands together in homage; and those noble men or noble women, Bhaiṣajyarāja, who rejoice in just one verse from this Dharma teaching, Bhaiṣajyarāja, I prophesy that all of them will attain the highest, complete enlightenment.

10.5 “Bhaiṣajyarāja, if any man or woman asks, ‘What kind of beings are these who will become tathāgatas, arhats, perfectly enlightened buddhas in the future?’ Bhaiṣajyarāja, those men or women, those noble men or noble women should be taught in this way: ‘Behold! Whoever possesses or hears even one four-line verse from this Dharma teaching, or teaches it, or honors this Dharma teaching, it is that noble man or noble woman who in the future will come into the world as a tathāgata, arhat, perfectly enlightened buddha.’

10.6 “Why is that? Bhaiṣajyarāja, any noble man or noble woman who retains just one verse from this Dharma teaching should be seen by the world and its devas as tathāgatas and be honored by them as if they were tathāgatas, let alone someone who obtains the entirety of this Dharma teaching and retains it, teaches it, recites it, writes it, or having written it remembers it, and honors it by making offerings of flowers, incense, perfume, garlands, ointments, powders, clothing, parasols, banners, divine flags, the sound of music, and so on, to the text, and with hands together in homage bows down to it.

10.7 “Bhaiṣajyarāja, that noble son or noble woman should be known to have attained the highest, complete enlightenment. [F.85.a] They should be known to have seen the tathāgatas. They have, out of compassion, in order to benefit the world, been born as humans in this Jambudvīpa through the power of prayer in order to teach this Dharma teaching. Know that they will leave behind vast Dharma activity and rebirth in buddha realms, in order to perfectly teach this Dharma teaching, and after my nirvāṇa they will be born here out of compassion for beings and in order to benefit them.

10.8 “Bhaiṣajyarāja, after the Tathāgata’s passing into nirvāṇa, the one who teaches this Dharma teaching, even someone who secretly and deviously teaches it to just one being, Bhaiṣajyarāja, that noble man or noble woman should be known to be the Tathāgata’s messenger. That noble man or noble woman should be known to have been sent to do the Tathāgata’s work.

10.9 “Bhaiṣajyarāja, I state that if someone speaks badly to dharmabhāṇakas who hold this sūtra, be they laypeople or renunciants, and whether what is said be true or not, the bad karma will be much more dreadful than if a being with an angry mind, an evil mind, and a wrathful mind were to speak badly to the Tathāgata to his face for an entire eon. Why is that? Bhaiṣajyarāja, it is because that noble man or noble woman should be known to be an adornment that adorns the Tathāgata.

10.10 “Bhaiṣajyarāja, those who write out this Dharma teaching to create a text and carry it on their shoulder carry the Tathāgata on their shoulder. Wherever they go, there beings should honor, venerate, and make offerings to them, and with hands together in homage, they should honor those dharmabhāṇakas by making offerings to them of flowers, incense, perfume, garlands, ointments, powders, clothing, parasols, [F.85.b] banners, divine flags, the sound of music, food and drink—hard food and soft food—carriages, and supreme, divine heaps of jewels. They should offer heaps of divine jewels to those dharmabhāṇakas. Why is that? It is because through this Dharma teaching being taught just once, through hearing it, countless, innumerable beings will quickly attain the highest, complete enlightenment.”

10.11 Thereupon the Bhagavān recited these verses:

“Those who wish for the state of buddhahood,  
Those who long for self-arising wisdom,  
Those who keep to this way:  
Those beings should be honored. {1}

10.12 “Those who wish for omniscience,  
Who wonder how to attain it quickly,  
Those who have obtained this sūtra,  
Those who possess it, should be honored. {2}

10.13 “The ones who will read this sūtra  
Because of their compassion for beings  
Will have been sent by the Lord of the World  
In order that beings may be guided. {3}

10.14 “Those who will possess this sūtra  
Because of their compassion for beings  
Will have forsaken a good rebirth,  
And those courageous ones will come here. {4}

10.15 “Teaching in the later times  
This unsurpassable sūtra,  
Those ones who will appear  
Will have power over rebirth. {5}

10.16 “Scatter jewels on those dharmabhāṇakas;  
Make offerings to them of divine flowers  
And all the perfumes of human beings,  
And cover them with divine clothing. {6}

- 10.17 “Always place your hands together in homage,  
As you would for the Lord of Jinas, the Self-Arisen One,  
To the ones who possess this sūtra after my nirvāṇa  
In these later, extremely dreadful times. {7}
- 10.18 “In order to make offerings to the bodhisattvas  
Who recite this sūtra just one time,  
Give them food and drink—hard food and soft food—  
And millions of residences, beds and seats, and clothing. {8}
- 10.19 “The ones who in the later times write out  
This sūtra, possess it, and listen to it,  
I will have sent to that human existence  
In order to accomplish the tasks of the Tathāgata. {9}
- 10.20 “If there were a man who stood before me  
And with a frowning face and with malice [F.86.a]  
Spoke unpleasant things to me for an entire eon,  
Then that man would create vast bad karma. {10}
- 10.21 “I declare that even greater bad karma will be created  
By those who speak unpleasantly and abusively  
To those who possess this sūtra  
And who are teaching this sūtra. {11}
- 10.22 “If a man were to stand before me and praise me  
With his hands together in homage for an entire eon,  
With many quintillions<sup>347</sup> of verses  
While seeking for this supreme enlightenment, {12}
- 10.23 “He would obtain great merit  
Through praising me while feeling great joy.  
The one who praises those dharmabhāṇakas  
Will obtain a supremely greater amount of merit.<sup>348</sup> {13}
- 10.24 “If someone were to make offerings  
Of forms, sounds, tastes, divine textures,  
And divine perfumes to images of the Buddha  
For a hundred and eighty billion eons, {14}
- 10.25 “And if the one who offered to those images  
For a hundred and eighty billion eons  
Were to hear this sūtra just one time,  
That one would obtain a greater wonder.<sup>349</sup> {15}

10.26 “Bhaiṣajyarāja, I declare to you, I proclaim to you<sup>350</sup> that I, Bhaiṣajyarāja, have given, am giving, and will give many Dharma teachings, but from among all those many Dharma teachings, Bhaiṣajyarāja, it is this Dharma teaching that is unacceptable to the entire world, and which will not be believed by the entire world.

“Bhaiṣajyarāja, this is the great secret from the higher knowledge<sup>351</sup> of the Tathāgata that has been kept through the power of the Tathāgata and has not previously been revealed, has not previously been told. Bhaiṣajyarāja, many beings will reject this Dharma teaching while the Tathāgata lives, let alone after the Tathāgata has passed into nirvāṇa.

10.27 “Bhaiṣajyarāja, the noble men or noble women who, after I have passed into nirvāṇa, have faith in this Dharma teaching, read it, write it, honor it, and make others hear it, should be known to be wearing the Tathāgata’s Dharma robes. The tathāgatas who are present in other world realms will see them and bless them. [F.86.b] They will have the power of their faith, the power of their roots of merit, and the power of their prayers.

“Bhaiṣajyarāja, those noble men and noble women dwell in the same temple as the Tathāgata. The Tathāgata places his hand upon their heads.

10.28 “Bhaiṣajyarāja, wherever this Dharma teaching is spoken, or taught, or written, or recited for oneself, or chanted for others, in that place, Bhaiṣajyarāja, one should build a great caitya of the Tathāgata that is made from precious materials. However, it is not necessary to place the relics of the Tathāgata within it. Why is that? It is because the relics of the Tathāgata have all been combined into one within it. The stūpa that is in<sup>352</sup> that place where this Dharma teaching has been spoken, taught, recited for oneself, chanted for others, or written out and made into a text that is kept there, should be honored, venerated, shown respect, and offerings made to it. One should make offerings of all flowers, incense, perfume, garlands, ointments, powders, cloths, parasols, banners, flags, banners of victory, songs, music, dance, and the sounds of musical instruments, and of percussion instruments.

10.29 “Bhaiṣajyarāja, the beings who come to that caitya of the Tathāgata in order to pay homage to it, or to see it, should all be known, Bhaiṣajyarāja, to be close to the highest, complete enlightenment. Why is that? Bhaiṣajyarāja, many bodhisattvas, both householders and renunciants, even though they have practiced bodhisattva conduct, have never encountered listening to, writing, or making offerings to this kind of Dharma teaching.

“Bhaiṣajyarāja, as long as they have not heard this Dharma teaching they are not skilled in bodhisattva conduct. [F.87.a] When they listen to and hear this Dharma teaching, and aspire to it, engage in it, understand it, and

- possess it, then at that time they have come near to the highest, complete enlightenment—they are close to it.
- 10.30 “Bhaiṣajyarāja, it is like this: There is a man who wants water and is searching for it. In order to find water, he digs a well in an arid land. While he is digging, but sees that the soil being dug out is dry and pale, he will know, ‘The water is still farther down than this.’ But when, at another time, that man digs out wet earth and mud dripping with water, and sees that the bodies of men digging the well are covered in mud, that man, Bhaiṣajyarāja, will take those sights as a sign, and without any uncertainty or doubt he will think, ‘The water is near.’
- 10.31 “Bhaiṣajyarāja, in that way, while bodhisattva mahāsattvas do not hear, do not possess, do not comprehend, do not practice, and do not contemplate this Dharma teaching, those bodhisattva mahāsattvas are far from the highest, complete enlightenment.
- “Bhaiṣajyarāja, when the bodhisattva mahāsattvas hear, possess, comprehend, practice, recite, contemplate, and meditate on this Dharma teaching, at that time they are near to the highest, complete enlightenment. Why is that? It is because this Dharma teaching is the supreme elucidation of the teachings that have an implied meaning of the secret aspect of the Dharma taught by the tathāgatas, arhats, perfectly enlightened buddhas so that the bodhisattva mahāsattvas may attain complete accomplishment.
- 10.32 “Bhaiṣajyarāja, if a bodhisattva is frightened of this Dharma teaching, is afraid and terrified of it, then you should know that bodhisattva to be new to the Bodhisattvayāna. [F.87.b] Also, if a follower of the Śrāvakayāna is frightened of this Dharma teaching, is afraid and terrified of it, then, Bhaiṣajyarāja, you should know that this individual who is following the Śrāvakayāna is conceited.
- 10.33 “Bhaiṣajyarāja, if in the later times, after the Tathāgata has passed into nirvāṇa, a bodhisattva mahāsattva teaches this Dharma teaching to the fourfold assembly, then, Bhaiṣajyarāja, that bodhisattva has entered the residence of the Tathāgata, wears the Dharma robe of the Tathāgata, sits upon the seat of the Tathāgata, and then teaches this Dharma teaching to the fourfold assembly.
- 10.34 “Bhaiṣajyarāja, what is the residence of the Tathāgata? Bhaiṣajyarāja, it is the vihāra of love for all beings.
- “Bhaiṣajyarāja, what is the Dharma robe of the Tathāgata? Bhaiṣajyarāja, the Tathāgata’s Dharma robe is great patience and gentleness.
- “Bhaiṣajyarāja, what is the Dharma seat of the Tathāgata? Bhaiṣajyarāja, it is entering the emptiness of all phenomena.
- 10.35

“Bhaiṣajyarāja, that noble man will sit upon the Dharma seat of the Tathāgata. Having sat there he will teach this Dharma teaching to the fourfold assembly. The bodhisattva without any lack of confidence will teach before the fourfold assembly, which is a gathering of bodhisattvas who have entered the Bodhisattvayāna.

10.36 “Bhaiṣajyarāja, I will be residing in another world realm but I will emanate to be that noble man’s assembly. I shall send emanations as bhikṣus and bhikṣunīs, upāsakas and upāsikās to listen to the Dharma. [F.88.a] They will not turn away or reject that dharmabhāṇaka’s teaching. If he is in the forest, I will emanate as many devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas to listen to the Dharma.

10.37 “Bhaiṣajyarāja, although I reside in another world realm I will reveal my face<sup>353</sup> to that noble man. Whatever sentences and syllables of this Dharma teaching that are taught I will myself repeat and recite them.”

10.38 Then the Bhagavān recited these verses:

“Cast aside all hesitation  
And listen to a sūtra such as this.  
It is very difficult to hear it.  
It is difficult to aspire to it. {16}

10.39 “It is like someone who wants water  
And digs a well in arid land,  
Who upon seeing dry soil  
Keeps on digging deeper: {17}

10.40 “On seeing that, he thinks  
The water is still far down.  
The earth he sees dug out  
Is a sign that the water is still far. {18}

10.41 “When he sees repeatedly  
Earth that is wet and muddy,  
When it is in that condition,  
It means the water is not far. {19}

10.42 “The wisdom of buddhahood  
Is similarly far away  
When this sūtra has not been heard  
Or meditated on repeatedly. {20}

10.43 “When this profound,  
Definitive king of the sūtras  
Of the śrāvakas is heard



- And contemplated repeatedly, {21}
- 10.44 “Then those wise ones are near  
To the wisdom of buddhahood,  
Just like earth that is wet  
Means that water is near. {22}
- 10.45 “Enter the residence of the Jina  
And wear my Dharma robe.<sup>354</sup>  
Be seated upon my seat  
And teach this sūtra fearlessly.<sup>355</sup> {23}
- 10.46 “The power of love is the residence.  
Patience and gentleness is the robe.  
Emptiness is my seat.  
Sit upon it and teach. {24}
- 10.47 “If while teaching one is attacked  
With clods of earth, sticks, knives,<sup>356</sup>  
Or with abuse and threats, [F.88.b]  
It will be endured by remembering me. {25}
- 10.48 “In an enduring body  
In billions of realms  
I teach the Dharma to beings  
For countless millions of eons. {26}
- 10.49 “After I have passed into nirvāṇa  
When there is a hero  
Who will give the teaching of this sūtra  
I will send there many emanations. {27}
- 10.50 “Those bhikṣus and bhikṣunīs,  
Upāsakas and upāsikās  
Will make offerings to him  
And the assembly will rejoice.<sup>357</sup> {28}
- 10.51 “Those who come with clods and sticks,  
And likewise abuse and threats,  
Whatever it is that they try to do  
They will be prevented by my emanations. {29}
- 10.52 “If one is staying alone,  
Chanting this by himself  
In an uninhabited place

- In the forest or the mountains, {30}
- 10.53 “I will manifest there  
My shining body  
And I will correct  
Any error in his recitation. {31}
- 10.54 “When one stays alone,  
Living in the forest,  
I shall send devas and yakṣas  
In great numbers to be his companions. {32}
- 10.55 “He who teaches the fourfold assembly  
Will have such qualities as these.  
I will see him performing his recitation  
As he stays alone in the forest and mountains. {33}
- 10.56 “He will have unimpeded eloquence  
And will know many Dharma definitions.  
He will satisfy billions of beings  
Through the blessing of the Buddha. {34}
- 10.57 “Those beings who rely upon him  
Will all quickly become bodhisattvas.  
All who depend upon associating with him  
Will see buddhas as numerous as the sands of the Ganges.” {35}
- 10.58 *This concludes “The Dharmabhāṅakas,” the tenth chapter of the Dharma teaching of  
“The White Lotus of the Good Dharma.” [B8]*

## THE APPEARANCE OF THE STŪPA

- 11.1 Then a stūpa made of the seven precious materials arose from the center of the assembly, directly in front of the Bhagavān. It was five hundred yojanas tall and of a corresponding circumference. Having risen up, it remained suspended in the air, bright and beautiful, adorned with five thousand encircling railings<sup>358</sup> covered in flowers, and beautified by many thousands of *toranas*, hung with thousands of sacred flags and banners of victory, [F.89.a] hung with thousands of strings of jewels, hung with thousands of streamers and bells, and emitting the aroma of bay leaves and sandalwood. That aroma spread throughout the entire all-containing world. Its crowning parasol reached as high as the palaces in the paradises of the Four Mahārājas. It was made of the seven precious materials, which are gold, silver, beryl, white coral, emerald, red pearl, and chrysoberyl. At the stūpa, devas of the Trāyastriṃśa paradise scattered coral tree and great coral tree flowers on the precious stūpa, bestrewing it with them, and covering it with them.
- 11.2 These words came from the precious stūpa:<sup>359</sup> “The tathāgatas have no thinking, no thoughts, and manifest all modes of conducts. The tathāgatas do not originate from skandhas, dhātus, and āyatanas. They do not come into being from karma, kleśas, parents, and the primary elements. They have no connection with flesh, blood, and veins.
- 11.3 They have no inhalation, no exhalation, and no connection with life. The tathāgatas are the same as space; they are not permanent and not impermanent. However, the tathāgata Prabhūtaratna, who passed into nirvāṇa many hundreds of thousands of quintillions of eons ago, who is free of thoughts and ideas, is seen for the sake of beings, through the power of his previous prayers, in order that the Dharma be heard and in order to ripen beings, but the body of the Tathāgata is without the slightest thought. The tathāgatas do not speak even a single syllable. The beings who are guided<sup>360</sup>

hear the teaching of the Dharma from the tathāgatas in accord with their individual natures and their individual aspirations. A tathāgata is the true nature, [F.89.b] and that true nature is the limit of reality. That limit of reality is the essence of phenomena. That true nature, limit of reality, and essence of phenomena is the Dharma teaching of *The White Lotus of the Good Dharma*. When the completely pure tathāgatas come, are seen, and speak, through the power of their previous prayers they teach the great skillful method of *The White Lotus of the Good Dharma* to completely pure beings.”

11.4 Then the precious stūpa also said:<sup>361</sup> “It is excellent, excellent, Bhagavān Śākyamuni, that you have taught well the Dharma teaching *The White Lotus of the Good Dharma*. It is thus, Bhagavān. It is thus, Sugata!” Those are the words that were emitted.

11.5 The fourfold assembly became happy, delighted, joyful, and overjoyed on seeing that precious stūpa that remained suspended in the air. At that time they rose from their seats and stood with palms together in homage.

11.6 At that time, the bodhisattva mahāsattva named Mahāpratibhāna, seeing that the world with its devas, humans, and asuras was astonished, asked the Bhagavān, “Bhagavān, what is the cause of the appearance of such a great precious stūpa as this? What are the conditions for its appearance? Bhagavān, who uttered the words that came from this great precious stūpa?”

The Bhagavān said to the bodhisattva mahāsattva Mahāpratibhāna, “Mahāpratibhāna, inside this great precious stūpa there is the complete body of a tathāgata. This is his stūpa. He uttered those words.

11.7

“Mahāpratibhāna, in the eastern direction, beyond countless thousands<sup>362</sup> of worlds, [F.90.a] there is a world named Ratnaviśuddhā. In that realm there appeared the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna. That bhagavān made a prayer. He said, ‘In the past when I was practicing bodhisattva conduct, the highest, complete enlightenment did not arise while I had not heard the instruction to bodhisattvas, the Dharma teaching of *The White Lotus of the Good Dharma*. After I had heard this Dharma teaching of *The White Lotus of the Good Dharma*, I attained the highest, complete enlightenment.’<sup>363</sup> Mahāpratibhāna, when the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna was about to pass into nirvāṇa, he said to the world and its devas who were before him, ‘Bhikṣus, when I have passed into nirvāṇa, a great precious stūpa that contains my body should be made.’ Mahāpratibhāna, then the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna made this resolution:<sup>364</sup> ‘This stūpa that is mine, the stūpa that contains my body, may it appear within the buddha realms in world realms in the ten directions wherever this Dharma teaching of *The White Lotus of the Good Dharma* will be taught. When those buddha bhagavāns are giving this Dharma teaching of *The White Lotus of the Good Dharma*, may it be suspended in the air above the circle of the assembly. May the stūpa that contains my body congratulate the Buddha Bhagavān who is giving this Dharma teaching of *The White Lotus of the Good Dharma*.’ [F.90.b]

11.8 “Therefore, Mahāpratibhāna, this is the stūpa that contains the body of the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, which on my giving this Dharma teaching of *The White Lotus of the Good Dharma* in this world realm, Sahā, has appeared from the middle of the circle of the assembly, remained suspended in the air, and congratulated me.”

11.9 Then the bodhisattva mahāsattva Mahāpratibhāna said to the Bhagavān, “Bhagavān, through your<sup>365</sup> power let us see the body of the tathāgata.”

11.10 The Bhagavān replied to the bodhisattva mahāsattva Mahāpratibhāna, “Mahāpratibhāna, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna made a momentous<sup>366</sup> prayer. This was his prayer: ‘When buddha bhagavāns in other realms are giving this Dharma teaching of *The White Lotus of the Good Dharma*, may the stūpa that contains my body come into the presence of those tathāgatas in order to listen to this Dharma teaching of *The White Lotus of the Good Dharma*. When those buddha bhagavāns wish to expose my body and reveal it to the fourfold assembly, then may those tathāgatas assemble together all the emanations from their own bodies that are in the form of tathāgatas in the ten directions, each in their own buddha realm, each with their own name, and teaching the

Dharma in those buddha realms. Then afterward, together with those emanations from their own bodies in the forms of tathāgatas, may they open the stūpa that contains my body and reveal it to the fourfold assembly.'

11.11 "Therefore, Mahāpratibhāna, I shall gather here all my many emanations in the form of tathāgatas teaching the Dharma to beings in other buddha realms in thousands of other world realms." [F.91.a]

Then the bodhisattva mahāsattva Mahāpratibhāna said to the Bhagavān, "Bhagavān, we shall pay homage to all those tathāgatas that are emanations from the Tathāgata's own body."

11.12 Thereupon the Bhagavān emitted a ray of light from his ūṛṇā hair. The instant that ray of light shone forth, all those buddha bhagavāns that resided in the eastern direction in hundreds of thousands of quintillions of world realms as numerous as the grains of sand in fifty Ganges Rivers were revealed. The buddha realms with their grounds made of crystal, beautified by trees made of precious materials, adorned by wreaths of calico and silk, filled with many hundred thousands of bodhisattvas, overspread with canopies, and covered with a network of gold and the seven precious materials were revealed. The bhagavāns teaching the Dharma with their mellifluous and gentle voices to beings in those realms were revealed. The hundreds of thousands of bodhisattvas who filled those realms were revealed.

11.13 In the same way in the southeast, in the same way in the south, in the same way in the southwest, in the same way in the west, in the same way in the northwest, in the same way in the north, in the same way in the northeast, in the same way above, in the same way below—in each of the ten directions—all of those many hundreds of thousands of quintillions of buddha bhagavāns as numerous as the grains of sand in fifty Ganges Rivers, who were in many hundreds of thousands of quintillions of world realms as numerous as the grains of sand in fifty Ganges Rivers, were revealed.

11.14 Those tathāgatas, arhats, perfectly enlightened buddhas in the ten directions each instructed their own multitude of bodhisattvas, [F.91.b] "Noble youths, I should go to the Sahā world realm, into the presence of the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni, so that I may pay homage to the stūpa that contains the body of the tathāgata Prabhūtaratna!"

So those buddha bhagavāns, accompanied by either one or two<sup>367</sup> of their own attendants, came to this Sahā world realm.

11.15 At that time this all-containing Sahā world realm became adorned by precious trees. Its ground became made of beryl and was covered with a network of the seven precious materials and of gold. It became perfumed by very precious incense and perfumes. It became strewn with coral tree and

great coral tree flowers. It became adorned with strings of little bells. It became divided eightfold like a checkerboard by golden cords.<sup>368</sup> There were no longer any villages, towns, market towns, districts, countries, or capitals. There were no Kāla mountain ranges. There were no Mucilinda or Mahāmucilinda Mountains. There were no Cakravāla or Mahācakravāla mountain ranges. There were no Sumerus, which are the kings of mountains. There were no other great mountains or mountains. There were no great oceans. There were no rivers or great rivers that were present there. There were no devas, asuras, or humans. There were no hells, animals, or realm of Yama. At that time, apart from those who were in that assembly, all beings that had been born into the six classes of existence in this Sahā world realm were transferred to other world realms.

11.16 The buddha bhagavāns with their one or two attendants then arrived in this Sahā world realm. Having arrived, the tathāgatas approached the bases of precious trees and stayed there. [F.92.a] Each of those precious trees was five hundred yojanas high, with branches, leaves, and petals in succession at their extremities.<sup>369</sup> They were perfectly adorned with flowers and fruit. A lion throne had been arranged at the foot of each precious tree. They were five hundred yojanas in height and adorned with huge jewels. Each of the tathāgatas sat cross-legged upon one. In that way, tathāgatas sat cross-legged at the foot of all the precious trees in all the worlds in this world realm of a billion worlds.

11.17 At that time all the worlds in this world realm of a billion worlds were filled with tathāgatas, but all the emanations of the body of the bhagavān tathāgata Śākyamuni had not yet come even from just one direction.

11.18 The tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni now manifested places for the bodies of the tathāgatas who were coming and arriving. In all ten directions there were two hundred thousand million buddha realms made of beryl, covered with a network made of the seven precious materials and of gold, adorned with strings of little bells, strewn with coral tree and great coral tree flowers, overspread with canopies, hung with divine flower garlands, and perfumed by divine incense and perfume.

11.19 In those two hundred thousand million buddha realms there were no villages, towns, market towns, districts, countries, or capitals. There were no Kāla mountain ranges. There were no Mucilinda or Mahāmucilinda Mountains. There were no Cakravāla or Mahācakravāla mountain ranges. There were no Sumerus, the kings of mountains. There were no other great mountains or mountains. There were no great oceans. [F.92.b] There were no rivers or great rivers. There were no devas, asuras, or humans. There were no hells, animals, or realm of Yama.

11.20

All those buddha realms were created as if they were one buddha realm, as if they were one land,<sup>370</sup> which was flat, delightful, and adorned by trees made of the seven precious materials. Those trees were five hundred yojanas high, with branches, leaves, flowers, and fruit in succession at their extremities. Arranged at the foot of all those precious trees there were magnificent, beautiful lion thrones that were five hundred yojanas in height and were made from divine jewels. The tathāgatas who came and arrived sat cross-legged on the lion thrones in front of those trees. In this way, moreover, Śākyamuni purified<sup>371</sup> two hundred thousand million buddha realms in each direction in order to create space for the tathāgatas who were coming and arriving.

11.21 In those two hundred thousand million world realms in each direction there were no villages, towns, market towns, districts, countries, or capitals. There were no Kāla mountain ranges. There were no Mucilinda or Mahāmucilinda Mountains. There were no Cakravāla or Mahācakravāla mountain ranges. There were no Sumerus, the kings of mountains. There were no other great mountains or mountains. There were no great oceans. There were no rivers or great rivers. There were no devas, asuras, or humans. There were no hells, animals, or realm of Yama. [F.93.a] Those beings had been transferred to other world realms.

11.22 Those buddha realms were made of beryl, covered with a network made of the seven precious materials and of gold, adorned with strings of little bells, completely bestrewn with coral tree and great coral tree flowers, overspread with divine canopies, hung with divine flower garlands, perfumed by divine incense and perfume, and adorned by trees made of the seven precious materials. Those trees were five hundred yojanas high, and lion thrones that were five hundred yojanas in height were also manifested. The tathāgatas sat cross-legged on those lion thrones in front of those precious trees.

11.23 It was then that the tathāgatas emanated by Bhagavān Śākyamuni who had been in the eastern direction, teaching the Dharma in hundreds of thousands of quintillions of buddha realms as numerous as the grains of sand in ten million Ganges Rivers, arrived. In the same way they came and arrived from the ten directions and were seated in the eight directions.

11.24 At that time those tathāgatas in each of the eight directions arrived in three hundred million world realms. Then those tathāgatas each sat on their own lion throne and sent their own attendants carrying a basket of precious flowers to Bhagavān Śākyamuni. They said to them, "Noble men, go to the Vulture Peak in Rājagṛha. Pay homage to the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni and with my words ask him and his host of bodhisattvas, and host of śrāvakas, 'Are you untroubled? Are you



well? Are you strong? Are you constantly happy?' [F.93.b] Then scatter upon him this heap of jewels and say, 'The Bhagavān expresses his wish that the Tathāgata's<sup>372</sup> precious stūpa be opened.' "

11.25 All the tathāgatas sent their attendants in that way. Then the bhagavān tathāgata Śākyamuni, knowing that the entirety of his emanations was assembled, knowing that they were seated on their lion thrones, knowing that the attendants of the tathāgatas, arhats, perfectly enlightened buddhas had all arrived, and knowing that those tathāgatas, arhats, perfectly enlightened buddhas had expressed their wish, rose up from his Dharma seat and remained floating up in the air. The entire fourfold assembly also rose from their seats and stood with hands together in homage, gazing upon the Bhagavān.

11.26 Then the Bhagavān, with the fingers of his right hand, opened the center of the great precious stūpa that was floating in the air. He opened it and separated two parts of the wall panels, as when the two great doors of a great city's gate separate after the bolt has been removed.

In that way, the Bhagavān, with the fingers of his right hand, opened the center of the great precious stūpa and revealed its interior. As soon as the great precious stūpa of the Tathāgata was opened the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna could be seen, his whole body withered,<sup>373</sup> seated cross-legged and upright on a lion throne as if he was in meditation. [F.94.a] He said, "It is excellent, excellent, Bhagavān Śākyamuni, that you have taught well the Dharma teaching *The White Lotus of the Good Dharma*. It is excellent, Bhagavān Śākyamuni, that you are giving the Dharma teaching *The White Lotus of the Good Dharma*.<sup>374</sup> Bhagavān, I have come here to listen to the Dharma teaching *The White Lotus of the Good Dharma*."

11.27 The fourfold assembly was amazed and astonished on seeing<sup>375</sup> the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, who had passed into nirvāṇa many hundreds of thousands of quintillions of eons before, speaking.

At that time, heaps of human and divine jewels were tossed toward the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna and the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni. Then the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna offered half the lion throne seat to the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni and from within the great precious stūpa said, "Sit here, Bhagavān Tathāgata Śākyamuni."

11.28 So the bhagavān tathāgata Śākyamuni sat on that half of the lion throne together with that tathāgata.<sup>376</sup> Both tathāgatas could be seen seated in the center of the great precious stūpa that remained suspended in the air.

The fourfold assembly now thought, “We are far from these tathāgatas; may we also rise up into the air through the power of the tathāgatas!” [F.94.b]

At this, the Bhagavān, knowing the thoughts in the minds of the fourfold assembly, at that time, through his miraculous power, suspended the fourfold assembly up in the air.

11.29 The bhagavān tathāgata Śākyamuni then asked the fourfold assembly, “Bhikṣus, who among you in this Sahā world realm has the enthusiasm to give the Dharma teaching of *The White Lotus of the Good Dharma*? This is the moment. This is the time. You are in the presence of the Buddha. Having bestowed the Dharma teaching *The White Lotus of the Good Dharma*, the Tathāgata wishes to enter nirvāṇa.”

11.30 Then the Bhagavān recited these verses:

“Bhikṣus, this great rishi, who is in nirvāṇa,  
The Guide who entered this precious stūpa,  
Has come in order to listen to this Dharma.  
Who would not have diligence for the Dharma? {1}

11.31 “He entered nirvāṇa millions of eons ago  
But still he listens to the Dharma.  
He goes here and there for the Dharma;  
This kind of Dharma is very difficult to find. {2}

11.32 “It was the prayer of this Guide,  
While he practiced in his previous lives,  
That even after nirvāṇa he would seek the Dharma  
Throughout all ten directions in all these worlds. {3}

11.33 “All of these who are from my own body,  
As numerous as the sands of ten billion Ganges,  
Have come in order to accomplish service for the Dharma  
And to see this Lord who has passed into nirvāṇa. {4}

11.34 “They all left behind their own realms,  
And likewise all their śrāvakas, humans, and maruts,  
In order that they may preserve this good Dharma,  
For this way of Dharma to remain for a long time. {5}

11.35 “Through my miraculous power I purified  
Many thousands of millions of world realms  
And transferred the beings there elsewhere,  
In order that these buddhas could be seated. {6} [F.95.a]

- 11.36 “I acted with such dedication so that  
This way of the Dharma may be taught.  
These countless buddhas are now seated  
At the foot of trees like a multitude of lotuses. {7}
- 11.37 “The guides are seated upon lion thrones  
At the foot of no fewer than millions of trees.  
Very beautiful, they sit there constantly,  
Like a fire in a great darkness. {8}
- 11.38 “The beautiful aroma of the guides of the world  
Spreads throughout the ten directions  
So that as the breeze blows  
It pervades these beings here.<sup>377</sup> {9}
- 11.39 “Those who wish to hold this Dharma teaching  
After I have passed into nirvāṇa  
Should quickly state their intention  
In the presence of the lords of the world. {10}
- 11.40 “The buddha who has entered nirvāṇa,  
The muni Prabhūtaratna,<sup>378</sup> also  
Is someone who is dedicated  
To listening to this lion’s roar. {11}
- 11.41 “Secondly I, and the many millions  
Of these guides who have come here,  
Will with dedication listen to a child of the jinas  
Who with enthusiasm teaches this Dharma. {12}
- 11.42 “It is because of this that offerings are always being made  
To me and Prabhūtaratna, the self-arisen Jina.  
He is one who is constantly going in every direction  
In order to listen to such a Dharma as this. {13}
- 11.43 “The lords of the world who have arrived here,  
Who have made brilliant and beautiful the land,  
Will receive vast and not little offerings  
Through their teaching of the sūtra. {14}
- 11.44 “This bhagavān residing inside the stūpa,  
And I who am upon this seat,  
And these many other lords of the world,  
Arrived from many hundreds of realms, are seen. {15}

- 11.45 “Noble ones, I ask you to contemplate,  
Out of compassion for all beings,  
This extremely difficult task  
That the guides have enthusiasm for. {16} [F.95.b]
- 11.46 “If someone had to give the teaching  
Of many thousands of sūtras  
As numerous as the sands of the Ganges,  
That would not be a very difficult task. {17}
- 11.47 “If someone had to grasp  
Mount Sumeru in their hand  
And throw it into millions of realms,  
That would not be a very difficult task. {18}
- 11.48 “If someone had to dislodge  
This realm of a billion worlds with their big toe,  
And kick it into millions of realms,  
That would not be a very difficult task. {19}
- 11.49 “If someone had to teach the Dharma  
Through thousands of other sūtras  
While residing at the summit of existence,  
That would not be a very difficult task. {20}
- 11.50 “If someone upholds this sūtra  
In the dreadful future times  
After the Lord of the World’s nirvāṇa,  
That will be a very difficult task. {21}
- 11.51 “If someone had to grasp in their hand  
The entire element of space,  
And having grasped it, go away,  
That would not be a very difficult task. {22}
- 11.52 “If someone writes out a sūtra like this  
In the dreadful future times  
When I have passed into nirvāṇa,  
That will be a very difficult task. {23}
- 11.53 “If someone had to insert into their fingernail  
The entire element of earth,  
And having done so, go away  
And climb up to the world of Brahmā, {24}

- 11.54 “And does that difficult task  
In front of the entire world,  
That would not be a very difficult task,  
And would not take such great dedication. {25}
- 11.55 “Far more difficult than that  
Would be if someone were to recite<sup>379</sup>  
This sūtra in the future times  
When I have passed into nirvāṇa. {26}
- 11.56 “It would not be difficult in this world  
For someone in the inferno of the eon’s end  
To go into its center, carrying a load  
Of straw, without its burning.<sup>380</sup> {27}
- 11.57 “Far more difficult will be  
If someone after my nirvāṇa  
Is a holder of this sūtra  
And makes one being hear it. {28}
- 11.58 “If someone were a holder of the collection  
Of eighty-four thousand dharmas  
And were to teach them to millions of beings  
Together with the transmission of instructions, {29} [F.96.a]
- 11.59 And were at that time to guide  
The bhikṣus who are my śrāvakas  
And establish them in the higher knowledges,<sup>381</sup>  
Then that would not be difficult. {30}
- 11.60 “It will be far more difficult  
For someone to uphold this sūtra,  
To have faith in and aspiration for it,  
And teach it again and again. {31}
- 11.61 “If someone were to establish in arhathood  
Many thousands of millions  
Of those with great good fortune, who have the six higher knowledges,  
As numerous as the grains of sand in the Ganges, {32}
- 11.62 “The one who after my nirvāṇa  
Upholds this excellent sūtra  
Will be a supreme human  
Who accomplishes a far greater activity. {33}

- 11.63 “I have taught many dharmas  
Within thousands of world realms,  
And I am teaching again now  
For the sake of the wisdom of buddhahood. {34}
- 11.64 “From among all sūtras,  
This is said to be the supreme sūtra.  
The one who upholds this sūtra  
Is holding the body of the Jina. {35}
- 11.65 “Noble ones, whoever among you  
Aspires to uphold this sūtra  
In the later times, say so  
In the presence of the Tathāgata. {36}
- 11.66 “If someone upholds, even for a moment,  
This sūtra which is so difficult to uphold,  
They will have completely brought  
Great pleasure<sup>382</sup> to all the lords of the world. {37}
- 11.67 “They will be highly praised  
By all the lords of the world.  
Those heroes, those mighty ones, will soon  
Attain higher knowledge and enlightenment. {38}
- 11.68 “Whoever upholds this sūtra,  
Will be a true child of the lords of the worlds.  
That one will be the carrier of their burden,  
And will have attained the state of pacification. {39}
- 11.69 “The one who teaches this sūtra  
After the nirvāṇa of the chief of humans<sup>383</sup>  
Will become the eyes for the world  
With its humans and maruts. {40}
- 11.70 “The one who in the later times  
Teaches this sūtra for just a moment,  
That wise one will be worthy  
Of homage by all beings.” {41}
- 11.71 Then the Bhagavān instructed the entire host of bodhisattvas, [F.96.b] and the world with its devas and asuras, saying, “Bhikṣus, in the past, in a time gone by, I sought *The Sūtra of the White Lotus of the Good Dharma*, without weariness, without fatigue, for countless, innumerable eons. In the past, for

many hundreds of thousands of eons I was a king who prayed for the highest, complete enlightenment and my mind never wavered from that. I was dedicated to fulfilling the six perfections. I performed immeasurable acts of generosity, giving away gold, jewels, pearls, beryls, conch, crystal, corals, refined gold, silver, emeralds, white coral, red pearls, village towns, market towns, districts, lands, capitals, wives, sons, daughters, male slaves, female slaves, elephants, horses, chariots, and so on, up to my own body—my hands, feet, head, limbs, smaller body parts—and my life. I never had any clinging arise in my mind.

11.72 “At that time, life in this world was long. One lived for many hundreds of thousands of years. During that time I was a king for the sake of the Dharma and not for the sake of dominion. I consecrated my oldest son to be king and dedicated myself to searching in the four directions for the highest Dharma.

“I rang a bell and announced, ‘I will become the slave of anyone who will give me the highest Dharma and teach me its meaning!’

11.73 “At that time there was a rishi who said to me, ‘Great King, I have the Dharma teaching of the supreme sūtra called *The White Lotus of the Good Dharma*. [F.97.a] If you promise to be my slave I will enable you to hear it.’

“When I heard the words of the rishi I was happy, content, delighted, and overjoyed, and I approached that rishi and said to him, ‘I will do whatever work a slave would do for you!’

11.74 “In that way I promised to be that rishi’s slave and then I did the work of collecting straw, wood, water, roots, tubers, fruit, and so on. I was even the guard at his door. I did that kind of work during the day and at night I grasped the feet of his bed.<sup>384</sup> However, I never had any physical fatigue and I never had any mental fatigue.”

11.75 Thereupon, in order to make this clear, the Bhagavān recited these verses:

“I remember how in past eons  
I was a Dharma king for the sake of the Dharma.  
I became a king for the sake of the Dharma,  
Not for pleasures but for the supreme Dharma. {42}

11.76 “I made this declaration in the four directions:  
‘I shall be the slave of whoever teaches me the Dharma.’  
At that time there was a wise rishi  
Who taught the sūtra called *The Good Dharma*. {43}

11.77 “He said to me, ‘If you wish for the Dharma,  
Promise to be my slave and I will teach you the Dharma.’  
When I heard those words, I was overjoyed  
And I worked for him as his slave. {44}

- 11.78 “When I worked as his slave for the Dharma  
My body and mind were untouched by fatigue.  
At that time my prayers were for beings  
And not for myself nor for my desires. {45}
- 11.79 “That king had that degree of dedication,  
That for a full thousand eons, without weariness,  
He did no other work in the ten directions  
Until he obtained that which was called *the Dharma*. {46}
- 11.80 “Bhikṣus, what do you think? If you have the thought that at that time, on that occasion, [F.97.b] the king was someone else, do not see it in that way. Why is that? At that time, on that occasion, I was that king. Bhikṣus, if you have the thought that at that time, on that occasion, the rishi was someone else, do not see it in that way. Why is that? Bhikṣus, at that time, on that occasion, this Devadatta was that rishi.
- 11.81 “Bhikṣus, Devadatta was my kalyāṇamitra, and relying on that kalyāṇamitra I fulfilled the six perfections. It was through relying upon Devadatta that I perfected great love, great compassion, great rejoicing, great equanimity, the thirty-two signs and eighty features of a great being, a fathom-wide aura, a golden color, the ten strengths, the four fearlessnesses, the four methods of attracting disciples, the eighteen unique qualities of a buddha, the great miraculous powers, and the liberating of beings in the ten directions.
- 11.82 “Bhikṣus, I declare to you,<sup>385</sup> I make it known to you, this Devadatta, bhikṣus, will in a future time, after countless innumerable eons, in a world realm named Devasopānāyā be the tathāgata, the arhat, the perfectly enlightened buddha<sup>386</sup> Devarāja.  
“Bhikṣus, the lifespan of Tathāgata Devarāja will be twenty intermediate eons long and he will teach the Dharma extensively. Beings as numerous as the grains of sand in the Ganges will eliminate the kleśas and manifest arhathood. Many beings will develop the aspiration to enlightenment. Beings as numerous as the grains of sand in the Ganges will develop the aspiration to the highest, complete enlightenment and attain irreversible patience. [F.98.a]
- 11.83 “Bhikṣus, after Tathāgata Devarāja has passed into nirvāṇa, the Dharma will remain for twenty intermediate eons. The relic of his body will not be divided but remain as one whole that will be placed inside a stūpa made of the seven precious materials. That stūpa will be sixty<sup>387</sup> yojanas high and forty yojanas wide. All devas and humans will make offerings to it of incense, perfume, flowers, garlands, ointments, powders, cloths, parasols, banners, flags, banners of victory, and so on, and they will praise it in song.



“Whoever will circumambulate that stūpa or bow down to it will manifest the supreme result of arhathood, some will attain pratyekabuddhahood, and countless, innumerable devas and humans will develop an irreversible aspiration to the highest, supreme enlightenment.”

11.84 The Bhagavān then said to the bhikṣus, “Bhikṣus, in future times, noble men or noble women who listen to this chapter from *The Sūtra of the White Lotus of the Good Dharma*, and having heard it have no doubt,<sup>388</sup> and with pure minds are dedicated to it, will close the doorway to the lower existences. They will not be reborn in the hells, as an animal, or in the realm of Yama. They will be reborn in the buddha realms in the ten directions and in lifetime after lifetime will hear this sūtra. If they are reborn in a deva or human world they will have a superior status. Whatever buddha realm they are born into, they will be born miraculously in front of the Tathāgata from within a lotus made of the seven precious materials.” [F.98.b]

11.85 At that time the bodhisattva mahāsattva Prajñākūṭa, who had come from the buddha realm of Tathāgata Prabhūtaratna that was in the downward direction,<sup>389</sup> said to Tathāgata Prabhūtaratna, “Bhagavān, let us return to our own buddha realm.”

But the bhagavān tathāgata Śākyamuni said to the bodhisattva Prajñākūṭa, “Noble one, stay a little while, gain some ascertainment of the Dharma with my bodhisattva mahāsattva Mañjuśrī Kumārabhūta, and then after that return to your buddha realm.”

11.86 At that time, Mañjuśrī Kumārabhūta, who was seated upon a lotus that had a thousand petals and was the size of a cartwheel, and who was encircled by many bodhisattvas, rose from the palace of the nāga king Sāgara within the ocean high into the sky and floated through the sky to Vulture Peak Mountain, into the presence of the Bhagavān.

Mañjuśrī Kumārabhūta descended from the lotus and bowed his head to the feet of Bhagavān Śākyamuni and Tathāgata Prabhūtaratna. He then approached the bodhisattva Prajñākūṭa, spoke with the bodhisattva Prajñākūṭa about many pleasant and joyful things, and then sat down to one side.

11.87 The bodhisattva Prajñākūṭa then asked Mañjuśrī Kumārabhūta, “Mañjuśrī, how many beings have you guided since you entered the ocean?” [F.99.a]

“I have guided countless, innumerable beings of a number that it is not possible to describe in words or to conceive of in the mind,” answered Mañjuśrī. “Noble one, stay a little while until you see an omen.”

11.88 As soon as Mañjuśrī Kumārabhūta said those words, many thousands of lotuses rose up into the sky from within the oceans. Many thousands of bodhisattvas were seated upon those lotuses. Then those bodhisattvas came

through the sky to Vulture Peak and remained suspended in the sky above it. Mañjuśrī Kumārabhūta had guided all of them toward the highest, complete enlightenment. Those bodhisattvas who had previously entered the Mahāyāna praised the six perfections and the qualities of the Mahāyāna, while the bodhisattvas who had previously been śrāvakas praised the Śrāvakayāna. All of them knew the qualities of the Mahāyāna and the emptiness of all phenomena.

Mañjuśrī Kumārabhūta said to the bodhisattva Prajñākūṭa, “Noble one, since I entered the ocean I have guided all these beings<sup>390</sup> that have appeared here.”

11.89 Then the bodhisattva Prajñākūṭa asked Mañjuśrī Kumārabhūta questions by chanting these verses:

“Great excellent one, who describes wisdom through parables,<sup>391</sup>  
You who are the god of humans, I ask you to tell me  
Through whose power have you become  
Someone who today has guided countless beings? {47}

11.90 “What sūtra teaches the path to enlightenment?  
What is the Dharma that you have taught,  
That by hearing it they developed the aspiration for enlightenment  
And have definitely<sup>392</sup> attained profundity within omniscience?” {48}

11.91 Mañjuśrī answered, “In the ocean I taught *The Sūtra of the White Lotus of the Good Dharma* and nothing else.” [F.99.b]

11.92 “This sūtra is profound, subtle, and difficult to see,” said Prajñākūṭa. “There is no other sūtra that is its equal. Is there a being who is able to comprehend this sūtra jewel and attain the highest, complete enlightenment of perfect buddhahood?”

11.93 “Noble one,” answered Mañjuśrī, “there is the daughter of Sāgara, king of the nāgas, who was born eight years ago. She has great wisdom, sharp faculties. The actions of her body, speech, and mind are preceded by wisdom. She has attained the retention by which she remembers the words and meaning of the teachings of all tathāgatas. She has attained in an instant a thousand samādhis of meditation on all phenomena and all beings. She has irreversible aspiration for enlightenment. She has made vast prayers. She cares for all beings as she would for herself. She can develop qualities and never lose them. She has a smiling face. She has a perfect, magnificent complexion. She has a loving mind. She speaks with compassion. She is able to attain the highest, complete enlightenment of perfect buddhahood.”

11.94

Prajñākūṭa said, “I have seen that when the bhagavān tathāgata Śākyamuni had become a bodhisattva dedicated to attaining enlightenment, he generated much merit, and his diligence never weakened throughout thousands of eons. There is nowhere throughout the worlds of the realm of a billion worlds, not even a place the size of a mustard seed, where he has not given up his own body for the sake of beings. Only after all that did he attain the enlightenment of buddhahood. Who can believe that the daughter of Sāgara could attain the highest, complete enlightenment of perfect buddhahood in an instant?”

11.95 Then at that time the daughter of Sāgara, the king of the nāgas, appeared before them. She bowed her head to the feet of the Bhagavān, sat down on one side, and recited these verses:

“His merit, that merit<sup>393</sup> is profound,  
And pervades every direction. [F.100.a]  
His subtle body is adorned  
By the thirty-two signs. {49}

11.96 “He has the excellent features.  
All beings pay homage to him.  
All beings come to him  
Like they do to a market town. {50}

11.97 “The Tathāgata is my witness  
That my wish is for enlightenment.  
I will teach extensively  
The Dharma that liberates from suffering.” {51}

11.98 At that time Śāriputra said to the daughter of Sāgara, king of the nāgas, “Noble lady, although you have an irreversible aspiration for enlightenment and immeasurable wisdom, it will be difficult for you to attain enlightenment. Noble lady, a woman may maintain diligence, create merit for many thousands of eons, and complete the six perfections, but still she will not attain buddhahood. Why is that? It is because a woman has still not attained five states. What are these five? The first is the state of being a Brahmā, the second is the state of being a Śakra, the third is the state of being one of the four mahārājas, the fourth is the state of being a cakravartin, and the fifth is the state of being an irreversible bodhisattva.”

11.99 At that time, the daughter of Sāgara, king of the nāgas, had a jewel of the value of an entire realm of a billion worlds. The daughter of the nāga king offered it to the Bhagavān, and the Bhagavān accepted it out of compassion.

11.100

The daughter of Sāgara, king of the nāgas, then asked Prajñākūṭa and Sthavira Śāriputra, “Did the Bhagavān quickly accept the jewel that I offered to the Bhagavān, or not?”

“You offered it quickly and the Bhagavān accepted it quickly,” the sthavira answered.

The daughter of Sāgara, king of the nāgas, said, “Venerable Śāriputra, if I have great miraculous power, I will attain the highest, complete enlightenment of perfect buddhahood even more quickly than that jewel was accepted.” [F.100.b]

11.101 Thereupon, in front of the entire world, and in front of Sthavira Śāriputra, the daughter of Sāgara, king of the nāgas, manifested the vanishing of her female genitalia, the appearance of male genitalia, and her transformation into a bodhisattva.

11.102 That bodhisattva now went to the south and, in a southern world realm named Vimalā, manifested the attainment of perfect buddhahood while seated at the foot of a tree made of the seven precious materials.

11.103 That buddha had a body that possessed all thirty-two signs and the excellent features, and shone with a light that pervaded the ten directions as he gave the teaching of the Dharma. All beings in this Sahā world realm saw all the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans paying homage to that tathāgata and saw him teaching them the Dharma. All those beings who listened to that tathāgata’s Dharma teaching attained irreversible progress toward the highest, complete enlightenment of perfect buddhahood.

11.104 That Vimalā world realm and this Sahā world realm both shook in six ways. Three thousand beings within the circle of Bhagavān Śākyamuni’s assembly attained receptivity to the birthlessness of phenomena, and three thousand received the prophecies of their attainment of the highest, complete enlightenment.

At this, the bodhisattva mahāsattva Prajñākūṭa and Sthavira Śāriputra fell silent.

11.105 *This concludes “The Appearance of the Stūpa,” the eleventh chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”* [F.101.a]

## RESOLUTIONS

- 12.1 Then the bodhisattva mahāsattva Bhaiṣajyarāja and the bodhisattva mahāsattva Mahāpratibhāna, together with a following of two hundred thousand bodhisattvas, facing the Bhagavān, said, “Bhagavān, have no concern over this matter. Bhagavān, we will teach, we will expound this Dharma teaching to beings after the nirvāṇa of the Tathāgata.

“Bhagavān, in that time beings will be wicked, have few roots of merit, be arrogant, be devoted to gain and honor, engage in roots of demerit, be difficult to guide, have no interest, and be filled with disinterest, but, Bhagavān, we will demonstrate the power of patience and in that time we will teach this sūtra, we will uphold it, we will expound it, we will write it out, we will honor it, we will venerate it, and we will make offerings to it. Bhagavān, we will cast aside body and life and teach this sūtra. Therefore, Bhagavān, have no concern.”

- 12.2 That assembly’s bhikṣus, both those in training and those who had passed beyond training, and the five hundred bhikṣus, then said to the Bhagavān, “Bhagavān, we too are resolved to teach this Dharma teaching and will do so in other world realms.”

Thereupon the Bhagavān gave prophecies of the highest, complete enlightenment to all the Bhagavān’s śrāvakas, both those in training and those who had passed beyond training. All the eight thousand bhikṣus, with their hands together in homage, bowed toward the Bhagavān and said to the Bhagavān, “Bhagavān, do not be concerned. In the later times, in the later era, after the Tathāgata has passed into nirvāṇa, we also will expound this Dharma teaching in other world realms. [F.101.b] Why is that? Bhagavān, the beings in this Sahā world realm will be arrogant, with few roots of merit, constantly malicious, deceitful, and dishonest.”

The Bhagavān's maternal aunt Mahāprajāpatī Gautamī and six thousand bhikṣunīs, both bhikṣunīs in training and those who had passed beyond training, now arose from their seats at the same time, with their hands together in homage, bowed toward the Bhagavān, and stood there gazing at the Bhagavān.

The Bhagavān said to Mahāprajāpatī Gautamī, "Gautamī, do not stand<sup>394</sup> gazing at the Tathāgata, unhappily thinking, 'The Tathāgata has not spoken to me, has not prophesied the highest, complete enlightenment for me.' For when I gave a prophecy to the entire assembly, you too, Gautamī, received a prophecy accordingly.

12.4 "Gautamī, from now on you will be a bodhisattva mahāsattva dharmabhāṇaka under thirty-eight hundred thousand quintillion buddhas. These six thousand bhikṣunīs, both bhikṣunīs in training and those who have passed beyond training, will be bodhisattva dharmabhāṇakas with you under those tathāgatas.

12.5 "Beyond that and even further beyond that, you will complete your bodhisattva practice and appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the bhagavān named Sarvasattvapriyadarśana.

"Gautamī, the tathāgata, the arhat, the perfectly enlightened buddha Sarvasattvapriyadarśana will give a prophecy to those six thousand bodhisattvas [F.102.a] of their successive attainment of the highest, complete enlightenment."

12.6 Then the bhikṣunī Yaśodharā, the mother of Rāhula, thought, "The Bhagavān has not said my name."

The Bhagavān, knowing the thoughts that were in the mind of Bhikṣunī Yaśodharā, said to Bhikṣunī Yaśodharā, "Yaśodharā, I declare to you, I make it known to you,<sup>395</sup> that you will be a bodhisattva dharmabhāṇaka under a hundred thousand million buddhas. You will eventually complete your bodhisattva practice and in the world realm named Bhadrā you will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the bhagavān named Raśmīśatasahasraparipūrṇadhvaja. The lifespan of the tathāgata, the arhat, the perfectly enlightened buddha Raśmīśatasahasraparipūrṇadhvaja will be immeasurable."

12.7 At this, Bhikṣunī Mahāprajāpatī Gautamī and her following of six thousand bhikṣunīs, and Bhikṣunī Yaśodharā and her following of four thousand bhikṣunīs, were astonished and amazed by obtaining from the

Bhagavān the prophecy of their highest, complete enlightenment.

12.8 At that time they recited this verse:

“Bhagavān, you are the Instructor, the Guide,  
The Teacher of the world and its devas.  
You bring relief and devas and humans make offerings to you.  
And today we also, Lord, have been made content.” {1}

12.9 Having recited that verse, the bhikṣunīs said to the Bhagavān, [F.102.b]  
“Bhagavān, we too are resolved to teach this Dharma teaching in a future  
time, in a future era, in other world realms.”

12.10 The Bhagavān now looked toward the eighty thousand<sup>396</sup> bodhisattvas who  
had attained retention and had turned the irreversible Dharma wheel.

12.11 As soon as the Bhagavān looked at them, those bodhisattva mahāsattvas  
rose from their seats. With their hands placed together in homage they  
bowed toward the Bhagavān and thought, “The Bhagavān is going to exhort  
us to teach this Dharma teaching.” At that thought, they all trembled and  
said to each other, “Noble ones, if the Bhagavān exhorts us to teach this  
Dharma teaching in the future times, how shall we respond?”

12.12 Then those noble ones, because of their veneration for the Bhagavān and  
because of their past practice and prayers, roared the lion’s roar in the  
presence of the Bhagavān. “Bhagavān, in the future time when the Tathāgata  
has passed into nirvāṇa, we will go into the ten directions, and through the  
power of the Bhagavān we will have beings write out this Dharma teaching,  
recite it, contemplate it, and teach it. And the Bhagavān, who will be residing  
in other world realms, will guard us, protect us, and hide us.”

12.13 Thereupon those bodhisattva mahāsattvas together spoke these verses to  
the Bhagavān:

“Do not be concerned, Bhagavān!  
After you have passed into nirvāṇa,  
In the very dreadful later era  
We will teach this supreme sūtra. {2}

12.14 “Guide, we will endure it,  
We will bear it  
When fools brandishing sticks  
Abuse us and threaten us. {3}

12.15 “In the dreadful future era,  
The fools will be deceitful, [F.103.a]  
Will lack understanding, will be dishonest and arrogant,  
And will believe they have attainment when they do not. {4}

- 12.16 “With evil minds they will say,  
‘We dwell in solitude,  
Wear clothing made of patches,  
And we practice renunciation.’ {5}
- 12.17 “Eager for tastes, and having attachment,  
They will teach the Dharma to laypeople,  
And they will be venerated  
As if they had the six higher knowledges. {6}
- 12.18 “They will have anger and they will have hate.  
Their thoughts will be on homes and wealth.  
They will remain in solitude in the forest  
And they will be maligning us. {7}
- 12.19 “They who are focused on gain and honor  
Will speak in this way concerning us:  
‘These bhikṣus are tīrthikas  
Who teach what they have made up.’ {8}
- 12.20 “They will strongly malign us, saying,  
‘They have created their own sūtra  
In order to obtain gain and honor,  
And teach it in the middle of assemblies.’ {9}
- 12.21 “In front of kings and princes,  
And likewise the king’s ministers,  
And brahmins and householders,  
And also in front of other bhikṣus {10}
- 12.22 “They will speak ill of us,  
Saying that we are tīrthikas.  
We will endure it all  
Through our veneration for the great Rishi. {11}
- 12.23 “Those who have evil minds  
Will at that time mock us,  
Saying, ‘They will become buddhas.’  
But we will endure it all. {12}
- 12.24 “In the disturbed era of destruction,  
The dreadful time of great fear,  
Many bhikṣus in the form of yakṣas  
Will condemn us. {13}



- 12.25 “Because of our veneration for the Lord of the World  
We will be resolved to do that which is so difficult.<sup>397</sup>  
We will put on the armor of patience  
And we will teach this sūtra. {14}
- 12.26 “Guide, we will have no concern  
For our bodies or even our lives.  
We will be dedicated to enlightenment  
And preserving what you have bestowed on us. {15}
- 12.27 “The Bhagavān knows the nature  
Of those wicked bhikṣus  
Who will appear in the future times  
And who will not understand the teaching with implied meaning. {16}
- 12.28 “We will endure all the frowns,  
Being repeatedly abused,  
Being expelled from temples,  
Being bound, and many beatings. {17} [F.103.b]
- 12.29 “We will remember in the later times  
The instructions given by the Lord of the World,  
And we will fearlessly teach this sūtra  
In the middle of the assembly. {18}
- 12.30 “Guide, we shall go to the towns  
And go to the villages  
Where there are those who seek this,  
And bestow on them what you have taught. {19}
- 12.31 “Lord of the World, great Muni,  
We will be your emissaries.  
You who have attained peace, excellent nirvāṇa,  
You have no need to be concerned. {20}
- 12.32 “All who are lamps for the world  
Come from the ten directions;  
We are speaking words of truth  
And you know our aspiration.” {21}
- 12.33 *This concludes “Resolutions,” the twelfth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.” [B9]*

13.

## Chapter 13

### DWELLING IN HAPPINESS

13.1 Then Mañjuśrī Kumārabhūta said to the Bhagavān, “Bhagavān, what these bodhisattva mahāsattvas are resolved to do because of their reverence for the Bhagavān is a difficult task, extremely difficult. Bhagavān, how should these bodhisattva mahāsattvas expound this Dharma teaching in the later times, in a later era?”

The Bhagavān said to Mañjuśrī Kumārabhūta, “Mañjuśrī, bodhisattva mahāsattvas should expound this Dharma teaching in the later times, in a later era, by maintaining four qualities. What are these four?”

13.2 “Mañjuśrī, bodhisattva mahāsattvas should expound this Dharma teaching in the later times, in a later era, by maintaining their practice and field of activity.

“Mañjuśrī, in what way do bodhisattva mahāsattvas maintain their practice and field of activity?”

“Mañjuśrī, bodhisattva mahāsattvas are patient, self-controlled, have attained the level of self-control, and their minds are without anger or envy. [F.104.a]

13.3 “Mañjuśrī, bodhisattva mahāsattvas do not practice within any phenomenon whatsoever. They see correctly the specific characteristics of those phenomena. They have no analysis or examination of those phenomena. That, Mañjuśrī, is what is called the practice of bodhisattva mahāsattvas.

13.4 “Mañjuśrī, what is the bodhisattva mahāsattvas’ field of activity? Mañjuśrī, bodhisattva mahāsattvas do not associate with a king, do not associate with, revere, serve, or visit princes, the king’s ministers, or the king’s courtiers. They do not associate with, revere, or serve those other practitioners, mendicants, beggars, and naked ones who are tīrthikas,<sup>398</sup> nor those who teach poetry. They do not associate with, revere, serve, or become familiar with those who possess worldly mantras, nor with Lokāyatas. They

do not frequent the company of caṇḍālas, swindlers, pig sellers, chicken sellers, deer hunters, fishermen, singers and dancers, musicians,<sup>399</sup> or wrestlers. They do not frequent places of entertainment for others. They do not associate with them. Other than that, they teach the Dharma freely to them at those times when they approach them. They do not associate with, revere, serve, or become familiar with the bhikṣus and bhikṣunīs, upāsakas and upāsikās who follow the Śrāvakayāna. They do not mingle with them either on their walkways or in their temples. Other than that, they teach the Dharma freely to them at those times when they approach them.

“Mañjuśrī, that is the bodhisattva mahāsattvas’ field of activity.

13.5 “Moreover, Mañjuśrī, the bodhisattva [F.104.b] mahāsattva does not constantly teach the Dharma to women while possessing one or another sign of attachment to them. He does not constantly desire to be looking at women. He does not approach families constantly thinking of teaching the Dharma to the women, the girls, and the wives, and does not delight in doing so. He does not teach the Dharma to paṇḍakas and does not become familiar with them, nor delight in them. He does not enter homes alone to procure alms, unless he is recollecting the Tathāgata.

13.6 “If he does teach the Dharma to a woman, he does not even teach the Dharma with desire for the Dharma, let alone with desire for the woman. He teaches the Dharma without even revealing his teeth, let alone any obvious facial expression.

13.7 “He does not associate with śrāmaṇeras or śrāmaṇerīs, bhikṣus or bhikṣunīs, young men or young women, and does not converse with them.<sup>400</sup> He is someone who reveres isolation and always remains in isolation.

“Mañjuśrī, that is the first field of activity of bodhisattva mahāsattvas.

13.8 “Moreover, Mañjuśrī, bodhisattva mahāsattvas see the emptiness of all phenomena—phenomena as they are, not as they are not—as they truly are, unwavering, unshakeable, immutable, unchanging, always as they truly are, having the nature of space, beyond definition and terminology, unborn, neither existing nor not existing, not composite, not continuous, spoken of through the word *nonexistence*, in an unimpeded state, and manifested from erroneous conceptualization.

13.9 “Mañjuśrī, bodhisattva mahāsattvas are always seeing phenomena in that way, and by remaining in that state, they maintain the bodhisattva mahāsattvas’ field of activity.

“Mañjuśrī, that is the second field of activity of bodhisattva mahāsattvas.”  
[F.105.a]

13.10 Thereupon the Bhagavān taught on this topic in detail, speaking these verses:

- “The bodhisattvas who wish  
To give the teaching of this sūtra  
With confidence and courage  
In the later, terrifying times, {1}
- 13.11 “Should maintain their practice and field of activity:  
They should be isolated and pure.  
They should always abstain  
From association with kings and princes. {2}
- 13.12 “They should have no association either  
With those who are the king’s courtiers,  
Nor at all with caṇḍālas, swindlers,  
Or those who are tīrthikas.<sup>401</sup> {3}
- 13.13 “They should not associate with arrogant bhikṣus,  
Who follow vinaya and scripture  
And conceive of themselves as arhats.  
They should avoid those with poor conduct.
- 13.14 “They should always avoid bhikṣunīs  
Whose behavior is talking and laughing.  
They should also avoid the upāsikās<sup>402</sup>  
Who are evidently dissolute. {5}
- 13.15 “They should avoid association with  
Those upāsikās who are seeking  
For nirvāṇa within this lifetime.  
This is what is called *the practice*. {6}
- 13.16 “The brave one should always teach  
Confidently and freely  
Those who come asking for the Dharma  
For the sake of supreme enlightenment. {7}
- 13.17 “He should avoid association with  
Beings who are women, or paṇḍakas.  
He should also avoid families  
That have brides and young women. {8}
- 13.18 “He should not delight those women,<sup>403</sup>  
Laughingly asking after their welfare.<sup>404</sup>  
He should avoid association  
With pig farmers and shepherds.<sup>405</sup> {9}

- 13.19 “He should avoid association  
With those who will kill various creatures  
For the sake of pleasure,  
And those who sell flesh to eat. {10}
- 13.20 “He should avoid association  
With those beings who are keepers of women,  
Dancers, wrestlers, musicians,<sup>406</sup>  
And other people of that kind. {11}
- 13.21 “He should not frequent courtesans  
Or others who provide pleasures;  
He should completely avoid  
The enjoyments that they provide. {12}
- 13.22 “When the wise one is teaching  
The Dharma to a woman,  
He should not be alone with her,  
Nor should it be an occasion for laughter. {13}
- 13.23 “If he has to enter a village  
Repeatedly to obtain alms, [F.105.b]  
He should find a companion bhikṣu  
Or otherwise should recollect the Buddha. {14}
- 13.24 “I have here taught  
The first practice and field of activity  
That should be maintained by the wise ones  
Who uphold this kind of sūtra. {15}
- 13.25 “When they are not engaged in any phenomenon,  
Whether inferior, superior, or middling,  
Whether composite or noncomposite,  
Whether existent or nonexistent, {16}
- 13.26 “When the stable ones do not entertain the notion of ‘woman,’  
And do not have the concept of ‘man,’  
Then, because all phenomena are unborn,  
Upon seeking them they do not see them. {17}
- 13.27 “This practice that I have described  
Is completely that of the bodhisattvas.  
Listen to the explanation  
Of that which is their field of activity. {18}

- 13.28 “These phenomena are declared nonexistent;  
They are all unproduced and unborn.  
They remain empty and motionless at all times:  
That is what is called the field of activity of the wise. {19}
- 13.29 “Being and not being, existing and not existing:  
These are fabrications of erroneous conceptualization.  
Unborn phenomena that are also unoriginated  
Are misconstrued to be born<sup>407</sup> and existing. {20}
- 13.30 “With a one-pointed mind, always in meditation,  
As completely stable as Mount Sumeru,  
Stable in this way, they should view  
All these phenomena as being like space. {21}
- 13.31 “They are always the same as space, without an essence,  
Motionless and devoid of illusory thoughts.<sup>408</sup>  
This is the way phenomena are throughout time.  
This is what is called the field of activity of the wise. {22}
- 13.32 “The bhikṣus who after my nirvāṇa  
Maintain my way of mendicancy  
Should teach this sūtra in the world  
And be free of any apprehension. {23}
- 13.33 “The wise ones should at times contemplate,  
Enter their room, close the door,  
View the nature of phenomena,  
Rise up, and teach without apprehension. {24}
- 13.34 “They will be given protection by the kings  
And those princes who listen to the Dharma.  
Moreover, householders and brahmins  
Will all be present as their followers. {25}
- 13.35 “Moreover, Mañjuśrī, [F.106.a] after I have passed into nirvāṇa, in the later times, in a later era, when the Dharma is being destroyed, bodhisattva mahāsattvas who wish to teach this Dharma teaching will be established in happiness. Thus established in happiness, they will teach the Dharma. When they teach it to others, whether it is from memory or based on a book, they will not be those who are seeking for faults in others, they will not speak ill of other bhikṣu dharmabhāṇakas, they will not say unpleasant things about them, they will not state unpleasant things about them. They will not say unpleasant things about them while mentioning by name bhikṣus of the

Śrāvakayāna. They will not speak unpleasant things about them, nor will they have the concept of being their opponent. Why is that? It is because they will be remaining in a state of happiness. They will teach the Dharma to those who come to listen to them beneficially and without envy. They will not quarrel and will not answer questions with an answer from the Śrāvakayāna, but instead they will answer as one would who has attained the enlightenment of the wisdom of buddhahood.”

13.36 Thereupon the Bhagavān recited these verses:

“The wise ones will always remain happy.  
Being so, they will teach the Dharma.  
In a pure and pleasant place  
They will spread out a wide seat. {26}

13.37 “They will wear a clean Dharma robe  
That has been dyed an excellent color.  
They will wrap themselves in a dark monastic cloak  
And wear a large, excellent lower robe. {27}

13.38 “They will sit upon a seat, with a footstool,  
That is covered with various pieces of calico.  
They will wash their feet well and then go up onto it,  
Having oiled their head and their face. {28}

13.39 “Seated upon that Dharma throne,  
They will give a variety of teachings  
To the single-minded beings who have assembled,  
And to the bhikṣus and bhikṣunīs. {29}

13.40 “Those wise ones who are without envy  
Will speak pleasantly on various subjects  
To the upāsakas and upāsikās,  
And similarly to the kings and princes. {30} [F.106.b]

13.41 “At that time when they ask them questions  
They will again teach with the appropriate meaning.  
Whoever hears the meaning that is taught  
In this way will attain enlightenment. {31}

13.42 “They will free themselves from all laziness  
And they will not give rise to thoughts of fatigue.  
The wise ones will dispel all unhappiness  
And contemplate their followers with love. {32}

- 13.43 “Day and night, they will meditate on the supreme Dharma  
And those wise ones, using a quintillion parables,  
Will delight the assembly and make them happy,  
And they will never have even the slightest desire. {33}
- 13.44 “They will not think of food and drink,  
Eating and drinking, clothes, bed and seat,  
Dharma robes, or medicine when ill,  
And they will not request anything from their followers. {34}
- 13.45 “Moreover, the wise ones will always think,  
‘May I and these beings attain buddhahood!  
This Dharma that I teach in order to benefit the world  
Has all the requisites for bringing happiness.’ {35}
- 13.46 “The bhikṣus who after my nirvāṇa  
Teach this without envy  
Will have no suffering, no obstacles,  
Will have no misery or be disturbed. {36}
- 13.47 “They will never be afraid,  
Will not be beaten or abused;  
They will never be chased away  
And will be established in the power of patience. {37}
- 13.48 “The wise ones always remain in happiness.  
They remain just as I have taught.  
They will have many billions of qualities  
That could not be described in a hundred eons. {38}
- 13.49 “Moreover, Mañjuśrī, when the Tathāgata has passed into nirvāṇa, in the  
final age when the Dharma will vanish, the bodhisattva mahāsattvas who  
possess this sūtra will be without envy, or deceit, or fraud. They will speak  
no ill of other individuals of the Bodhisattvayāna. They will not malign them  
and will not criticize them. They will not inspire regret in the bhikṣus,  
bhikṣunīs, upāsakas, and upāsikās who follow the Śrāvakayāna, the  
Pratyekabuddhayāna, or the Bodhisattvayāna. [F.107.a]
- 13.50 “They will not inspire regret in those who follow the Bodhisattvayāna by  
saying, ‘Noble ones, you are far from the highest, complete enlightenment; it  
will not appear to you. You should remain utterly inattentive, and do not  
have the power to attain the Tathāgata’s wisdom in complete buddhahood.’
- 13.51 “They will not delight in disputes concerning the Dharma. They will not  
engage in Dharma disputes. They will not abandon<sup>409</sup> the power of love for  
all beings. They will perceive all the tathāgatas as their father. They will



perceive all bodhisattvas as teachers. Continuously, with a higher motivation, they will pay reverential homage to the bodhisattva mahāsattvas who are in the worlds in the ten directions. When they teach the Dharma, they will teach the Dharma without omission or addition. When teaching this Dharma teaching, they will teach the Dharma with an equal joy in all the Dharma. Even their slightest joy will be joy in the Dharma through which they bring great benefit.

13.52 “Mañjuśrī, the bodhisattva mahāsattvas who have this third quality,<sup>410</sup> who teach this Dharma teaching after the Tathāgata has passed into nirvāṇa, in the final times when the Dharma is coming to an end, will teach this Dharma teaching while remaining in contact with happiness and being free of harm, and will have companions with whom to chant<sup>411</sup> the Dharma.

“There will also appear those who listen to this Dharma teaching, and those who listen to this Dharma teaching will have faith in it, have conviction in it, possess it, comprehend it, write it out, cause it to be written out, and, having made it into a text, honor it, revere it, respect it, and make offerings to it.”

13.53 That is what the Bhagavān said, and when the Tathāgata had spoken these words, the Teacher added the following verses: [F.107.b]

“The dharmabhāṅakas who wish to teach this sūtra  
Should completely eliminate  
All deception, arrogance, and similarly calumny,  
And also the wise ones should harbor no envy. {39}

13.54 “They will never say anything unpleasant to anyone.  
They will never engage in disputes over view.  
They will never create a cause for doubt, saying,  
‘You will not attain the highest wisdom.’ {40}

13.55 “They will always be mindful and gentle  
And have the patience of a sugata’s child.  
They will teach this Dharma again and again  
And they will not have the slightest weariness in doing so. {41}

13.56 “The bodhisattvas who are in the ten directions  
Are active in the world with compassion for beings.  
The wise ones will think, ‘They are all my teachers,’  
And they will have toward them the respect one has for a guru. {42}

13.57 “They will think of the buddhas, the supreme human beings,  
And always conceive of the jinas as their father.  
They will eliminate all ideas of pride

And at that time there will arise no obstacles. {43}

13.58 “Having heard such Dharma as this,  
The wise ones will at that time protect it well.  
Because they will remain in happiness and meditation  
They will be protected by millions of beings. {44}

13.59 “Moreover, Mañjuśrī, when the Tathāgata has passed into nirvāṇa, at the time when the Dharma is abandoned, the bodhisattva mahāsattva bhikṣus who wish to possess this Dharma teaching should dwell farther than far away from householders and renunciants. They should dwell there through dwelling in love. They should have compassion for all those beings who are not yet<sup>412</sup> dedicated to enlightenment. They should think, ‘Oh! Those beings who do not listen to the Tathāgata’s skillful method, to his teaching with an implied meaning, and do not know it, do not understand it, do not ask questions about it, have no faith in it, and have no aspiration for it—those beings have extremely corrupt knowledge . Moreover, those beings are not following and have not understood this Dharma teaching. [F.108.a] I shall attain the highest, complete enlightenment of perfect buddhahood, and then, wherever they are, through my miraculous power I will cause them to be attracted to it, have conviction in it, follow it, and I will completely ripen them.’

13.60 “Mañjuśrī, the bodhisattva mahāsattvas who have this fourth quality<sup>413</sup> and teach this Dharma teaching after the Tathāgata has passed into nirvāṇa will not be harmed. Bhikṣus, bhikṣunīs, upāsakas, upāsikās, kings, princes, the king’s prime ministers, the king’s counselors, the people of the city, the people of the country, the brahmins, and the householders will honor them, respect them, revere them, and make offerings to them. The devas who live in the air and have faith will follow them in order to hear the Dharma. The devas will constantly follow them in order to protect them. Whether they are in a village or in a temple there will come to them day and night those who wish to ask them about the Dharma and they will delight and please them with their answers.

“Why is that? Mañjuśrī, it is because this Dharma teaching has been blessed by all the buddhas. Mañjuśrī, it is because this Dharma teaching is constantly blessed by the past, future, and present tathāgatas, arhats, perfectly enlightened buddhas.

13.61 “Mañjuśrī, it is difficult in many worlds to be able to hear the words, the sound, or the name of this Dharma teaching.

“Mañjuśrī, it is like this: A balacakravartin king obtains his kingdom through his might. The allied kings who are his adversaries go to battle with him. [F.108.b] The balacakravartin king has numerous warriors. They go into

battle with his enemies. When the king sees his warriors battling, he is delighted, pleased, and overjoyed because of those warriors. Being delighted, pleased, and overjoyed, he gives various gifts to those warriors. He gives them villages and the land of the villages, towns and the land of the towns, clothing, turbans, bracelets, anklets,<sup>414</sup> short necklaces, cords of gold, earrings, medium-length necklaces, long necklaces, cowries, gold, silver, jewels, pearls, beryls, conch, crystal, and corals. He gives them elephants, cavalry, chariots, infantry, male slaves, and female slaves. He gives them carriages and palanquins. However, he does not give his crest jewel to anyone. Why is that? It is because there is only the one jewel that is affixed on his topknot. Mañjuśrī, if the king were to give away his crest jewel, all four divisions<sup>415</sup> of the king's army would be astonished and amazed.

13.62 “Mañjuśrī, it is likewise that the Tathāgata, the arhat, the perfectly enlightened Buddha creates through the might of his arms and his merit the three realms of a Dharma king within the three realms, which is trampled on by evil Māra. Then the ārya warriors of the Tathāgata battle with Māra.

“Mañjuśrī, the Tathāgata, the Arhat, the perfectly enlightened Buddha, the King of the Dharma, the Lord of the Dharma, teaches hundreds of thousands of sūtras to those battling ārya warriors. In order to make happy the fourfold assembly he gives them the gift of the town of nirvāṇa and the great city of the Dharma, teaching them through nirvāṇa,<sup>416</sup> but not teaching them this kind of Dharma teaching. [F.109.a]

13.63 “Mañjuśrī, the balacakravartin king is amazed by the great strength of the men when the warriors are fighting, and subsequently he does give them his crest jewel, the supreme of all his possessions,<sup>417</sup> which the world does not believe in, and which is amazing.

“Mañjuśrī, just as that king keeps the crest jewel fixed upon his topknot for a long time, in the same way, Mañjuśrī, the Tathāgata, the Arhat, the perfectly enlightened Buddha, who is the great King of the Dharma, while he is the King of the Dharma sees the śrāvakas and bodhisattvas battling with the Māra of the skandhas or the Māra of the kleśas. When they battle with them, desire, anger, and ignorance cease, they escape from all three realms, and have the great strength of a great being who defeats all the māras. This pleases the Tathāgata, the Arhat, the perfectly awakened Buddha, who then teaches those ārya warriors this kind of Dharma teaching, which is contrary to the world, which is not believed in by the world, which has previously not been expounded, which has previously not been taught. The Tathāgata gives to the śrāvakas that which causes all to attain omniscience, which is like the great crest jewel.

13.64

“Mañjuśrī, this is the supreme Dharma taught by the tathāgatas. This is the final<sup>418</sup> Dharma teaching of the tathāgatas. Among all Dharma teachings this is the most profound Dharma teaching. It does not accord with the world.

“Mañjuśrī, just as the balacakravartin king unties the crest jewel he had kept for a long time and gives it to the supreme warriors, likewise today the Tathāgata teaches the secret Dharma teaching of the Tathāgata that has been kept for a long time, which is at the crest of all Dharma teachings, and which is known by the Tathāgata.” [F.109.b]

13.65 Thereupon the Bhagavān taught this topic in detail in verse:

“Demonstrating the power of kindness,  
Always having compassion for beings,  
They should teach this kind of Dharma:  
The supreme sūtra praised by the sugatas. {45}

13.66 “To those who are householders or renunciants,  
And those who are not<sup>419</sup> bodhisattvas in the later age,  
He should manifest the power of kindness to them all,  
Thinking, ‘Having heard the Dharma they may denounce it.’<sup>420</sup> {46}

13.67 “ ‘I will gain the attainment of enlightenment  
And when I am established in buddhahood,<sup>421</sup>  
Established in method, I will guide them<sup>422</sup>  
And make known this supreme enlightenment.’ {47}

13.68 “A balacakravartin king, when pleased,  
Gives to his warriors many cowries,<sup>423</sup>  
And gives them towns and villages,  
And elephants, horses, chariots, and infantry. {48}

13.69 “Delighted, to some he gives bracelets  
And cords of silver and of gold.  
He gives to them all kinds of gifts  
Such as pearls, jewels, corals, and crystals. {49}

13.70 “At a time when there is someone present  
Who is astonishing because of his supreme heroism,  
Knowing that he has accomplished such wonders,  
He removes his topknot jewel and gives it to him. {50}

13.71 “In the same way, I, the Buddha, the Dharma King  
Have the strength of patience and many treasures of wisdom,  
And I teach the Dharma to the entire world

- Through caring to benefit and having compassion. {51}
- 13.72 “Seeing those who are in distress,<sup>424</sup>  
I teach thousands of millions of sūtras;  
Knowing the heroism<sup>425</sup> of those individuals,  
Pure beings who have defeated the kleśas, {52}
- 13.73 “The King of Dharma, the great physician,  
Gives thousands of millions of teachings.  
Knowing beings to have the strength and wisdom,  
He teaches this sūtra that is like a crest jewel. {53}
- 13.74 “This is the highest of all my sūtras.  
It is the last sūtra that I teach in the world.  
I have never taught it, but kept it secret.  
Today I will expound it, so listen everyone! {54} [F.110.a]
- 13.75 “When I have passed into nirvāṇa,  
Those who rely upon such four qualities as these,  
Who aim for the highest, supreme enlightenment  
And carry out for me the work that has to be done, {55}
- 13.76 “Will have no misery and no obstacles,  
And will not have an ugly color or illness;  
They will not be black in color,<sup>426</sup>  
And they will not live in an inferior town. {56}
- 13.77 “Those great rishis will always be pleasant to see  
And offerings will be made to them as if they were tathāgatas.  
Even the young devas  
Will always be serving as their attendants. {57}
- 13.78 “They will never be harmed by poison or weapons.  
Their bodies will not be struck by clods, stones, or sticks.  
Whoever speaks ill of them  
Will become silent, their mouths closed. {58}
- 13.79 “Whoever possesses this sūtra after my nirvāṇa  
Will become a friend for beings.  
They will shine with light and travel the earth,  
Dispelling darkness for many millions of beings. {59}
- 13.80 “They will see good things in their dreams:  
They will see bhikṣus and bhikṣunīs  
And likewise myself upon a lion throne

- Teaching many kinds of Dharma. {60}
- 13.81 “They will also in their dreams teach many kinds  
Of Dharma to devas, nāgas, yakṣas, and asuras<sup>427</sup>  
As numerous as the Ganges sands,  
All with hands placed together in homage. {61}
- 13.82 “In their dreams they will see the Tathāgata,  
The Lord with a beautiful voice and the color of gold,  
Teaching the Dharma to many millions of beings,  
Radiating thousands of light rays. {62}
- 13.83 “There they will place their hands together in homage  
And they will praise the Muni, the supreme human.  
And the Jina, the great physician, will teach  
The supreme Dharma to the fourfold assembly. {63}
- 13.84 “Hearing that, they will be overjoyed,  
And delighted, they will make offerings.  
They will quickly reach irreversible wisdom  
And attain the power of retention in their dreams. {64}
- 13.85 “The Lord of the World will know their thoughts  
And give them the prophecy of becoming a supreme being,  
Saying, ‘Noble one, here, in a future time [F.110.b]  
You will reach the highest peace and wisdom. {65}
- 13.86 “ ‘Your realm will be extremely vast.  
Your fourfold assembly will be like mine.  
Its members will be reverential with hands together in homage,  
And they will listen to the immaculate Dharma.’ {66}
- 13.87 “They will also see my body while  
Meditating on the Dharma in the mountains.  
By meditating on the Dharma they will reach the true nature.  
They will attain samādhi and will see the Jina. {67}
- 13.88 “In their dreams they will see the body  
With the color of gold, possessing the signs of hundreds of merits,  
Will listen to the Dharma, and, having heard it, teach an assembly.  
Those are the kinds of dreams that they will dream. {68}
- 13.89 “In their dreams they will forsake a kingdom,  
And their harem, and likewise crowds of kinsmen;  
Forsaking all desires they will enter homelessness

- And they will go to where the Bodhimaṇḍa is. {69}
- 13.90 “Wishing to attain enlightenment, they will sit  
On a lion throne at the foot of a tree.  
And when seven days have passed in that way  
They will attain the wisdom of the tathāgatas. {70}
- 13.91 “Having attained enlightenment they will stand up  
And they will turn the immaculate wheel  
And teach the Dharma to the fourfold assembly  
For countless billions of eons. {71}
- 13.92 “Through teaching there the immaculate Dharma,  
Many millions of beings will attain nirvāṇa,  
The nirvāṇa that is the end of causes, like an extinguished lamp.  
They will dream those kinds of dreams. {72}
- 13.93 “Whoever in the future times teaches  
The supreme sūtra that I have taught well  
Will have many, endless benefits.  
Mañjuḥṣa, it will always be like that for them.” {73}
- 13.94 *This concludes “Dwelling in Happiness,” the thirteenth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”*

14.

## Chapter 14

# THE BODHISATTVAS EMERGING OUT OF THE GROUND

14.1 Then the bodhisattvas who had arrived from other world realms, who were as numerous as the grains of sand in eight Ganges Rivers, stood up in the circle of the assembly, bowed to the Bhagavān with hands together in homage, and said these words:

“Bhagavān, if the Bhagavān will permit us, [F.111.a] after the Tathāgata has passed into nirvāṇa, we too will teach this Dharma teaching in the Sahā world realm. We will read it, write it, and make offerings to it. We shall be dedicated to this Dharma teaching. Bhagavān, teach well this Dharma teaching to us.”

14.2 The Bhagavān then asked all those bodhisattvas, “Noble ones, why would you need to do this? In this Sahā world realm there are my thousands of bodhisattvas who are as numerous as the grains of sand in sixty Ganges Rivers. Each one of those bodhisattvas has, as followers, thousands of bodhisattvas who are themselves as numerous as the grains of sand in sixty Ganges Rivers, and each of those bodhisattvas has that many followers, too. In the future times, after I have passed into nirvāṇa, they will possess this Dharma teaching and they will teach it.”

14.3 As soon as the Bhagavān had uttered those words, this entire Sahā world realm cracked apart completely, was rent with fissures, and there came out from within those fissures the bodhisattvas who lived in the Sahā world realm, the many hundreds of thousands of quintillions of bodhisattvas, with their golden bodies and their thirty-two signs of a great being, who dwelled in the element of space beneath the great earth. They had heard the Bhagavān’s words, and came out from under the ground. Each one of these bodhisattvas had a following of bodhisattvas as numerous as the grains of sand in sixty Ganges Rivers, in groups, great groups, along with the teachers of those groups.



14.4 Thus it was that there appeared from out of the ground of this Sahā world realm bodhisattva mahāsattvas in groups, great groups, along with the teachers of those groups—hundreds of thousands of quintillions of bodhisattvas as numerous as the grains of sand in sixty Ganges Rivers, [F.111.b] let alone bodhisattva mahāsattvas with bodhisattva followers as numerous as the grains of sand in fifty Ganges Rivers, let alone bodhisattva mahāsattvas with bodhisattva followers as numerous as the grains of sand in forty Ganges Rivers, let alone bodhisattva mahāsattvas with bodhisattva followers as numerous as the grains of sand in thirty Ganges Rivers, let alone bodhisattva mahāsattvas with bodhisattva followers as numerous as the grains of sand in twenty Ganges Rivers, let alone bodhisattva mahāsattvas with bodhisattva followers as numerous as the grains of sand in ten Ganges Rivers, let alone bodhisattva mahāsattvas with bodhisattva followers as numerous as the grains of sand in five Ganges Rivers, let alone bodhisattva mahāsattvas with bodhisattva followers as numerous as the grains of sand in one Ganges River, let alone bodhisattva mahāsattvas with bodhisattva followers as numerous as the grains of sand in half a Ganges River, let alone bodhisattva mahāsattvas with bodhisattva followers as numerous as the grains of sand in a quarter of a Ganges River, or in a sixth, or in an eighth, or in a twentieth, or in a fiftieth, or in a hundredth, or in a thousandth, or in a ten millionth, or in a billionth, or in a trillionth, or in a quintillionth, let alone bodhisattva mahāsattvas with many quintillions of bodhisattva followers, let alone bodhisattva mahāsattvas with ten million bodhisattva followers, let alone bodhisattva mahāsattvas with a hundred thousand bodhisattva followers, let alone bodhisattva mahāsattvas with a thousand bodhisattva followers, let alone bodhisattva mahāsattvas with five hundred bodhisattva followers, let alone bodhisattva mahāsattvas [F.112.a] with four hundred or three hundred or two hundred bodhisattva followers, let alone bodhisattva mahāsattvas with a hundred bodhisattva followers, let alone bodhisattva mahāsattvas with fifty bodhisattva followers, and likewise, let alone bodhisattva mahāsattvas with forty bodhisattva followers, or thirty, or twenty, or ten, or five, or four, or three, or two, and let alone bodhisattva mahāsattvas with one bodhisattva follower.

14.5 Those bodhisattva mahāsattvas who were beyond number, calculation, simile, or comparison emerged from the ground of the Sahā world realm. When they had emerged they went toward the precious stūpa suspended in the air within which the bhagavān tathāgata Prabhūtaratna, who had passed into nirvāṇa, and the bhagavān tathāgata Śākyamuni were sitting together upon a lion throne. When they arrived there, they bowed their heads to the feet of both tathāgatas, arhats, perfectly enlightened buddhas.

- They bowed down and paid homage to the emanations of the bhagavān tathāgata Śākyamuni, the bodies of the tathāgatas who had gathered from the other world realms in the ten directions, the bhagavāns who were seated on lion thrones at the foot of trees made of various precious materials.
- 14.6 They circumambulated those tathāgatas, arhats, perfectly enlightened buddhas hundreds of thousands of times and they praised them with many kinds of bodhisattva praises, and then they stood to one side with their hands together in homage and they paid homage to the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni [F.112.b] and the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna.
- 14.7 At that time those bodhisattva mahāsattvas who had emerged from the ground paid homage to the tathāgatas and praised them with various bodhisattva praises for fifty intermediate eons. During those fifty intermediate eons Bhagavān Śākyamuni remained silent, and the fourfold assembly also remained silent for those fifty intermediate eons.
- 14.8 The Bhagavān now brought about a miracle, such that through that miracle the fourfold assembly thought those eons were just one afternoon. They saw this Sahā world realm became the size of a hundred thousand world realms and filled with bodhisattvas.
- 14.9 There were four bodhisattva mahāsattvas who were the principal ones among that great gathering of bodhisattvas, that great aggregation of bodhisattvas. They were the bodhisattva mahāsattva named Viśiṣṭacāritra, the bodhisattva mahāsattva named Anantacāritra, the bodhisattva mahāsattva named Viśuddhacāritra, and the bodhisattva mahāsattva named Supraṭiṣṭhitacāritra. Those four bodhisattva mahāsattvas were the principal figures among that great gathering of bodhisattvas, that great aggregation of bodhisattvas.
- 14.10 Those four bodhisattva mahāsattvas now stood before that great gathering of bodhisattvas, that great aggregation of bodhisattvas, and in front of the Bhagavān, with hands placed together in homage, they inquired of the Bhagavān, “Bhagavān, do you have few troubles, do you have little illness, are you happy? Bhagavān, are the beings in your care of good character? [F.113.a] Do they have good understanding? Are they easy to guide? Are they easy to purify? Are they not a cause of sadness for the Bhagavān?”
- 14.11 Those four bodhisattvas then spoke these verses to the Bhagavān:
- “Lord of the World, who shines with light,  
 Are you dwelling in happiness?  
 Are you free from illness?<sup>428</sup>  
 Is your sinless body well? {1}

- 14.12 “Are the beings in your care of good character?  
Are they easy to guide and easy to purify?  
Do they not cause you sadness  
When the Lord of the World teaches?” {2}
- 14.13 In reply, the Bhagavān answered those four bodhisattva mahāsattvas who were the principal figures among that great gathering of bodhisattvas, that great aggregation of bodhisattvas, “Noble ones, it is like this: I dwell in happiness; I have little harm, little illness. The beings in my care are of good character, have good understanding, are easily guided, and are easily purified. They do not cause me sadness while they are being purified. Why is that? Noble ones, it is because these beings of mine have trained during the time of previous perfectly enlightened buddhas. Noble ones, they become devoted just on seeing me and hearing me, and they enter and remain in the wisdom of the buddhas, except for those who are engaged in the practice of the level of the śrāvakas.<sup>429</sup> But I have also now brought them into the wisdom of the buddhas, and caused them to hear the ultimate truth.”
- 14.14 At this those bodhisattva mahāsattvas responded with these verses:  
  
“Excellent! Excellent, great hero!  
We are overjoyed  
That the beings<sup>430</sup> under your care have good character,  
Are easy to guide, easy to purify, {3}
- 14.15 “And, Guide, that those who listen  
To this your profound wisdom,  
Give rise to devotion on hearing it  
And become those who are guided.” {4}
- 14.16 The Bhagavān said to those four bodhisattva mahāsattvas who were the principal figures among that great gathering of bodhisattvas, that great aggregation of bodhisattvas, [F.113.b] “Excellent, noble ones, excellent! Noble ones, your praise of the Tathāgata is excellent, excellent!”
- 14.17 At that moment, the bodhisattva mahāsattva Maitreya and hundreds of thousands of quintillions of other bodhisattvas, as numerous as the grains of sand in eight Ganges Rivers, thought, “A great gathering of bodhisattvas, a great aggregation of bodhisattvas has emerged out from the ground, and standing before the Bhagavān has honored, revered, and pleased the Bhagavān.<sup>431</sup> This is something we have never seen and never heard of before. Where did these bodhisattva mahāsattvas come from?”
- 14.18

The bodhisattva mahāsattva Maitreya was aware of his own doubt and uncertainty and knew in his own mind the thoughts that were in the minds of hundreds of thousands of quintillions of other bodhisattvas, as numerous as the grains of sand in eight Ganges Rivers. He placed his hands together in homage, and to the Bhagavān he expressed these thoughts in verses:

- 14.19 “Supreme human, tell us  
About these many hundreds of thousands  
Of quintillions of infinite bodhisattvas  
Who have never appeared before. {5}
- 14.20 “They who have great miraculous powers,  
From where did they come, and how?  
They who have massive bodies,  
Where did they come from? {6}
- 14.21 “All of these steadfast ones,  
Great rishis who have mindfulness  
And have extremely beautiful bodies,  
Where did they come from? {7}
- 14.22 “Lord of the World, there have arrived  
These wise bodhisattvas, each of whom  
Has an incalculable following  
As numerous as the sands of the Ganges. {8}
- 14.23 “The followers of the bodhisattvas,  
Who are renowned and are as numerous  
As the sands of sixty complete Ganges Rivers,  
Have all become fixed upon enlightenment. {9}
- 14.24 “The number of such heroes as these,  
These protectors and their followers, [F.114.a]  
Is the number of sand grains  
In sixty Ganges Rivers. {10}
- 14.25 “And there are even more than that:  
Others with endless followers  
As numerous as the grains of sand  
in fifty, in forty, in thirty, {11}
- 14.26 “And in twenty Ganges Rivers.  
There are such numbers of assemblies of followers,  
And there are even more than that,

As numerous as sands in ten and five Ganges Rivers. {12}

- 14.27 “The assemblies of each of those protectors  
Those sons of the buddhas—  
Guide, assemblies such as these,  
Where have they come from? {13}
- 14.28 “In the assemblies of the bodhisattvas  
There are accompanying students  
Who are as numerous as the sands  
In four, three, or two Ganges, {14}
- 14.29 “And there are others far more numerous.  
There is no end to their numbers.  
It would not be possible to count them  
Even in ten thousand million eons. {15}
- 14.30 “There are also retinues  
Of the bodhisattvas, heroes, protectors,  
That equal a half, a third, a tenth,  
Or a twentieth of the Ganges sands. {16}
- 14.31 “And there are others far more numerous,  
And if one were to count them one by one  
One would not be able to calculate the number of them  
Even in a thousand million eons. {17}
- 14.32 “And there are others far more numerous,  
With assemblies that are numerous:  
A hundred trillion, and ten million,  
And also those that are five million. {18}
- 14.33 “There are also great rishis  
Who are bodhisattvas with great wisdom.  
They are beyond number,  
And all are present showing reverence. {19}
- 14.34 “Their followers number a thousand,  
Or similarly a hundred, or fifty—  
One could not count them all  
Even in a thousand million eons. {20}
- 14.35 “The followers of those heroes  
Also number twenty, or ten, or five,  
Or similarly four, or three, or two—

- One cannot count them all. {21}
- 14.36 “There are those who travel alone,  
Who find peace on their own.  
They who have come here on this day,  
They also are beyond enumeration. {22}
- 14.37 “If someone were to count them for eons  
As numerous as the Ganges sands  
Using a stick held in their hand, [F.114.b]  
They would still not come to an end. {23}
- 14.38 “All of these great beings,  
Protectors with dedication,  
These bodhisattva heroes,  
Where did they come from? {24}
- 14.39 “Who has taught them the Dharma?  
Who has brought them to enlightenment?  
Whose teaching do they delight in?  
Whose<sup>432</sup> teachings do they hold? {25}
- 14.40 “This entire ground having broken open,  
Throughout all the four directions  
There have emerged those with great wisdom  
Who are sagacious, and have miraculous powers. {26}
- 14.41 “Muni, this world realm  
Has been completely broken apart  
And in that way have emerged  
These fearless bodhisattvas. {27}
- 14.42 “What has occurred here  
We have never seen before.  
Guide of the World, tell us  
The name of that realm. {28}
- 14.43 “We have been again and again  
Throughout the ten directions,  
But we have never seen  
Such bodhisattvas as these. {29}
- 14.44 “We have never before seen  
A single one of these offspring of yours.  
But today we have suddenly seen them.

- Muni, tell us of their activities. {30}
- 14.45 “Tens of thousands  
Of trillions of bodhisattvas,  
All filled with astonishment,  
Are looking at the supreme human. {31}
- 14.46 “Immeasurable one, devoid of the skandhas,<sup>433</sup>  
Great hero, we ask you to reveal to us,  
Courageous one, from where have come  
These bodhisattvas who have no fear?” {32}
- 14.47 At that time, the bhagavān tathāgata Śākyamuni’s emanations as other tathāgatas, arhats, perfectly enlightened buddhas who had arrived from a hundred thousand quintillion world realms were teaching beings in other worlds.<sup>434</sup> They were sitting cross-legged on lion thrones made of precious materials at the foot of trees made of precious materials in all eight directions from the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni. The followers of those tathāgatas also saw a great gathering of bodhisattva mahāsattvas, [F.115.a] a great aggregation of bodhisattvas emerge from the ground, and remain suspended in the sky. They were astonished and amazed. They asked their own tathāgatas, “Bhagavān, from where did these countless, innumerable bodhisattva mahāsattvas come?”
- 14.48 Each of those tathāgatas, arhats, perfectly enlightened buddhas said to their own followers, “Noble ones, wait a little while, because the bodhisattva mahāsattva Maitreya, whose highest, complete enlightenment has been prophesied by Bhagavān Śākyamuni, has asked Bhagavān Śākyamuni that same question. Buddha Śākyamuni is going to answer, so you should listen to him.”
- 14.49 The Bhagavān then said to the bodhisattva mahāsattva Maitreya, “Ajita, this question you have asked me concerning this vast subject is excellent, Ajita, excellent!”
- 14.50 The Bhagavān now turned to the entire assembly of bodhisattvas and announced to them, “Noble ones, the Tathāgata, the Arhat, the perfectly enlightened Buddha is going to teach the Tathāgata’s wisdom insight, the Tathāgata’s leadership, the Tathāgata’s activity, the Tathāgata’s displays, the Tathāgata’s expanding power, and the Tathāgata’s heroism.<sup>435</sup> Therefore, noble ones, this entire assembly of bodhisattvas should be attentive, focused, and stable.”
- 14.51 Thereupon the Bhagavān pronounced these verses:
- “All you noble ones, be attentive:

- I am going to speak infallible<sup>436</sup> words.  
 Wise ones, do not become disheartened.  
 The wisdom of the tathāgatas is inconceivable. {33} [F.115.b]
- 14.52 “You should all be stable and mindful.  
 You should all remain in a state of concentration.  
 Listen to a Dharma that has not appeared before  
 And which is a marvel of the tathāgatas. {34}
- 14.53 “I shall establish you well in this.  
 None of you should have any doubt.  
 I, the Guide, speak infallibly.<sup>437</sup>  
 My wisdom remains forever incalculable. {35}
- 14.54 “The Sugata has realized profound dharmas,  
 Which are unexaminable and unquantifiable.  
 I am going to teach<sup>438</sup> those dharmas;  
 Listen to me as to what they are and how they are.” {36}
- 14.55 Having pronounced those verses, Bhagavān said to the bodhisattva mahāsattva Maitreya, “Ajita, I declare to you, I proclaim to you,<sup>439</sup> Ajita, as for these innumerable, numberless, inconceivable, unequaled, uncountable bodhisattvas whom you have never seen before, who emerged from the ground, after I had attained the highest, complete enlightenment of perfect buddhahood in this Sahā world realm, Ajita, I inspired and developed<sup>440</sup> all these bodhisattva mahāsattvas toward the highest, complete enlightenment. Noble ones, I ripened them for this bodhisattva Dharma, established them in it, and caused them to follow it, remain in it, and understand it.
- 14.56 “Ajita, these bodhisattva mahāsattvas live in this Sahā world realm by occupying the realm of space below, where they are engaged in reciting and receiving the teachings, and correctly contemplating them.  
 “These noble ones do not delight in the activities of society, they delight in the absence of society. Their diligence does not weaken, they apply themselves with diligence. Ajita, these noble ones delight in solitude and find pleasure in solitude. These noble ones do not live by relying upon either devas or humans. These noble ones delight in activities that are devoid of worldly gatherings, delight in the pleasure of the Dharma, and are dedicated to the wisdom of buddhahood.”
- 14.57 The Bhagavān then spoke these verses: [F.116.a]
- “These bodhisattvas are innumerable.  
 They are countless and beyond measure.  
 They possess miracles, wisdom, and learning,



- And for many millions of eons have practiced with knowledge. {37}
- 14.58 “I have ripened them all for enlightenment  
And they dwell within my own realm.  
All of these I have ripened—  
These bodhisattvas are my offspring. {38}
- 14.59 “They all are dedicated to solitude  
And reject the level of worldly gatherings.  
They follow the example of my supreme conduct;  
These children of mine practice free from worldly gatherings. {39}
- 14.60 “They dwell in space as their habitation.  
These heroes live below this realm.  
They perfect this supreme enlightenment,  
Attentively dedicated day and night. {40}
- 14.61 “They are all mindful and practice diligently,  
And established in the immeasurable strength of wisdom.  
All of these luminous offspring of mine  
Are teaching the Dharma fearlessly. {41}
- 14.62 “After I attained this highest enlightenment  
At the foot of a tree by the city of Gayā,<sup>441</sup>  
I turned the unsurpassable wheel of the Dharma  
And I ripened all to this supreme enlightenment. {42}
- 14.63 “You should all have faith when you hear  
These immaculate words of mine.  
I have, in that way, ripened all of these  
Since I attained supreme enlightenment.” {43}
- 14.64 The bodhisattva mahāsattva Maitreya and the many hundred thousands of  
quintillions of bodhisattvas were then astonished and amazed. How could  
the Buddha in a moment—in such a short time—inspire and ripen for the  
highest, complete enlightenment all these countless bodhisattvas?
- 14.65 So the bodhisattva mahāsattva Maitreya inquired of the Bhagavān,  
“Bhagavān, when the Tathāgata was a young man, you left the Śākya town  
of Kapilavastu for homelessness. You went to the supreme Bodhimaṇḍa that  
is not very far from the city of Gayā. You attained the highest, complete  
enlightenment of perfect buddhahood. [F.116.b] Bhagavān, since that time  
until today more than forty years have passed. Bhagavān, how could the  
Tathāgata in such a short time as this accomplish such countless tathāgata  
activities as these? How did you attain the preeminence of a tathāgata, and

the heroism of a tathāgata?<sup>442</sup> Bhagavān, you have inspired and ripened for the highest, complete enlightenment this great gathering of bodhisattva mahāsattvas, this great aggregation of bodhisattvas, in just that amount of time. Bhagavān, one would not be able to count this great gathering of bodhisattva mahāsattvas, this great aggregation of bodhisattvas, even in a hundred thousand quintillion eons. Bhagavān, such innumerable, countless bodhisattvas have practiced celibacy for a long time, creating roots of merit under many hundreds of thousands of buddhas, and perfecting themselves over many hundreds of thousands of eons.

14.66 “Bhagavān, it is as if there were a young man, a lad of twenty-five years of age, with black hair, in the first phase of his adulthood, who revealed that he has sons that are a hundred years old. He says, ‘These noble ones are my sons; they are my sons,’ and they say, ‘This man is our father.’ Bhagavān, what they say would not be believed. It would be difficult for the world to believe them.

“Bhagavān, similarly, it is not very long since you, Tathāgata, attained the highest, complete enlightenment of perfect buddhahood. These countless, innumerable bodhisattva mahāsattvas have practiced celibacy for many hundreds of thousands of eons; they have gained certainty in the wisdom of buddhahood during a long period of time; they are skilled in resting in hundreds of thousands of samādhis; [F.117.a] they have developed the great higher knowledges; they are wise in the level of buddhahood; they are skilled in teaching the dharmas of the Tathāgata; they are an amazement and wonder in this world; and they have attained great diligence, strength, and might.

14.67 “The Bhagavān has said of them, ‘I am the one who first established them on the level of being a bodhisattva; I am the one who has ripened and developed them. It is through my attainment of the highest, complete enlightenment of perfect buddhahood that I have accomplished all this diligence and heroism.’

“Bhagavān, we will have faith in whatever the Tathāgata says, thinking, ‘The Tathāgata speaks infallibly. The Tathāgata knows the truth.’ However, Bhagavān, those newly following in the Bodhisattvayāna will have doubts. After the Tathāgata has passed into nirvāṇa, they will hear this Dharma teaching and they will not believe it, will not have faith in it, and will not be attracted to it. Therefore, Bhagavān, they will accrue the karma of rejecting the Dharma.

14.68 “Therefore, Bhagavān, explain the meaning of this well, so that we will not have any kind of doubt in this Dharma, and so that in the future time, when noble men and noble women who are on the Bodhisattvayāna hear it, they will not doubt it.”

14.69 The bodhisattva mahāsattva Maitreya then addressed these verses to the Bhagavān:

“You were born in Kapilāhvaya,  
But then you renounced the residence of the Śākya,  
And attained enlightenment by the city of Gayā.  
Lord of the World, it has not been long since then. {44}

14.70 “These fearless ones and many others in this great crowd  
Have practiced for millions of eons.  
They are unwaveringly established in miraculous powers.  
Excellent learned, they have realized the power of wisdom. {45}

14.71 “Like lotuses on water that are unstained, [F.117.b]  
Today they have arrived when the earth split apart.  
They all stand respectfully with hands together in homage,  
These mindful offspring of the Lord of the World. {46}

14.72 “How can the bodhisattvas believe  
In such a marvel of yours as this?  
Tell us so that doubts will be overcome.  
Teach the meaning of this exactly as it is. {47}

14.73 “It is as if there were a person,  
A youth, a young lad with black hair  
Who was born just over twenty years before,  
Who introduces hundred-year-old men as his sons. {48}

14.74 “They are wrinkled, with white hair, and they say,  
‘This is the one who has fathered us.’  
Lord of the World, it would be difficult to believe  
That such men as those could be the youth’s sons. {49}

14.75 “In the same way, the Bhagavān is like that young man,  
While these numerous bodhisattvas who have knowledge,  
And are mindful, fearless, and endowed with wisdom,  
Have trained excellently for billions of eons. {50}

14.76 “They have stability, skill in wisdom,  
Are all good looking and beautiful,  
Have certainty in the Dharma, are fearless,  
And are praised<sup>443</sup> by the guides of the worlds. {51}

14.77 “They travel around unimpeded like the wind.  
They dwell constantly in the realm of space.

These progeny of the Sugata are diligent  
In seeking this enlightenment of buddhahood. {52}

14.78 “We do not give rise to any doubts whatsoever,  
We who hear these words directly from the Lord of the World,  
But after the Guide of the World has entered nirvāṇa  
How will beings be able to believe in this? {53}

14.79 “Bodhisattvas will go to the lower realms  
Through having doubts about this matter.  
Bhagavān, elucidate for us  
In what way you ripened these bodhisattvas.” {54}

14.80 *This concludes “The Bodhisattvas Emerging Out of the Ground,” the fourteenth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.” [B10] [F.118.a]*

## THE LIFESPAN OF THE TATHĀGATA

- 15.1 Then the Bhagavān said to the complete assembly of bodhisattvas, “Noble ones, have faith and certainty in the true words that I, the Tathāgata, will speak.”

The Bhagavān said a second time, and a third time, to those bodhisattvas, “Noble ones, have faith and certainty in the true words that I, the Tathāgata, will speak. Noble ones, have faith and certainty in the true words that I, the Tathāgata, will speak.”

- 15.2 At this, the complete assembly of bodhisattvas, with bodhisattva mahāsattva Maitreya standing in front to them, with hands together in homage, requested, “Bhagavān, explain the meaning to us. Sugata, explain it to us. We will believe what the Tathāgata says.” A second time, the complete assembly of bodhisattvas requested the Bhagavān, “Bhagavān, explain the meaning to us. Sugata, explain it to us. We will believe what the Tathāgata says.” A third time, the complete assembly of bodhisattvas requested the Bhagavān, “Bhagavān, explain the meaning to us. Sugata, explain it to us. We will believe what the Tathāgata says.”

Then the Bhagavān, knowing that the bodhisattvas had made their request three times, said to those bodhisattvas, “And so, noble ones, listen to what has arisen because of the power of my samādhi.<sup>444</sup>

- 15.3 “Noble ones, the world with its devas, humans, and asuras thinks and believes, ‘Bhagavān Śākyamuni departed from his Śākya clan into mendicancy, went to the preeminent, supreme Bodhimaṇḍa, and attained the highest, complete enlightenment of buddhahood by the city of Gayā.’ [F.118.b] However, noble ones, I attained the highest, complete enlightenment of buddhahood many hundreds of thousands of quintillions of eons ago.

“Noble sons, it is like this: If there were a man who picked up one atom from among the atoms of the element of earth in countless<sup>445</sup> fifty hundred thousand quintillion world realms, and he were to carry it in an eastern direction until he had passed countless, fifty hundred thousand quintillion world realms, and were then to deposit that atom there; and if he were to continue on further in that way<sup>446</sup> until the entire element of earth in all those world realms was gone, depositing the atoms in that manner, in that way, into world realms in an eastern direction, then, noble ones, do you think that anyone could conceive of, or calculate, count, or determine the number of those world realms?”

15.5 The bodhisattva mahāsattva Maitreya and the complete assembly of bodhisattvas said to the Bhagavān, “Bhagavān, those world realms are numberless, are innumerable, and are beyond the capacity of the mind. Bhagavān, even all the śrāvakas and pratyekabuddhas with their higher wisdom could not conceive of, calculate, or determine their number. Bhagavān, even for us bodhisattvas on the level of irreversibility this subject is beyond the scope of our thoughts. Bhagavān, the number of those world realms would be incalculable.”

15.6 The Bhagavān said to those bodhisattva mahāsattvas, “Noble ones, I declare to you, I proclaim to you,<sup>447</sup> [F.119.a] noble ones, in those world realms in which that man would deposit atoms, and, noble sons, those in which he did not deposit them, there are not, in all those hundreds of thousands of quintillions of world realms, noble sons, as many atoms as there are hundreds of thousands of quintillions of eons since I attained the highest complete enlightenment of buddhahood. Since I began teaching the Dharma to beings in this Sahā world realm and in another hundred thousand quintillion world realms, noble ones, those other tathāgatas, arhats, perfectly enlightened buddhas whom I have previously mentioned, beginning with Tathāgata Dīpaṅkara, and the passing into nirvāṇa of those tathāgatas, arhats, perfectly enlightened buddhas, were my emanations, noble ones, in order to accomplish the teaching of the Dharma through skillful methods. Moreover, noble ones, the Tathāgata, on seeing the extent of the faculties and diligence of the successive beings of future times, states what will be his name in those times, and states when his passing into nirvāṇa will occur, and in that way he will satisfy beings with various kinds of Dharma teachings.<sup>448</sup>

15.7 “Noble ones, the Tathāgata says to beings with various aspirations, few roots of merit, and many kleśas, ‘Bhikṣus, I am young; I renounced my family and it has not been long, bhikṣus, since I have attained the highest, complete enlightenment of perfect buddhahood.’

“Noble ones, even though it has thus been a long time since the Tathāgata attained the highest, complete enlightenment of perfect buddhahood, he says, ‘It has not been long since I attained the highest, complete enlightenment of perfect buddhahood.’ [F.119.b] That kind of Dharma was taught solely for the purpose of ripening beings and bringing them into the teaching.

15.8 “Noble ones, all those Dharma teachings were taught by the Tathāgata in order to guide beings.

“Noble ones, the words the Tathāgata speaks in order to guide beings, whether spoken by myself or spoken by someone else, whether concerning myself or concerning anyone else—whatever Dharma teachings the Tathāgata has taught, all are the truth that is spoken by the Tathāgata. The Tathāgata does not lie.

15.9 “Why is that? The Tathāgata has seen the three realms exactly as they are.<sup>449</sup> there is no birth, no death, no transmigration, no becoming, no saṃsāra, no nirvāṇa, no being, no nonbeing, no existence, no nonexistence, no ‘like this,’ no ‘not like this,’ no ‘untrue,’ and no ‘not untrue.’ The Tathāgata does not see the three realms in the way that ordinary, foolish beings see them. Concerning this, the Tathāgata has the direct perception of phenomena, and there is no phenomenon of which he is oblivious. Therefore, whatever the Tathāgata says is all the truth, without any lies. However, as beings have different kinds of conduct, different kinds of aspirations, and different kinds of perception and conception, in order that they may develop roots of merit, the Tathāgata teaches many kinds of Dharma teachings, with many kinds of goals.

15.10 “Noble ones, whatever the Tathāgata has to do, that is what the Tathāgata does. The Tathāgata, who has attained perfect buddhahood a long time ago, has an immeasurable lifespan. [F.120.a] He always remains and does not pass into nirvāṇa, but creates the appearance of passing into nirvāṇa in order to benefit his students.

“Noble ones, I still have an entire lifespan of twice times a hundred thousand quintillion eons. Although I will not pass into nirvāṇa, I state that I am going to pass into nirvāṇa. Why is that? Noble ones, it is in order to ripen beings through this Dharma teaching. If I were not to pass into nirvāṇa and were to remain for a long time, because I would be constantly seen, beings would not create roots of merit. They would become destitute, devoid of merit, indulging in desires, blind, and caught in the net of wrong views. Thinking, ‘The Tathāgata remains,’ they would perceive him as easy to meet<sup>450</sup> and would not perceive him as difficult to meet. They would think,

'The Tathāgata is with us,' and would not be diligently dedicated to escaping from the three realms. They would not view a tathāgata as being rare.

15.11 "Therefore, noble ones, the Tathāgata, using skillful method, states, 'Bhikṣus, it is very difficult to find the appearance of the tathāgatas.' Why is that? For those beings, it is possible that they may see a tathāgata after many hundred thousands of quintillions of eons, and it is possible that they will not.

"Noble ones, considering this, I say, 'Bhikṣus, the appearance of a tathāgata is difficult to find,' so that conceiving that the appearance of a tathāgata is difficult to find they perceive it as a wonder, and they have the understanding that a tathāgata passes into nirvāṇa. When they do not see the Tathāgata,<sup>451</sup> [F.120.b] they will thirst for the sight of him. The roots of merit from the mind being focused upon the Tathāgata will bring good results, benefits, and happiness for a long time. Knowing this, for the sake of those to be guided, the Tathāgata announces that he will pass into nirvāṇa even though he does not pass into nirvāṇa.

15.12 "Noble ones, that which the Tathāgata states is a Dharma teaching; he does not speak lies.

"Noble ones, it is as if there were a man who is a physician who is wise, eminent, learned, intelligent, very skilled,<sup>452</sup> and could cure all illnesses, and that man has many sons—ten, twenty, thirty, forty, fifty, a hundred, or a thousand. That physician goes away to somewhere else, and all his sons take a poisonous drink, or a venomous drink. As a result of that poison or venom, they are tormented and tortured by the sensations of suffering and roll around on the ground. Then their father, the physician, returns from his journey. His sons are in distress from the suffering caused by that poison or venom. Some have deluded perceptions and some do not have deluded perception but all are in distress from suffering. They are happy to see their father and say to him, 'Father, you have returned happily and safely. Free us from this poison or venom that is destroying our bodies. Save our lives!'

15.13 "Their father sees that they are distressed by suffering, that they are tormented and tortured by illness and are rolling around on the ground. He gathers together great herbs with excellent color, aroma, and taste and grinds them on a stone. He tells his sons to drink this mixture, saying, 'Sons, drink this great medicine that is colorful, aromatic, and tasty [F.121.a] Noble ones, if you drink this excellent medicine you will quickly be freed from the poison or venom, and will be happy and healthy.'

15.14 "Then the physician's sons who do not have deluded perception see the color of the medicine, smell its aroma, taste its flavor, and quickly drink it. They become completely free from all illness. His sons who have deluded



perception praise their father, saying, 'Father, you have returned happily and safely. Heal us!' but they do not drink the medicine. Why is that? Because their perception is deluded, they did not like the color of the medicine, did not like its smell, and did not like its taste. Then the physician thinks, 'These sons of mine have deluded perception because of the poison or venom and so will not drink the medicine, but they are praising me. I will use a skillful method to make them drink this medicine.'

15.15 "Then the physician, wishing to use a skillful method to make his sons drink the medicine, says to them, 'Noble ones, I am old, advanced in years, and aged. The time of my death is close. Sons, do not be sad. Do not be unhappy. If you need great medicine, take this medicine.' Having instructed them in this way as a skillful method he goes to another land, and having gone there, sends news to his sick sons that he is dying. Then they become very sad, wail and weep, thinking, 'Our only father, protector, progenitor, who had compassion for us has died, and so now we have no protector!' They see that they are without a protector; they see that they have no refuge, and are overcome by sorrow.

15.16 "Through becoming overcome by sorrow, those whose perceptions are deluded gain undeluded perception. Then they can perceive the color, aroma, and taste of the medicine's color, aroma, and taste, and at that time they drink it. [F.121.b] Once they have drunk it they become free from their illness. When the physician knows that his sons have been cured he then reveals himself to them.

15.17 "Noble ones, what do you think? Should someone who has used such a skillful method be called a liar?"

"No, Bhagavān," they answered. "No, Sugata."

"Noble ones," he continued, "in the same way, although I attained the highest, complete enlightenment of perfect buddhahood countless, innumerable hundreds of thousands of quintillions of eons ago, I sometimes teach as a skillful method such as this in order to guide beings. In this matter, I am not in any way a liar."

15.18 Then the Bhagavān taught the meaning of this extensively in verses:

"Countless thousands of millions of eons ago,  
A length of time that is inconceivable,  
I attained the highest enlightenment  
And I am always teaching the Dharma. {1}

15.19 "I inspired<sup>453</sup> these numerous bodhisattvas  
And directed them toward the wisdom of buddhahood.  
Throughout millions of eons I have ripened  
Endless quintillions of beings. {2}

- 15.20 “I speak skillfully in order to guide beings:  
I teach them the level of nirvāṇa.  
In this time I do not pass into nirvāṇa,  
But will continue to teach the Dharma here. {3}
- 15.21 “In that time I empower myself,  
And I similarly empower all beings.  
Foolish humans, whose understanding is false,  
Do not see me, even though I am present there. {4}
- 15.22 “They see me physically pass into nirvāṇa  
And they make offerings to my remains.  
Because they do not see me, they yearn for me  
And therefore their minds become corrected. {5}
- 15.23 “When they have become gentle, kind, and honest  
And they forsake even their own bodies,<sup>454</sup>  
Then they become my saṅgha of śrāvakas  
And I will reveal myself to them on Vulture Peak. {6}
- 15.24 “There I will say this to my followers:  
‘I did not pass into nirvāṇa here;  
Bhikṣus, that was my skillful method. [F.122.a]  
I appear again and again in the world of the living. {7}
- 15.25 “ ‘I have been before other beings  
And taught them this highest enlightenment.  
You could not hear those words of mine,  
But other than that I did not pass into nirvāṇa. {8}
- 15.26 “ ‘I see the beings who undergo destruction,  
But I do not reveal my form to them.  
When they aspire to see me,  
Then I teach the Dharma to those thirsty ones.’ {9}
- 15.27 “I always have that kind of blessing  
Throughout countless billions of eons.  
I do not depart from Vulture Peak,  
And yet I have millions of other seats.<sup>455</sup> {10}
- 15.28 “While beings see and think  
That this world realm is burning,  
At that time this buddha realm of mine  
Is filled with maruts and humans. {11}

- 15.29 “They have various kinds of delights and joys there,  
With millions of gardens, mansions, and airborne palaces.  
It is adorned by mountains made of jewels  
And by trees covered with blossoms and fruits. {12}
- 15.30 “Above, the devas are beating their great drums  
And sending down a rain of coral tree flowers.  
They scatter them over myself and the śrāvakas  
And other wise ones who are fixed upon enlightenment. {13}
- 15.31 “This realm of mine remains constantly like this  
While others conceive that it is burning.  
They see the world as being terrifying<sup>456</sup>  
And filled with calamities and hundreds of miseries. {14}
- 15.32 “For many millions of years  
They never hear even the name of the tathāgatas  
Or the Dharma or my followers.  
That is the result of their bad karma. {15}
- 15.33 “When gentle and kind beings  
Are born in this human world,  
As soon as they are born, through good karma,  
They will see me teaching the Dharma. {16}
- 15.34 “I never say anything to them  
Of these my endless activities.  
It is a long time since they have seen me,  
And I say it is rare to find the jinas. {17}
- 15.35 “I have the power of wisdom in this way;  
It is a brilliance that is infinite.  
My lifespan is that of infinite eons,  
Which I have gained through my past conduct. {18}
- 15.36 “Wise ones, do not have any doubt about this. [F.122.b]  
You should dismiss every kind of uncertainty.  
The words that I am speaking are the truth.  
In my speech there are never any lies. {19}
- 15.37 “Like a physician who is skilled in methods  
Who, because his sons have deluded perception,  
While he is alive says that he has died,  
The wise know that this would not be proclaimed a lie. {20}

- 15.38 “In that way, I am the self-arisen father of the world,  
The Lord who is a physician for all beings.  
Knowing that the ignorant fools are deluded,  
I who have not passed into nirvāṇa manifest passing. {21}
- 15.39 “For what reason? Through constantly seeing me  
The unwise and ignorant will become lazy.<sup>457</sup>  
They will be fearlessly careless in following their desires  
And their recklessness will cause them to fall into lower existences. {22}
- 15.40 “At all times I know their various modes of conduct  
And I say to them that I am like this or that  
Because somehow I must bring them to enlightenment,  
And somehow they must obtain the Buddha’s Dharma.” {23}
- 15.41 *This concludes “The Lifespan of the Tathāgata,” the fifteenth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”*

## THE EXTENT OF THE MERIT

- 16.1 When the teaching of the Tathāgata’s lifespan was taught it benefited innumerable, countless beings. The Bhagavān said at that time to the bodhisattva mahāsattva Maitreya, “Ajita, when the Dharma teaching that teaches the Tathāgata’s lifespan was given, a hundred thousand quintillion bodhisattvas, as numerous as the grains of sand in sixty-eight Ganges Rivers, developed receptivity to the birthlessness of phenomena.
- 16.2 “A thousand times more bodhisattva mahāsattvas than that attained the power of retention.  
 “Other bodhisattva mahāsattvas, as numerous as the atoms in a world realm of a thousand<sup>458</sup> worlds, heard this Dharma teaching and attained unimpeded eloquence.  
 “Other bodhisattva mahāsattvas, as numerous as the atoms in a world realm of a million worlds,<sup>459</sup> heard this Dharma teaching and attained a hundred thousandfold power of retention.<sup>460</sup>
- 16.3 “Other bodhisattva mahāsattvas, as numerous as the atoms in a world realm of a billion worlds,<sup>461</sup> [F.123.a] heard this Dharma teaching and turned the irreversible wheel.  
 “Other bodhisattva mahāsattvas, as numerous as the atoms in the intermediate thousandfold world realm,<sup>462</sup> heard this Dharma teaching and turned the Dharma wheel called *stainless light*.  
 “Other bodhisattva mahāsattvas, as numerous as the atoms in the lesser thousandfold world realm,<sup>463</sup> heard this Dharma teaching and developed the aspiration to the highest, complete enlightenment after eight lifetimes.
- 16.4 “Other bodhisattva mahāsattvas, as numerous as the atoms in four four-continent world realms, heard this Dharma teaching and developed the aspiration to the highest, complete enlightenment after four lifetimes.

- “Other bodhisattva mahāsattvas, as numerous as the atoms in three four-continent world realms, heard this Dharma teaching and developed the aspiration to the highest, complete enlightenment after three lifetimes.
- 16.5 “Other bodhisattva mahāsattvas, as numerous as the atoms in two four-continent world realms, heard this Dharma teaching and developed the aspiration to the highest, complete enlightenment after two lifetimes.
- “Other bodhisattva mahāsattvas, as numerous as the atoms in one four-continent world realm, heard this Dharma teaching and developed the aspiration to the highest, complete enlightenment in one lifetime.
- 16.6 “Bodhisattva mahāsattvas as numerous as the atoms in eight world realms of a thousand million worlds heard this Dharma teaching and developed the aspiration to the highest, complete enlightenment.”
- 16.7 As soon as the Bhagavān had taught this foundation, this understanding of the Dharma, to those bodhisattvas, in that moment, from the sky above [F.123.b] there descended a great rainfall of coral tree flowers and great coral tree flowers. They were sprinkled and scattered over a hundred thousand quintillion buddhas seated on lion thrones at the foot of precious trees in a hundred thousand quintillion world realms.
- 16.8 They were sprinkled and scattered over the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni and the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, who had passed into nirvāṇa, who were both seated on lion thrones. They were sprinkled and scattered over the complete gathering of bodhisattvas. They were sprinkled and scattered over the fourfold assembly. Divine sandalwood and agarwood powders fell from the sky. There resounded from the sky above the beautiful, melodious, and gentle sounds of drums, without their being beaten. Hundreds of thousands of pairs of divine calico cloths fell from above. Short necklaces, long necklaces, flower garlands, precious jewels, and huge precious jewels were hung in every direction. Hundreds of thousands of censers made from precious materials and containing priceless incense moved around by themselves. Above each tathāgata, bodhisattva mahāsattvas in the sky held a tier of precious parasols that reached up to the realm of Brahmā. In this way, above all those hundred thousand quintillion buddhas, bodhisattva mahāsattvas in the sky held tiers of precious parasols, reaching as high as the realm of Brahmā. Each of them praised those tathāgatas with praises of the buddhas rendered into verse.
- 16.9 At that time the bodhisattva mahāsattva Maitreya spoke these verses:  
[F.124.a]
- “The Tathāgata has proclaimed a wonderful Dharma  
That we have never heard before:  
The nature of the great power of the guides,

- And the way in which their lifespans are infinite. {1}
- 16.10 “Having heard on this day such a Dharma  
Being imparted directly from the Sugata,  
Thousands of millions of beings,  
The Guide of the World’s own progeny, are filled with joy. {2}
- 16.11 “Some are irreversibly fixed upon the highest enlightenment,  
Some are established in the supreme retention,  
Some are established in unimpeded eloquence,  
And some in thousands of millions of retentions. {3}
- 16.12 “There are others, as numerous as the atoms in the world,  
Who are established in the highest wisdom of buddhahood.  
Some will, after eight lifetimes,  
Become jinas with infinite vision. {4}
- 16.13 “Having heard this Dharma of the Guide,  
Some, after four lives have passed,  
Some others after two or three,  
Will attain enlightenment and see the ultimate truth. {5}
- 16.14 “Some, after living one lifetime,  
Will in another existence become omniscient.  
Having heard the length of the Guide’s lifespan,  
They will attain such an immaculate result. {6}
- 16.15 “The millions of beings who have heard the Dharma,  
As numerous as the atoms in eight realms,  
Whose numbers are incalculable,  
Have developed the aspiration for supreme enlightenment.<sup>464</sup> {7}
- 16.16 “By teaching this enlightenment of buddhahood  
The great Rishi has accomplished an action  
That is infinite, and that is immeasurable—  
As immeasurable as the element of space. {8}
- 16.17 “A rain of coral tree flowers has fallen.  
Many thousands of millions of devas,  
Śakras, and Brahmās as numerous as the Ganges sands  
Have come from thousands of millions of realms. {9}
- 16.18 “They sprinkle powder of sandalwood,  
Of the best incenses, and the powder of agarwood.  
While moving like birds through the sky,

- They have appropriately sprinkled them on the Lords of Jinas. {10}
- 16.19 “From the sky above there has resounded  
The beautiful sound of drums without their being beaten. [F.124.b]  
Thousands of millions of divine calico cloths  
Encircle and are tossed upon the guides. {11}
- 16.20 “Incense of a priceless value,  
In billions of precious censers,  
As offerings to the Protector, the Lord of the World,  
Move around everywhere by themselves. {12}
- 16.21 “Endless quintillions of parasols,  
Tall, vast, and made of precious materials,  
In great numbers reaching as high as Brahmā’s realm,  
Are held by wise bodhisattvas. {13}
- 16.22 “Beautiful banners of victory  
Are hoisted as the banners of the guides.  
The offspring of the Sugata, filled with joy,  
Praise him with thousands of verses. {14}
- 16.23 “Today, Guide, these various kinds  
Of wondrous and superior marvels have occurred.  
Through teaching the extent of your lifespan  
All these beings have attained perfect joy. {15}
- 16.24 “Today there has been in the ten directions  
A vast meaning, the superior words of the guides,  
Bringing contentment to billions of beings,  
Possessing virtue for the sake of enlightenment.” {16}
- 16.25 The Bhagavān said to the bodhisattva mahāsattva Maitreya, “Ajita, those beings who have just once developed aspiration, developed motivation, or gained faith when this Dharma teaching that teaches the extent of the lifespan of the Tathāgata was taught, how much merit have such noble men or noble women created? Listen well and remember, for I shall explain how much merit they have created.
- 16.26 “Ajita, it is like this: If a noble man or noble woman, wishing for the highest, complete enlightenment, were to practice, for eight hundred thousand quintillion eons, the five perfections, which are the perfection of generosity, the perfection of correct conduct, the perfection of patience, [F.125.a] the perfection of diligence, and the perfection of meditation, without the perfection of wisdom, and, Ajita, if there were a noble man or



noble woman who had one time developed aspiration, developed motivation, or gained faith when this Dharma teaching that teaches the extent of the lifespan of the Tathāgata was taught, then that former accumulation of the roots of merit—the merit accumulated by completing the five perfections during eight hundred thousand quintillion eons—would not equal a hundredth part, not a thousandth, not a hundred thousandth, not a ten millionth, not a thousand millionth, not ten thousand millionth, not a million millionth, and not even a hundred thousand quintillionth part. The merit could not be calculated; even a fraction of it could not be calculated—there is no suitable analogy for it, and there is no suitable simile for it.

16.27 “Ajita, it is impossible for the progress toward the highest, complete enlightenment made by a noble man or noble woman who possesses such an accumulation of merit to be reversible.”

16.28 Thereupon the Bhagavān spoke these verses:

“If a person were to make the commitment  
To practicing the five perfections  
In order to seek this wisdom,  
Buddhahood’s unsurpassable wisdom, {17}

16.29 “And were even to practice them  
For an entire eighty billion eons,  
Repeatedly making gifts  
To the buddhas and śrāvakas, {18}

16.30 “Pleasing pratyekabuddhas  
And millions of bodhisattvas  
With food and drinks to eat and drink,  
And also clothing and bedding and seats, {19}

16.31 “Building dwellings and temples  
That were made from sandalwood,  
And delightful gardens  
And beautiful walking areas, {20}

16.32 “Giving these kinds of gifts  
That are of many different kinds  
For thousands of millions of eons,  
Giving them in dedication to enlightenment; {21} [F.125.b]

16.33 “And also, for the sake of buddhahood’s wisdom,  
Maintaining correct conduct  
And praising indefatigably  
The buddhas with pure praises; {22}

- 16.34 “And also meditating on patience,  
Being established on the level of discipline,  
Being stable, and having mindfulness,  
And being patient with criticism; {23}
- 16.35 “And for the sake of buddhahood’s wisdom  
Enduring abuse from those  
Beings who believe in objective reality  
And who are fixed in their arrogance; {24}
- 16.36 “And also being always diligently dedicated,  
Having stable mindfulness and application,  
Without having a thought about anything else  
For millions of eons; {25}
- 16.37 “And remaining in the forests,  
Walking upon the walkways,  
Practicing for ten million eons,  
Forsaking sleep and sloth; {26}
- 16.38 “And having meditation, great meditation,  
Delighting in meditation, and being concentrated,  
Practicing meditation for no less  
Than eighty thousand million eons— {27}
- 16.39 “That person who is a hero with that meditation,  
And aspires for the highest enlightenment,  
Thinking, ‘May I become omniscient!’  
And reaches the perfection of meditation— {28}
- 16.40 “I have previously described  
The merit that person will have  
By maintaining that activity  
For ten thousand million eons. {29}
- 16.41 “Yet a person, whether male or female,  
Who has heard of this my lifespan  
And has faith in it for even an instant  
Will have merit that is limitless. {30}
- 16.42 “Rejecting doubts,  
Deceit, and arrogance,  
And aspiring for a moment,  
Will have this kind of result. {31}

- 16.43 “When the bodhisattvas who have practiced  
For ten million eons  
Hear of my inconceivable lifespan,  
They do not reject it.<sup>465</sup> {32}
- 16.44 “They bow down their heads and say,  
‘May I too in a future time  
Become like this  
And liberate millions of beings. {33}
- 16.45 “ ‘Just as Lord Śākyamuni,  
The great Muni, the Śākya Lion,  
Sat upon the Bodhimaṇḍa  
And roared his lion’s roar, {34} [F.126.a]
- 16.46 “ ‘May I too in a future time  
Be honored by all beings<sup>466</sup>  
And, having sat on the Bodhimaṇḍa,  
May I teach this kind of Dharma. {35}
- 16.47 “ ‘May those humans who hear and possess it  
With a perfect, superior motivation  
Know that the teaching has implied meaning,  
And may they be free of any doubt.’ {36}
- 16.48 “Moreover, Ajita, if someone who hears, enters, follows, and comprehends  
this Dharma teaching that teaches the lifespan of the Tathāgata will generate  
a supremely incalculable accumulation of merit that leads to the wisdom of  
buddhahood, it goes without saying that someone who hears this kind of  
Dharma teaching, proclaims it, maintains it, writes it, has it written, and  
honors the text or has others honor it with flowers, incense, perfume,  
garlands, ointments, powders, clothing, parasols, banners, flags, sesame oil  
lamps, ghee lamps, and perfumed oil lamps will generate a far greater  
accumulation of merit that leads to the wisdom of buddhahood.
- 16.49 “Ajita, when a noble man or noble woman hears this Dharma teaching that  
teaches the lifespan of the Tathāgata and aspires to it with a superior  
motivation, know that their superior motivation has these characteristics:  
They see me at Vulture Peak, encircled and honored by an assembly of  
bodhisattvas, teaching the Dharma at the center of the saṅgha of śrāvakas.  
They see my buddha realm, this Sahā world realm, to have a ground made of  
beryl that is level, divided like a checkerboard with golden cords, and to be  
adorned by trees made of precious materials. They see bodhisattvas residing  
in perfectly enjoyable kūṭāgāras. [F.126.b]

- 16.50 “Ajita, know these to be the characteristics of the superior motivation of the noble men or noble women who have aspiration with a superior motivation.
- 16.51 “Moreover, Ajita, I say that those noble ones who have a superior motivation are those who hear this Dharma teaching after the Tathāgata has passed into nirvāṇa and do not reject it, but rejoice in it, let alone those who maintain it and read it.
- 16.52 “Ajita, the noble man or noble woman who makes a text of this Dharma teaching and carries it on their shoulder is carrying the Tathāgata on their shoulder.<sup>467</sup>
- 16.53 “Ajita, that noble man or noble woman does not need to build a stūpa for me, does not need to build a temple, nor do they need to give utensils to the saṅgha of bhikṣus, or medicine when they are ill.
- 16.54 “Why is that? Ajita, that noble man or noble woman will have made an offering to my body, having created a stūpa made of the seven precious materials that is as high as the realm of Brahmā, encircled by a circumambulatory walkway, with parasols upon it, with flags and ringing bells. They will have honored it in many ways with divine and human flowers, perfume, incense, garlands, ointments, powders, cloth, parasols, banners, flags, and flags of victory. For many countless hundreds of thousands of quintillions of eons, they will have honored it with beautiful, melodious, clear sounds of many kinds of kettledrums,<sup>468</sup> and large kettledrums; the sound of musical instruments and percussion; different kinds of song, dance, and amusements; and countless different kinds of music.
- 16.55 “Ajita, the one who after my passing into nirvāṇa possesses this Dharma teaching and reads it, writes it out, and teaches it, [F.127.a] will for my sake have created a high, vast temple made of red sandalwood, with thirty-two mansions that have eight floors, as a residence for a thousand bhikṣus, with gardens beautified by flowers, with groves that have walkways, with beds and seats, filled with food and drink—hard food and soft food—and medicine for when there is illness, and adorned with things that bring happiness. They will have offered many of these, countless numbers of these—a hundred, a thousand, a hundred thousand, ten million, a thousand million, a trillion, a hundred thousand quintillion—in my presence, to the saṅgha of śrāvakas, and it should be known that I will have enjoyed them.
- 16.56 “Ajita, I say that if someone possesses this Dharma teaching after the Tathāgata has passed into nirvāṇa, and reads it, teaches it, writes it, or has someone write it, then because of this Dharma teaching there is no need for them to build a stūpa for my relics after I have passed into nirvāṇa, and no need to make an offering to the saṅgha, let alone, Ajita, someone who while

possessing this Dharma teaching accomplishes generosity, correct conduct, patience, diligence, meditation, and wisdom. That noble man or noble woman will generate an infinite, countless, innumerable aggregation of merit, Ajita, in the same way that the directions of east, south, west, north, above and below, and the intermediate directions in the element of space have no end.

16.57 “That noble man or noble woman who possesses this Dharma teaching, and reads it, teaches it, writes it, or has someone write it, accumulates an infinite, countless, innumerable aggregation of merit for the wisdom of buddhahood. They will be dedicated to honoring the caitya of the Tathāgata. [F.127.b] They will recite the praises of the Tathāgata’s śrāvakas. They will describe the hundred thousand quintillion qualities of the bodhisattva mahāsattvas and teach them to others again and again.

16.58 “They will accomplish patience, possess correct conduct, and will delight in the company of those with virtuous qualities; they will be patient, self-controlled, without envy, free of anger, without malicious intentions, mindful, strong, diligent, and constantly dedicated to seeking the Buddha’s Dharma; they will be meditators, will be devoted to solitary meditation, will frequently be in solitary meditation, and be skilled in questions and discrimination, and able to answer a hundred thousand quintillion questions.

16.59 “Ajita, I have described the qualities of the bodhisattva mahāsattvas who will maintain this Dharma teaching after I have passed into nirvāṇa, and that is what they will be like.

16.60 “Ajita, this is what a noble man or noble woman should know: That noble man or noble woman will be seated at the Bodhimaṇḍa. They will go to the foot of the Bodhi tree in order to attain the enlightenment of buddhahood.

16.61 “Ajita, wherever that noble man or noble woman stands, sits, or walks, there should be built a caitya for the Tathāgata. The world and its devas should say, ‘This is a caitya of the Tathāgata.’ ”

16.62 Thereupon the Bhagavān spoke these verses:

“I praise again and again  
The limitless aggregation of merit  
Of those who maintain this sūtra  
When the Protector of Humans is in nirvāṇa. {37}

16.63 “Through that they make offerings to me, [F.128.a]  
And they create a lovely, beautiful  
Variety of stūpas for my relics,  
Which are made from precious materials. {38}

16.64 “They reach as high as the realms of Brahmā

- And they are endowed with parasols and garlands.  
They have glorious circumambulatory walkways  
And they possess banners of victory. {39}
- 16.65 “The relics of the Jina are beautified  
By the clear sound of bells,  
The beauty of silken streamers,  
And bells shaken by the breeze. {40}
- 16.66 “To them are made vast offerings  
Of perfume, flowers, and garlands;  
Cloths and the sound of music;  
And by the sound of drums over and over. {41}
- 16.67 “The sweet sound of musical instruments  
Is played for those relics.  
Lamps of perfume, sesame oil, and ghee  
Are completely offered to them all around. {42}
- 16.68 “The one who possesses this sūtra  
And teaches it in the era of decline  
Will, by so doing, have made  
Such infinite and diverse offerings to me: {43}
- 16.69 “Numerous millions of temples  
That are made from sandalwood,  
With thirty-two mansions  
That are eight floors high; {44}
- 16.70 “Thousands of residences  
Provided with beds and seats,  
An accumulation of food and drink,  
And hung with excellent curtains; {45}
- 16.71 “And gardens and walkways are given,  
Beautified by delightful flowers.  
There are many awnings there  
In a variety of different forms. {46}
- 16.72 “The one who possesses this sūtra  
After the Guide has passed into nirvāṇa  
Will have, in my presence,  
Made many offerings to the saṅgha. {47}
- 16.73 “The one who reads this sūtra,

- Or one who writes it out  
While filled with aspiration,  
Will attain even greater merit. {48}
- 16.74 “The person who has it written out  
In a volume with correct words,  
And makes offerings to the text  
With perfumes, garlands, and ointments, {49}
- 16.75 “Who continually makes offerings of lamps  
That are filled with perfumed sesame oil  
And scatters upon it the petals of  
Royal jasmine,<sup>469</sup> blue lotuses, and magnolias— {50}
- 16.76 “That person who makes offerings  
In that manner to those texts  
Will generate much merit,  
Which will be beyond measure. {51} [F.128.b]
- 16.77 “Just as the extent of space  
Can never be discovered  
Throughout all the ten directions,  
So will be this accumulation of merit. {52}
- 16.78 “And it goes without saying that it will be so  
For those who also have patience, self-control,  
Concentration, correct conduct, meditation,  
And practice solitary contemplation. {53}
- 16.79 “Without anger, without slander,  
They remain in veneration to the caitya,  
Always bowing to the bhikṣus  
Without pride and without laziness. {54}
- 16.80 “Endowed with wisdom and likewise<sup>470</sup> stable,  
They ask questions and do not become angry.  
They have compassion for beings  
And teach them in an appropriate manner. {55}
- 16.81 “For those who will be like that  
And who possess this sūtra,  
There will be an aggregation of merit  
The extent of which can never be measured. {56}
- 16.82 “If someone were to see

- Such dharmabhāṇakas  
Who possess this sūtra  
They will treat them with reverence. {57}
- 16.83 “They will scatter divine flowers upon them.  
They will wrap them in divine cloth.  
They will bow their heads to their feet,  
And will perceive them to be a tathāgata. {58}
- 16.84 “Seeing them they will at that time think,  
‘That one will go to the foot of a tree  
And in order to benefit the world and its devas  
Will attain the highest enlightenment of buddhahood.’ {59}
- 16.85 “Someone who recites one verse from this sūtra  
Where those kinds of wise people walk,  
Wherever they stand, or wherever they sit,  
Or wherever those heroes makes their bed, {60}
- 16.86 “In those places there should be built  
Various beautiful stūpas of the highest being,  
For the Guide, the Buddha, the Bhagavān,  
And a variety of offerings should be made to it. {61}
- 16.87 “I also will have enjoyed that place  
Where those bodhisattvas<sup>471</sup> resided.  
I myself will have walked there,  
And I myself will have sat there.” {62}
- 16.88 *This concludes “The Extent of the Merit,” the sixteenth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”*



17.

## Chapter 17

### TEACHING THE MERIT OF REJOICING

- 17.1 Then the bodhisattva mahāsattva Maitreya asked the Bhagavān, [F.129.a] “Bhagavān, if a noble man or noble woman rejoices after hearing this Dharma teaching explained, how much merit, Bhagavān, does that noble man or noble woman create?” And at that time the bodhisattva mahāsattva Maitreya also addressed to him this verse:
- 17.2 “After the nirvāṇa of the great Hero,  
How much merit will there be  
For someone who listens to this kind of sūtra,  
And having heard it, rejoices?” {1}
- 17.3 The Bhagavān then answered the bodhisattva mahāsattva Maitreya, “Ajita, when the Tathāgata has passed into nirvāṇa, suppose there are noble men or noble women, bhikṣus or bhikṣunīs, upāsakas or upāsikās, wise adults, boys or girls who listen to this Dharma teaching being given, and having heard it, rejoice. And having listened to the Dharma they get up and leave, and whether they go to a temple, a house, a forest, a street, a town, or the countryside, they explain those causes, those causal factors, that Dharma, to other beings just as they have heard it, just as they remember it, to the extent of their ability, whether it be to their father, mother, or relative, and to anyone else who will be pleased, with whom they are acquainted. Then suppose those other beings rejoice on having heard it, and having rejoiced they tell it to others who will rejoice on hearing it, and then those tell it to others, so that this Dharma teaching is passed on from one to another until it reaches a fiftieth person.
- 17.4 “Ajita, thus suppose there is a person who is the fiftieth to hear it and rejoice after it has been passed on from one to another. Ajita, I shall describe the merit that is accumulated through such a noble man or noble woman’s rejoicing, so listen well and remember. [F.129.b]

- 17.5        “Ajita, it is like this: Suppose there are four hundred thousand innumerable world realms in which there are beings that have been born into the six kinds of existence: that have been born from eggs, born from wombs, born from warm moisture, or born miraculously; beings with form and without form; beings with perception, without perception, and neither with nor without perception; beings with no legs, with two legs, with four legs, or with many legs—an entire multitude of beings that are included within that realm of beings, that have entered that realm of beings. Then a man appears there who wishes to create merit, who wishes to benefit others, and who gives to that multitude of beings lovely, beautiful, cherished, desired pleasures and enjoyments of happiness. In order that each of the beings that fill Jambudvīpa might enjoy what they desire, what they delight in, and what they take pleasure in, he gives them cowries, gold, silver, jewels, pearls, beryls, conch, crystal, corals, horse-drawn carriages, ox-drawn carriages, elephant-drawn carriages, palaces, and kūṭāgāras.
- 17.6        “Ajita, this man, this lord of generosity, this lord of great generosity, gives these gifts in that way for eighty years. Then, Ajita, this man, this lord of generosity, this lord of great generosity thinks, ‘I have brought all these beings delights, pleasures, and happiness. These beings have now become old. They have white hair, are covered with wrinkles, are eighty years old and they are close to the time of their deaths. I shall introduce them to the Dharma’s guidance that has been taught by the Tathāgata and teach it to them.’
- 17.7        “Then, Ajita, that man introduces those beings to the Dharma’s guidance that has been taught by the Tathāgata, [F.130.a] and when they have been introduced to the Dharma they listen to it, and having heard it for just one moment, just one instant, briefly, they attain the results of becoming stream entrants, once-returners, and nonreturners, up to becoming arhats, who have brought the defilements to cessation, become meditators, great meditators, and meditate on the eight liberations.
- 17.8        “What do you think, Ajita? Would this man, this lord of generosity, this lord of great generosity, have generated vast countless immeasurable merit through that as a cause?”
- 17.9        The bodhisattva mahāsattva Maitreya replied to the Bhagavān, “It is so, Bhagavān. It is so, Sugata. That man, that lord of generosity, that lord of great generosity, would have generated vast merit through that causal factor, through giving to those beings the things that bring happiness—not to speak, Bhagavān, of establishing them in the higher state of arhathood.”
- 17.10

Then the Bhagavān said to bodhisattva mahāsattva Maitreya, “Ajita, I declare this to you,<sup>472</sup> I make this known to you. There is the merit generated by that man, that lord of generosity, that lord of great generosity through providing the things that brought happiness to all the beings in four hundred thousand countless world realms, and establishing them in arhathood. There is also the amount of merit generated by the fiftieth person who heard and rejoiced in just one verse from this Dharma teaching, or rejoiced in just one line, after it had been passed from one to another. The amount of merit possessed by that person who rejoiced—who rejoiced in just one verse from this Dharma teaching or rejoiced in just one line—after it had been passed from one to another fifty times, would be far greater than the amount of merit gained by that man, that lord of generosity, that lord of great generosity through his generosity and establishing beings in arhathood. [F.130.b]

17.11 “Ajita, the accumulation of merit through generosity and establishing beings in arhathood that was previously described does not equal a hundredth of the merit, of the good karma, accumulated from that rejoicing. It does not equal a thousandth, a hundred thousandth, a ten millionth, a thousand millionth, a ten thousand millionth, a million millionth, or even a hundred thousand quintillionth. That merit cannot be calculated—even a fraction of it cannot be calculated; there is no suitable analogy for it, and there is no suitable simile for it.

17.12 “Ajita, that is the amount of merit generated by rejoicing in one verse or one line from this Dharma teaching by that fiftieth person, Ajita, not to mention someone who in my presence hears and rejoices in this Dharma teaching. Ajita, I teach that the accumulation of such merit is immeasurable, unquantifiable.

17.13 “Ajita, the noble man or noble woman who, in order to listen to this Dharma teaching, leaves their home and goes to a temple, and having arrived there, whether standing or sitting, listens briefly to this Dharma teaching will create and accumulate such an accumulation of merit. Then when they depart from that life, in their next lifetime, they will have a life in which they acquire ox-drawn carriages, horse-drawn carriages, elephant-drawn carriages, palanquins, boats,<sup>473</sup> bull-drawn carriages, and the airborne palaces of a deity.

17.14 “If they sit down for just a moment where the Dharma of the sūtra is being taught and listen to this Dharma teaching, or make another person sit down, or share their seat with another being, through that merit they accumulate they will attain the throne of Śakra, the throne of Brahmā, and the lion throne of a cakravartin. [F.131.a]

17.15

“Ajita, if a noble man or noble woman says to another person, ‘Hey, come here! Listen to this Dharma teaching called *The White Lotus of the Good Dharma!*’ and if that person is inspired and comes, and if they listen for just a moment, through the roots of merit that are accumulated through having inspired that being, the noble man or woman will be among the company of bodhisattva mahāsattvas who have attained retention. They will not be stupid. They will have sharp faculties and be wise. For a hundred thousand lifetimes they will not have a foul-smelling mouth, bad breath, illness of the tongue, illness of the mouth, blackened teeth, uneven teeth, yellow teeth, disarranged teeth, broken teeth,<sup>474</sup> lost teeth, crooked teeth, a prominent lower lip, thin lips, too wide lips, a cleft lip, crooked lips, dark lips, ugly lips, a flat nose, a crooked nose, a long face, a crooked face, a black face, or an ugly face.

17.16 “Ajita, in that way they will have delicate and well-formed tongues, teeth, and lips, a prominent nose, a beautifully shaped face, lovely eyebrows, a well-formed forehead, and they will attain the complete features of a superior being. They will find the Tathāgata and the instructions he teaches, and will quickly be among the company of the buddha bhagavāns.

“Ajita, see the amount of merit that is generated by inspiring just one being, let alone by one who respectfully listens to, respectfully reads, respectfully teaches, and respectfully elucidates this Dharma teaching.”  
[F.131.b]

17.17 Thereupon the Bhagavān spoke these verses:

“Listen to the extent of merit that arises  
When someone hears one verse of this sūtra  
And is the fiftieth in its transmission from one to another,  
And having heard it appreciates it and rejoices. {2}

17.18 “As in the parable that I have previously narrated,  
There appears a person who is a lord of generosity  
Who for eighty years, continually,  
Brings satisfaction to a quintillion beings. {3}

17.19 “Then, when he sees that they have become old,  
Covered in wrinkles, and their hair has turned white  
He thinks, ‘Oh, I shall teach the Dharma  
To all of these afflicted beings!’ {4}

17.20 “He subsequently teaches them the Dharma,  
Telling them of the state of nirvāṇa:  
‘All existences are like foam and mirages.  
Quickly turn your minds away from all existences!’ {5}

- 17.21 “All those beings, having heard the Dharma  
Directly from that man of generosity,  
Cease their defilements and in that last life of theirs  
They all simultaneously attain arhathood. {6}
- 17.22 “The amount of merit that comes from rejoicing  
On hearing a single verse that has been passed on from one to another,  
That amount of merit is far greater than the merit previously described,  
Which does not equal even a fraction of it. {7}
- 17.23 “In that way there is a vast amount of merit  
That is limitless, that is beyond measure,  
For one who hears one verse that has been passed on,  
Let alone someone who has heard it directly from me. {8}
- 17.24 “If someone inspires just one being  
By saying, ‘This sūtra is very hard to find,  
Even in many quintillions of eons,  
So come and listen to the Dharma!’ {9}
- 17.25 “And if that being, having been inspired,  
Listens for a moment to this sūtra,  
Then hear what are the results of that action:<sup>475</sup> {10}  
They will never have a malady of the mouth,
- 17.26 “Their tongue will never be affected by illness,  
They will never lose their teeth,  
Which will not be black, yellow, uneven, or crooked,  
And they will never have ugly lips. {11}
- 17.27 “Their face will not be crooked, thin, or long,  
And they will never have a flat nose. [F.132.a]  
Their nose, forehead, teeth, lips, and face  
Will all be perfectly formed. {12}
- 17.28 “People will see them as attractive.  
There will be no rotten smell from their mouth,  
But always a pleasant scent like a blue lotus—  
That is the aroma that will come from their mouth. {13}
- 17.29 “If heroes go from their home to the temple,  
Arriving there in order to listen to the sūtra,  
And having arrived there, listen to the Dharma briefly,  
The result of having such faith is as follows: {14}

- 17.30 “They will have a body that will be very white.  
Those constant ones will travel by horse-drawn carriage.  
They will travel seated in an elephant-drawn carriage  
That is adorned by jewels. {15}
- 17.31 “They will obtain an adorned palanquin  
That will be carried by many men.  
This is the kind of result of good karma  
That comes from going to listen to the Dharma. {16}
- 17.32 “Through the good karma that is created  
By being seated in the midst of the assembly,  
They will attain the throne of Brahmā,  
The throne of a king, and the throne of Śakra.” {17}
- 17.33 *This concludes “Teaching the Merit of Rejoicing,” the seventeenth chapter of the  
Dharma teaching of “The White Lotus of the Good Dharma.” [B11]*

18.

Chapter 18

THE BENEFITS OF THE PURITY OF THE SIX  
ĀYATANAS

- 18.1 Then the Bhagavān said to the bodhisattva mahāsattva Satata-samitābhiyukta, “If any noble man or noble woman possesses, reads, teaches, or asks questions about this Dharma teaching, that noble man or noble woman will gain eight hundred qualities of the eyes, will gain twelve hundred qualities of the nose, will gain eight hundred qualities of the ears, will gain twelve hundred qualities of the tongue, will gain eight hundred qualities of the body, and will gain twelve hundred qualities of mind.
- 18.2 “Through those many hundreds of qualities the combination<sup>476</sup> of the six sensory faculties will be purified, completely purified. The purified faculty of the eye, the ordinary physical eyes that have come from the father and mother, [F.132.b] will see the outside and inside of the world realm of a thousand million worlds, with its mountains<sup>477</sup> and forests, seeing all as far down as the Avīci hell and as far upward as the summit of existence. With ordinary eyes of flesh they will see all the birthplaces of beings, and know the ripening of their karma.”
- 18.3 Thereupon the Bhagavān spoke these verses:
- “Hear from me what are the qualities in store  
For those who fearlessly teach this sūtra  
In the middle of an assembly,  
Teaching it without idleness. {1}
- 18.4 “Their eyes will be beautified  
By eight hundred qualities.  
Therefore those eyes will be stainless,  
Unpolluted, and pure. {2}
- 18.5 “With the physical eyes

- That have come from their parents  
They will see the entire world realm,  
From the outside and from the inside. {3}
- 18.6 “They will see all of the Merus,  
Sumerus, and Cakravālas;  
So, too, will they also see  
The other well-known mountains,<sup>478</sup> and the oceans. {4}
- 18.7 “Those wise ones will see everything,  
From as far down as the Avīci hell  
To as high up as the summit of existence;  
That is what their physical eyes will be like. {5}
- 18.8 “They will still not have divine eyes  
And so they will not have that knowledge.  
But that is the way it will be  
For the field of vision of their physical eyes. {6}
- 18.9 “Moreover, Satatasamitābhīyukta, the noble man or noble woman who teaches and explains to others this Dharma teaching will have those twelve hundred qualities of the ears. They will hear all the outer and inner sounds that arise in the world realm of a thousand million worlds, from as far down as the Avīci hell to as high up as the summit of existence, such as the sounds of elephants, the sounds of horses, the sounds of camels, the sounds of oxen, the sounds of goats, the sounds of carts, the sounds of weeping, the sounds of misery, the sounds of fear, [F.133.a] the sounds of conches, the sounds of bells, the sounds of drums, the sounds of play, the sounds of song, the sounds of music, the sounds of men, the sounds of women, the sounds of boys, the sounds of girls, the sounds of the Dharma, the sounds of that which is not the Dharma, the sounds of happiness, the sounds of suffering, the sounds of fools, the sounds of the āryas, the sounds that are pleasant, the sounds that are unpleasant, the sounds of devas, the sounds of nāgas, the sounds of yakṣas, the sounds of gandharvas, the sounds of asuras, the sounds of garuḍas, the sounds of kinnaras, the sounds of fire, the sounds of water, the sounds of the air, the sounds of villages, the sounds of towns, the sounds of bhikṣus, the sounds of śrāvakas, the sounds of pratyekabuddhas, the sounds of bodhisattvas, and the sounds of tathāgatas—all the sounds that arise outside and inside within a world realm of a thousand million worlds.
- 18.10



“Although they will not yet have accomplished divine hearing, they will understand the sounds of each and every being and be able to differentiate them and understand them by listening with that ordinary faculty of the ears. That faculty of the ears will hear the sounds that the various beings make but the faculty of hearing will not be overwhelmed by all those sounds. Satatasamitābhiyukta, the bodhisattva mahāsattvas will acquire that kind of sense of hearing, but will not yet at that time have attained divine hearing.”

18.11 As soon as the Tathāgata had said these words, the Teacher added these verses:

“Their ordinary faculty of hearing  
Will become unpolluted and purified  
And they will hear without exception  
The many different sounds in this world realm. {7}

18.12 “They will hear the sounds of elephants and horses,  
And of carriages, oxen, goats, and sheep,  
Of bherī drums and mṛdaṅga drums,  
Vīṇas, flutes, and *vallakīs*. [F.133.b] {8}

18.13 “They will hear sweet, melodious song,  
But the constant ones will have no attachment.  
They will hear the millions of voices of humans,  
Whatever<sup>479</sup> they say and wherever they say it. {9}

18.14 “They will continually hear the voices of the devas  
And their sweet and melodious songs.<sup>480</sup>  
They will hear the voices of men and women,  
And also the voices of boys and girls. {10}

18.15 “They will hear where they are the beautiful songs  
Of cuckoos, peacocks, and avadavats,  
Partridges and other birds  
Living in the mountains or in caves. {11}

18.16 “They will hear the dreadful cries  
Of beings who are suffering in the hells  
And the sounds that are made by pretas  
Tormented by the suffering of no food. {12}

18.17 “They will hear the voices of the asuras,  
Those who dwell in the ocean, and others.  
Those dharmabhāṅakas, while staying where they are,  
Will hear all those sounds without being overwhelmed. {13}

- 18.18 “While staying where they are they will hear  
The multitude of different sounds  
That those born as animals make  
When they communicate with each other. {14}
- 18.19 “They will hear, without exception,  
All that is said between the devas  
In the realm of Brahmā,  
In Akaniṣṭha, and Ābhāsvara. {15}
- 18.20 “They will continually hear the voices  
Of those bhikṣus who are mendicants in the Sugata’s teaching  
And are performing their daily recitation,  
And those who are teaching the Dharma to assemblies. {16}
- 18.21 “They will hear separately all the voices  
Of bodhisattvas in this world realm  
Doing daily recitations or speaking with each other,  
And whatever it is they say about the Dharma. {17}
- 18.22 “The bodhisattvas who possess this sūtra  
Will also hear at the very same time  
A buddha bhagavān, a trainer and leader of beings,  
Teaching the highest Dharma to his assembly. {18}
- 18.23 “The multitude of sounds that beings emit  
Throughout all these thousand million worlds, [F.134.a]  
Whether they are inside somewhere or outside,  
As far down as Avīci and up to the summit of existence, {19}
- 18.24 “They will hear all those sounds made by beings  
Without their hearing being obstructed.  
Their faculty will be clear and they will know each place of origin,  
And that will be the nature of their ordinary hearing faculty. {20}
- 18.25 “They will not yet have the divine hearing;  
Their ordinary hearing faculty will be like this.  
The ones who fearlessly possess this sūtra  
Will acquire such qualities as these. {21}
- 18.26 “Moreover, Satatasamitābhiyukta, the bodhisattva mahāsattvas who possess  
this Dharma teaching, teach it, recite it, or write it will have the eight  
hundred qualities of the nose; the sensory faculty of their nose will be  
completely purified.

“That completely pure nasal faculty will sense the multitude of different smells, both inside and outside in the world realm of a thousand million worlds, such as rotten smells, pleasant smells, and unpleasant smells.

“They will smell the scents of different flowers, namely, the scents of royal jasmine, jasmine, magnolias, and bignonia flowers.

18.27 “They will smell the scent of water-borne flowers, namely, the scents of blue lotuses, red lotuses, night lotuses, and white lotuses.

“They will smell the scent of the flowers of various fruit- and flower-bearing trees, and the scent of fruits, namely, the scents of sandalwood, bay leaves, valerian, and agarwood.

“If there are a hundred thousand aromas in one place they will smell them all and know them all.

18.28 “They will also smell the many different scents of animals, namely, the scents of elephants, horses, oxen, goats, sheep, and cattle.

“They will smell the scents of the bodies of many different kinds of creatures reborn as animals.

“They will smell the scents of the bodies of men and of women. They will smell the scents of the bodies of boys and girls. They will smell the scents of grasses, bushes, [F.134.b] herbs, and forests that are far away. They will smell them correctly and know what they are, but they will not be fascinated by those smells; they will not be intoxicated by them.

18.29 “While being here in this world, they will smell the scents of the devas, namely, the scents of the divine night-flowering jasmine, orchid tree, coral tree, great coral tree, spider lily, and great spider lily flowers. They will smell the scents of a hundred thousand different kinds of divine flowers and know their names.

“They will smell the scents of the bodies of the devas; namely, they will smell the scent of the body of Śakra, lord of devas, and know if he is enjoying amusements and pleasures in Vaijayanta, his palace; if he is teaching the Dharma to the devas of Trāyastriṃśa in Sudharma, the assembly hall of the devas; or if he has come into the park there for pleasure. They will also smell the scents of the bodies of other devas. They will also smell the scents of the bodies of the deva maidens and the deva wives. They will also smell the scents of the bodies of the deva boys. They will also smell the scents of the bodies of the deva girls. They will not be fascinated by those smells, or intoxicated by them.

18.30 “In that way they will smell the scents of the bodies of beings up to the summit of existence. They will smell the scents of bodies of the Brahmakāyika devas and of the Mahābrahmās. In that way they will smell the scents of the bodies of all classes of devas.

“They will smell the scents of the bodies of śrāvakas, pratyekabuddhas, bodhisattvas, and tathāgatas. They will smell the scents of the thrones of the tathāgatas. They will know where the tathāgatas, arhats, perfectly enlightened buddhas are seated. Their nasal faculty will not be overwhelmed, impaired, or damaged by those multitudes of smells.” [F.135.a]

18.31 Thereupon the Bhagavān spoke these verses:

“The nasal faculty will be purified  
And they will smell the many kinds of smells,  
The pleasant and unpleasant smells that there are  
In this entire realm of worlds, {22}

18.32 “The scent of jasmine and royal jasmine,  
Sandalwood and bay leaves,  
Valerian and agarwood,  
And many kinds of flowers and fruits. {23}

18.33 “In that way they will know the smells of beings,  
Those of men and of women who are far away.  
And by the smells of boys and of girls  
They will know where they are located. {24}

18.34 “They will know the smells of cakravartin kings,  
Balacakravartin kings, and rulers of regions.  
In the same way they will know the smells of  
The princes, the princesses, and the harems. {25}

18.35 “The bodhisattvas will know through their smells  
The many kinds of jewels that are enjoyed:  
Those that have been deposited under the ground  
And those that are owned by women. {26}

18.36 “The bodhisattvas will know through their smells  
Whatever are used as adornments,  
The different materials that are worn on the body:  
Clothing, garlands, ointments, and perfumes. {27}

18.37 “The ones who possess this supreme sūtra,  
Those resolute ones will know through the power of smell  
All<sup>481</sup> who are standing, sitting, or lying down,  
Enjoying pleasures, or in possession of miraculous powers.<sup>482</sup> {28}

18.38 “Similarly, they will instantly smell  
The aroma of perfumed sesame oil

- And the various aromas of fruits and flowers,  
And know the particular places those aromas are. {29}
- 18.39 “The wise ones will know from their scents  
The multitudes of blossomed sandalwood trees  
In the various declivities of mountains,  
And the various beings that dwell among them. {30}
- 18.40 “The wise ones will know from their scents  
Those beings who dwell on the Cakravāla mountains,  
Those who dwell in the middle of the ocean,  
And those who dwell in the center of the earth. {31} [F.135.b]
- 18.41 “In that way, through the power of their nose  
They will know the devas and asuras,  
And they will know the asura maidens,  
And know the delights of the asuras. {32}
- 18.42 “Through their sense of smell they will know the dwellings  
Of the four-legged animals in the forests:  
The lions, tigers, and likewise, supreme elephants,  
Wild water buffalo, oxen, and gaurs. {33}
- 18.43 “They will know through their smells  
Those women who are pregnant  
And whether it is a boy or a girl  
Carried inside their weary bodies. {34}
- 18.44 “They will know that a being has entered the womb.  
They will know if that being is going to be destroyed.  
They will know if the woman is going to be free of suffering  
And will give birth to a meritorious boy. {35}
- 18.45 “In that way they will smell the aromas of wishes<sup>483</sup>  
And know the many wishes of people.  
They will also smell the aromas of desire,  
Anger, hypocrisy, and peaceful minds. {36}
- 18.46 “The bodhisattvas will know from their aromas  
Whatever treasures there are in the earth:  
Chests of iron that are filled with wealth—  
With gold, with silver, and with cowries. {37}
- 18.47 “They will know through their aromas  
All pearls, jewels, short and long necklaces,

- Priceless jewels of many kinds,  
And their names and lusters. {38}
- 18.48 “In the same way, the heroes, while in this world,  
Will smell the divine flowers that are above,  
Which are the coral tree, the spider lily,  
And the night-flowering jasmine flowers. {39}
- 18.49 “While in this world, through their nasal faculty  
They will smell the aromas of the airborne palaces,  
The greater, the medium, and the lesser,  
And whatever kinds of forms they have. {40}
- 18.50 “They will know also where the devas are—  
The park, Sudharma, or Vaijayanta—  
And in that way know the excellent palaces  
In which the devas are enjoying delights. {41}
- 18.51 “While in this world, through smelling aromas  
They will know through those aromas  
Where the devas are and what they are doing,  
Whether they are sitting, walking, or lying down. {42} [F.136.a]
- 18.52 “The bodhisattvas will know through their smells  
The bodies of deva maidens beautified by many flowers,  
Wherever they go, wherever they enjoy themselves,  
Adorned and beautified by constantly worn garlands. {43}
- 18.53 “And they will also know through their aromas  
The devas above, up to the summit of existence;  
Brahmās and Mahābrahmās traveling in their airborne palaces;  
And those resting in dhyāna and those who have arisen from it. {44}
- 18.54 “They will know the devas of Ābhāsvara,  
Their deaths and rebirth, and those there for the first time.  
That is what the sense of smell will be like  
For bodhisattvas who possess this sūtra. {45}
- 18.55 “Those bodhisattvas will know every one  
Of the bhikṣus who, whether walking or sitting,  
Are dedicated to the Sugata’s teaching,  
The bhikṣus who delight in reciting the scripture. {46}
- 18.56 “The wise ones will know by their aroma  
All śrāvakas, the sons of the jinas—

- Some of whom stay always at the foot of a tree—  
Thinking, ‘That bhikṣu is in that place.’ {47}
- 18.57 “The bodhisattvas will know by their aromas  
The bodhisattvas with mindfulness and dhyāna  
Who are constantly reciting the scriptures  
And teaching the Dharma in the assemblies. {48}
- 18.58 “They will know a lord of the world through his aroma:  
A sugata, a great muni, who in whatever direction  
Is teaching the Dharma with compassionate altruism  
In the midst of a śrāvaka saṅgha that is looking at him. {49}
- 18.59 “The bodhisattvas while in this world will know  
Also all of the followers of a jina,  
Those beings who listen to his Dharma,  
And having heard it are overjoyed. {50}
- 18.60 “That is the power of smell that they will acquire,  
But they still will not have the divine sense of smell.  
They will have that which is the forerunner  
Of the immaculate divine sense of smell. {51}
- 18.61 “Moreover, Satatasamitābhiyukta, the noble man or noble woman who  
possesses this Dharma teaching, teaches it, explains it, and has it written out  
[F.136.b] will attain twelve hundred qualities of the sensory faculty of the  
tongue.
- 18.62 “With that sense of the tongue, whatever taste is experienced, whatever  
taste is perceived, and any taste with which the sensory organ of the tongue  
comes into contact, will all become an excellent divine taste. Any delightful  
taste that has not been experienced before will be experienced. Whatever  
taste is unpleasant will be transformed, when it comes in contact with the  
tongue, into a divine flavor.
- 18.63 “When they teach the Dharma in the midst of an assembly, they will bring  
pleasure to the senses of those beings. They will be satisfied, completely  
satisfied and overjoyed. The words they hear will be beautiful, delightful,  
and profound. They will touch the heart and be beloved. They will make  
those beings happy and they will rejoice.
- 18.64 “Whenever they teach the Dharma to anyone, the devas, hearing the  
beautiful, delightful sound, will come to them so as to see them, pay homage  
to them, honor them, and listen to the Dharma. Male and female devas will  
wish to come to them so as to see them, pay homage to them, honor them,  
and listen to the Dharma. Śakras, Brahmās, and Brahmakāyika devas will

wish to come to them so as to see them, pay homage to them, honor them, and listen to the Dharma. Male and female nāgas will wish to come to them so as to see them, pay homage to them, honor them, and listen to the Dharma. Male and female garuḍas will wish to come to them so as to see them, pay homage to them, honor them, and listen to the Dharma. Male and female kinnaras, male and female mahoragas,<sup>484</sup> male and female yakṣas, and male and female piśācas will wish to come to them so as to see them, pay homage to them, honor them, and listen to the Dharma. They will revere them, venerate them, admire them, make offerings to them, praise<sup>485</sup> them, and show them respect.

18.65 “They will also wish to see the bhikṣus and bhikṣunīs, and the upāsakas and upāsikās. [F.137.a] They will wish to see the kings, the princes, and the king’s ministers. They will wish to see and to revere the balacakravartin king, the cakravartin who possesses the seven jewels, with his princes, his ministers, his harem, and his attendants.

“Those dharmabhāṅakas will teach the beautiful Dharma exactly as it was spoken by the Tathāgata. Brahmins, householders, and other people of the towns<sup>486</sup> and the land will always, continuously be their followers, and attendants of the dharmabhāṅakas, until the end of their lives.

18.66 “The Tathāgata’s śrāvakas will also wish to see them. The pratyekabuddhas will also wish to see them. The buddha bhagavāns will also wish to see them.

“Wherever that noble man or noble woman is, they will be teaching the Dharma in the presence<sup>487</sup> of the Tathāgata. They will have become vessels for the Buddha’s Dharma. They will emit the profound, beautiful words of the Dharma.”

18.67 Thereupon the Bhagavān spoke these verses:

“The faculty of their tongue will be excellent:  
They will never experience an inferior taste,  
For as soon as there is contact with it, food will become divine  
And acquire a divine flavor. {52}

18.68 “They will speak with a voice that is gentle and pleasant,  
Beautiful and pleasing to the ear.  
In the midst of the assembly they will always teach  
With profound words that bring delight, {53}

18.69 “Whoever hears the Dharma that they teach, [F.137.b]  
By means of many quintillions of parables,  
Will experience there the greatest joy  
And make countless offerings. {54}



- 18.70 “Devas, nāgas, asuras, and guhyakas  
Will wish to always look upon them  
And they will listen to the Dharma with great reverence:  
They will have all those qualities. {55}
- 18.71 “If they wish it, in this world realm  
Everyone will hear their voice.  
Their pleasant, sweet, profound,  
And beautiful words will bring them joy. {56}
- 18.72 “The cakravartin sovereign kings  
Will come before them to make offerings.  
With their children and wives, hands together in homage,  
They will constantly listen to the Dharma. {57}
- 18.73 “Crowds of yakṣas, nāgas, and gandharvas  
Will constantly be honoring them.  
Male and female piśācas will honor them,  
Revere them, and make offerings to them. {58}
- 18.74 “Even Brahmā will be obedient to them.  
Maheśvara, the deva Īśvara,  
Śakra, and similarly other devas—  
A multitude of devas will come to them. {59}
- 18.75 “The buddhas, the compassionate benefitters of the world,  
And their śrāvakas will hear their voices,  
Reveal their faces to them, protect them,  
And be pleased with their teaching of the Dharma. {60}
- 18.76 “Moreover, Satatasamitābhiyukta, the bodhisattva mahāsattvas who possess  
this Dharma, read it, teach it, explain it, or write it out, will attain eight  
hundred qualities of the body. Their bodies will be purified. Their skin will  
be the pure color of beryl, and will bring happiness to those beings who see  
it.
- 18.77 “They will see the world realm of a thousand million worlds within their  
purified bodies. They will see in their bodies all the beings in the world realm  
of a thousand million worlds, whether they are dying or being born, good or  
bad, of a good color or a bad color, in the higher existences or the lower  
existences, dwelling on the Cakravāla or Mahācakravāla Mountains, [F.138.a]  
on the kings of mountains, Meru or Sumeru, or who live as far down below  
as the Avīci hell or as high above as the summit of existence.

18.78

“They will see in their own bodies the bodies that have been attained by the śrāvakas, pratyekabuddhas, bodhisattvas, and tathāgatas who are present in the world realm of a thousand million worlds, and of those to whom the tathāgatas are teaching the Dharma, and the beings who are honoring those tathāgatas. Why is that? It is because their bodies will have become completely purified.”

18.79 Thereupon the Bhagavān spoke these verses:

“The ones who possess this vast sūtra  
Will have bodies that are completely purified,  
As pure as if they were made of beryl  
And will always bring joy to the beings who see them. {61}

18.80 “Just as a reflection appears in a clean<sup>488</sup> mirror,  
In that way they will see the worlds appear in their bodies.  
They, the self-arisen ones, will see that and no other being;  
That is what these purified bodies will be like. {62}

18.81 “They will see within their bodies the images of  
Whatever beings there are in this world realm:  
Humans, devas, asuras, and guhyakas,  
Hell beings, pretas, and those born as animals. {63}

18.82 “In that way they will see in their bodies  
All the airborne palaces of devas up to the summit of existence,  
The mountains of rock, the Cakravāla mountains,  
The Himalayas, Sumeru, and the great Meru. {64}

18.83 “In that way they will see the buddhas in their bodies,  
With their śrāvakas and other offspring of the buddhas,  
The bodhisattvas who are dwelling alone,  
And those teaching the Dharma among crowds. {65}

18.84 “They will acquire that kind of pure body,  
In which appears the entire world realm. [F.138.b]  
They will still not have acquired the divine body;  
Such will be their natural body. {66}

18.85 “Moreover, Satatasamitābhiyukta, the bodhisattva mahāsattvas who possess this Dharma, read it, teach it, explain it, or write it out will attain twelve hundred qualities of mental activity, and their mental faculty will be purified. Those who have a purified mental faculty will understand many meanings from hearing just one verse. And, comprehending that, they will be able to teach it for a month, for four months, or for a year. They will never forget any

Dharma that they have been taught. They will be able to apply to the Dharma all of the world's languages, incantations, and mundane terminology. They will know all the movement and activity in the minds of all those beings born in the six classes of existence in the world realm of a thousand million worlds.

18.86 “Even though they will not yet have attained the wisdom of the āryas, they will still have acquired that kind of purified mental faculty. Whatever Dharma definition they have contemplated, they will teach, and they will teach all of that correctly. They will teach all that the Tathāgata has taught. They will teach all the Dharma teachings taught by the jinas of the past.”

18.87 Thereupon the Bhagavān spoke these verses:

“Their mental faculty will become pure,  
Clear, bright, and unobscured.  
They will know the many kinds of phenomena:  
The good, the bad, and the neutral. {67}

18.88 “When the resolute ones hear one verse  
They will know many meanings within it.  
They will be able to teach that correctly and consistently,  
Continually for four months or a year. [F.139.a] {68}

18.89 “The devas, humans, asuras, and guhyakas,  
The nāgas and those born as animals,  
The beings dwelling in this world realm,  
Whether they are outside or inside— {69}

18.90 “All those beings who dwell in the six existences—  
Whatever kinds of thoughts they have,  
The wise ones will know them all in one instant.  
These are the benefits from possessing this sūtra. {70}

18.91 “The Dharma that is taught in all worlds by  
The Buddha who has the signs of hundreds of merits,  
They will hear even those completely pure words,  
And they will remember everything that has been taught. {71}

18.92 “They will contemplate many supreme dharmas.  
They will always teach many dharmas,  
And they will never have any confusion.  
These are the benefits from possessing this sūtra. {72}

18.93 “They will know the major and minor connections  
And the differing qualities within all the dharmas.

- They will know the meanings and the definitions,  
And they will teach exactly what it is they know. {73}
- 18.94 “Without being timorous, in the center of the assembly  
They will always give the teaching of the Dharma  
That is the sūtra that has been taught in this world  
For a long time by previous masters of the world. {74}
- 18.95 “Their mental faculty will become like that  
Through possessing and reading this sūtra.  
They will still not have attained unimpeded wisdom,  
But this is what will presage it. {75}
- 18.96 “The holders of this sūtra of the Sugata  
Will reach the level of an ācārya,  
Teach the Dharma to all beings,  
And be skilled in millions of definitions.” {76}
- 18.97 *This concludes “The Benefits of the Purity of the Six Āyatanas,” the eighteenth chapter  
of the Dharma teaching of “The White Lotus of the Good Dharma.”*

19.

## Chapter 19

# SADĀPARIBHŪTA

- 19.1 Then the Bhagavān said to the bodhisattva mahāsattva Mahāsthāmaprāpta, “Mahāsthāmaprāpta, you should know that this Dharma teaching is like this: Whoever rejects this Dharma teaching, and scolds, rebukes, and speaks crudely<sup>489</sup> and harshly to the bhikṣus, [F.139.b] bhikṣunīs, upāsakas, and upāsikās who possess such a sūtra as this, will experience the undesirable result ripening from that, which is that they will be unable to speak words. Whoever possesses such a sūtra as this, reads it, studies it, teaches it, and teaches it extensively to others will have the desirable result ripening from that, which is, as I have said before, that they will attain purified eyes, nose, ears, tongue, body, and mind.
- 19.2 “Mahāsthāmaprāpta, in the past, in a time gone by, countless, innumerable, incalculable, vast *asaṃkhyeya* eons ago, at that time, in that era, in the Vinirbhoga eon, in the world realm Mahāsaṃbhavā, there appeared in the world the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tamed beings, the teacher of gods and humans, the buddha, the bhagavān named Bhīṣmagarjitasvararāja.
- 19.3 “Mahāsthāmaprāpta, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Bhīṣmagarjitasvararāja, in that world realm Mahāsaṃbhavā, taught the Dharma before the world with its devas, humans, and asuras in this way: To the śrāvakas he taught the Dharma conjoined with the four truths of the āryas, and nirvāṇa as the ultimate goal, as well as the process of dependent origination, in order that they might transcend birth, aging, sickness, death, misery, lamentation, suffering, unhappiness, and distress.<sup>490</sup> To the bodhisattva mahāsattvas he taught the Dharma that commences with the highest, complete enlightenment conjoined with the six perfections, and concludes with omniscient wisdom. [F.140.a]

- 19.4 “Mahāsthāmaprāpta, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Bhīṣmagarjitasvararāja’s lifespan was a hundred thousand quintillion eons, as numerous as the grains of sand in four Ganges Rivers. After he passed into nirvāṇa, his Dharma remained for hundreds of thousands of quintillions of eons, as numerous as the atoms in Jambudvīpa. The outer form of his Dharma remained for hundreds of thousands of quintillions of eons, as numerous as the atoms in four continents.
- 19.5 “Then, Mahāsthāmaprāpta, after both the Dharma and the outer form of the Dharma of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Bhīṣmagarjitasvararāja, who had passed into nirvāṇa, had ceased to exist, another tathāgata, arhat, perfectly enlightened buddha Bhīṣmagarjitasvararāja appeared in the world realm Mahāsaṃbhavā.  
 “Mahāsthāmaprāpta, in that way, one after another, there appeared two million quintillion tathāgatas, arhats, perfectly enlightened buddhas named Bhīṣmagarjitasvararāja in the world realm Mahāsaṃbhavā.
- 19.6 “Mahāsthāmaprāpta, in the Vinirbhoga eon, in the world realm Mahāsaṃbhavā, when the bhagavān who was the first tathāgata, arhat, perfectly enlightened buddha, one with perfect wisdom and conduct, sugata, knower of the world, unsurpassable guide who tamed beings, teacher of gods and humans, buddha, bhagavān named Bhīṣmagarjitasvararāja had passed into nirvāṇa, [F.140.b] his Dharma had ceased to exist, and the outer form of his Dharma was coming to an end; his teachings were being trodden down by arrogant bhikṣus. Then there appeared a bodhisattva mahāsattva bhikṣu named Sadāparibhūta.
- 19.7 “Mahāsthāmaprāpta, why was that bodhisattva mahāsattva named Sadāparibhūta?  
 “Mahāsthāmaprāpta, whenever that bodhisattva mahāsattva saw a bhikṣu or bhikṣunī, an upāsaka or upasikā, he would come before them and say, ‘I do not ridicule you, brothers and sisters. You are not ridiculous. Why is that? It is because you have all been practicing bodhisattva conduct and you will all become tathāgatas, arhats, perfectly enlightened buddhas.’
- 19.8 “Mahāsthāmaprāpta, in this way, whenever that bodhisattva mahāsattva bhikṣu saw a being, even if he was far away, he would come before them and make that proclamation. He did not recite scripture or a daily recitation, but would come before a bhikṣu or bhikṣunī, an upāsaka or upasikā and say, ‘I do not ridicule you, brothers and sisters. You are not ridiculous. Why is that? It is because you have all been practicing bodhisattva conduct and you will all become tathāgatas, arhats, perfectly enlightened buddhas.’
- 19.9

“Mahāsthāmaprāpta, when that bodhisattva mahāsattva bhikṣu made that proclamation before a bhikṣu or bhikṣunī, an upāsaka or upāsikā, or anyone, most of them became angry, malicious, and disbelieving. They abused and scolded him, thinking, ‘Why does this bhikṣu, without our asking, [F.141.a] say that he does not intend to ridicule us? And yet he does ridicule us, because he gives us a prophecy of our highest, complete enlightenment, without our having thought of it or wished for it.’

19.10 “Mahāsthāmaprāpta, that bodhisattva mahāsattva spent many years being scolded and abused in that way, but he never had any anger or malice toward anyone. When he made such a proclamation and they threw clods and sticks at him, he would call to them with a loud voice from a distance, saying, ‘I do not ridicule you!’ Therefore the arrogant bhikṣus, bhikṣunīs, upāsakas, and upāsikās to whom he constantly made his proclamations gave him the name Sadāparibhūta.

19.11 “Mahāsthāmaprāpta, when the bodhisattva mahāsattva Sadāparibhūta was near death, when he was dying, he heard this Dharma teaching *The White Lotus of the Good Dharma*. The tathāgata, the arhat, the perfectly enlightened buddha Bhīṣmagarjitasvararāja had taught this Dharma teaching in twenty hundred thousand quintillion times a hundred thousand trillion<sup>491</sup> verses. The bodhisattva mahāsattva Sadāparibhūta, when he was dying, when he was near death, heard from the air the words of this Dharma teaching. Without anyone speaking, he heard these words from the air. He remembered this Dharma teaching and attained pure eyes, a pure nose, pure ears, a pure tongue, a pure body, and a pure mind. As soon as he had attained those purities, he empowered his composite life to continue for a further twenty hundred thousand quintillion years and proclaimed widely this Dharma teaching.

19.12 “Those arrogant bhikṣus, bhikṣunīs, upāsakas, and upāsikās [F.141.b] to whom he had previously said, ‘I am not ridiculing you,’ and who gave him the name Sadāparibhūta, when they saw the might of the power of his miracles, the might of the power of his commitment, the might of the power of his eloquence, and the great might of the power of his wisdom, they became his followers in order to listen to the Dharma.

“He also taught many hundreds of thousands of quintillions of other beings, and they were all introduced to the highest, complete enlightenment.

19.13 “Mahāsthāmaprāpta, that bodhisattva mahāsattva, having passed away from that life, then pleased twenty thousand million tathāgatas, arhats, perfectly enlightened buddhas who were all named Bhīṣmagarjitasvararāja, and in all those times he taught this Dharma teaching. Through that previous root of merit he eventually pleased twenty thousand million tathāgatas, arhats, perfectly enlightened buddhas who were all named Meghasvararāja,

and in all those times he possessed this Dharma teaching of *The White Lotus of the Good Dharma* and taught it to the fourfold assemblies. In all those times he possessed pure eyes. He also possessed a pure nose, pure ears, a pure tongue, a pure body, and a pure mind.

19.14 “Mahāsthāmaprāpta, that bodhisattva mahāsattva Sadāparibhūta revered, venerated, worshiped, made offerings to, praised,<sup>492</sup> and showed respect to many hundreds of thousands of quintillions of tathāgatas. [F.142.a] He revered, venerated, worshiped, made offerings to, and praised<sup>493</sup> many hundreds of thousands of quintillions of buddhas. In all those times he possessed this Dharma teaching of *The White Lotus of the Good Dharma*. Through the ripening of his previous root of merit, he attained the highest, complete enlightenment of perfect buddhahood.

19.15 “Mahāsthāmaprāpta, the one known by the fourfold assemblies as Sadāparibhūta at the time, on that occasion of the teaching of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Bhīṣmagarjita-svararāja, pleased that number of tathāgatas, arhats, perfectly enlightened buddhas. If you doubt, are uncertain, are unsure, or are wondering if the bodhisattva mahāsattva Sadāparibhūta was someone else, then, Mahāsthāmaprāpta, do not have such a view. Why not? Because at that time, on that occasion, I was the bodhisattva mahāsattva Sadāparibhūta.

19.16 “Mahāsthāmaprāpta, if I had not previously obtained and possessed this Dharma teaching I would not have quickly attained the highest, complete enlightenment of perfect buddhahood in this way.

19.17 “Mahāsthāmaprāpta, in that way I obtained this Dharma teaching directly from the tathāgatas, arhats, perfectly enlightened buddhas of the past, and read it and taught it. That is why I quickly attained the highest, complete enlightenment of perfect buddhahood.

19.18 “Mahāsthāmaprāpta, the bodhisattva mahāsattva Sadāparibhūta proclaimed this Dharma teaching, which had been taught by the Bhagavān, to many hundreds of bhikṣus, bhikṣunīs, upāsakas, and upāsikās, saying, ‘I do not ridicule you. [F.142.b] You have all been practicing bodhisattva conduct and you will all become tathāgatas, arhats, perfectly enlightened buddhas.’

19.19 “Those who felt malice toward that bodhisattva did not see a tathāgata, nor hear the word *Dharma*, nor hear the word *saṅgha* for twenty thousand million eons. They experienced the unendurable suffering of the great Avīci hell for ten thousand eons. When they were all freed from that obscuration of karma, that bodhisattva mahāsattva ripened them for the highest, complete enlightenment.

19.20



“Mahāsthāmaprāpta, if you doubt, are uncertain, are unsure, or are wondering who at that time, on that occasion, were the beings who disparaged and censured that bodhisattva mahāsattva, Mahāsthāmaprāpta, they are the five hundred bodhisattvas such as Bhadrapāla, and the five hundred bhikṣunīs, such as Siṃhacandrā, and the five hundred upāsikās, such as Sugatacetanā, who are in this assembly, who are all irreversibly progressing to the highest, complete enlightenment.

19.21 “Mahāsthāmaprāpta, there is that kind of great benefit from the aggregation of merit acquired by those who possess and teach this Dharma teaching. It causes the bodhisattva mahāsattvas to attain the highest, complete enlightenment.

“Therefore, Mahāsthāmaprāpta, when I, the Tathāgata, have passed into nirvāṇa, the bodhisattva mahāsattvas should continuously possess this Dharma teaching, teach it, read it, and explain it.”

19.22 Thereupon the Bhagavān spoke these verses:

“I remember a time in the past [F.143.a]  
When there appeared Bhīṣmagarjitasvararāja,  
The guide of devas, humans, yakṣas, and rākṣasas.  
Devas and humans made offerings to that great muni. {1}

19.23 “When that jina had passed into nirvāṇa,  
In the final stage of the disarray of the Dharma  
There appeared a bodhisattva bhikṣu,  
And his name was Sadāparibhūta. {2}

19.24 “He came before other bhikṣus, and similarly  
Those who believed in objective truth,  
Saying, ‘I would never ridicule you.  
You are practicing for the highest enlightenment.’ {3}

19.25 “He made this proclamation,  
Always enduring abuse and condemnation.  
When he was dying,  
He heard this sūtra. {4}

19.26 “Then the wise one did not die at that time  
And his life was empowered to be extremely long,  
And within the teaching of that Guide,  
In that time he taught this sūtra. {5}

19.27 “He even ripened for enlightenment  
All those who had the view of objective truth.  
Then, after that bodhisattva passed away,

- He pleased thousands of millions of buddhas. {6}
- 19.28 “Through that merit he created  
He always taught this sūtra, and finally  
That bodhisattva attained enlightenment,  
And he was me, Śākyamuni. {7}
- 19.29 “In that time the wise one proclaimed enlightenment  
To the bhikṣus, bhikṣunīs, upāsakas,  
And upāsikās who were there at that time,  
And who held the view of objective reality. {8}
- 19.30 “They saw many millions of buddhas;  
Those who numbered no fewer than five hundred,  
Are the bhikṣus, bhikṣunīs,  
and upāsakas present before me now. {9}
- 19.31 “They all heard from me the highest Dharma  
And it was I who ripened them all.  
When I am in nirvāṇa, all these heroes  
Will be holders in this world of this highest sūtra. {10}
- 19.32 “For many millions of endless eons  
This kind of Dharma will never be heard.  
Even though billions of buddhas appear  
This sūtra will not be taught by them. {11} [F.143.b]
- 19.33 “Therefore, when you have heard this kind of  
Dharma taught by a self-arisen one,  
You should obtain it again and again,  
And when I am in nirvāṇa teach this sūtra.” {12}
- 19.34 *This concludes “Sadāparibhūta,” the nineteenth chapter of the Dharma teaching of  
“The White Lotus of the Good Dharma.”*

## THE TATHĀGATA'S MIRACLES

20.1 Then those hundreds of millions of quintillions of bodhisattvas who had emerged from out of the ground, as numerous as the atoms in a world realm, placed their hands together in homage and said to the Bhagavān, “Bhagavān, we will teach this Dharma teaching in all the buddha realms where the Tathāgata has passed into nirvāṇa, and in the buddha realms where the Bhagavān will pass into nirvāṇa.

“Bhagavān, we will possess this vast Dharma teaching, and read it, teach it, explain it, and write it out.”

20.2 At this, many hundred thousands of quintillions of bodhisattvas, such as Mañjuśrī, who dwelled in the world realm Sahā, as well as bhikṣus, bhikṣunīs, upāsakas, upāsikās, devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, nonhumans, and bodhisattva mahāsattvas as numerous as the grains of sand in the Ganges River, said to the Bhagavān, “Bhagavān, when the Tathāgata has passed into nirvāṇa, we shall teach this Dharma teaching. Bhagavān, without a body we will reside in the air and we will proclaim it with our voices. We will make beings who are without roots of merit create roots of merit.” [F.144.a]

20.3 Then the Bhagavān said to the bodhisattva mahāsattva Viśiṣṭacāritra—the one who was foremost among the previously described multitudes, great multitudes, and masters of the multitudes of bodhisattva mahāsattvas—and said to the multitudes, great multitudes, and masters of the multitudes of bodhisattva mahāsattvas, “Excellent, Viśiṣṭacāritra, excellent! Do so! The Tathāgata ripened you for the sake of this Dharma teaching.”<sup>494</sup>

20.4 At that moment both the bhagavān, tathāgata Śākyamuni and the bhagavān who had passed into nirvāṇa, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, who were seated on a lion throne inside the stūpa, smiled. From the mouths of both, the organs of their tongues emerged. Those tongues extended as far as the realm of Brahmā,

and from both those tongues many hundreds of thousands of quintillions of light rays radiated. From those light rays, from each light ray, there emanated many hundreds of thousands of quintillions of bodhisattvas whose bodies were the color of gold, who possessed the thirty-two signs of a great being, and were seated upon lion thrones in the center of lotuses. Those bodhisattvas went to hundreds of thousands of world realms in the main and intermediate directions. In those main and intermediate directions they taught the Dharma while remaining in midair.

20.5 Just as the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni and the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna performed this miracle with their tongues, tathāgatas, arhats, perfectly enlightened buddhas in other hundreds of thousands of quintillions of world realms, [F.144.b] who were seated on their individual lion thrones at the foot of precious trees, also performed this miracle with their tongues.

20.6 The Bhagavān Śākyamuni, Tathāgata Prabhūtaratna, and all those tathāgatas, arhats, perfectly enlightened buddhas performed this miracle for a hundred thousand years. Then, after a hundred thousand years had passed, the tathāgatas, arhats, perfectly enlightened buddhas concluded their miracle, and simultaneously, in the same instant, the same moment, the same second, made the great sound of clearing their throats and the sound of snapping their fingers once. That great sound of clearing their throats and the great sound of their finger snaps shook all the hundreds of thousands of quintillions of buddha realms in the ten directions. They shook, shook strongly, shook intensely; shuddered, shuddered strongly, shuddered intensely; and quaked, quaked strongly, and quaked intensely. All the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans who were in those buddha realms, while remaining there, through the power of the buddhas saw this Sahā world realm. They saw the hundreds of thousands of quintillions of tathāgatas, arhats, perfectly enlightened buddhas seated on their individual lion thrones at the foot of precious trees, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni and the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna seated upon a lion throne in the center of the stūpa, and the fourfold assembly. [F.145.a] Seeing them they were astonished, amazed, and overjoyed, and they heard these words that came from the air: “Oh friends, beyond countless, innumerable hundreds of thousands of quintillions of world realms the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni is teaching to bodhisattva mahāsattvas the Dharma teaching, the extensive sūtra called *The White Lotus of the Good Dharma*, which is an instruction for bodhisattvas that is possessed

by all buddhas. You should, with a superior motivation, rejoice in this! Pay homage to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni! Make offerings to him!”

20.7 All those beings, having heard those words from the air, while remaining in their worlds now said, “We pay homage to the bhagavān tathāgata Śākyamuni!” In order to make offerings to the bhagavān tathāgata Śākyamuni and this Dharma teaching of *The White Lotus of the Good Dharma*, they placed their hands together in homage and scattered in the direction of this Sahā world realm many flowers, incenses, perfumes, garlands, ointments, powders, monastic robes,<sup>495</sup> parasols, banners, divine flags, and banners of victory. They also scattered jewelry, clothing, long necklaces, short necklaces, jewels, and many kinds of precious materials. All those flowers, incenses, perfumes, garlands, ointments, powders, robes, parasols, banners, divine flags, banners of victory, long necklaces, short necklaces, jewels, and precious materials came to this Sahā world realm. [F.145.b] All those flowers, incenses, perfumes, garlands, ointments, powders, robes, parasols, banners, divine flags, banners of victory, long necklaces, short necklaces, jewels, and precious materials covered the all-inclusive Sahā world realm. At the same time they also covered those other hundred thousand quintillion world realms. In those hundred thousand world realms where those tathāgatas were present, the skies above them were each completely covered by a vast canopy of flowers.

20.8 Then the Bhagavān said to Viśiṣṭacāritra and the other bodhisattva mahāsattvas, “Noble ones, the tathāgatas, arhats, perfectly enlightened buddhas have inconceivable power. Noble ones, in order to bestow upon you this Dharma teaching, I could teach the many kinds of benefits through many aspects of the Dharma for many hundreds of thousands of quintillions of eons; but even if I were to teach these benefits, I would not have finished describing the many kinds of benefits of this Dharma teaching.

“Noble ones, in brief, all the dharmas of the Buddha, all that is preeminent from the Buddha, all the great secrets of the Buddha, all the profundities of the Buddha, I teach within this Dharma teaching.

20.9 “Therefore, noble ones, after the Tathāgata has passed into nirvāṇa you should be in possession of this Dharma teaching. You should teach it, write it out, read it, explain it, meditate upon it, and make offerings to it.

“Noble ones, wherever this Dharma teaching is read, taught, explained, [F.146.a] written out, contemplated, spoken about, chanted, or made into texts, whether it is a park, a temple, a palace, the foot of a tree, a house, or a cave, a caitya for the Tathāgata should be erected in that place. Why is that? It is because that place should be perceived as being the Bodhimaṇḍa of all the tathāgatas. It should be perceived as the place where all the tathāgatas,

arhats, perfectly enlightened buddhas attain the highest, complete enlightenment of complete buddhahood. It should be perceived as the place where all the tathāgatas turn the wheel of the Dharma, and the place where all the tathāgatas pass into nirvāṇa.

20.10 Thereupon the Bhagavān spoke these verses:

“Those who are established in the wisdom of higher knowledge,  
Those who have the inconceivable nature<sup>496</sup> of benefiting the world,  
Those who have infinite vision demonstrate miracles  
For the sake of bringing joy to all beings. {1}

20.11 “Their tongues reach the realm of Brahmā  
And they radiate thousands of light rays.  
They demonstrate those amazing miracles  
In order to lead beings to the highest enlightenment. {2}

20.12 “The buddhas make the sound of clearing their throats  
And they make the sound of a single finger snap.  
Those sounds are heard in all world realms,  
As many worlds as there are in the ten directions. {3}

20.13 “Those compassionate and benefiting ones  
Demonstrate those and other miracles, those qualities,  
So that beings become overjoyed and in later times,  
After the Sugata’s nirvāṇa, they will uphold this sūtra. {4}

20.14 “Though I were for many billions of eons  
To praise those who are the offspring of the Sugata,  
Who are upholders of this highest sūtra  
When the Guide of the World has passed into nirvāṇa, {5}

20.15 “There would still be no end to their qualities, [F.146.b]  
Just as it is with directions and space.  
Those who constantly uphold this sūtra  
Have qualities beyond conception. {6}

20.16 “The one who sees me here and all these guides,  
As well as this Guide of the World who has entered nirvāṇa,  
And sees all this multitude of bodhisattvas  
And this fourfold assembly, {7}

20.17 “That is someone who on this day pleases me  
And this lord of jinas who has entered nirvāṇa,  
And he pleases all those other guides

- Who are present in the ten directions. {8}
- 20.18 “The one who upholds this sūtra  
Will see and make offerings  
To the buddhas of the past, present, and future,  
And all those in the ten directions. {9}
- 20.19 “Whoever upholds this true Dharma, this sūtra,  
Will be contemplating the Bodhimaṇḍa.  
They will know the great secret of the supreme beings<sup>497</sup>  
And they will soon be in meditation upon it. {10}
- 20.20 “Whoever is an upholder of this sūtra  
Will have eloquence that is endless.  
Just as the wind has no impediment  
They will know the Dharma, meanings, and definitions. {11}
- 20.21 “They will always know the interconnection of the sūtras,  
And the intention of the guides when they taught.  
They will know the true meaning of the sūtras  
Of the Guide who has passed into nirvāṇa. {12}
- 20.22 “They will bring radiance and light,  
As do the sun and the moon.  
They will travel on the earth, here and there,  
And will establish many bodhisattvas. {13}
- 20.23 “Therefore, the wise bodhisattvas  
Who have heard these kinds of benefits  
Should uphold this sūtra after my nirvāṇa  
And there is no doubt that they will attain enlightenment.” {14}
- 20.24 *This concludes “The Tathāgata’s Miracles,” the twentieth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.” [B12]*

21.

## Chapter 21

### DHĀRAṆĪS

- 21.1 <sup>498</sup>Then the bodhisattva mahāsattva Bhaiṣajyarāja rose from his seat, removed his upper robe from one shoulder, knelt on his right knee, [F.147.a] and with his hands together in homage bowed toward the Bhagavān and said to the Bhagavān, “Bhagavān, how much merit will a noble man or noble woman generate by carrying this Dharma teaching *The White Lotus of the Good Dharma* on their body or making a text of it?”
- 21.2 The Bhagavān answered the bodhisattva mahāsattva Bhaiṣajyarāja, “Bhaiṣajyarāja, if a noble man or noble woman were to honor, venerate, worship, and make offerings to hundreds of thousands of quintillions of tathāgatas, as numerous as the grains of sand in eighty Ganges River, what do you think, would that noble man or noble woman generate much merit as a result of that?”
- “Much merit, Bhagavān,” he answered. “Much merit, Sugata.”
- 21.3 “Bhaiṣajyarāja,” the Bhagavān continued, “I declare to you, I proclaim to you,<sup>499</sup> Bhaiṣajyarāja, that the noble man or noble woman who possesses just one verse, or one line from this Dharma teaching *The White Lotus of the Good Dharma* and reads it, studies it, and assiduously practices it, that noble man or noble woman, Bhaiṣajyarāja, will have even greater merit as a result of that.”
- 21.4 Then the bodhisattva mahāsattva Bhaiṣajyarāja said to the Bhagavān, “Bhagavān, we give these dhāraṇī-mantra words to a noble man or noble woman who carries on their body or makes a text of this Dharma teaching and upholds it, so that they may be protected, guarded, and hidden:
- 21.5 “*Tadyathā*<sup>500</sup> *anye manye mane*<sup>501</sup> *mamane*<sup>502</sup> *citte*<sup>503</sup> *carite*<sup>504</sup> *śame*<sup>505</sup> *śamayitā*  
*viśānte*<sup>506</sup> *mukte*<sup>507</sup> *muktatame*<sup>508</sup> *same avisame*<sup>509</sup> *samasame*<sup>510</sup> *jaye kṣaye akṣaye*  
*akṣṇe*<sup>511</sup> *śānte*<sup>512</sup> *śamite*<sup>513</sup> *dhāraṇī*<sup>514</sup> *ālokabhāṣe* *pratyavekṣaṇī*<sup>515</sup> *viviru*<sup>516</sup>  
*abhyantaraniṣṭe*<sup>517</sup> *abhyantarapāriśuddhi*<sup>518</sup> *utkule*<sup>519</sup> *mutkule*<sup>520</sup> *arḍe*<sup>521</sup> *parḍe*<sup>522</sup>



*sukāṅkṣī<sup>523</sup> asamasame buddhaviḷokite<sup>524</sup> dharmaparīkṣite<sup>525</sup> saṃghanirghoṣaṇī<sup>526</sup>  
nirghoṣaṇī<sup>527</sup> bhayābhayaśodhani<sup>528</sup> mantrē<sup>529</sup> mantrākṣayate<sup>530</sup> rutakauśalye<sup>531</sup>  
akṣaye<sup>532</sup> akṣayavanatāye<sup>533</sup> vakkule valoda<sup>534</sup> amanyanatāya.<sup>535</sup> [F.147.b]*

21.6 “Bhagavān, these dhāraṇī-mantra words have been taught by buddha bhagavāns as numerous as the grains of sand in sixty<sup>536</sup> Ganges Rivers. If anyone opposes that kind of dharmabhāṇaka, someone who upholds this sūtra, they will offend all those buddha bhagavāns.”

21.7 At this, the Bhagavān congratulated the bodhisattva mahāsattva Bhaiṣajyarāja, saying, “Bhaiṣajyarāja, through your reciting these dhāraṇī-mantra words you have benefited many beings. It is excellent, Bhaiṣajyarāja, excellent that you protect, guard, and conceal through your compassion for beings.”

21.8 Then the bodhisattva mahāsattva Pradānaśūra said to the Bhagavān, “Bhagavān, I<sup>537</sup> too shall provide the words of a dhāraṇī-mantra for this kind of dharmabhāṇaka. If someone is seeking an opportunity to harm this kind of dharmabhāṇaka, such as a yakṣa, a rākṣasa, a pūtana, a kṛtya, a kumbhāṇḍa, or a preta, through this they will not find an opportunity to do so.”

21.9 The bodhisattva mahāsattva Pradānaśūra then recited the words of the dhāraṇī-mantra:

*“Tadyathā<sup>538</sup> jvale mahājvale<sup>539</sup> ukke mukke<sup>540</sup> aḍe<sup>541</sup> aḍāvati<sup>542</sup> nṛtye nṛtyāvati<sup>543</sup>  
iṭṭini<sup>544</sup> viṭṭini<sup>545</sup> ciṭṭini<sup>546</sup> nṛtyani<sup>547</sup> nṛtyāvati<sup>548</sup> svāhā.*

21.10 “Bhagavān, these dhāraṇī-mantra words [F.148.a] have been taught and rejoiced in by tathāgatas, arhats, perfectly enlightened buddhas as numerous as the grains of sand in the Ganges River. If anyone opposes that kind of dharmabhāṇaka, they will offend all those tathāgatas.”

21.11 Next, the mahārāja Vaiśravaṇa said to the Bhagavān, “Bhagavān, I also shall recite the words of a dhāraṇī-mantra in order to compassionately benefit, bring happiness to, guard, protect, and conceal this kind of dharmabhāṇaka:

21.12 *“Tadyathā<sup>549</sup> aṭṭe<sup>550</sup> naṭṭe<sup>551</sup> tanatṭe<sup>552</sup> anate<sup>553</sup> nāti<sup>554</sup> kunaṭṭi<sup>555</sup> svāhā.*

21.13 “Bhagavān, these dhāraṇī-mantra words will protect those dharmabhāṇakas for a hundred yojanas. It will protect those dharmabhāṇakas, the noble men or noble women who uphold such a sūtra, and will bring them good fortune.”

21.14

Now the mahārāja Virūḍhaka, leading a following of a hundred thousand quintillion kumbhāṇḍas,<sup>556</sup> joined that assembly. He then rose from his seat, removed his upper robe from one shoulder, knelt on his right knee, and with his hands together in homage bowed toward the Bhagavān and said to the Bhagavān, “Bhagavān, I too will recite the words of a dhāraṇī-mantra for the guarding, protection, and concealment of that kind of dharmabhāṇaka who upholds a sūtra such as this:

21.15      *“Tadyathā:<sup>557</sup> aḡaṇe gaṇe<sup>558</sup> gauri<sup>559</sup> gāndhāri<sup>560</sup> cāṇḍāli<sup>561</sup> mātaṅgi<sup>562</sup> pukkaṣi<sup>563</sup> saṃkule<sup>564</sup> vrūṣali<sup>565</sup> svāhā.*

21.16      “Bhagavān, these dhāraṇī-mantra words have been taught by four hundred and twenty million buddhas. If anyone opposes that kind of dharmabhāṇaka, they will offend all those tathāgatas.”

21.17      Then the rākṣasī named Lambā, the rākṣasī named Vilambā, the rākṣasī named Kūṭadantī, [F.148.b] the rākṣasī named Puṣpadantī, the rākṣasī named Makuṭadantī, the rākṣasī named Keśinī, the rākṣasī named Acalā, the rākṣasī named Mālādhārī, the rākṣasī named Kuntī, the rākṣasī named Sarvasattvojhārī, and the rākṣasī named Hārītī, with her children and servants—all those rākṣasīs came to where the Bhagavān was, and having arrived they all said in one voice to the Bhagavān, “Bhagavān, we too will guard, protect, and conceal that kind of dharmabhāṇaka who upholds a sūtra such as this, so that if someone is seeking an opportunity to harm those dharmabhāṇakas they will not find an opportunity to do so.”

21.18      Then those rākṣasīs in one voice, with the same words, offered these dhāraṇī-mantra words to the Bhagavān:

*“Tadyathā:<sup>566</sup> itime itime itime itime itime<sup>567</sup> nime nime nime nime nime ruhe ruhe<sup>568</sup> ruhe ruhe ruhe<sup>569</sup> stuhe stuhe stuhe stuhe stuhe<sup>570</sup> svāhā.<sup>571</sup>*

21.19      “If this is placed upon the head, there is no one who will be able to injure the dharmabhāṇakas. A yakṣa, rākṣasa, preta, piśāca, pūtana, kṛtya, vetāla, kumbhāṇḍa, stabdha, ostāraka,<sup>572</sup> or apasmāraka; a kṛtya that is a yakṣa, a kṛtya that is nonhuman, or a kṛtya that is a human; those that cause illness for a day, for two days, for three days, for four days, or permanently; and those who appear in dreams in the form of a woman, the form of a man, or the form of a boy, or the form of a girl so as to cause harm, will not be able to do so.”

21.20      Then those rākṣasīs in one voice, with the same words, recited these verses to the Bhagavān:

“If someone attacks a dharmabhāṇaka  
And they hear this mantra [F.149.a]

Their head will burst into seven pieces  
Like the foliage of a basil plant.<sup>573</sup> {1}

21.21 “Those who attack the dharmabhāṇaka,  
The way that they are following  
Is the way of those who kill their mothers;  
It is the way of those who kill their fathers. {2}

21.22 “Those who attack the dharmabhāṇaka,  
The way that they are following  
Is the way of the crushers of sesame;  
It is the way of those with the sesame pestle. {3}

21.23 “Those who attack the dharmabhāṇaka,  
The way that they are following  
Is the way of those who are fraudulent in weights,  
The way of those who are fraudulent in measures.” {4}

21.24 Kuntī and the other rākṣasīs said to the Bhagavān, “In this way we will protect the dharmabhāṇakas. We will bring them good fortune, prevent punishments, and counter poisons.”

The Bhagavān said to the rākṣasīs, “Excellent, O rākṣasīs, excellent! Protect, guard, and conceal those dharmabhāṇakas! You, Kuntī, and your followers should protect even those who only possess the name of this Dharma teaching, let alone those who have learned the entirety of this Dharma teaching, have made texts of it, have honored them, and offered to those texts flowers, incense, perfume, garlands, ointments, powders, clothing, parasols, banners, divine flags, lamps of sesame oil, lamps of ghee, lamps of perfumed oil, lamps of magnolia oil, lamps of gardenia oil, lamps of blue lotus oil, and lamps of royal jasmine oil, honoring them with hundreds of thousands of many kinds of offering such as those. You, Kuntī, and your followers should protect them!”

21.25 *This concludes “Dhāraṇīs,” the twenty-first chapter of the Dharma teaching of “The White Lotus of the Good Dharma.” [F.149.b]*

## THE PAST OF BHAISAJYARĀJA

- 22.1 Then the bodhisattva mahāsattva Nakṣatrarājasamkusumitābhijña said to the Bhagavān, “Bhagavān, through what cause is the bodhisattva mahāsattva Bhaiṣajyarāja active in this Sahā world realm? Bhagavān, he must have undergone many hundred thousands of quintillions of hardships. I request the Tathāgata, the Arhat, the perfectly enlightened Buddha to speak of just a fraction of what the bodhisattva mahāsattva Bhaiṣajyarāja has practiced, so that those who have heard the Bhagavān—the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans and nonhumans, and the bodhisattva mahāsattvas who have arrived here from other world realms and these great śrāvakas—will all be pleased, delighted, and happy.”
- 22.2 The Bhagavān, knowing the request made by the bodhisattva mahāsattva Nakṣatrarājasamkusumitābhijña, then said to the bodhisattva mahāsattva Nakṣatrarājasamkusumitābhijña, “Noble one, in the past, in a time gone by, as many eons ago as there are grains of sand in the Ganges River, at that time there appeared in the world the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tamed beings, the teacher of gods and humans, the buddha, the bhagavān named Candrasūryavimalaprabhāsaśrī.
- 22.3 “Nakṣatrarājasamkusumitābhijña, the tathāgata, the arhat [F.150.a], perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī had a great following of eighty million bodhisattvas. He had a following of as many śrāvakas as there are grains of sand in seventy-two Ganges Rivers. In the time of his teaching there were no women, there were no beings in hell, there were no births as animals, there were no pretas, and no asuras. His buddha realm was delightful, as flat as the palm of a hand, its ground made of divine beryl, which was adorned by precious sandalwood trees. It was

beautified by nets of jewels, hung with silk streamers, and perfumed by incense from precious censers. At an arrow-shot distance from the foot of all the precious trees there were precious high platforms. Upon each of those precious high platforms there were billions of devas playing musical instruments and cymbals, and singing songs in order to make offerings to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī.

22.4 “The Bhagavān taught those śrāvakas and bodhisattva mahāsattvas extensively this Dharma teaching, *The White Lotus of the Good Dharma*, commencing with the bodhisattva mahāsattva Sarvasattvapriyadarśana.

“Nakṣatrarājasamkusumitābhijña, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī’s lifespan was forty-two thousand eons. The lifespans of those bodhisattva mahāsattvas and those śrāvakas were the same. The bodhisattva mahāsattva Sarvasattvapriyadarśana was dedicated to hardship in following the teaching of that Bhagavān. For twelve thousand years he progressed<sup>574</sup> [F.150.b] with great diligence in his practice. After twelve thousand years had passed he attained the samādhi called *manifestation of all forms*. As soon as he attained that samādhi, the bodhisattva mahāsattva Sarvasattvapriyadarśana was pleased and delighted, joyous and happy.

22.5 “At that time, he thought, ‘I have attained the samādhi called *manifestation of all forms* through this Dharma teaching, *The White Lotus of the Good Dharma*.’ Also at that time, the bodhisattva mahāsattva Sarvasattvapriyadarśana thought, ‘In this way, I shall make an offering to the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī and to this Dharma teaching, *The White Lotus of the Good Dharma*.’

22.6 “He then entered that samādhi, and as soon as the bodhisattva mahāsattva Sarvasattvapriyadarśana entered that samādhi, at that moment, there fell from the sky above a great rain of divine coral tree flowers and great coral tree flowers. Clouds of benzoin resin and sandalwood formed, and there fell a great rain of uragasāra sandalwood.

“Nakṣatrarājasamkusumitābhijña, this entire Sahā world realm would not be enough for the price of two *karṣa* of that kind of perfume.<sup>575</sup>

22.7 “Nakṣatrarājasamkusumitābhijña, then the bodhisattva mahāsattva Sarvasattvapriyadarśana mindfully and knowingly arose from that samādhi. After arising from that samādhi, he thought, ‘This manifestation of miraculous events cannot serve as an offering to the Bhagavān in the way that giving my own body would be.’ [F.151.a]

“Then at that time, Nakṣatrarājasamkusumitābhijña, the bodhisattva mahāsattva Sarvasattvapriyadarśana ate agarwood, frankincense, and mastic resin, and drank magnolia oil.

22.8 “Nakṣatrarājasamkusumitābhijña, in this way the bodhisattva mahāsattva Sarvasattvapriyadarśana continually ate incenses and drank magnolia oil for twelve years.

“Then, Nakṣatrarājasamkusumitābhijña, after twelve years had passed, the bodhisattva mahāsattva Sarvasattvapriyadarśana wrapped his body in divine cotton and soaked it with sesame oil, and, having made his firm resolve,<sup>576</sup> he burned his own body as an offering to the Tathāgata and to this Dharma teaching, *The White Lotus of the Good Dharma*.

22.9 “Nakṣatrarājasamkusumitābhijña, the light from the burning body of the bodhisattva mahāsattva Sarvasattvapriyadarśana shone throughout as many world realms as there are grains of sand in eighty Ganges Rivers. The buddha bhagavāns, as numerous as the grains of sand in eighty Ganges Rivers, who were in those world realms exclaimed, ‘Excellent, noble one! Excellent! This is the true application of the diligence of the bodhisattva mahāsattvas. This is the true offering to a tathāgata and to the Dharma. The offering of flowers, incense, perfume, garlands, ointments, powders, clothing, parasols, banners, and divine flags, and the offering of other material gifts, and the offering of uragasāra sandalwood does not compare. Noble one, this is the supreme gift. [F.151.b] Giving away one’s kingdom does not compare. Giving away one’s beloved children and spouses does not compare. Noble one, this Dharma offering of giving away your own body is the preeminent, the highest offering—the best, the most excellent offering.’

22.10 “Nakṣatrarājasamkusumitābhijña, those buddha bhagavāns spoke those words and then were silent.

“Nakṣatrarājasamkusumitābhijña, the bodhisattva mahāsattva Sarvasattvapriyadarśana’s body burned without going out for twelve years. Afterward, when twelve years had passed, the fire went out.

22.11 “Nakṣatrarājasamkusumitābhijña, the bodhisattva mahāsattva Sarvasattvapriyadarśana made that kind of offering to the Tathāgata and to the Dharma. Then after he had died, during the time of the teaching of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī, he was reborn into the family of King Vimaladatta. He was miraculously born sitting cross-legged on his mother’s lap. As soon as the bodhisattva mahāsattva Sarvasattvapriyadarśana was born, at that time he recited this verse to his parents:

22.12 “ ‘Supreme King, I have practiced in this world,  
And living here I attained samādhi.  
I had resolute diligence and great discipline  
And I gave away my cherished body.’ {1}

- 22.13 “After the bodhisattva mahāsattva Sarvasattvapriyadarśana had recited that verse, he said to his parents, ‘Father and Mother, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī is now alive, present, and continues to remain in this world. He is the Bhagavān to whom I made this offering and attained the power of retention that is skill in all words. He is the Bhagavān from whom I heard this Dharma teaching of *The White Lotus of the Good Dharma* [F.152.a] taught in eighty times<sup>577</sup> a hundred thousand quintillion verses, a thousand trillion verses,<sup>578</sup> a hundred thousand trillion<sup>579</sup> verses, and ten quintillion<sup>580</sup> verses. Therefore, Father, Mother, it would be excellent for me to go before the Bhagavān. Then when I am there I will make offerings to the Bhagavān.’
- 22.14 “Then, Nakṣatrarājasamkusumitābhijña, at that time the bodhisattva mahāsattva Sarvasattvapriyadarśana rose into the air to the height of seven palm trees and, sitting cross-legged in a kūṭāgāra made of the seven precious materials, he went into the presence of the Bhagavān. Having arrived there he bowed his head to the Bhagavān’s feet, circumambulated the Bhagavān seven times, and with his hands together in homage he bowed toward the Bhagavān and, paying homage to the Bhagavān, he praised him by reciting this verse:
- 22.15 “ ‘Hero, Lord of Humans, with a stainless face,  
Your light rays beautify the ten directions in this world.  
Sugata, I have made the supreme offering to you,  
And, Lord, I have come here so that I might see you.’ {2}
- 22.16 “Then he said to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī, ‘Bhagavān, will you continue to remain?’
- “Then, Nakṣatrarājasamkusumitābhijña, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī [F.152.b] replied to the bodhisattva mahāsattva Sarvasattvapriyadarśana, ‘Noble one, the time for me to pass into nirvāṇa has come. Noble one, the time when my life is to end has come. Noble one, go and prepare my dais, for I will pass into nirvāṇa.’
- 22.17 “Then, Nakṣatrarājasamkusumitābhijña, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī said to the bodhisattva mahāsattva Sarvasattvapriyadarśana, ‘Noble one, I entrust this teaching to you. I entrust to you these bodhisattva mahāsattvas, these great śrāvakas, this enlightenment of buddhahood, this world realm, these precious platforms, these precious trees, and these devas who are honoring

me. Noble one, I also entrust to you whatever relics there will be from my passing into nirvāṇa. Noble one, make vast offerings to my relics, distribute my relics widely, and construct many thousands of stūpas.'

22.18 "Then, Nakṣatrarājasamkusumitābhijña, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī having thus instructed the bodhisattva mahāsattva Sarvasattvapriyadarśana, in the last division of that night he passed into nirvāṇa, into the realm of nirvāṇa that has no remainder.

"Then, Nakṣatrarājasamkusumitābhijña, when the bodhisattva mahāsattva Sarvasattvapriyadarśana saw that the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Candrasūryavimalaprabhāsaśrī had passed into nirvāṇa, [F.153.a] he made a heap of uragasāra sandalwood and cremated the body of the Tathāgata. When he saw that the cremation fire of the Tathāgata had gone out, he collected the relics, weeping, wailing, and lamenting.

22.19 "Then, Nakṣatrarājasamkusumitābhijña, the bodhisattva mahāsattva Sarvasattvapriyadarśana, weeping, wailing, and lamenting, had eighty-four thousand vases made of the seven precious materials, and he placed the relics of the Tathāgata inside them. He had eighty-four thousand stūpas constructed that were also made of the seven precious materials and were so high they reached the realm of Brahmā. They were adorned by a tier of parasols and were hung with streamers and bells. Having had these stūpas constructed he thought, 'I have made an offering to the relics of Bhagavān Candrasūryavimalaprabhāsaśrī, of the Tathāgata, but I shall make a far greater and higher offering than that to the relics of the Tathāgata.'

22.20 "Then, Nakṣatrarājasamkusumitābhijña, the bodhisattva mahāsattva Sarvasattvapriyadarśana said to the all-inclusive assembly of bodhisattvas, and the assembly of the great śrāvakas, and the devas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, 'Noble ones, think of making offerings to the relics of the Bhagavān!'

"Then, Nakṣatrarājasamkusumitābhijña, at that time the bodhisattva mahāsattva Sarvasattvapriyadarśana, in front of the eighty-four thousand stūpas, burned his arm that was adorned by a hundred merits. Burning his arm, he made an offering to those stūpas of the Tathāgata for seventy-two thousand years. [F.153.b] Through making that offering, he guided countless hundred thousands of quintillions of śrāvakas. Also all the bodhisattvas attained the samādhi called *manifestation of all forms*.

22.21 "Then, Nakṣatrarājasamkusumitābhijña, the all-inclusive assembly of bodhisattvas, and the great śrāvakas, seeing that the bodhisattva mahāsattva Sarvasattvapriyadarśana had lost a limb, wept, wailed, lamented, and cried



out to each other, 'Our master and teacher, the bodhisattva mahāsattva Sarvasattvapriyadarśana, does not now have all his limbs; he has lost an arm!'

"Then, Nakṣatrarājasamkusumitābhijña, the bodhisattva mahāsattva Sarvasattvapriyadarśana said to those bodhisattva mahāsattvas, great śrāvakas, and devas, 'Noble ones, do not weep on seeing that I have lost a limb. Do not wail! Do not lament! Noble ones, I take as my witness all the buddha bhagavāns that live, are present, and remain in the endless infinite world realms in the ten directions, and before them I make this resolution of the truth. Through the truth, through true words, through having given up my arm as an offering to the Tathāgata, may my body become golden. Through the truth, the true words of that, may my arm be restored as it was before. May this great earth shake six times, and may a great rain of flowers be cast down by the devas who dwell in the sky.' [F.154.a]

22.22 "Nakṣatrarājasamkusumitābhijña, as soon as the bodhisattva mahāsattva Sarvasattvapriyadarśana had made that resolution of the truth, the world realm of a thousand million worlds shook in six ways, a rain of flowers fell from the sky, and the bodhisattva mahāsattva Sarvasattvapriyadarśana's arm was restored as it was before, which was due to the bodhisattva mahāsattva's having gained the power of wisdom and having gained the power of merit.

"Nakṣatrarājasamkusumitābhijña, are you uncertain, unsure, undecided, thinking that the bodhisattva mahāsattva Sarvasattvapriyadarśana at that time, on that occasion, was anyone else? Nakṣatrarājasamkusumitābhijña, do not have that view. Why is that? Nakṣatrarājasamkusumitābhijña, this bodhisattva mahāsattva Bhaiṣajyarāja was at that time, on that occasion, the bodhisattva mahāsattva Sarvasattvapriyadarśana.

22.23 "Nakṣatrarājasamkusumitābhijña, the bodhisattva mahāsattva Bhaiṣajyarāja accomplished those hundred thousand quintillion hardships, and he gave up his body.

"Nakṣatrarājasamkusumitābhijña, the noble man or noble woman who enters the Bodhisattvayāna, through wishing for this highest, complete enlightenment, should burn the big toe of a foot for the caityas of the Tathāgata—they should burn a finger or a toe or a limb or an arm. That noble man or noble woman who has entered the Bodhisattvayāna [F.154.b] will thus create a much greater amount of merit. Giving up a kingdom is not comparable. Giving up a beloved spouse, son, or daughter is not comparable. Giving up a world realm of a billion worlds with its forests, oceans, mountains, rivers, lakes, ponds, wells, and parks is not comparable.

22.24

“Nakṣatrarājasamkusumitābhijña, if a noble man or noble woman who has entered the Bodhisattvayāna were to give this world realm of a billion worlds filled with the seven precious materials to all the buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas, Nakṣatrarājasamkusumitābhijña, that noble man or noble woman would not create as much merit as that created by the noble man or noble woman who possesses just one four-line verse from this Dharma teaching of *The White Lotus of the Good Dharma*. It is taught that their merit would be much greater. Giving this world realm of a billion worlds filled with the seven precious materials to all the buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas is not comparable.

22.25 “Nakṣatrarājasamkusumitābhijña, it is like the way that the ocean is supreme over all rivers, lakes, and ponds.

“Nakṣatrarājasamkusumitābhijña, in that same way, this Dharma teaching of *The White Lotus of the Good Dharma* is supreme over all the sūtras taught by all the tathāgatas.

“Nakṣatrarājasamkusumitābhijña, [F.155.a] it is like the way that Sumeru, the king of mountains, is supreme over the Kāla, Cakravāla, and Mahācakravāla mountains.

22.26 “Nakṣatrarājasamkusumitābhijña, in that same way, this Dharma teaching of *The White Lotus of the Good Dharma* is supreme over all the sūtras taught by all the tathāgatas.

“Nakṣatrarājasamkusumitābhijña, it is like the way that the moon is supreme in brightness over the stars.

“Nakṣatrarājasamkusumitābhijña, in that same way, the bright light of this Dharma teaching of *The White Lotus of the Good Dharma* is supreme over that of a hundred thousand quintillion moons.

22.27 “Nakṣatrarājasamkusumitābhijña, it is like the way that the disk of the sun eliminates all darkness.

“Nakṣatrarājasamkusumitābhijña, in that same way, this Dharma teaching of *The White Lotus of the Good Dharma* eliminates all the darkness of bad actions.

“Nakṣatrarājasamkusumitābhijña, it is like the way that Śakra is the lord of devas among the devas of Trāyastriṃśa.

22.28 “Nakṣatrarājasamkusumitābhijña, in that same way, this Dharma teaching of *The White Lotus of the Good Dharma* is the lord of all the sūtras taught by the tathāgatas.

“Nakṣatrarājasamkusumitābhijña, it is like the way that Brahmā, lord of Sahā, is the king over all the Brahmakāyika devas and acts as their father in the Brahmā paradise.

- “Nakṣatrarājasamkusumitābhijña, in that same way, this Dharma teaching of *The White Lotus of the Good Dharma* is the father of all beings, both those in training and those who have transcended training, and all who have entered the Śrāvakayāna, Pratyekabuddhayāna,<sup>581</sup> or Bodhisattvayāna. [F.155.b]
- 22.29 “Nakṣatrarājasamkusumitābhijña, it is like the way that the stream entrants, the once-returners, the nonreturners, the arhats, and pratyekabuddhas have transcended all ordinary, foolish beings.
- “Nakṣatrarājasamkusumitābhijña, in that same way, this Dharma teaching of *The White Lotus of the Good Dharma* has transcended all the other sūtras taught by the tathāgatas, is superior to them, and is supreme among them.
- “Nakṣatrarājasamkusumitābhijña, know that those who possess this king of the sūtras are supreme among all beings.
- 22.30 “Nakṣatrarājasamkusumitābhijña, it is like the way that the bodhisattva is supreme over all the śrāvakas and pratyekabuddhas.
- “Nakṣatrarājasamkusumitābhijña, in that same way, this Dharma teaching of *The White Lotus of the Good Dharma* is supreme over all the sūtras taught by the tathāgatas.
- “Nakṣatrarājasamkusumitābhijña, it is like the way that the Tathāgata is crowned King of the Dharma among all the śrāvakas, pratyekabuddhas, and bodhisattvas.
- 22.31 “Nakṣatrarājasamkusumitābhijña, in the same way, this Dharma teaching of *The White Lotus of the Good Dharma* is like the Tathāgata for all those who have entered the Bodhisattvayāna.
- 22.32 “Nakṣatrarājasamkusumitābhijña, this Dharma teaching of *The White Lotus of the Good Dharma* protects beings from all fear, and frees them from all suffering. It is like a pond for those who are thirsty. It is like clothing for the naked. [F.156.a] It is like a caravan leader for merchants. It is like a mother for children. It is like a boat for those crossing to the opposite shore. It is like medicine for the sick. It is like a lamp for those in the obscuration of darkness. It is like jewels for those wishing for wealth. It is like a cakravartin for all minor kings. It is like the ocean for rivers. It is like a torch for dispelling all darkness.
- “Nakṣatrarājasamkusumitābhijña, in the same way, this Dharma teaching of *The White Lotus of the Good Dharma* frees from all suffering. It ends all illness. It frees from all the distress of the bondage of saṃsāra.
- 22.33 “Nakṣatrarājasamkusumitābhijña, for the person who hears this Dharma teaching of *The White Lotus of the Good Dharma*, writes it down, or has someone write it, and who, Nakṣatrarājasamkusumitābhijña, possesses this Dharma teaching, or teaches it, hears it, writes it down or has someone write it, makes a volume of it, honors it, venerates it, worships it, and makes offerings to it—makes many kinds of offerings to it, such as flowers, incense, perfume,

garlands, ointments, powders, cloth, parasols, banners, flags, music, clothing, the act of placing hands together in homage, lamps of ghee, lamps of sesame oil, lamps of perfumed sesame oil, lamps of magnolia oil, and lamps of royal jasmine, bignonia, gardenia, and shrubby jasmine oils—even the wisdom of the buddhas is unable to know the limits of the merit created by such honoring, venerating, worshiping, and offering. [F.156.b]

22.34 “Nakṣatrarājasamkusumitābhijña, the noble man or noble woman who has entered the Bodhisattvayāna and possesses this chapter, ‘The Past of Bhaiṣajyarāja,’ teaches it, or listens to it will generate much merit. If a woman hears and possesses this Dharma teaching, that will be her last life as a woman.

22.35 “Nakṣatrarājasamkusumitābhijña, a woman who, in the final five hundred years, hears and practices this chapter, ‘The Past of Bhaiṣajyarāja,’ when she dies will be reborn in the world realm Sukhāvātī. There he<sup>582</sup> will be born upon a lion throne in the center of a lotus where the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Amitāyus, encircled by an assembly of bodhisattvas, lives, is present, and remains. There he will not be afflicted by desire, anger, ignorance, pride, envy, rage, or malice. As soon as he is born there he will possess the five higher knowledges. He will also attain receptivity to the birthlessness of phenomena.

22.36 “Nakṣatrarājasamkusumitābhijña, that bodhisattva mahāsattva, having attained receptivity to the birthlessness of phenomena, will see tathāgatas as numerous as the grains of sand in seventy-two Ganges Rivers. With his purified eyes he will see those buddha bhagavāns. In that way the faculty of his eyes will be purified. Also those buddha bhagavāns will congratulate him, saying, ‘Noble one, it is excellent that you have heard this Dharma teaching of *The White Lotus of the Good Dharma*, [F.157.a] and had bestowed upon you, recited, meditated on, and contemplated the words of Buddha Śākyamuni. Noble one, the merit you have created cannot be burned by fire or swept away by water. Noble one, the merit you have created cannot be described even by a hundred thousand buddhas. Noble one, you have defeated the opposing forces of the māras, you have crossed the ocean of existence, you have crushed the assault of the enemy. You have been empowered by a hundred thousand buddhas. Noble one, there is no one like you in the world with its devas. Other than the Tathāgata, no śrāvaka, pratyekabuddha, or bodhisattva can outshine your merit, knowledge, wisdom, or samādhi.’

“Nakṣatrarājasamkusumitābhijña, that bodhisattva mahāsattva will attain that kind of development of knowledge.

22.37

“Nakṣatrarājasamkusumitābhijña, if someone hears the teaching of this chapter, ‘The Past of Bhaiṣajyarāja,’ and says, ‘It is excellent! Excellent!’ the scent of the blue lotus will come from their mouth, and their body will have the aroma of sandalwood. One who, when this Dharma teaching is being taught, says, ‘This is excellent!’ gains these kinds of evident qualities that I have taught.

22.38 “Therefore, Nakṣatrarājasamkusumitābhijña, I entrust you with this chapter on the history of the bodhisattva mahāsattva Sarvasattvapriyadarśana so that in the future, in the later times, during the final five hundred years, it will be practiced in Jambudvīpa and will not vanish; so that Māra, the evil one, will find no opportunity to attack it; and so that the devas, nāgas, [F.157.b] yakṣas, gandharvas, and mahoragas who belong to the class of māras will find no opportunity to attack it.

22.39 “Therefore, Nakṣatrarājasamkusumitābhijña, this Dharma teaching is blessed to be like medicine for those beings in Jambudvīpa who are sick, who are afflicted by illness. When one has heard this Dharma teaching, the body will not be afflicted by illness, and there will no aging or premature death.

22.40 “Nakṣatrarājasamkusumitābhijña, if someone who has entered the Bodhisattvayāna sees a bhikṣu who possesses this sūtra, they should sprinkle him with sandalwood powder and with blue lotuses. And having scattered those, they should have the thought, ‘This noble man is going to the Bodhimaṇḍa, he will obtain grass, he will lay out the grass at the Bodhimaṇḍa, he will defeat the māras, he will blow the conch of the Dharma, he will beat the drum of the Dharma, and he will cross the ocean of saṃsāra.’

“Nakṣatrarājasamkusumitābhijña, a noble man or noble woman who has entered the Bodhisattvayāna should develop that thought when they see a bhikṣu who possesses this kind of sūtra. In that way there will be those qualities that are the qualities that have been described by the Tathāgata.”

22.41 When the chapter “The Past of Bhaiṣajyarāja” was taught, eighty-four thousand bodhisattvas attained the power of retention that possesses skill in words.

The bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna also commended Nakṣatrarājasamkusumitābhijña, saying, “It is excellent, excellent that you have asked the Tathāgata about the Dharma that has inconceivable qualities.” [F.158.a]

22.42 *This concludes “The Past of Bhaiṣajyarāja,” the twenty-second chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”*

23.

Chapter 23

GADGADASVARA

23.1

Then at that time the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni emitted light from the ūṛṇā hair between his eyebrows, which was a sign of a great being. That light shone throughout hundreds of thousands of quintillions of buddha realms in the east, which were as numerous as the grains of sand in eighteen Ganges Rivers. Beyond those hundreds of thousands of quintillions of buddha realms, which were as numerous as the grains of sand in eighteen Ganges Rivers, there was the world realm named Vairocanaśmipratimaṇḍitā, in which there lived, was present, and remained the tathāgata, the arhat, the perfectly enlightened buddha named Kamaladalavimalanakṣatrarājasamkusumitābhijña. He was accompanied and revered by an immeasurably great saṅgha of bodhisattvas. Then the ray of light emitted by the bhagavān tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni from his ūṛṇā hair shone at that time throughout the world realm Vairocanaśmipratimaṇḍitā.

23.2

In that Vairocanaraśmipratimaṇḍitā world realm there was the bodhisattva mahāsattva Gadgadasvara, who had through his past roots of merit seen such light rays from many tathāgatas, arhats, perfectly enlightened buddhas. The bodhisattva mahāsattva Gadgadasvara had attained many samādhis: the samādhi of *the crest adornment of the victory banner*, the samādhi of *the white lotus of the good Dharma*, the samādhi of *the stainless gift*, the samādhi of *the play of the king of stars*, the samādhi *like-the-wind*, the samādhi of *the seal of knowledge*, the samādhi of *the lamp of the moon*, [F.158.b] the samādhi of *skill in all sounds*, the samādhi of *the accumulation of all merit*, the samādhi of *possessing faith*, the samādhi of *the display of miraculous powers*, the samādhi of *the torch of knowledge*, the samādhi of *the king of arrays*, the samādhi of *stainless light*, the samādhi of *stainless essence*, the samādhi of *completion through water*,<sup>583</sup> the samādhi of *the disk of the sun*, and so on, the bodhisattva mahāsattva Gadgadasvara having attained hundreds of thousands of quintillions of samādhis, as numerous as the grains of sand in the Ganges River.

23.3 The light struck the body of the bodhisattva mahāsattva Gadgadasvara, and then the bodhisattva mahāsattva Gadgadasvara said to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Kamaladalavimalanakṣatrarājasamkusumitābhijña, “Bhagavān, I am going to the Sahā world realm in order to see, pay homage to, and honor the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni, and to see the bodhisattva Mañjuśrī Kumārabhūta, to see the bodhisattva Bhaiṣajyarāja, to see the bodhisattva Pradānaśūra, to see the bodhisattva Nakṣatrarājasamkusumitābhijña, to see the bodhisattva Viśiṣṭacāritra, to see the bodhisattva Vyūharāja, and to see the bodhisattva Bhaiṣajyasamudgata.”

23.4 Then the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Kamaladalavimalanakṣatrarājasamkusumitābhijña [F.159.a] said to the bodhisattva mahāsattva Gadgadasvara, “Noble one, when you go to the world realm Sahā and have arrived there, do not perceive it as inferior. Noble one, the world realm Sahā is uphill and downhill, made of earth, crowded with dark mountains, and filled with cesspools.<sup>584</sup> The bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni has a short body; the bodhisattva mahāsattvas have short bodies also. Noble one, the body you have gained is forty-two thousand yojanas high. Noble one, my body is sixty-eight hundred thousand yojanas high. Noble one, you are handsome, attractive, with an excellent body that has an excellent color and is perfectly developed. You have exceptional splendor from a hundred thousand merits. Therefore, noble one, when you go to the Sahā world realm, do not perceive that tathāgata, those bodhisattvas, or that buddha realm as inferior.”

23.5

The bodhisattva mahāsattva Gadgadasvara said to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Kamaladalavimala-nakṣatrarājasamkusumitābhijña, “Bhagavān,<sup>585</sup> I go to the Sahā world realm through the Tathāgata’s blessing, through the Tathāgata’s development of power, the Tathāgata’s display, the Tathāgata’s arrays, and the Tathāgata’s superior wisdom.”

23.6 Then at that time the bodhisattva mahāsattva Gadgadasvara, without departing from that buddha realm, without rising up from his seat, entered samādhi in this way. [F.159.b] As soon as the bodhisattva mahāsattva Gadgadasvara entered samādhi, at that moment, in front of the Dharma seat of the Tathāgata on Vulture Peak in the Sahā world realm there appeared eighty-four hundred thousand quintillion lotuses with gold stems, silver petals, and pericarps the color of flame of the forest flowers.<sup>586</sup>

23.7 When Mañjuśrī Kumārabhūta saw that array of lotuses he asked the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni, “Bhagavān, of whose coming are these eighty-four hundred thousand quintillion lotuses with gold stems, silver petals, and pericarps the color of flame of the forest flowers an omen?”

The Bhagavān answered Mañjuśrī Kumārabhūta, “Mañjuśrī, these are an omen that the bodhisattva mahāsattva Gadgadasvara, accompanied by a hundred thousand quintillion bodhisattvas, will come to this Sahā world realm from the east from the world realm Vairocanaśmipratimaṇḍitā, which is the buddha realm of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Kamaladalavimala-nakṣatrarājasamkusumitābhijña, in order to see me, to pay homage to me, to honor me, and to listen to this Dharma teaching *The White Lotus of the Good Dharma*.”

23.8 Then Mañjuśrī Kumārabhūta asked the Bhagavān, “Bhagavān, what accumulation of good karma has that noble one created such that through that creation of an accumulation of good karma he has attained this excellence? Bhagavān, what samādhi has that bodhisattva practiced? Bhagavān, we should<sup>587</sup> listen to what that samādhi is. Bhagavān, we should practice that samādhi. [F.160.a] What is that bodhisattva mahāsattva like? What is his color? What is his form? What kind of characteristics<sup>588</sup> does he have? What kind of shape does he have? What kind of practice does he have? We should see what this bodhisattva is like. Bhagavān, what cause will inspire this bodhisattva mahāsattva to come to the Sahā world realm? I request that the Tathāgata create that cause.”

23.9 Then at that time the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni requested of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, who had passed



into nirvāṇa, “Bhagavān, create a cause to inspire the bodhisattva mahāsattva Gadgadasvara to come to this Sahā world realm.”

Then at that time the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna created this cause to invoke the bodhisattva mahāsattva Gadgadasvara: “Come, noble one, to this Sahā world realm! This Mañjuśrī Kumārabhūta will delight in seeing you!”

23.10 Then the bodhisattva mahāsattva Gadgadasvara bowed his head to the feet of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Kamaladalavimalanakṣatrarājasamkusumitābhijña, circumambulated him three times and, leading a retinue of a hundred thousand quintillion bodhisattvas, they all at the same time vanished from the Vairocanaśmipratimaṇḍitā world realm and came to this Sahā world realm. The worlds shook. [F.160.b] A rain of lotuses fell. A hundred thousand quintillion musical instruments played. Gadgadasvara arrived in the sky at the height of seven palm trees, leading a retinue of bodhisattvas, residing in a kūṭāgāra made of the seven precious materials, with eyes that were like the petals of a blue lotus; with a face that was superior to a hundred thousand quintillion moons,<sup>589</sup> with a body the color of gold; with a body adorned by a hundred thousand merits, shining with splendor, with an exceptional brilliance; with a body adorned by the signs of a superior being; and with a body as indestructible as Nārāyaṇa’s.

He came to where Vulture Peak is in the Sahā world realm, and having arrived he descended from the kūṭāgāra and, holding a string of pearls worth a hundred thousand silver coins, he approached the Bhagavān and bowed his head down to the Bhagavān’s feet, circumambulated him seven times, and gave the string of pearls to the Bhagavān as an offering.

23.11 When Gadgadasvara had given the string of pearls to the Bhagavān he said to him, “Bhagavān, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Kamaladalavimalanakṣatrarājasamkusumitābhijña asks after your welfare, saying, ‘Are you free from harm, free from distress, and in good health?<sup>590</sup> Do you remain strong and happy?’ The bhagavān asks, ‘Bhagavān, do you have that which you must be patient with? That you have to wait for? Are your elements in harmony? Are the beings who follow you able to understand easily? Are they easy to guide? Are they easy to nurture? Do they wish for purity? Do they avoid the conduct of very strong desire? Do they avoid the conduct of very strong anger? Do they avoid the conduct of very strong ignorance? Bhagavān, are your beings without strong envy? Are they without greed? Do they have no disrespect for their mothers? Do they have no disrespect for their fathers? Do they have no disrespect for bhikṣus? Do they have no disrespect for brahmins? [F.161.a] Do they have no wrong views? Do they not have untamed minds? Do they not have uncontrolled

senses? Bhagavān, have your beings banished the adversary who is Māra? Has the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, who has passed into nirvāṇa, and who resides in a stūpa made of the seven precious materials, come to the Sahā world realm in order to listen to the Dharma?’

23.12 “The bhagavān also asked the bhagavān, the perfectly enlightened buddha Prabhūtaratna, ‘Bhagavān, Tathāgata<sup>591</sup> Prabhūtaratna, do you have that which you must be patient with? That you have to wait for? Bhagavān Tathāgata Prabhūtaratna, are you going to remain long? We also wish to see the body that is the relic of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, and therefore may the Tathāgata reveal well the body that is the relic of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna.’ ”

23.13 Then the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni said to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, who had passed into nirvāṇa, “Bhagavān, this bodhisattva mahāsattva Gadgadasvara has come wishing to see the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, who has passed into nirvāṇa.”

Then the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna said to the bodhisattva mahāsattva Gadgadasvara, “Noble one, [F.161.b] it is excellent that you have come because you wish to see the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni and myself, to listen to *The White Lotus of the Good Dharma*, and to see Mañjuśrī Kumārabhūta.”

23.14 Then the bodhisattva mahāsattva Padmaśrī asked the Bhagavān, “Bhagavān, what kind of roots of merit has the bodhisattva mahāsattva Gadgadasvara created in the past, and in the presence of which tathāgata?”

Then the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni replied to the bodhisattva mahāsattva Padmaśrī, “Noble one, in the past, in a time gone by,<sup>592</sup> in an eon called Priyadarśa, in the world realm Sarvarūpasamdarśanā, there appeared in the world the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tamed beings, the teacher of gods and humans, the buddha, the bhagavān named Meghadundubhisvararāja.

23.15 “Noble one, the bodhisattva mahāsattva Gadgadasvara, for eighty-four thousand years, made an offering with a hundred thousand musical instruments to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Meghadundubhisvararāja, and gave him eighty-four thousand bowls made of the seven precious materials.

“Noble one, the bodhisattva mahāsattva Gadgadasvara attained that kind of faith<sup>593</sup> in the teaching of Tathāgata Meghadundubhisvararāja. If you are you uncertain, unsure, or undecided, thinking that it was someone else who at that time, on that occasion, made an offering to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Meghadundubhisvararāja, [F.162.a] and gave him those eighty-four thousand bowls, noble one, do not have such a view. Why is that? Noble one, the one who made the offering to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Meghadundubhisvararāja, and gave him those eighty-four thousand bowls, was this bodhisattva mahāsattva Gadgadasvara.

23.16 “Noble one, the bodhisattva mahāsattva Gadgadasvara honored many buddhas, generated roots of merit, and trained under many hundreds of thousands of buddhas. This bodhisattva mahāsattva Gadgadasvara has seen as many buddha bhagavāns in the past as there are grains of sand in the Ganges River.

23.17 “Padmaśrī, do you see the bodhisattva mahāsattva Gadgadasvara?”

“Bhagavān, I see him,” replied Padmaśrī. “Sugata, I see him.”

“Padmaśrī,” said the Bhagavān, “this bodhisattva mahāsattva Gadgadasvara teaches this Dharma teaching of *The White Lotus of the Good Dharma* in many forms: He teaches this Dharma teaching of *The White Lotus of the Good Dharma* sometimes in the form of Brahmā, sometimes in the form of Śakra, sometimes in the form of Īśvara, sometimes in the form of Maheśvara,<sup>594</sup> sometimes in the form of a general, sometimes in the form of Vaiśravaṇa,<sup>595</sup> sometimes in the form of a cakravartin, sometimes in the form of a king of a region, sometimes in the form of a head merchant, sometimes in the form of a householder, sometimes in the form of a townsman, and sometimes in the form of a brahmin.

23.18 “The bodhisattva mahāsattva Gadgadasvara teaches beings this Dharma teaching of *The White Lotus of the Good Dharma* [F.162.b] sometimes in the form of a bhikṣu, sometimes in the form of a bhikṣunī, sometimes in the form of an upāsaka, sometimes in the form of an upāsikā, sometimes in the form of the wife of a head merchant, sometimes in the form of the wife of a householder, sometimes in the form of the wife of a townsman, sometimes in the form of a boy, and sometimes in the form of a girl.

“Noble one, through teaching in these numerous forms, the bodhisattva mahāsattva Gadgadasvara teaches beings this Dharma teaching of *The White Lotus of the Good Dharma*.

23.19 “The bodhisattva mahāsattva Gadgadasvara teaches this Dharma teaching of *The White Lotus of the Good Dharma* to beings, teaching some in the form of an asura, some in the form of a garuḍa, some in the form of a kinnara, and to some in the form of a mahoraga.

“The bodhisattva mahāsattva Gadgadasvara is even the protector of beings in the unfortunate existences of the hells, rebirths as animals, and the realm of Yama.

23.20 “The bodhisattva mahāsattva Gadgadasvara even teaches this Dharma teaching of *The White Lotus of the Good Dharma* to the beings in the royal harems by manifesting in the form of a woman.

“The bodhisattva mahāsattva Gadgadasvara teaches the Dharma to beings in this Sahā world realm by teaching this Dharma teaching of *The White Lotus of the Good Dharma*.

“Padmaśrī, the bodhisattva [F.163.a] mahāsattva Gadgadasvara is a protector of the beings who have been born into the Sahā world realm. The bodhisattva mahāsattva Gadgadasvara has emanated in such numerous forms in this Sahā world realm and taught beings this Dharma teaching of *The White Lotus of the Good Dharma*.

23.21 “The miraculous powers of this excellent being do not decline. His wisdom does not decline. Noble one, the lights of the bodhisattva mahāsattva Gadgadasvara’s wisdom illuminate this Sahā world realm. And in other world realms as numerous as the sand grains in the Ganges River, he has taught the Dharma in the form of a bodhisattva for the beings who are to be guided by a bodhisattva. He has taught the Dharma as a śrāvaka for the beings who are to be guided by a śrāvaka. He has taught the Dharma as a pratyekabuddha for the beings who are to be guided by a pratyekabuddha. He has taught the Dharma as a tathāgata for the beings who are to be guided by a tathāgata. And so on up to manifesting the relics of a tathāgata for beings who are to be guided by the relics of a tathāgata. And so on up to passing into nirvāṇa for beings who are to be guided by his passing into nirvāṇa.

23.22 “Padmaśrī, in that way the bodhisattva mahāsattva Gadgadasvara has attained the development of the power of wisdom.”

23.23 Then the bodhisattva mahāsattva Padmaśrī asked the Bhagavān, “Bhagavān, what samādhi does the bodhisattva mahāsattva Gadgadasvara remain in for this creation of roots of merit? What is the bodhisattva mahāsattva Gadgadasvara’s samādhi for guiding this many beings?” [F.163.b]

The bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni replied to the bodhisattva mahāsattva Padmaśrī, “Noble one, the samādhi that the bodhisattva mahāsattva Gadgadasvara remains in so as to benefit in that way countless beings is this samādhi called *manifestation of all forms*.”

23.24

When this “Gadgadasvara” chapter was taught, the eighty-four hundred thousand quintillion bodhisattvas who had come with the bodhisattva mahāsattva Gadgadasvara into this Sahā world realm all attained the samādhi called *manifestation of all forms*. Also, the countless bodhisattva mahāsattvas who dwelled in this Sahā world realm attained the samādhi called *manifestation of all forms*.

23.25 The bodhisattva mahāsattva Gadgadasvara made vast, extensive offerings to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni and to the stūpa of the relics of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna. Then he entered his kūṭāgāra made of the seven precious materials. The realm shook, a rain of lotuses fell, and there was the music of a hundred thousand quintillion musical instruments. Leading his retinue of a hundred thousand quintillion bodhisattvas, they returned together to their own buddha realm.

23.26 When they had arrived there, he said to [F.164.a] the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Kamaladalavimalanākṣatrarājasamkusumitābhijña, “Bhagavān, I have benefited beings in the Sahā world realm. I also saw the stūpa of the relics of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, and paid homage to it. I also saw and paid homage to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni. I also saw Mañjuśrī Kumārabhūta. I also saw the bodhisattva mahāsattva Bhaiṣajyarāja, who has attained the might of the power of diligence, and the bodhisattva mahāsattva Pradānaśūra. All those eighty-four hundred thousand quintillion bodhisattvas attained the samādhi called *manifestation of all forms*.”

23.27 When the chapter of the coming and going of the bodhisattva mahāsattva Gadgadasvara was being taught, forty-two thousand bodhisattvas attained receptivity to the nonarising of phenomena, and the bodhisattva mahāsattva Padmaśrī attained the *white lotus of the good Dharma* samādhi.

23.28 This concludes “Gadgadasvara,” the twenty-third chapter of the Dharma teaching of “The White Lotus of the Good Dharma.” [B13]

## FACING EVERYWHERE: THE TEACHING OF THE MIRACLES OF AVALOKITEŚVARA

- 24.1 <sup>596</sup>Then the bodhisattva mahāsattva Akṣayamati rose from his seat, removed his upper robe from one shoulder, knelt on his right knee, and with his hands together in homage bowed toward the Bhagavān and asked the Bhagavān, “Bhagavān, why is the bodhisattva mahāsattva Avalokiteśvara called Avalokiteśvara?” [F.164.b]
- 24.2 The Bhagavān said to the bodhisattva mahāsattva Akṣayamati, “Noble one, if the hundred thousand quintillion beings in this world who are experiencing suffering were to hear the name of the bodhisattva mahāsattva Avalokiteśvara they would all become freed from that mass of suffering.  
“Noble one, if those who possess the name of the bodhisattva mahāsattva Avalokiteśvara were to fall into a great mass of flames, they would all, through the splendor of the bodhisattva mahāsattva Avalokiteśvara, be freed from that burning great mass of flames.
- 24.3 “Noble one, if they call out to the bodhisattva mahāsattva Avalokiteśvara when they are swept away by rivers, those rivers will bring them to shallow waters.  
“Noble one, if a hundred thousand quintillion beings were to set out to sea in a ship, sailing to find cowries, gold, jewels, pearls, beryl, conch, crystal, emeralds, coral, white coral, red pearls, and so on, and if a tempest blew them to the island of the rākṣasīs, and if among them one being would call on Avalokiteśvara, they would all become freed from that island of the rākṣasīs.
- 24.4 “Noble one, if someone being led to execution were to call on Avalokiteśvara, the weapons of the executioners would break into pieces and be scattered around.

“Noble one, if this world realm of a thousand million worlds [F.165.a] were to be filled with yakṣas and rākṣasas, none of them would even be able to look angrily at someone who possesses the name of the bodhisattva mahāsattva Avalokiteśvara.

“Noble one, if there were beings who were bound in iron fetters or were placed in wooden stocks, whether they were guilty or not guilty, through calling out the name of the bodhisattva mahāsattva Avalokiteśvara those iron fetters and those wooden stocks would open. Noble one, that is the kind of power that the bodhisattva mahāsattva Avalokiteśvara has.

24.5 “Noble one, if this world realm of a thousand million worlds were to be filled with rogues, bandits, and foes who were holding weapons in their hands, and if a caravan leader was leading a great caravan of merchants who had obtained a great wealth in jewels, and those travelers saw the rogues, bandits, and foes holding weapons in their hands, and seeing them were frightened and terrified, knowing that they had no protection, and the caravan leader said to the caravan, ‘Do not be afraid! Noble ones, do not be afraid! Through calling out in one voice to the bodhisattva mahāsattva Avalokiteśvara, who brings freedom from fear, he will free you from this fear of bandits and the fear of foes,’ and then the entire great caravan called out in one voice to Avalokiteśvara, saying, ‘We pay homage, we pay homage to the bodhisattva mahāsattva Avalokiteśvara, who brings freedom from fear,’ the instant they called out his name, that entire great caravan would be freed from fear. Noble one, that is the kind of power that the bodhisattva mahāsattva Avalokiteśvara has.

24.6 “Noble one, if those beings who engage in the conduct of desire pay homage to the bodhisattva mahāsattva Avalokiteśvara, [F.165.b] they will become free from desire. If those beings who engage in the conduct of anger pay homage to the bodhisattva mahāsattva Avalokiteśvara, they will become free from anger. If those beings who engage in the conduct of ignorance pay homage to the bodhisattva mahāsattva Avalokiteśvara, they will become free from ignorance. Noble one, that is the kind of great miraculous power that the bodhisattva mahāsattva Avalokiteśvara has.

24.7 “Noble one, if a woman wishes to have a son and she pays homage to the bodhisattva mahāsattva Avalokiteśvara, she will give birth to a son, to a boy who has the qualities of having a good body, being good looking, and handsome. He will be attractive and pleasing to many people and will generate roots of merit. Noble one, that is the kind of power that the bodhisattva mahāsattva Avalokiteśvara has.

“Those who pay homage to the bodhisattva mahāsattva Avalokiteśvara and possess his name<sup>597</sup> will obtain fruitful results.

24.8

“If we compare—to those who pay homage to the bodhisattva mahāsattva Avalokiteśvara and possess his name—those who pay homage to and possess the names of buddha bhagavāns as numerous as the grains of sand in sixty-two Ganges Rivers, or those who offer clothing, alms, [F.166.a] beds, medicine at times of illness, and necessary utensils to living, present, and remaining buddha bhagavāns as numerous as the grains of sand in sixty-two Ganges Rivers, then, noble son, what do you think? How much merit has such a noble man or noble woman created?”

24.9 “Bhagavān, it will be great!” replied the bodhisattva mahāsattva Akṣayamati. “Sugata, the merit that those noble men and noble women will have created on that basis will be great.”

“Noble one,” continued the Bhagavān, “the merit created by honoring those buddha bhagavāns will be the same, not more and not higher, as the merit created by paying homage just once to the bodhisattva mahāsattva Avalokiteśvara and possessing his name.

24.10 “The accumulation of merit from paying homage to and possessing the names of buddha bhagavāns as numerous as the grains of sand in sixty-two Ganges Rivers, and that created by paying homage just once to the bodhisattva mahāsattva Avalokiteśvara and possessing his name, will not easily be exhausted even in a hundred thousand quintillion eons.

“Noble one, in that way the merit from possessing the name of the bodhisattva mahāsattva Avalokiteśvara is immeasurable.”

24.11 Then the bodhisattva mahāsattva Akṣayamati inquired of the Bhagavān, “Bhagavān, how does the bodhisattva mahāsattva Avalokiteśvara move around in this Sahā world realm? How does he teach the Dharma to beings? [F.166.b] What is the scope of the skillful methods of the bodhisattva mahāsattva Avalokiteśvara like?”

24.12



The Bhagavān said to the bodhisattva mahāsattva Akṣayamati, “Noble one, there are world realms where the bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to beings in the form of buddhas. There are world realms where the bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to beings in the form of bodhisattva mahāsattvas. The bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to some beings in the form of a pratyekabuddha, to some in the form of a śrāvaka, to some in the form of Brahmā, and to some in the form of Śakra. The bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to some beings in the form of a gandharva. He teaches the Dharma in the form of a yakṣa to those beings who are to be guided by a yakṣa. He teaches the Dharma in the form of Īśvara to those beings who are to be guided by Īśvara. He teaches the Dharma in the form of Maheśvara to those beings who are to be guided by Maheśvara. He teaches the Dharma in the form of a cakravartin to those beings who are to be guided by a cakravartin. He teaches the Dharma in the form of piśāca to those beings who are to be guided by a piśāca. He teaches the Dharma in the form of Vaiśravaṇa to those beings who are to be guided by Vaiśravaṇa. He teaches the Dharma in the form of a general to those beings who are to be guided by a general. He teaches the Dharma in the form of a brahmin to those beings who are to be guided by a brahmin. He teaches the Dharma in the form of Vajrapāṇi to those beings who are to be guided by Vajrapāṇi.<sup>598</sup> [F.167.a]

24.13 “Noble one, the bodhisattva mahāsattva Avalokiteśvara possesses such inconceivable qualities. Therefore, make offerings to the bodhisattva mahāsattva Avalokiteśvara!

“Noble one, the bodhisattva mahāsattva Avalokiteśvara gives freedom from fear to beings who are afraid. Therefore in this Sahā world realm he is known as ‘He Who Gives Freedom From Fear.’”

24.14 Then Akṣayamati said to the Bhagavān, “Bhagavān, we will give a Dharma gift to the bodhisattva mahāsattva Avalokiteśvara.”

“Noble one,” said the Bhagavān, “know that it is the time, and give it.”

24.15 Then the bodhisattva mahāsattva Akṣayamati took from around his own neck a long necklace of pearls of the value of a hundred thousand silver coins and gave it as a Dharma gift to the bodhisattva mahāsattva Avalokiteśvara, saying, “Superior being, accept from me this Dharma gift.” When he did not take it, the bodhisattva mahāsattva Akṣayamati implored the bodhisattva mahāsattva Avalokiteśvara, “Noble one, accept this string of pearls out of compassion for me!”

24.16 Then the bodhisattva mahāsattva Avalokiteśvara, with compassion for the bodhisattva mahāsattva Akṣayamati, and through compassion for devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans,

and nonhumans, [F.167.b] accepted the string of pearls from the bodhisattva mahāsattva Akṣayamati. When he had accepted it he divided it into two. One half he offered to Bhagavān Śākyamuni and one half he offered to the precious stūpa of the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna.

24.17 “Noble son, this is the manner in which the bodhisattva mahāsattva Avalokiteśvara miraculously moves around in this Sahā world realm.”

24.18 Then his nature was described:<sup>599</sup>

The multicolored banner,<sup>600</sup> Akṣayamati,<sup>601</sup>  
Asked for the cause of this name’s meaning:  
“For what reason is this son of the jinas  
Called Avalokiteśvara?” {1}

24.19 Then he gazed into the directions  
And spoke these words to that ocean of prayers,  
That multicolored banner, Akṣayamati.<sup>602</sup>  
“Listen to the conduct of Avalokiteśvara. {2}

24.20 “For many countless billion eons,  
Just as he had prayed, he purified himself  
Under many thousands of millions of buddhas.  
I shall describe this, so listen to me! {3}

24.21 “Hearing, seeing, and thus  
Subsequently remembering this<sup>603</sup>  
Will be fruitful for beings in this world,  
Eliminating all the suffering and misery of existence. {4}

24.22 “If someone were thrown by a murderer  
Into a pit of fire in order to be killed,  
If they were thinking of Avalokiteśvara  
The fire would be extinguished as if by water. {5}

24.23 “If someone is crossing a perilous ocean<sup>604</sup>  
Where nāgas, makaras,<sup>605</sup> asuras, and bhūtas reside,  
If they are thinking of Avalokiteśvara  
They will never sink in the water.<sup>606</sup> {6}

24.24 “If someone were thrown by a murderer  
Off the summit of Meru, in order to be killed,  
If they were thinking of Avalokiteśvara  
They would stay in the sky like the sun. {7}

- 24.25 “If a mountain made of vajra were thrown  
Onto someone’s head to kill them, [F.168.a]  
If they were thinking of Avalokiteśvara  
Not even a pore would be harmed. {8}
- 24.26 “If a crowd of enemies surrounded someone,  
Holding weapons, intending to kill them,  
If they were thinking of Avalokiteśvara  
In that instant they would become friends. {9}
- 24.27 “If someone is under the power of an executioner  
And is approaching the place of execution,  
If they are thinking of Avalokiteśvara  
The executioner’s sword will disintegrate. {10}
- 24.28 “If someone is chained in iron fetters  
Or imprisoned in wooden stocks,  
If they are thinking of Avalokiteśvara  
Their bonds will quickly break apart. {11}
- 24.29 “Spirits and vetālas, who destroy the body,  
From the power of mantras, spells, and herbs  
Return to the place from where they were sent,  
If they are thinking of Avalokiteśvara. {12}
- 24.30 “If someone were surrounded by nāgas, yakṣas, asuras,  
Bhūtas, and rākṣasas, who steal the vitality of beings,  
If they were thinking of Avalokiteśvara  
Not even a pore would be harmed. {13}
- 24.31 “If someone were surrounded  
By terrifying, malevolent wild beasts with sharp fangs,  
If they were thinking of Avalokiteśvara  
They would quickly scatter in all directions. {14}
- 24.32 “If someone were surrounded by snakes<sup>607</sup>  
Whose terrifying eyes emit light that is like fire,<sup>608</sup>  
If they were thinking of Avalokiteśvara  
They would quickly cease to be poisonous. {15}
- 24.33 “If thunderbolts and hail fall from dense clouds  
Along with thunder<sup>609</sup> and lightning,  
If they are thinking of Avalokiteśvara  
They will quickly cease in that instant. {16}

- 24.34 “He sees beings tormented by many sufferings,  
Oppressed by many hundreds of sufferings.  
He looks<sup>610</sup> at them with the power of excellent wisdom  
And thus he is the protector of the world and its devas. {17}
- 24.35 “He has attained the perfection of miraculous power;  
He is skilled in vast wisdom and methods. [F.168.b]  
He sees the worlds everywhere in the ten directions  
And all the realms without exception. {18}
- 24.36 “He ends the terrors of beings in the lower realms,  
In unfortunate existences, and in the hells,  
Who are animals, or under the command of Yama,<sup>611</sup>  
And the agonies of birth, aging, sickness, and death.<sup>612</sup> {19}
- 24.37 “I strongly wish to see the beautiful eyes and face  
Of the one who has virtuous eyes, loving eyes,  
Who has the eyes that have special method and wisdom,<sup>613</sup>  
And has compassionate eyes and loving<sup>614</sup> eyes. {20}
- 24.38 “He is an immaculate light, free of stains,  
The sunlight of wisdom free of darkness,  
A light that is not obscured by clouds,  
Beautifully illuminating the world, {21}
- 24.39 “With the roar of conduct that comes from compassion,<sup>615</sup>  
And the good qualities of the great clouds of kindness.  
You send down the nectar of the rain of the Dharma  
That extinguishes the fire of the kleśas of beings. {22}
- 24.40 “If someone is in the midst of fighting and battle,  
In the great terror of humans at war,  
If they are thinking of Avalokiteśvara  
Immediately the enemies will be pacified.<sup>616</sup> {23}
- 24.41 “The thunder from clouds, the beat of a drum,  
Thunderclaps<sup>617</sup> and the voice of Brahmā  
Should make one think of Avalokiteśvara,  
Who has reached the perfection of the scope of the voice. {24}
- 24.42 “Free of doubt, think and think again  
Of that pure being, Avalokiteśvara.  
When dying or tormented by pain  
He will be your protector, refuge, and defender. {25}

- 24.43 “He has reached the perfection of all good qualities.  
He has eyes of kindness and compassion for all beings.  
He has true qualities, a great ocean of qualities.  
One should pay homage to Avalokiteśvara.<sup>618</sup> {26}
- 24.44 “He thus has compassion for beings,  
And in a future time will become a buddha  
Who will eliminate all fear and misery.<sup>619</sup>  
You should think of Avalokiteśvara.<sup>620</sup> {27}
- 24.45 “He is the chief king, the lord of the world.<sup>621</sup>  
The world makes offerings to him, the source of the bhikṣus’ Dharma.  
Having practiced for many hundreds of eons,  
He has attained the stainless, highest enlightenment. {28} [F.169.a]
- 24.46 “On the left or right of the guide Amitābha  
He holds a fan and he fans him.  
And through the samādhi *similar to an illusion*  
He goes to all realms and makes offerings to the jinas. {29}
- 24.47 “In the western direction, in the source of happiness,  
There is the stainless realm of Sukhāvātī.  
There dwells the guide Amitāyus,<sup>622</sup>  
The one who is the leader of beings. {30}
- 24.48 “There are no females appearing there,  
And there are absolutely no qualities of deception.  
The sons of the jinas are born there miraculously,  
Sitting on the center of stainless lotuses. {31}
- 24.49 “That guide Amitāyus<sup>623</sup>  
Is seated upon a lion throne  
On the center of a delightful, stainless lotus,  
And he is as beautiful as a sal tree. {32}
- 24.50 “There is no one in the three existences  
That is similar to this guide of the world.  
Whoever hears the name Avalokiteśvara,  
Their merit will be inexhaustible.” {33}
- 24.51 Then the bodhisattva mahāsattva Dharaṇīṃdhara rose from his seat,  
removed his upper robe from one shoulder, knelt on his right knee, and with  
his hands together in homage bowed toward the Bhagavān and said to the  
Bhagavān, “Bhagavān, the beings who hear the chapter on the bodhisattva

mahāsattva Avalokiteśvara, who hear of his miraculous power, who hear the chapter called ‘Facing Everywhere: The Teaching of the Miracles of the Bodhisattva Mahāsattva Avalokiteśvara,’ will not have inferior roots of merit.”

24.52 When the Bhagavān was teaching this teaching of this chapter “Facing Everywhere,” eighty-four thousand beings within that assembly developed the aspiration to attain the unequaled,<sup>624</sup> highest, complete enlightenment.

24.53 *This concludes “Facing Everywhere: The Teaching of the Miracles of Avalokiteśvara,” the twenty-fourth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.” [F.169.b]*

## THE PAST OF KING ŚUBHAVYŪHA

25.1 Then the Bhagavān said to the all-inclusive assembly of bodhisattvas, “Noble ones, in the past, in a time gone by, countless eons ago, at that time, in that era, in an eon named Priyadarśana, in a world named Vairocanaraśmi-pratimaṇḍitā, there appeared in that world the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the one who knows the world’s beings, the unsurpassable guide who tamed beings, the teacher of devas and humans, the buddha, the bhagavān named Jaladharagarjitaghoṣasusvaranakṣatrarāja-saṃkusumitābhijña.

“During the time of the teaching of Tathāgata Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña, there was a King Śubhavyūha.

25.2 “Noble ones, King Śubhavyūha had a wife named Vimaladattā.

“Noble ones, King Śubhavyūha had two sons. One was named Vimalagarbha and one was named Vimalanetra. Those two boys had miraculous power, wisdom, merit, and knowledge. They were dedicated to the practices of a bodhisattva, which means they were dedicated to the perfection of generosity, the perfection of good conduct, the perfection of patience, the perfection of diligence, the perfection of meditation, the perfection of wisdom, and the perfection of skillful method, love, compassion, rejoicing, equanimity, and the thirty-seven factors for enlightenment. They had perfected them all. They had perfected the samādhi *stainless*. [F.170.a] They had perfected the samādhi of *the constellations, stars, and the sun*. They had perfected the samādhi of *stainless light*. They had perfected the samādhi of *bright, stainless light*. They had perfected the samādhi of *glorious*<sup>625</sup> *adornment*. They had perfected the samādhi of *the essence of great brilliance*.

“At that time, during that period, the Bhagavān, with compassion for beings and with compassion for King Śubhavyūha, taught this Dharma teaching of *The White Lotus of the Good Dharma*.

25.4 “Then, noble ones, the boy Vimalagarbha and the boy Vimalanetra went to their birth mother and, with their ten fingers and palms placed together in homage, they said to their birth mother, ‘Mother, please come into the presence of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña, so as to see, pay homage to, and honor the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña. For what reason? Mother, it is because the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña is teaching extensively the Dharma teaching of *The White Lotus of the Good Dharma* to the world and its devas, and we are going to listen to it.’

25.5 “Noble sons, when they had said that, Queen Vimaladattā replied to Vimalagarbha and Vimalanetra, ‘Noble ones, your father, King Śubhavyūha, has faith in the brahmins; therefore you will not be given permission to see the Tathāgata.’

“Then, noble ones, the boy Vimalagarbha and the boy Vimalanetra, [F.170.b] with their ten fingers and palms placed together in homage, said, ‘We have been born into a family that holds the wrong view; we are not sons of a Dharma king.’

25.6 “ ‘Then, noble ones,’ Queen Vimaladattā said to the boys, ‘perform some miracle, so that your father, King Śubhavyūha, will be sympathetic toward you. It is possible that he will be favorably inclined<sup>626</sup> toward you. If he is favorably inclined, he will give us permission to go to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña.’

25.7 “Then, noble ones, at that time the boy Vimalagarbha and the boy Vimalanetra rose into the air to the height of seven palm trees, and so that King Śubhavyūha would be sympathetic toward them they together performed miracles that are permitted by the Buddha. Having gone up into the air, they lay down there, they walked in the air, they shook themselves free of dust in the air, and then while in the air, the lower half of their bodies emitted streams of water, and the upper half of their bodies blazed with fire, and then the lower half of their bodies blazed with fire, and the upper half of their bodies emitted streams of water. Up in the air they became huge and then became small; they became small and then became huge. Up in the air they vanished and appeared down on the ground. After appearing on the ground they rose up into the air.



25.8 “Noble ones, those two boys, through performing those miracles, guided their father, King Śubhavyūha.

“Noble ones, when King Śubhavyūha saw the miracles that those two boys performed, he was pleased, delighted, overjoyed, joyful, and experienced happiness and pleasure. He placed his ten fingers and palms together in homage and asked those boys, [F.171.a] ‘Noble ones, who is your teacher? Whose students are you?’

25.9 “Then, noble ones, those two boys said to King Śubhavyūha, ‘Great King, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña is alive, present, and remaining in this world. He sits upon a Dharma seat at the foot of a precious Bodhi tree. Before the world with its devas, Māra, and Brahmā,<sup>627</sup> he is teaching extensively the Dharma teaching of *The White Lotus of the Good Dharma*. That Bhagavān is our teacher. Great King, we are his students.’

25.10 “Then, noble ones, King Śubhavyūha said to the two boys, ‘Noble ones, I also shall go before the Bhagavān and see your teacher.’

25.11 “Then, noble ones, the two boys descended from the sky, and went to where their birth mother was, and having arrived, placed their ten fingers and palms together in homage, and they said to their birth mother, ‘Mother, we have guided our father toward the highest, complete enlightenment. We have performed the role of teacher for our father. Therefore, Mother,<sup>628</sup> it is now appropriate for you to let us go. We shall become renunciants under the Bhagavān.

25.12 “Then, noble ones, at that time the boy Vimalagarbha and the boy Vimalanetra recited these verses to their birth mother:

“ ‘Mother, give us the permission  
To become homeless renunciants.  
It is difficult to find a tathāgata.  
We shall become renunciants! {1}

25.13 “ ‘Like the flower of the fig tree,  
It is extremely difficult to find a jina.  
It is difficult to become endowed with opportunity.  
Allow us to leave to become renunciants!’ {2}

25.14 “Queen Vimaladattā replied: [F.171.b]

“ ‘Today I shall release you both.  
Children, depart excellently!  
As it is difficult to find a tathāgata,  
I also will become a renunciant.’ {3}

25.15 “Noble sons, when those boys had recited those verses, they said to their father and mother, ‘Father, Mother, this is excellent. Come, and together with you we shall go into the presence of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarāja-saṃkusumitābhijña, in order to see the Bhagavān, pay homage to him, and honor him. For what reason? Because, Father, Mother, it is as difficult to find the appearance of a buddha as a flower on a fig tree, or for a turtle to put its neck through the hole of a yoke. Father, Mother, it is difficult to find the appearance of a buddha bhagavān and therefore, Father, Mother, based upon the highest merit, we have been born in the time of this teaching. Father, Mother, it is excellent that you let us go. We shall leave, we shall become renunciants under the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarāja-saṃkusumitābhijña. For what reason? It is difficult to obtain the sight of a tathāgata, it is difficult to find a king of the Dharma such as this in the present time, and because it is extremely difficult to attain being endowed with this kind of opportunity.’

25.16 “Noble ones, at that time King Śubhavyūha, together with his harem numbering eighty-four thousand, became recipients for the Dharma teaching of *The White Lotus of the Good Dharma*.

“The boys Vimalagarbha and Vimalanetra practiced this Dharma teaching for a hundred thousand quintillion eons, thinking,<sup>629</sup> ‘How can we eliminate the lower existences?’ [F.172.a] They practiced the samādhi of *eliminating the lower existences of all beings*.

25.17 “Queen Vimaladattā, the mother of those boys, understood what is taught by all the buddhas, and the secret parts of the Dharma of all the buddhas.

25.18 “Then, noble ones, those two boys guided King Śubhavyūha into the teaching of the Tathāgata, and caused him to follow it, and become completely ripened together with all his court.<sup>630</sup> Together with Queen Vimaladattā and her courtiers, the two sons of King Śubhavyūha, forty-two thousand people, the harem, and the ministers, they all went into the presence of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña. When they had arrived, they bowed their head to the Bhagavān’s feet, circumambulated the Bhagavān seven times, and sat down to one side.

25.19 “Then, noble ones, the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña, knowing that King Śubhavyūha had arrived, taught them through speaking excellently about the Dharma, causing them to engage in it, encouraging them, and delighting them.

25.20

“Then, noble ones, when the Bhagavān taught King Śubhavyūha by speaking excellently about the Dharma, causing him to engage in it, encouraging him, and delighting him, the king became pleased, delighted, and overjoyed; he became joyful, and felt happiness and pleasure. He bound his turban on his younger brother’s head and made him king. [F.172.b] Then together with his court, Queen Vimaladattā, the entire retinue of a crowd of women,<sup>631</sup> and the two boys, accompanied by eighty-four thousand other beings, they became renunciants, leaving home for homelessness within the teaching of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña.

25.21 After becoming renunciants, King Śubhavyūha and his followers diligently contemplated, meditated on, and studied the Dharma teaching of *The White Lotus of the Good Dharma* for eighty-four thousand years.

25.22 “Then, noble ones, after eighty-four thousand years had passed, King Śubhavyūha attained the samādhi called *the array of all adorning good qualities*. As soon as he attained that samādhi, King Śubhavyūha rose in the air up to the height of seven palm trees.

25.23 “Then, noble ones, in the middle of the sky King Śubhavyūha said these words to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña: ‘Bhagavān, my two sons are teachers. Through their miracles they turned me away from severe false doctrines and brought me into the Tathāgata’s teaching. They ripened me and caused me to practice. They inspired me to come see and pay homage to the Bhagavān. Bhagavān, these two boys are my kalyāṇamitras, who in order to make me remember my past roots of merit were born in my family in the form of boys.’

25.24 “The bhagavān tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña [F.173.a] said to King Śubhavyūha, ‘Great King, it is so. It is as you have said. The noble men or noble women who have planted roots of merit, even though they are born in all the states where they come into existence and die and pass away, they will easily find a kalyāṇamitra, they will be near someone who will act as a teacher, and they will be given a prophecy of the highest, complete enlightenment, be guided toward it and ripened for it. In that way, Great King, it is a great occasion for someone to be cared for by a kalyāṇamitra and guided to see a tathāgata. Great King, do you see these two boys?’

“ ‘I see them, Bhagavān,’ the king replied. ‘I see them, Tathāgata.’

25.25 “ ‘Great King,’ said the Bhagavān, ‘these two boys have made offerings to as many tathāgatas, arhats, perfectly enlightened buddhas as there are grains of sand in sixty-five Ganges Rivers. Because of their compassion for

beings, and in order to cause beings who have wrong views to be dedicated to the true view, they will be holders of this Dharma teaching of *The White Lotus of the Good Dharma*.'

25.26 "Then, noble ones, King Śubhavyūha descended from the sky, and with his ten fingers and palms placed together in homage, he said to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña, 'Bhagavān, what kind of wisdom does the Tathāgata possess, by which the Bhagavān, the Tathāgata, the Arhat, the perfectly enlightened Buddha has a beautiful uṣṇīṣa, stainless eyes, a beautiful ūṣṇā hair between the eyebrows that is as white and beautiful as the moon or a conch, the beautiful rows of teeth in his mouth that are even and perfectly aligned, [F.173.b] the Sugata's lips that are as red as the bimbā fruit,<sup>632</sup> and the Sugata's beautiful eyes? I request the Tathāgata to teach this.'

25.27 "Noble ones, King Śubhavyūha, having praised the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjita-ghoṣasusvaranakṣatrarājasamkusumitābhijña through describing those qualities, then praised the Bhagavān through describing another hundred thousand quintillion qualities. At that time, he said to the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjita-ghoṣasusvaranakṣatrarājasamkusumitābhijña, 'Bhagavān, it is marvelous how much great benefit there is in the teaching of the Tathāgata, how the guidance of the Dharma taught by the Bhagavān is endowed with inconceivable qualities, and how excellent is the training of the Tathāgata. Bhagavān, from today onward, I will never again fall under the power of my mind. I will never again fall under the power of wrong views. I will never again fall under the power of anger. I will never again fall under the power of the arising of wicked thoughts. Bhagavān, if I again possess these bad qualities, I will not seek to come before the Bhagavān.'<sup>633</sup>

25.28 "Then he bowed his head to the feet of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvarana-kṣatrarājasamkusumitābhijña and rose up into the air and remained there.

"Then King Śubhavyūha and Queen Vimaladattā cast into the air above the Bhagavān a string of pearls worth a hundred thousand silver coins. As soon as they threw that string of pearls, it transformed into a kūṭāgāra in the air above the Bhagavān, [F.174.a] which was made of strings of pearls, was quadrangular, with four pillars, well proportioned, symmetrical, and beautiful. In that kūṭāgāra appeared a throne spread with many hundreds of thousands of calico cloths. The Tathāgata appeared sitting cross-legged upon that throne.

25.29

“Then King Śubhavyūha thought, ‘This wisdom of buddhahood is very powerful. The Tathāgata has inconceivable qualities so that in this way the Tathāgata’s body is within the kūṭāgāra and is resplendent, beautiful, and has the perfect color.’

“Then the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña asked that fourfold assembly, ‘Bhikṣus, do you see King Śubhavyūha roaring the lion’s roar in the middle of the sky?’

“ ‘We see him,’ they answered.

25.30 “ ‘Bhikṣus,’ said the Bhagavān, ‘King Śubhavyūha, having become a bhikṣu within my teaching, will appear in the world as the tathāgata, the arhat, the perfectly enlightened buddha, the one with perfect wisdom and conduct, the sugata, the one who knows the world, the unsurpassable guide who tames beings, the teacher of devas and humans, the buddha, the bhagavān named Śālendrarāja, in an eon named Abhyudgatarāja, in the world realm Vistīrṇavatī.

“ ‘Bhikṣus, the tathāgata, the arhat, the perfectly enlightened buddha Śālendrarāja will have an innumerable saṅgha of bodhisattvas and an innumerable saṅgha of śrāvakas. The world realm Vistīrṇavatī will be as level as the palm of a hand. In that way, that tathāgata, arhat, perfectly enlightened buddha will have inconceivable qualities.’ [F.174.b]

25.31 “Noble ones,<sup>634</sup> if you are uncertain, unsure, or undecided, thinking that King Śubhavyūha at that time, on that occasion was someone else, do not have such a view. Why is that? This bodhisattva mahāsattva Padmaśrī was at that time, on that occasion, King Śubhavyūha.

25.32 “Noble ones, if you are uncertain, unsure, or undecided, thinking that Queen Vimaladattā at that time, on that occasion was someone else, do not have such a view. Why is that? This bodhisattva mahāsattva Vairocanaśmipratimaṇḍitadhvarāja was at that time, on that occasion, Queen Vimaladattā, who out of compassion for King Śubhavyūha and those beings had made a commitment to become the wife of King Śubhavyūha.

25.33 “Noble ones, if you are uncertain, unsure, or undecided, thinking that the two boys at that time, on that occasion were someone else, do not have such a view. Why is that? It is<sup>635</sup> Bhaiṣajyarāja and Bhaiṣajyasamudgata who at that time, on that occasion, were the sons of King Śubhavyūha.

25.34 “Therefore, noble ones, both Bhaiṣajyarāja and Bhaiṣajyasamudgata possess inconceivable qualities. They have planted roots of merit under many hundred thousand quintillions of buddhas. These higher beings are both truly superior through their inconceivable qualities. The world and its devas will pay homage to those who possess the names of these two high beings.”

25.35 When this chapter on the past was taught, [F.175.a] eighty-four thousand beings gained pure, immaculate, stainless Dharma eyes.

25.36 *This concludes "The Past of King Śubhavyūha," the twenty-fifth chapter of the Dharma teaching of "The White Lotus of the Good Dharma."*

## SAMANTABHADRA'S ENCOURAGEMENT

- 26.1 The bodhisattva mahāsattva Samantabhadra, leading a following of countless bodhisattva mahāsattvas, and leading a following of countless devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, humans, and nonhumans, came from the east, and the realms shook, a rain of lotuses fell, and a hundred thousand quintillion musical instruments played. With the great power of a bodhisattva, with the great manifestations of a bodhisattva, with the great miraculous power of a bodhisattva, with the great majesty<sup>636</sup> of a bodhisattva, with the great brilliant magnificence of a bodhisattva, with the great way<sup>637</sup> of a bodhisattva, with the great miracles of a bodhisattva, and with the great miraculous manifestation of leading a following<sup>638</sup> of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans—it was with such an inconceivable miraculous manifestation that the bodhisattva mahāsattva Samantabhadra came to this Sahā world realm.
- 26.2 He came to Vulture Peak, to the Bhagavān, bowed his head to the Bhagavān's feet, circumambulated the Bhagavān seven times, and said to the Bhagavān, "Bhagavān, I have come here from the buddha realm of the bhagavān tathāgata Ratnatejobhyudgatarāja. Bhagavān, [F.175.b] I have come before the bhagavān tathāgata Śākyamuni in order to listen to this Dharma teaching of *The White Lotus of the Good Dharma* in this Sahā world realm. Bhagavān, these hundred thousand bodhisattvas have also come to listen to this Dharma teaching of *The White Lotus of the Good Dharma*. Therefore, Bhagavān, Tathāgata, Arhat, perfectly enlightened Buddha, teach extensively this Dharma teaching of *The White Lotus of the Good Dharma* to these bodhisattva mahāsattvas."

The Bhagavān said to the bodhisattva mahāsattva Samantabhadra, “Noble one, these bodhisattva mahāsattvas all have instant comprehension. This<sup>639</sup> Dharma teaching of *The White Lotus of the Good Dharma* is like this: it is inseparable from the true nature, the limit of reality, and the essence of phenomena.”<sup>640</sup>

“Bhagavān it is so!” exclaimed those bodhisattvas. “Sugata, it is so!”

26.4 Then in order to establish the bhikṣus, bhikṣunīs, upāsakas, and upāsikās who had gathered in that assembly in this Dharma teaching of *The White Lotus of the Good Dharma*, the Bhagavān said to the bodhisattva mahāsattva Samantabhadra, “Noble one, a woman who has four qualities will obtain *The White Lotus of the Good Dharma* in her hands. What are these four? She will have the blessing of the buddha bhagavāns, she will have planted the roots of merit, [F.176.a] she will be among the class of those who are determined,<sup>641</sup> and she will have developed the aspiration to attain the highest, complete enlightenment in order to protect all beings.

26.5 “Noble son, a woman who has those four qualities will obtain this Dharma teaching of *The White Lotus of the Good Dharma* in her hands.”

Then the bodhisattva mahāsattva Samantabhadra declared, “Bhagavān in the later times, during the later times, in the last five hundred years of the Dharma, I will protect the bhikṣus who are upholding such a sūtra as this. I will bring them happiness. I will cause them to avoid punishment, and I will neutralize poison. Bhagavān, I will continually guard and protect those dharmabhāṇakas so that whoever seeks to harm them and seeks such an opportunity will not be able to find such an opportunity.

26.6 “The evil Māra, Māra’s sons, and the Mārakāyika devas, Māra’s maidens, and Māra’s retinue who seek to harm them and seek such an opportunity will not be able to find such an opportunity. No deva, yakṣa, rākṣasa, preta, pūtana, kṛtya, or vetāla that seeks to harm those dharmabhāṇakas and seeks for such an opportunity, will be able to find such an opportunity.

“Bhagavān, when the dharmabhāṇakas are walking while dedicated to the practice of contemplating this Dharma teaching, at that time, in order to protect this Dharma teaching, I will mount a white, six-tusked king of elephants and, accompanied by an entourage of bodhisattvas, I shall come before those dharmabhāṇakas in the place where the dharmabhāṇakas are walking.

26.7 “When the dharmabhāṇakas [F.176.b] who are dedicated to the practice of contemplating this Dharma teaching make a mistake in even one word or one letter of this Dharma teaching, at that time I will mount a white, six-tusked king of elephants and reveal myself to them and I will repeat the Dharma teaching correctly. Those dharmabhāṇakas will see my body and hear from me this Dharma teaching correctly and they will be pleased,



delighted, and overjoyed—they will be joyful, and experience happiness and pleasure—and they will be dedicated to this Dharma teaching. As soon as they see me they will attain samādhi. They will attain the power of mental retention that is called *the convergence of retentions*. They will attain the power of mental retention that is called *a trillion convergences*. They will attain the power of mental retention that is called *expertise in all sounds*.

26.8 “Bhagavān, in the later times, during the later times, in the last five hundred years of the Dharma, I will reveal my body, the sight of which brings happiness to all beings, to the bhikṣus or bhikṣunīs, the upāsakas or upāsikās who possess such a sūtra as this, who write out such a sūtra as this, who seek for such a sūtra as this, who read such a sūtra as this, and who in the later times, during the later times, in the last five hundred years of the Dharma, are dedicated to walking, for the sake of this Dharma teaching, for three weeks—twenty-one days. I will mount a white, six-tusked king of elephants and, accompanied by an entourage of bodhisattvas, I shall come before those dharmabhāṇakas in the place where those dharmabhāṇakas are walking for twenty-one days. When I have arrived there I will reveal myself to those dharmabhāṇakas, inspire them to uphold it, encourage them, and bring them joy. I shall give them a dhāraṇī so that no one will be able to harm those dharmabhāṇakas, [F.177.a] no human or nonhuman will find such an opportunity and no woman will beguile them. I shall protect them. I shall save them from punishment. I shall counteract poison. Bhagavān, I shall give the dharmabhāṇakas these dhāraṇī words:

26.9 *“Tadyathā:<sup>642</sup> adaṇḍe<sup>643</sup> daṇḍapati<sup>644</sup> daṇḍāvartani<sup>645</sup> daṇḍakuśale<sup>646</sup> daṇḍasudhāri<sup>647</sup> sudhārapati<sup>648</sup> buddhapaśyane<sup>649</sup> sarvadhāraṇi<sup>650</sup> āvartani<sup>651</sup> saṃvartani<sup>652</sup> saṃghaparīkṣite<sup>653</sup> saṃghanirghātani<sup>654</sup> dharmaparīkṣite<sup>655</sup> sarva-sattvarutakauśalye kauśalyānugate<sup>656</sup> siṃhāvīkrīḍite<sup>657</sup> anuvarte<sup>658</sup> vartani vartāli<sup>659</sup> svāhā.<sup>660</sup>”*

26.10 “Bhagavān, the bodhisattvas, to whose faculty of hearing comes the sound of these dhāraṇī words, should know that they are the blessing of Samantabhadra.

26.11 “Bhagavān, while this Dharma teaching of *The White Lotus of the Good Dharma* is existing in this Jambudvīpa, the bodhisattvas into whose hands it comes, those dharmabhāṇakas, Bhagavān, should know that this Dharma teaching has come into their hands through the power of the bodhisattva mahāsattva Samantabhadra, and through the magnificence of the bodhisattva mahāsattva Samantabhadra.

26.12 “Bhagavān, the beings who write out this sūtra and who uphold it have obtained the activity of the bodhisattva Samantabhadra. Those beings will be those who have planted roots of merit under many buddhas.

- “Bhagavān, those beings will have their heads stroked by the hand of the Tathāgata.
- 26.13 “Bhagavān, those beings who write out this sūtra and who uphold it<sup>661</sup> will please me. [F.177.b]
- “Bhagavān, those beings who write out this sūtra, and those who study it after having written it out, Bhagavān, when they pass away they will be reborn as one of the devas of Trāyastriṃśa. The moment they are reborn there, in front of them will be eighty-four thousand deva maidens, and as devas with crowns the size of bherī drums they will dwell among those deva maidens.<sup>662</sup>
- 26.14 “Bhagavān, the accumulation of merit of those beings who write out this Dharma teaching is like that, let alone that of those who transmit it, chant it, contemplate it, and keep it in mind.
- 26.15 “Therefore, Bhagavān, this Dharma teaching of *The White Lotus of the Good Dharma* should be contemplated in the mind<sup>663</sup> and written out. If someone keeps it in mind without distraction and writes it out, a hundred thousand buddhas will extend their hands toward them. When they die they will see a thousand buddhas. They will not fall into the lower existences at death. When they pass away from this world they will be reborn among the devas of Tuṣita. They will be reborn where the bodhisattva mahāsattva Maitreya, possessing the thirty-two signs of a superior being, is teaching the Dharma accompanied by an entourage of bodhisattvas and attended upon by a hundred thousand quintillion deva maidens.
- 26.16 “Therefore, a wise noble man or noble woman should respectfully write out this Dharma teaching of *The White Lotus of the Good Dharma*. They should respectfully transmit it. They should respectfully read it aloud. They should respectfully keep it in mind.
- “Bhagavān, someone who writes out this Dharma teaching of *The White Lotus of the Good Dharma*, transmits it, reads it aloud, meditates on it, and keeps it in mind will have countless qualities.
- 26.17 “Therefore, Bhagavān, a wise noble man or noble woman should possess this Dharma teaching of *The White Lotus of the Good Dharma* and they will have the benefit of that great number of qualities. [F.178.a]
- “Therefore, Bhagavān, I will give my blessing to this Dharma teaching of *The White Lotus of the Good Dharma* so that through my blessing this Dharma teaching will continue to exist in Jambudvīpa.”
- 26.18 Then the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni said to the bodhisattva mahāsattva Samantabhadra, “It is excellent, Samantabhadra, excellent that for the benefit of many beings<sup>664</sup>

you, who are thus endowed with inconceivable qualities, with a superior motivation of compassion, and with an inconceivable aspiration, are blessing this Dharma teaching of *The White Lotus of the Good Dharma*.

“The noble men or noble women who possess the name of the bodhisattva mahāsattva Samantabhadra should be known to be those who have seen the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni and have heard this Dharma teaching of *The White Lotus of the Good Dharma* directly from Tathāgata Śākyamuni, have made offerings to Tathāgata Śākyamuni, have lauded Tathāgata Śākyamuni’s teaching of the Dharma, and have rejoiced in this Dharma teaching. Tathāgata Śākyamuni will have placed his hand upon their heads. They will have dressed Śākyamuni in Dharma robes.

26.19 “Samantabhadra, those noble men or noble women should be known to be the holders of the Tathāgata’s teaching. They will not delight in the Lokāyatas. [F.178.b] They will not delight in those who recite poetry. They will not delight in dancing, music, wrestling, meat sellers, butchers, chicken sellers, pig sellers, or pimps. Those who have heard, have written out, possess, and read such a sūtra as this will have no craving for anything else. Those beings will possess the essence of the Dharma. They will have their own correct attention. They will possess the power of their own merit. Beings will be happy to see them.

“The bhikṣus who possess such a sūtra as this will not be tormented by desire. They will be without anger, ignorance, envy,<sup>665</sup> miserliness, hypocrisy, pride, arrogance, and mistaken pride.

26.20 “Samantabhadra, those dharmabhāṅakas will be satisfied with whatever they obtain.

“Samantabhadra, in the later times, during the later times of the last five hundred years of the Dharma, if someone sees a bhikṣu who is a holder of this Dharma teaching of *The White Lotus of the Good Dharma*, they should think, ‘This noble man is going to go to the Bodhimaṅḍa. This noble man is going to be victorious over Māra’s army.<sup>666</sup> This noble man is going to turn the wheel of the Dharma. He is going to beat the drum of the Dharma. He is going to blow the conch of the Dharma. He is going to send down a rain of the Dharma. He is going to sit upon the lion throne of the Dharma.’ Those are the thoughts that should arise in their minds.

26.21 “In the later times, during the later times of the last five hundred years of the Dharma, the bhikṣus who are holders of this Dharma teaching will not have cravings, [F.179.a] will have no attachment to Dharma robes, and will have no attachment to their alms bowls. Those dharmabhāṅakas will be honest. Those dharmabhāṅakas will have attained the three liberations.<sup>667</sup> They will have turned away from this life.

26.22

“Those who criticize bhikṣus who are holders of such a sūtra as this will become blind. Those who speak unpleasantly to bhikṣus who are holders of such a sūtra as this will in that life have a discolored body. Those who ridicule and mock those who write out such a sūtra as this will have broken teeth, blackened teeth, ugly lips, flat noses, disfigured legs and arms, defective eyes, and a bad body odor. Their bodies will be covered with blisters, rashes, sores, abscesses, and itching spots.

26.23 “If someone says something unpleasant, whether it is true or not, to someone who upholds such a sūtra as this, who writes out such a sūtra as this, who reads aloud such a sūtra as this, who teaches such a sūtra as this, they should be known to have extremely heavy, bad karma.

26.24 “Therefore, Samantabhadra, one should stand up for bhikṣus who hold this Dharma teaching, even when they are far away. One should respect those bhikṣus who hold such a sūtra as this just as one would respect the Tathāgata.”

26.25 When this chapter on “Samantabhadra’s Encouragement” was being taught, bodhisattva mahāsattavas as numerous as the grains of sand in the Ganges River attained the power of mental retention called *a trillion convergences*.

26.26 *This concludes “Samantabhadra’s Encouragement,” the twenty-sixth chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”*

## THE ENTRUSTING

- 27.1 Then the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni [F.179.b] rose from his Dharma seat and manifested the miracle of his right hand taking hold of the right hands of those in the entire gathering of bodhisattvas. At that time he said, “Noble ones, this highest, complete enlightenment that I accomplished after a hundred thousand quintillion *asaṃkhyeya* eons I place in your hands: I entrust it to you, I present it to you, and I pass it on to you. Noble ones, you should do whatever will make it extensively widespread.”
- 27.2 A second time and a third time the Bhagavān with his right hand took hold of the right hands of those in the entire gathering of bodhisattvas and said, “Noble ones, this highest, complete enlightenment that I accomplished after a hundred thousand quintillion *asaṃkhyeya* eons I place in your hands: I entrust it to you, I present it to you, and I pass it on to you.  
“Noble ones, you should receive this and possess it, read it, study it, teach it, explain it, and make it known to all beings.
- 27.3 “Noble ones, I am without avarice, I have no clinging, and I fearlessly give to you the wisdom of buddhahood. I give you the wisdom of the tathāgatas and the self-arisen wisdom.  
“Noble ones, you should practice as I have. Be without avarice and make known to the noble men and noble women who come to you this Dharma teaching that is a great skillful method for seeing the wisdom of the tathāgatas. Lead into this Dharma teaching the noble men or noble women who have faith, and also those beings who do not have faith. [F.180.a]  
“Noble ones, if you do that, then you will have repaid the Tathāgata.”
- 27.4 When the bhagavān tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni had said that, the bodhisattva mahāsattvas were overjoyed and filled with happiness. With great veneration they bowed, bowed down, bowed deeply toward the bhagavān, the tathāgata, the arhat,

the perfectly enlightened buddha Śākyamuni, and with their heads bowed down and their hands placed together in homage they spoke in one voice to the bhagavān tathāgata Śākyamuni: “Bhagavān, we shall accomplish all that the Tathāgata has instructed us to do. We shall fulfill all the instructions that the Tathāgata has given. Bhagavān, be at ease and be content.” That entire gathering of bodhisattvas declared a second time and a third time in one voice, “Bhagavān, be at ease and be content. We shall accomplish all that the Tathāgata has instructed us to do. We shall fulfill all the instructions that the Tathāgata has given.”

27.5 Then the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Śākyamuni gave leave to the tathāgatas, arhats, perfectly enlightened buddhas who had come from other world realms to depart, telling those tathāgatas, arhats, perfectly enlightened buddhas to dwell happily by saying, “Tathāgatas, arhats, perfectly enlightened buddhas, dwell happily!”

The stūpa of the bhagavān, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna was remaining in the same place, [F.180.b] and he also said, “Dwell happily,” to that tathāgata, arhat, perfectly enlightened buddha.

27.6 When the Bhagavān had said those words, the countless, innumerable tathāgatas, arhats, perfectly enlightened buddhas who had come from other world realms and were seated on lion thrones at the foot of precious trees, the tathāgata, the arhat, the perfectly enlightened buddha Prabhūtaratna, the entire gathering of countless, innumerable bodhisattva mahāsattvas, the great śrāvakas, the fourfold assembly, and the world with its devas, asuras, and gandharvas rejoiced, and praised the words of the Bhagavān.

27.7 *This concludes “The Entrusting,” the twenty-seventh chapter of the Dharma teaching of “The White Lotus of the Good Dharma.”*

27.8 Noble ones should go  
Wherever this sūtra is present,  
Even if they have to breach a pit of burning embers  
Or scale a pile of razorblades to get there.

27.9 *This concludes the glorious Dharma teaching of “The White Lotus of the Good Dharma,” the great extensive sūtra, the instruction for bodhisattvas that is possessed by all the buddhas, which is the great secret of the buddhas, which is concealed by all the buddhas, which is the family of all the buddhas, which is the secret subject of all the buddhas, which is the essence of enlightenment of all the buddhas, which is the Dharma wheel turned by all the buddhas, which is the union of all the buddhas in one body, which is the great skillful method taught as one yāna, and which is the sūtra that teaches the ultimate accomplishment.*

c.

## Colophon

c.1 Translated, revised, and finalized by the Indian Upādhyāya Surendrabodhi and the chief editor Lotsawa Bandé Nanam Yeshé Dé.

n.

## NOTES

- [n.1](#) See Jamieson (2002) for a list of the numerous scholarly works.
- [n.2](#) Karashima (2015).
- [n.3](#) Dessein (2009): 36–37.
- [n.4](#) Zhongxin (1997).
- [n.5](#) Karashima (2001).
- [n.6](#) Karashima (2001): 212.
- [n.7](#) Lopez (2016): 21.
- [n.8](#) Deeg (1999).
- [n.9](#) Groner and Stone (2014): 5.
- [n.10](#) For an English translation of this important text, see *Tiantai Lotus Texts* (2013).
- [n.11](#) Lopez (2016): 28.
- [n.12](#) Nāgārjuna: folios 148b, 187a, 188b.
- [n.13](#) Maitreya-Asaṅga: folio 64b; verse 2.58.
- [n.14](#) Asaṅga: folio 119b.
- [n.15](#) Vasubandhu: folio 187b.
- [n.16](#) Candrakīrti, *dbu ma la 'jug pa'i bshad pa* (*Madhyamakāvatārabhāṣya*): folio 345b.
- [n.17](#) Candrakīrti, *dbu ma la 'jug pa'i bshad pa* (*Madhyamakāvatārabhāṣya*): folio 222a.
- [n.18](#) Śāntideva: folios 56b and 190a.



- [n.19](#) Kamalaśīla: folio 91b.
- [n.20](#) Dharmamitra: folio 21a.
- [n.21](#) Dharmamitra: folio 36b.
- [n.22](#) Dharmamitra: folio 65b.
- [n.23](#) Jānavajra: folios 33a, 119b, 122b, 123b.
- [n.24](#) Daṃṣṭrāsena (ascr.): folio 34a.
- [n.25](#) Abhayākaragupta: folios 148a and 179b.
- [n.26](#) Saitsalak: folios 175b–302a.
- [n.27](#) Lopez (2016): 28–9.
- [n.28](#) Schoening (1996): 119.
- [n.29](#) Wantsik: folios Ti 1a–Di 175a.
- [n.30](#) von Hinüber (2012): 52–67. Also von Hinüber (online lecture 2010).
- [n.31](#) von Hinüber (2012): 1.
- [n.32](#) The other eight are the *Lalitavistara* (<http://read.84000.co/translation/UT22084-046-001.html>) (*The Play in Full*, Toh 95), *Prajñāpāramitā* (*The Perfection of Wisdom in Eight Thousand Verses*), *Daśabhūmika* (*The Ten Bhūmis*, which became a chapter within the *Avatamsaka Sūtra*), *Gaṇḍhavyūha* (*Array of a Stem*, according to the Tibetan translation, which is the last chapter of the *Avatamsaka Sūtra*), *Laṅkāvatāra* (*The Entry into Laṅka*), *Samādhirāja* (<http://read.84000.co/translation/UT22084-055-001.html>) (*King of Samādhis*, Toh 127), *Suvarṇaprabhāsa* (*The Golden Light*), and the *Tathāgataguhyaka* (*The Secret of the Tathāgatas*, better known as the *Guhyasamāja Tantra*).
- [n.33](#) Lopez (2016): 43.
- [n.34](#) Boucher (2006): 24.
- [n.35](#) Boucher (2006): 14.
- [n.36](#) Lopez (2016): 44.
- [n.37](#) Yuyama (1970): 65–9.
- [n.38](#) Lopez (2016): 44–5.

- [n.39](#) Zengwen (2000): 21.
- [n.40](#) Yuyama (1970): 69.
- [n.41](#) Lopez (2016): 47.
- [n.42](#) Lopez (2016): 47–60.
- [n.43](#) Lopez (2016): 61.
- [n.44](#) Lopez (2016): 78.
- [n.45](#) Lopez (2016): 78–81.
- [n.46](#) Lopez (2016): 83.
- [n.47](#) Lopez (2016): 84–90.
- [n.48](#) Lopez (2016): 105–8.
- [n.49](#) Lopez (2016): 189.
- [n.50](#) Lopez (2016): 193–96, 200–204.
- [n.51](#) Lopez (2016): 204.
- [n.52](#) Lopez (2016): 116–22.
- [n.53](#) For discussion about the background and influence of Burnouf’s translation, see Lopez (2016): 122–67.
- [n.54](#) Lopez (2016): 169.
- [n.55](#) Yuyama (1970): 67.
- [n.56](#) There have been two ways to interpret this traditional beginning of a sūtra, with such Indian masters as Kamalaśīla claiming that both are equally correct. The alternative interpretation is “Thus have I heard: at one time, the Bhagavān...,” and so on. The various arguments, both traditional and modern, for either side are given by Brian Galloway in “Thus have I heard: At one time...,” *Indo-Iranian Journal* 34, no. 2 (April 1991): 87–104.
- [n.57](#) This figure is from the Sanskrit. The Tibetan in all Kangyurs has twelve thousand, as do the Chinese translations by Kumārajīva (T.262, early fifth century) and by Jñānagupta and Dharmagupta (T.264, early seventh century). The Chinese translation by Dharmarakṣa (T.263, late third century), however, has 1,200 like the Sanskrit, while the other early Chinese translation, which is anonymous, has 42,000 (大比丘眾四萬二千人俱).

- n.58 Sanskrit *ājāneya*; Tibetan *cang shes*. *Ājāneya* was incorrectly defined as meaning “all-knowing” and was translated therefore into Tibetan as *cang shes* (“all-knowing”). The term *ājāneya* was primarily used for thoroughbred horses, but was also applied to people in a laudatory sense.
- n.59 This term probably has its origins in being a translation into Sanskrit from the Middle Indic *mahānāga*, the Sanskrit equivalent of which should have been *mahānagna*, which has the meaning of “a great champion, a man of distinction and nobility.”
- n.60 According to the BHS *abhijñātābhijñāta*, where the same word is repeated with different meanings. The Tibetan translates both identically in most Kangyurs as *mngon par shes pa mngon par shes pa*, and in others such as Degé and Lhasa as *mngon par shes pas mngon par shes pa*.
- n.61 According to the Tibetan. Sanskrit: Mahānanda.
- n.62 According to the Sanskrit, Yongle, Lithang, Narthang, Choné, Lhasa, and Stok Palace Kangyurs. The Degé and Comparative Edition have *mes byin* (“given by fire”) in error for *mis byin* (“given by men”).
- n.63 According to the Tibetan (literally “hundred thousand ten millions”). The Sanskrit omits the *koṭī* (“ten million”).
- n.64 The Sanskrit has additionally “divine flowers” and “great flowers.”
- n.65 The Sanskrit is simply *pratyekayāna*.
- n.66 Literally “a thousand ten-millions” or “tens of billions.”
- n.67 From the Sanskrit *śaṅkhaśilā*, though the meaning is uncertain. The Tibetan is *man shel*, which appears to indicate a form of crystal.
- n.68 According to the Sanskrit, which accords with the Yongle, Lithang, Kangxi, Narthang, and Choné Kangyurs. The Degé and Stok Palace read: “supreme yāna” (*theg mchog*).
- n.69 According to the Tibetan. Sanskrit: *putrī* (“daughters”).
- n.70 From the Sanskrit *upalakṣayanti* and the Stok Palace *nye bar rtog par byed*. The Degé and all other versions recorded in the Comparative Edition read: *nye bar rtogs par byed*.
- n.71 From the Sanskrit *sabalaṃ savāhanaṃ*. The Tibetan translates the words as “with their strength and steeds.”

- n.72 According to the Tibetan; “aggressive” is absent from the Sanskrit.
- n.73 According to the Tibetan. Sanskrit: “And similarly toward abuse, criticism, and threats.”
- n.74 According to the Sanskrit *mūlya*. The Tibetan has *ri* (“mountain”) in error for *rin* (“value”).
- n.75 According to the Tibetan, presumably translating from *anya*. The Sanskrit has *bhūya* (“many”).
- n.76 According to the Tibetan. Sanskrit: “and the constant sound of a multitude of bells.”
- n.77 According to the Yongle, Lithang, Kangxi, and Choné Kangyurs: *sol*. The Degé and Stok Palace read: *rtsol*.
- n.78 According to the Tibetan. Sanskrit: “Dispel our curiosity, son of the Buddha!”
- n.79 According to the Tibetan. In the Sanskrit, the second half of this verse is the first half of verse 52, and vice versa.
- n.80 According to the Tibetan. The Sanskrit here repeats the first half of verse 49. The equivalent Sanskrit for these lines forms the second half of verse 53.
- n.81 According to the Stok Palace Kangyur, *cung*, which accords with the Sanskrit *alpa*. The Degé and all other witnesses recorded in the Comparative Edition read: *chud*.
- n.82 Sanskrit: *bherī*. There is a variety of kettledrums and the *bherī* is described as a conical or bowl-shaped kettledrum, with an upper surface that is beaten with sticks.
- n.83 According to the Sanskrit. The Tibetan appears to have translated *pratibhāti* as the noun *spobs pa*.
- n.84 It becomes evident that this is another name for Varaprabha.
- n.85 In the verse the Sanskrit is *candrasya sūryasya pradīpa* (“The lamp of the sun [and] of the moon”).
- n.86 Sanskrit: “many bodhisattvas in the highest wisdom of buddhahood.”
- n.87 According to the Sanskrit, where *vināyakānām* is clearly plural. Otherwise, one would assume from the Tibetan that this is referring to Śākyamuni’s

light ray, as it preserves the order of the Sanskrit *so so'i zhing du rnam par 'dren pa yi* instead of *rnam par 'dren pa yi so so'i zhing du*.

- n.88 This is a synonym for Candrasūryapradīpa, presumably used to match the meter of the verse.
- n.89 According to the Sanskrit *saṁsthāpayitvā*, literally translated into Tibetan as *kun bkod*, which would be “completely established or arranged,” the primary meaning of the Sanskrit word.
- n.90 According to the Sanskrit. There appears to be an error in the Tibetan, which reads “my enlightenment.”
- n.91 According to the Tibetan and Chinese. The Sanskrit has Vimalāgranetra (“Stainless Highest Eyes”) instead of Vimalāṅganetra (“Stainless Limbs and Eyes”). This is synonymous with Vimalanetra.
- n.92 *Nirvāṇa* means the state of being extinguished, and often in this sūtra, as here, is the past passive participle of the verb “to extinguish”: *pariniroṣṭa*. It has here been translated into English as “extinguished” to make intelligible the reference to a flame.
- n.93 According to the Sanskrit *śāsane*. The Tibetan has *bskal pa* (*kalpa*, “eon”) instead.
- n.94 According to the Stok Palace Kangyur, *mang pos mchod*, which accords with the Sanskrit *saṁghapūjita*. The Degé and other Kangyurs recorded in the Comparative Edition instead read *mang po'i mchog*.
- n.95 According to the Tibetan and Chinese. The Sanskrit has *tenākuśalena* (“through that not-good karma”).
- n.96 The Tibetan *'dren mar* is an alternative form of *'dres mar*, “mixed,” as it reflects the Sanskrit *kalmāṣabhūtena* (“mixed,” “alloyed,” or “spotted”).
- n.97 According to Tibetan. Sanskrit: “He will attain the highest, supreme enlightenment.”
- n.98 According to the Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa, and Stok Palace Kangyurs: *gzhis*. The Degé has *bzhis* (“through four”).
- n.99 According to the Sanskrit. Tibetan: Śāridvataputra.
- n.100 This begins a section that plays with the multiple interlinked valences of the term “dharma” (*chos*) as “teaching” or “doctrine” (Dharma), which describes the “reality” (dharma) of all “phenomena” (dharmas), the “trainings”

(dharmas) necessary to awakened to that reality, and the awakened “qualities” (dharmas) of one who has so awakened. The sense in this particular instance is of course the awakened “qualities” of a thus-gone one. We leave “dharma(s)” (*chos*) untranslated throughout this section in an attempt to not overly constrain the term’s multiple entendre.

- [n.101](#) According to the Sanskrit compound, while the Tibetan lists “strength” as a distinct unit in the list, resulting in it being mentioned twice.
- [n.102](#) According to the Sanskrit *tathāgatasya*. The Tibetan translates as *de bzhin gshegs pa nyid la*, which would more likely render the Sanskrit *tathāgatatve*; this was perhaps the reading reflected in the Sanskrit manuscript used by the Tibetan translators. The most obvious English translation of *tathāgatatve* would be, “in tathagātahood,” or “in tathagātaness,” but the term might also involve an idiomatic use of the abstract *tva* (see Speijer, *Sanskrit Syntax*, p. 184 #238), in which case the phrase would be rendered: “The tathāgatas should teach the dharmas *as* tathāgathas.” “As” here would have the sense of “having the status of / in the role of.”
- [n.103](#) According to the Tibetan *mkhyen*. The Sanskrit has *pratyakṣo 'parokṣaḥ* (“directly perceived”).
- [n.104](#) “Dharmas” here and throughout the rest of this passage most likely signals awakened “qualities” and “phenomena” in general.
- [n.105](#) According to the Tibetan. Sanskrit: “Enough, Śāriputra!”
- [n.106](#) According to the Tibetan. Sanskrit: “Highest of jinas.”
- [n.107](#) See n.105.
- [n.108](#) According to the Tibetan. “Parables” is not present in the Sanskrit.
- [n.109](#) According to the Tibetan, translating from *taddharma*. The Sanskrit has *saddharma*.
- [n.110](#) According to the Sanskrit. The Tibetan has *pas* instead of *pa'i*.
- [n.111](#) See n.108.
- [n.112](#) The Sanskrit also has “according to the various aspirations, natures, and thoughts of beings.”
- [n.113](#) See n.108.
- [n.114](#)

The Sanskrit also has “according to the various aspirations, natures, and thoughts of beings.”

[n.115](#) See n.108.

[n.116](#) See n.114.

[n.117](#) See n.108.

[n.118](#) See n.114.

[n.119](#) According to the Sanskrit *saṃksobha*. The Tibetan appears to have *'khrul pa* in error for *'khrug pa*.

[n.120](#) According to the Tibetan. The Sanskrit has: “when many beings are bewildered and have few roots of merit.”

[n.121](#) According to the Lithang, Kangxi, Narthang, and Choné Kangyurs: *'chad*, and the Sanskrit *deśakāḥ*. The Degé has the scribal corruption *'chang* (“hold”).

[n.122](#) According to the BHS *avakalpayata*. The Tibetan translates as *rtogs* (“realize”).

[n.123](#) The Tibetan translates *chidra* as “torn,” which is one of the other meanings of the word.

[n.124](#) According to the Tibetan, which is a conceivable rendering of the Classical Sanskrit understanding of the verse and better accords with the sense of the corresponding prose passage above. The Sanskrit reads: *apaśyanta imaṃ doṣaṃ chidraśikṣāsamanvitāḥ / vṛaṇāṃśca parirakṣantaḥ prakrāntā bālabuddhayaḥ //*. The BHS understanding of this verse would be: “They have impaired training / And do not see this wrong of theirs; / They maintain their flaws, / Have foolish understanding, and have departed.”

[n.125](#) According to the Sanskrit *nāyakāḥ*, which is usually translated into Tibetan as *'dren pa*, but here as *skyobs pa* (“refuge,” “protector”).

[n.126](#) According to the Tibetan. Sanskrit: “all beings.”

[n.127](#) Literally, *sūtra*. However, in terms of the classification of the twelve aspects of the Dharma, *sūtra* refers to the prose passages within the sūtras.

[n.128](#) According to the Sanskrit *balābala* (literally, “strength and nonstrength”). Tibetan: *mthus dang stobs* (“power and strength”).

[n.129](#) Literally, “sons of the buddhas”: *sangs rgyas sras; buddhaputrāḥ*.

[n.130](#)

- According to the BHS *vyakta*. The Tibetan translates in accordance with the classical Sanskrit meaning as *gsal ba* (“clear”), which appears to be less appropriate in this context.
- n.131 According to the Tibetan. The Sanskrit has “my highest teaching.”
- n.132 According to the Sanskrit: *yathā ca paśyāmi yathā ca cintaye yathā ca saṅkalpa mamāsi pūrvam / paripūrṇametad prañīdhānu mahyaṃ buddhā ca bodhiṃ ca prakāśayāmi //*. The Tibetan, however, might very well also make sense in the context. It reads as follows: “Just as I see and just as I thought / And just as I resolved in the past, / My aspirations have been fulfilled, / But having awakened to awakening, I have not taught it” (*ji ltar mthong zhing ji ltar bsams pa dang/ nga yis sngon chad ji ltar brnags pa de/ nga yi smon lam de dag yongs rdzogs te/ byang chub sangs rgyas nas ni ma bstan/*).
- n.133 According to Sanskrit *bhrameyuḥ*, which could also mean “become dizzy.” The Tibetan translates as “become insane.”
- n.134 Literally, *buddhaputras*.
- n.135 According to the Stok Palace Kangyur *mang*, which accords with the Sanskrit *[a]neke*. The other Tibetan versions consulted appear to have a corruption of *mang* to *ngam*.
- n.136 According to the Sanskrit. The Tibetan translates as “piled up from earth and bricks.”
- n.137 This and the previous verse were quoted by Śāntideva in his *A Compendium of Trainings* (*bslab pa kun las btus pa; Śikṣāsamuccaya*), 56b. The Tibetan translation had Yeshé Dé as chief editor and therefore used the verses from his committee’s translation of the *Lotus Sūtra*.
- n.138 According to the Sanskrit *pustakarman*. The Tibetan interprets it as “modeled from clay” (*jib*) even though clay (*mṛttika; sa*) already appears in the list.
- n.139 According to the Tibetan. Sanskrit: *paṭaha* drums. The *paṭaha* is a cylindrical drum hung from the body and usually played standing up, beating it with drumsticks.
- n.140 A conical or bowl kettledrum, also called a *nagada*. The upper surface is beaten with sticks; often in pairs, one larger than the other.
- n.141 According to the Tibetan. Sanskrit: “Those who play and cause others to play music / with the pleasing sounds of *bherī* drums, conches, and *paṭaha* drums, / making music and beating drums / as an offering to the perfectly



enlightened ones” (See Vaidya ed.: *vādyā ca vādāpita yehi tatra bheryo 'tha śāṅkhāḥ paṭahāḥ sughoṣakāḥ / nirnāditā dundubhayaśca yehi pūjāvidhānāya varāgra-bodhinām //*).

- n.142 A kettledrum played horizontally, with the hands. It is wider in the middle, with the skin at both ends. One drumhead is smaller than the other. It is a South Indian drum, and maintains the rhythm in Karnataka music.
- n.143 According to the Tibetan *rgyud gcig*. The Sanskrit for this should be *ekatantri*. The *ekatantri* was a popular single-stringed instrument that was made of a long bamboo tube and a gourd resonator. Notes were formed by sliding a short bamboo or wooden rod along the string. However, the text of the sūtra has *tunava*, which the *Mahāvīyutpatti* states is *rgyud gcig*, but Sanskrit dictionaries define it as a flute or a drum.
- n.144 According to the Sanskrit *ekotsava*, which could be interpreted as “solely joyful,” or “solely for festivity.” The Tibetan did not translate it but rendered it as *e ko na*. Therefore, the Tibetan was using a manuscript that appears to have had *ekonnada*, which is a variant of *ekotsava*.
- n.145 According to the Tibetan *lcags kyi sil khrol*. The Sanskrit *jhallaṛī* at present refers to the stringed instrument from South India named *jhallaṛī*. Burnouf translated as “cymbals of iron.”
- n.146 This refers to the *jaltarang*, an ancient Indian musical instrument that consists of a semicircle of metal bowls, each with a different quantity of water within them, that are struck with sticks. The Sanskrit here is *jalamaṇḍaka*, and the Tibetan is *chu la brdabs*.
- n.147 According to the Sanskrit *vikṣipta* and the context. It could also mean “distracted,” and the Tibetan *'khrug pa* could mean “disturbed.” The Tibetan translates *vikṣipta* as *g.yengs pa* (“distracted”) two verses further on.
- n.148 According to the Stok Palace Kangyur and the Sanskrit. Other Tibetan versions consulted have the plural *dag*.
- n.149 Literally “in tathagātahood” or “in tathagātaness.” Sanskrit: *tathāgatatve*; Tibetan: *de bzhin gshegs pa nyid*. It is also possible that *tathāgatatve* here is an idiomatic use of the abstract *tva* (see Speijer, *Sanskrit Syntax*, p. 184 #238): “They will teach the Dharma as a tathāgatha.” “As” here has the sense of “having the status of / in the role of.”
- n.150 Some, but not all translations from the Chinese have here a verse about the insubstantiality of phenomena and buddhahood through dependent

origination.

- [n.151](#) According to the Tibetan. The Sanskrit and Chinese have: “the supreme enlightenment.”
- [n.152](#) According to the Sanskrit and *mkhas pa* in the Yongle, Lithang, Kangxi, Narthang, and Choné Kangyurs. The Degé has *mkhas pas*.
- [n.153](#) According to the Sanskrit *adhimukta* and the Tibetan translation of the same word as *smos pa* in the next verse. In this verse most Kangyurs have *shin tu dag pa* (“extreme purity”) and in the Degé it is *shin tu dad pa* (“strong faith”), which appears to be the intended translation.
- [n.154](#) According to the Sanskrit. The Tibetan has *'dren pa'i* instead of *'dren pa*, which appears to be an early scribal error.
- [n.155](#) According to the Sanskrit. The Tibetan omits “fools,” and translates *camarī* as “yak’s tail,” whereas it is the female for yak (*camara*). The yak’s tail is more commonly the *vṛddhi* form *cāmara*. The Chinese also translates as “yak’s tail.” The explanation in that case is that it is referring to the yak and its relationship to its tail.
- [n.156](#) According to the Sanskrit, which is in the singular. The Tibetan is in the plural.
- [n.157](#) The Chinese appears to add “walking around,” which is derived from the next verse.
- [n.158](#) According to the Sanskrit. The Tibetan has *phan tshun 'chag cing gnas*.
- [n.159](#) According to the Sanskrit. The Tibetan and Chinese drop “Īśvara” even though he appears earlier in the sūtra along with the four world guardians and Maheśvara. Both names are elsewhere usually synonymous with Śiva, which may be why it was omitted at this point.
- [n.160](#) According to the Tibetan *don*. The Sanskrit has *Dharma*. The Chinese has no object.
- [n.161](#) According to the Sanskrit. The Tibetan transposes “excellent” to the end of the verse.
- [n.162](#) According to the Sanskrit and Tibetan. The Chinese has “supreme Dharma.”
- [n.163](#) According to the Sanskrit *adhimukta*. The Tibetan translates as *dad pa* (“faith”). The Chinese translates as “aspiration for inferior Dharma.”

- [n.164](#) According to the Sanskrit, and in agreement with the Chinese. The Tibetan appears to have translated this as, “They will not have faith in the buddhas.”
- [n.165](#) According to the Sanskrit *tāyina*, and most Kangyurs. The Degé and Comparative Edition have *spyod* in error for *skyob*. In the Chinese the following lines are presented as the Buddha’s thoughts to himself, including the second part of verse 24.
- [n.166](#) According to the Tibetan. There is no clear indication in the Sanskrit where the speech of the Buddha to the other buddhas ends.
- [n.167](#) According to the Sanskrit. The Tibetan has *yis* in error for *yi*.
- [n.168](#) According to the Tibetan. The Sanskrit has “numerous ten thousand millions.”
- [n.169](#) According to the Tibetan. The Sanskrit has “deprived of the scope of wisdom of the tathāgatas, and of the vision of their wisdom.”
- [n.170](#) According to *bsdad* in the Yongle, Lithang, Choné, Kangxi, and Narthang Kangyurs. The Degé and the Comparative Edition have *bsnyad*.
- [n.171](#) The Sanskrit also has *dharita* (“upheld,” “maintained”).
- [n.172](#) From the BHS *śītabhūta*. The Tibetan translates literally as “become cool.” Absent from the Online Digital Sanskrit Canon.
- [n.173](#) According to the Sanskrit. Absent from the Tibetan, even though it is a repeating line.
- [n.174](#) The Sanskrit here uses the synonym *nirvṛti*.
- [n.175](#) The Sanskrit here is *nirvṛta*.
- [n.176](#) According to the Stok Palace Kangyur *byas*, which accords with the Sanskrit and Chinese. The Degé and other witnesses recorded in the Comparative Edition appear to translate the verb in the future tense: *bya*.
- [n.177](#) The Chinese translates the Sanskrit phrase *dīrgharātra* over-literally as “long night.”
- [n.178](#) According to the Sanskrit. The Tibetan is literally “with good harvests.”
- [n.179](#) According to the Sanskrit *aṣṭapada*, which apparently has the meaning of “eight sections” (vertically and horizontally), like a checkerboard or chessboard, the game of chess having 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 squares gameboard, and has been translated by Tsugunari and Akira as “like a chessboard,” or by Kern as “like a checker board.” Other English translations of the Chinese have interpreted this as “eight intersecting roads.”
- n.180 According to the Sanskrit and Chinese. The Tibetan has interpreted *bhūyasa* to mean “most of.”
- n.181 According to the Sanskrit and Chinese. The Tibetan appears to be based on a corrupt text: “practiced celibacy for many hundreds of thousands of years.”
- n.182 According to the Sanskrit and Chinese. Tibetan: “dressed.”
- n.183 Commonly referred to as the Deer Park, though the Sanskrit *mṛgadāva* and the Tibetan *ri dwags nags* mean “deer forest.”
- n.184 According to the Tibetan, and Vaidya, Wogihara, Burnouf, and Kern, who follow the Nepalese Sanskrit manuscript tradition. The Central Asian fragments have *adya* instead of *ārya*. The Middle Indic form of both words was *ajja*, and the difference between the two manuscript traditions reflects a different choice in the Sanskritization of the Middle Indic. If *ajja* meant *adya*, the verse would read: “Great hero, we are overjoyed by / The great rishi’s words with implied meaning. / Just as in the prophecy / Today to the fearless Śāriputra...” “Fearless” translates the BHS meaning of *viśārada*.
- n.185 According to the Tibetan and Chinese. The Sanskrit has “and sorrow.”
- n.186 Earlier, the number of śrāvakas was said to be one thousand two hundred. This discrepancy is in both the Tibetan and Sanskrit.
- n.187 According to one of the BHS meanings of *vigata-nivāraṇa* (also *nīvaraṇa*). The Tibetan translates according to the more common Sanskrit meaning, “free of obscuration.”
- n.188 According to the Tibetan. The Sanskrit has “other carts.”
- n.189 The Sanskrit that “great cart” is translated from is *mahāyāna*, which in the context of Buddhist teachings is translated as “the great way” or “the great vehicle.” In translation this wordplay is lost.
- n.190 The word “listening” in Sanskrit, *śrava* (Tibetan: *thos*), is used here as this passage is describing the śrāvakas (*nyan thos*), literally “listeners.”

- n.191 The Sanskrit for “conditions” is *pratyaya*. This is explaining the reason for the term *pratyekabuddha*, which is defined in other texts as “buddhahood through [contemplation of] dependent or conditional [origination]”; this is also the Chinese translation of this term. Therefore, in the original Middle Indic language of the sūtra, *pratyaya* and *pratyeka* (meaning “solitary”) may well have been homonyms, and the discrepancy here is a result of the Sanskritization of the original Middle Indic.
- n.192 According to the Sanskrit and the Chinese. The Tibetan has a scribal error in all Kangyurs consulted of *bden* (“truth”) for *bde ba* (“bliss”).
- n.193 There is a play on words in the Sanskrit that is lost in translation. *Varṇa* has many meanings, such as “class,” “kind,” and “caste,” but is also used for “color” in this parable.
- n.194 There is a play on words in the Sanskrit that is lost in translation. *Upadarśayitva* can be both “he promised,” as in the parable, and “he taught,” as in the explanation of the meaning.
- n.195 According to the Tibetan. The word for “bamboo” can also be interpreted to mean “rafter” or “beam.”
- n.196 According to the Tibetan. Sanskrit and Chinese: “those with weak merit.”
- n.197 According to the Tibetan. Sanskrit: “burning excrement.” The Chinese does not specify what is burning.
- n.198 According to the Tibetan. Sanskrit: “Are burned by hunger and heat.”
- n.199 According to the Sanskrit and Chinese. The Tibetan gives the impression that he is just thinking of doing that.
- n.200 According to the Tibetan, which may have misunderstood the Sanskrit grammar: “Of what use were my sons if I become without sons?”
- n.201 According to one meaning of the Sanskrit *niśāmya*. The Tibetan translates as “knowing.”
- n.202 According to the Sanskrit and the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa Kangyurs. The Degé and the Comparative Edition have *rangs* (“rejoiced”) instead of *rings*.
- n.203 There is a play on words in the Sanskrit that is lost in translation. *Niroṛta* can mean both “being happy, at peace, etc.,” and also “to have attained nirvāṇa.”
- n.204

- According to the Sanskrit, Degé, and Comparative Edition. Most Kangyurs have *gter* instead of *mthu*.
- [n.205](#) The Sanskrit has “gold coins” and the Tibetan has “cowries,” both of which were used as currency.
- [n.206](#) According to the Tibetan. The Sanskrit has “herons and geese.”
- [n.207](#) It is assumed that the reader will know this refers to silver coins, the *raupya*, which is the origin of the present-day word *rupee*, which was itself tied to the value of silver until the end of the nineteenth century.
- [n.208](#) The wordplay of the Sanskrit (the Sanskrit for cart is *yāna*) is lost in translation.
- [n.209](#) According to the Tibetan, which may have been translating from a corrupt manuscript that had *yāneṣu* instead of *kāmeṣu*. The Sanskrit and Chinese all have “inferior desires.”
- [n.210](#) According to the Sanskrit and the Yongle, Kangxi, Narthang, and Lhasa Kangyurs. The others consulted have *srid pa* (“existence,” “becoming”).
- [n.211](#) According to the Hybrid Sanskrit *aniśrita*, which could also be translated as “emancipation.” The Tibetan translates as “not dwelling.”
- [n.212](#) According to the Tibetan. The Sanskrit does not have the negative. The Chinese interprets this as saying that both Śāriputra and the other śrāvakas can only be devotees of this sūtra through aspiration and not from direct knowledge.
- [n.213](#) According to the Sanskrit *kaśadaṇḍa*. The Tibetan appears to have translated from a text that read *śatadaṇḍa* (“a hundred sticks”).
- [n.214](#) According to the BHS *kuṅṭhaka*. The Tibetan translates as “black.”
- [n.215](#) According to the Sanskrit and Chinese. The Tibetan appears to have misinterpreted this line, translating *yakṣagraha* as “yakṣas and demons” instead of “possessed by yakṣas,” so that the Tibetan reads: “And their bodies will be harmed by yakṣas and demons.”
- [n.216](#) According to the Tibetan, which appears to be a rather free translation of the Sanskrit: “They will have many kinds of pain / miseries.”
- [n.217](#) According to the Sanskrit and Chinese. “Dog” is absent from the Tibetan translation.

- n.218 According to BHS *vyakta*. Translated into Tibetan according to the classical meaning as *gsal* (“clear”), as in the Degé, but in most Kangyurs it is corrupted to *btsal* (“seeking”).
- n.219 According to the Tibetan. Sanskrit: *tato vayanḥ bhagavan bhagavato dharmaṃ deśayamānasya śūnyatānimittāpraṇihitaṃ sarvamāviṣkurmaḥ* |. The Sanskrit might be rendered as: “Therefore, Bhagavān, we did not perceive any of the emptiness, absence of attributes, and absence of aspiration in the Dharma teaching of the Bhagavān, and we did not wish for the display of the buddha realms, the play of bodhisattvas, or the play of tathāgatas that were in these dharmas of the Buddha.”
- n.220 In this intriguing statement the syntax of both the Tibetan and the Sanskrit make it clear that—surprising though it may be—the śrāvaka disciples are the subject of the first clause and that it is indeed they who taught the bodhisattvas. In Kumārajīva’s Chinese translation, the equivalent sentence is interpreted in a less unexpected way. The Tibetan in all Kangyurs has the verb *lung bstan pa* both for the Sanskrit *avavadita* in this sentence, as well as for the Sanskrit *vyākaraṇa* in the sentence that follows. The Tibetan verb can have the meaning “prophesy,” as it does in the second sentence, but it primarily means “explain” or “elucidate.” Conversely, however, the meaning of *avavadita* does not include “prophesy” (unlike *vyākaraṇa*, which does). For another, similar statement, see 4.29 below; see also 8.9-10.
- n.221 According to the Sanskrit *amārgita*. The Degé and Comparative Edition have *bslang* (“taken up”) and most other Kangyurs have *bslabs* (“trained”).
- n.222 According to the Sanskrit *vaiṣṭiko vā gṛhyeya*.
- n.223 According to the Sanskrit. The Tibetan has “continuous fear.”
- n.224 According to the BHS *pratyabhijānīyāt*. The Tibetan translates as “astonished.”
- n.225 According to Tibetan. Sanskrit: “should not be beaten, killed, and destroyed.”
- n.226 According to Sanskrit *mūrchita*. The Tibetan translates as “crazy.”
- n.227 Literally, “Hey, you, man.”
- n.228 According to the Sanskrit *durvarṇāvalpaujaskau*. The Tibetan translates as “bad color and bad luster,” the word for “caste” and “color” being the same in Sanskrit. *Ojas* can mean “impressive appearance” as well as “luster” or “splendor.”

- [n.229](#) The Sanskrit has “a double daily wage.”
- [n.230](#) In this passage, this repeated phrase means literally “Oh, man!”
- [n.231](#) The Sanskrit *saktu* specifies that it is a coarse ground meal.
- [n.232](#) According to the Sanskrit syntax and a BHS meaning of *udāra*, this might mean “crude,” instead of “heightened.” The Tibetan translates according to the classical meaning of “lofty” or “vast” (*rgya cher*), which is also reflected in the corresponding verse below.
- [n.233](#) The Sanskrit has in addition *na saṃbhinatti* that Burnouf translates as “did not mix with us” and Kern translates similarly, although “did not abandon us” is also a possible meaning.
- [n.234](#) According to the Sanskrit syntax. The Tibetan breaks this up into two sentences.
- [n.235](#) According to the Tibetan and Chinese. The Vaidya Sanskrit has *kāṅkṣāṃ kuryuḥ sudurmedhāstato bhraṣṭā bhrameyu te*: “One with very poor intelligence would have doubts; Having gone astray, he would wander.”
- [n.236](#) According to the Sanskrit. The Tibetan omits “much” and “silver.”
- [n.237](#) According to the Sanskrit. The Tibetan omits “conch.”
- [n.238](#) According to the Sanskrit *vallabha* (*vallabhu* in the sūtra’s BHS).
- [n.239](#) According to the Sanskrit. Tibetan: “because of having power over many needs.”
- [n.240](#) According to the Sanskrit *śarana*, which could also be translated as “shelter,” “home,” or as translated in the Tibetan, as “house,” but there appears to be a deliberate wordplay here.
- [n.241](#) The Sanskrit adds “dark-skinned.”
- [n.242](#) According to the BHS *pratisāmayet* = *pratisāmayet*, which could also mean “arrange” (cf. the Pali *paṭisāmeti*). Translated into Tibetan as *sbed pa*, which could be interpreted as “conceal, hide.”
- [n.243](#) According to Sanskrit *kutumba*, more literally “household,” “care of the family,” and so on. The Tibetan has “slaves and servants.”
- [n.244](#) According to the Sanskrit. The Tibetan has “path to supreme enlightenment.”



- n.245 Here there is a wordplay in Sanskrit, as the Sanskrit for “we shall proclaim” is *saṃśrāvayīṣyam*. The Tibetan has attempted to reflect that by translating *śrāvaka* in this verse as *sgrogs pa* (“proclaimers”) instead of the usual *nyan thos* (“listeners,” i.e., “disciples”).
- n.246 Here there is a wordplay in the Sanskrit, as the Sanskrit for “be worthy” is *arhāmahe*. The Tibetan has attempted to reflect that by translating *arhat* in this verse as *'os pa* (“worthy ones”), a more literal translation of *arhat* than the usual *dgra bcom pa* (“enemy defeaters”).
- n.247 According to the Sanskrit *vimala*. The Tibetan has “great.”
- n.248 According to the Sanskrit and Chinese. The Tibetan has “through a hundred thousand,” omitting “causes,” perhaps from a corrupt Sanskrit text that had *śatasahasrehi* instead of *hetusahasrehi*.
- n.249 According to the Stok Palace Kangyur, and the Sanskrit and Chinese. The other Tibetan versions consulted have *kyi* in error for *kyis* (genitive instead of instrumental) after “Tathāgata,” so that it reads as “the conduct of the Tathāgata.”
- n.250 According to the Stok Palace Kangyur *rigs*, and the Sanskrit *yukti*. The other Tibetan versions consulted have *rig* in error for *rigs*.
- n.251 According to the Tibetan. The BHS has “shoots, tender stalks, branches, leaves, foliage.”
- n.252 According to the Sanskrit and most Kangyurs consulted. The Degé and the Comparative Edition have *spobs* (“eloquence,” “confidence”) instead of *stobs*.
- n.253 In Sanskrit, *martya* means literally “mortals.”
- n.254 According to the Stok Palace Kangyur *smān*, and the Sanskrit *oṣadhī*. The other Tibetan versions consulted have *dman* (“inferior”) in error for *smān* (“herb”).
- n.255 According to the Tibetan. The Sanskrit has *nirukti* (“definitions”).
- n.256 According to the Tibetan. The Sanskrit has *dharmatā* (“the nature of the Dharma”).
- n.257 According to the Sanskrit *niṣpādayī* and the Yongle and Kangxi Kangyurs *bsten*. The Degé has *bstan* (“teach”).
- n.258 In the Chinese version the chapter concludes at this point.

- [n.259](#) According to the Sanskrit. The Tibetan has “born” instead of “superfluous,” which appears to be a corruption.
- [n.260](#) According to the BHS *samudāgamāya*. The Tibetan translates as *sdud*, which could be interpreted as “gathering together.”
- [n.261](#) According to the Sanskrit, and the Lhasa and Stok Palace Kangyurs. Other Kangyurs consulted have *zhi* (“pacified”) in error for *bzhi* (“four”).
- [n.262](#) *Sarvavarṇarasasthānānugatā*.
- [n.263](#) *Sarvavyādhipramocanī*.
- [n.264](#) *Sarvaviṣavināsanī*.
- [n.265](#) *Yathāsthānasthitasukhapradā*.
- [n.266](#) According to the Tibetan and in agreement with Burnouf. The Vaidya and Wogihara Sanskrit and Kern have “six.”
- [n.267](#) The Comparative Edition has *des* in error for *nges*; the Stok Palace Kangyur has *nges* and the Sanskrit has *niścita* (online Vaidya: *niṃścita*).
- [n.268](#) According to the Sanskrit *vihīna*. The Tibetan has *btul* (“subdued”).
- [n.269](#) The second half of this verse does not appear in Tibetan: “Through hundreds of skillful methods / He constantly teaches the Dharma to beings” (See Vaidya ed., *tenopāyaśatairnityaṃ dharmam deśeti prāṇinām //*).
- [n.270](#) *Sarvavarṇarasasthānā*. In the prose it has a longer form of the name: *Sarvavarṇarasasthānānugatā*.
- [n.271](#) According to the Sanskrit *mahā* and the Yongle, Lithang, Kangxi, and Choné Kangyurs. The Degé and Comparative Edition have *tshe* in error for *che*.
- [n.272](#) According to the Tibetan, which appears to be a free translation of *avartmanāḥ* (“to repeat,” “to continue with”).
- [n.273](#) According to the Sanskrit *sarvavid*. Absent from the Tibetan.
- [n.274](#) According to the Tibetan. The Sanskrit is in the singular.
- [n.275](#)

Only half of this verse appears to have been translated into Tibetan, thereby altering the meaning. In comparison, the Sanskrit has: "I then teach to them, / 'This is not what is called *nirvāṇa*; / It is through understanding the entire Dharma / that immortal *nirvāṇa* is attained' " (see Vaidya, ed.: *tāmeva tatra prakāśemi naitannirvāṇamucyate / sarvadharmāvabodhāttu nirvāṇam prāpyate 'mṛtam //*).

- n.276 The Sanskrit has this as a six-line verse instead of the usual four lines.
- n.277 The Tibetan has the first half only of the Sanskrit verse, the second half of which is: "And all the imperfect and the immaculate, / which are peace, and are equal to space" (Vaidya, ed.: *sāsravānāsravāḥ śāntāḥ sarve gaganasamṇibhāḥ*).
- n.278 According to the BHS *ārocayāmi*. The Tibetan *mos par bya* could be interpreted as "make you aspire."
- n.279 According to the Sanskrit. The last two activities are absent from the Tibetan, but when this passage is repeated further on in this chapter they are included in the Tibetan, and so there appears to be an unintended omission here.
- n.280 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.281 According to the BHS *gūtholigalla*. The Tibetan translates obscurely as *sme ba* ("spots").
- n.282 See n.179.
- n.283 According to the Sanskrit *bhikṣavaḥ*. The Tibetan could be interpreted as meaning "this bhikṣu."
- n.284 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.285 According to the BHS *gūtholigalla*. The Tibetan translates obscurely as *sme ba* ("spots").
- n.286 According to the BHS *ārocayāmi*. The Tibetan *mos par bya* could be interpreted as "make you aspire."
- n.287 See n.286.
- n.288 According to the Sanskrit. The Tibetan has the plural here.
- n.289

Only four students are given prophecies in this chapter, the fifth presumably being Śāriputra, whose prophecy was given in chapter 3. The Chinese interprets this as “five hundred.”

- n.290 According to the Sanskrit. “Second” is absent from the Tibetan.
- n.291 See n.290.
- n.292 According to the Sanskrit and Chinese. “Weeping” is absent from the Tibetan.
- n.293 According to the Sanskrit *āryaka*, which the Tibetan (and Burnouf and Kern from the Sanskrit) translates by its alternative meaning, “noble.” The Chinese translates as “grandfather,” which appears to be the intended meaning here, and explains why the sons are called “princes.”
- n.294 According to the Sanskrit and the Yongle, Kangxi, Choné, and Stok Palace Kangyurs. The Degé and the Comparative Edition are missing part of the sentence.
- n.295 The narrative is somewhat obscure at this point. It is evident later in the passage that the Brahmās have gathered in one place, and they also live in palaces that fly, and therefore this may mean that they have gathered together through each having come there in their own home.
- n.296 The Degé Kangyur’s 62b is an accidental printing of 142b and therefore this page is missing in that edition.
- n.297 This phrase is an interpolation to make the meaning clearer. For “airborne palace” (*Vimāna*), see glossary.
- n.298 According to the Tibetan. Sanskrit: “five quintillion” (five hundred thousand times ten million).
- n.299 See n.295.
- n.300 The last line of this four-line verse is absent from the Tibetan. According to the Sanskrit (*adhimātraṃ yaśasvinaḥ*), the last two lines would be, “Today our airborne palaces are beautified / with exceptional splendor.”
- n.301 See n.297.
- n.302 According to the Sanskrit *jīvaloka* and the Stok Palace Kangyur *’tsho ba’i ’jig rten*. Instead of *’tsho ba*, the Degé and most Kangyurs have *tshol ba*; Choné has *tshor ba*, and Yongle has *tshong ba*.

- n.303 According to the Sanskrit. The Chinese appears to have translated the number as a hundred and eighty, as does Burnouf, because of the tricky syntax of this verse: “it has been a hundred and eighty eons since the world has had a buddha.” The Tibetan, even with the above variant reading in the Stok Palace Kangyur, appears corrupt: “A full hundred eons in this world of beings / Has been equal to eighty buddhas.”
- n.304 According to the Vaidya and Wogihara Sanskrit. The Tibetan, and the Burnouf translation from a Hodgson manuscript, have “eighty hundred thousand.”
- n.305 According to the BHS *leṇa*. The Tibetan translates as *gnas*.
- n.306 See n.295.
- n.307 See n.297.
- n.308 See n.295.
- n.309 According to the Sanskrit. The Tibetan has here translated *parisphuṭa* as “pervaded.”
- n.310 See n.297.
- n.311 According to the Tibetan.
- n.312 According to the Tibetan.
- n.313 The Tibetan has interpreted this as “having doubts” and the sixteen mendicants were grouped with the śrāvakas. The question is whether *vicikitsa* is actually *avīcikitsa*, which in this BHS may simply have the *a* elided and implied. Dharmarakṣa’s translation into Chinese has “without doubt”; Kumārajīva’s Chinese translation has “having doubt.” Burnouf translates from the Sanskrit as “having doubt,” while Kern translates as “without doubt.” In terms of the logic of the narrative it is here translated as “without doubt.”
- n.314 Sanskrit: *bodhisattva mahāsattva*.
- n.315 According to the Sanskrit *gatiṃgata*. The Tibetan repeats this in what appear to be two alternate translations.
- n.316 There is a wordplay here, as the word for “relief from misery” is *nirvāṇa*.
- n.317 According to one meaning of the Sanskrit *śīti*. The Tibetan translates as “cool.”

- [n.318](#) According to the Sanskrit. The Tibetan translation appears to interpret this as the Jina “sorrowing.”
- [n.319](#) According to the Sanskrit *deva manuṣyā* and the Lhasa, Narthang, and Stok Palace Kangyurs. Other Kangyurs consulted have *lha min* (*asuras*) in error for *lha mi* (“devas and humans”).
- [n.320](#) The Sanskrit has the synonym *bhujaga* (“serpent”).
- [n.321](#) According to the Sanskrit, and the Stok Palace and Yongle Kangyurs. Other Kangyurs consulted have *bzhi* (“four”) in error for *ba’i*.
- [n.322](#) According to the Tibetan. Sanskrit: “All became mendicants.”
- [n.323](#) According to the Tibetan and Burnouf and, presumably, from *jāta*. The Vaidya and Wogihara Sanskrit and Kern have “supreme among all jinas.”
- [n.324](#) According to the Sanskrit *caritva*. The Tibetan has *spyan* (“eyes”) in error for *spyad*.
- [n.325](#) According to the Sanskrit *vyakta*. The Tibetan translates as another of its meanings: “bright.”
- [n.326](#) According to the Tibetan *dpa’*. Sanskrit: *dhīra* (“wise”).
- [n.327](#) According to the Sanskrit *samānāyitvā*. The Tibetan translates as “honored them,” a possible alternate meaning.
- [n.328](#) According to the Sanskrit and almost all Kangyurs consulted. The Degé has *deng* (“today”) instead of *nga* (“I”).
- [n.329](#) According to the Sanskrit and Chinese. The Tibetan has “realization of suffering,” as does apparently the Hodgson manuscript as Burnouf and Kern translate in that way.
- [n.330](#) According to the Sanskrit *pramocayanti* and, in part, the Stok Palace Kangyur *’grol ba*. The other Tibetan versions consulted have *’grel ba*; a Tibetan translation of the causative Sanskrit verb form would more likely be *sgrol ba*.
- [n.331](#) The syntax is according to the Sanskrit; the Tibetan reverses the order of the sentences.
- [n.332](#) According to the Sanskrit. The Tibetan has *ngas* in error for *nga’i*.
- [n.333](#) According to the Sanskrit. Tibetan: “I am the last.”
- [n.334](#)

- According to the Yongle, Kangxi, and Choné Kangyurs *'doms*. The Comparative Edition and Degé have *'dems*.
- [n.335](#) According to the Sanskrit *kr̥tya* and the Yongle and Kangxi Kangyurs *bya*. Other Kangyurs consulted have *bye* (“ten million”).
- [n.336](#) Sanskrit: “Will be pure and practitioners of celibacy.”
- [n.337](#) According to the Sanskrit *sadhu*, and *legs* in all Kangyurs consulted except the Degé and Stok Palace, which have *len*.
- [n.338](#) The Sanskrit uses the synonym *marut*, in its BHS form *marū*.
- [n.339](#) The Sanskrit has “After me, today.”
- [n.340](#) *yi du 'ong ba'i sgra mngon par bsgrags pa* (“The Resounding of Beautiful Sounds”).
- [n.341](#) According to the BHS *ārocayāmi*. The Tibetan translates as *mos pa*.
- [n.342](#) According to the Stok Palace Kangyur (*brgyad stong*), Kern’s Sanskrit, and the Chinese. Vaidya’s Sanskrit and Burnouf have “a thousand”; other Tibetan Kangyurs consulted have “a hundred thousand,” *brgya stong*, probably a scribal error for *brgyad stong*.
- [n.343](#) According to the Tibetan and Burnouf, and Kern’s translation of the Sanskrit *kaḥ punarvādaḥ śrāvakāṇām*. The Chinese translates as “Why is it told to the śrāvakas?”
- [n.344](#) According to the Stok Palace Kangyur and the Sanskrit. The other Tibetan versions consulted have *me tog* (“flower”) in error for *tog* (“crest adornment”).
- [n.345](#) In the Sanskrit, for the meter of the verse the compound name is broken into its constituents: *ratnasya ketū*.
- [n.346](#) According to the Tibetan. Sanskrit: “obtains it.”
- [n.347](#) According to the Sanskrit. The Tibetan omits one number (“equaling ten million”), presumably for reasons of brevity in the verse.
- [n.348](#) In these last two lines, “dharmabhāṇaka” and “merit” are implied but not actually stated. The Tibetan adds “merit.” The Chinese adds “dharmabhāṇaka.”
- [n.349](#)

The Chinese interprets this passage differently as the description of someone who has made offerings to the dharmabhāṅakas for the lesser number of eighty million eons. The Chinese also has another verse here, which is in prose in the present Sanskrit and Tibetan.

- n.350 According to the Sanskrit *ārocayāmi te bhaiṣajyarāja, prativedayāmi te*. The Tibetan appears to have “you must aspire to and understand!” The first of those verbs has been regularly mistranslated as *mos pa* based on its meaning in Classical Sanskrit instead of BHS.
- n.351 According to the Tibetan and apparently Burnouf’s Sanskrit. The Vaidya and Wogihara Sanskrit have *ādhyātmika* (“spiritual”) and not *abhijñā*, and Kern translates accordingly.
- n.352 According to the Sanskrit. The Tibetan has “that place should be honored as if it was a stūpa,” which does not fit with what precedes and follows.
- n.353 According to the Sanskrit *mukhaṃ*. The Tibetan has *ngo bo* (“essence,” “nature”) in error for *ngo*.
- n.354 According to the Sanskrit singular. The Tibetan has the plural.
- n.355 According to the Tibetan. The Sanskrit has, “The wise one, unafraid, speaks [it]” (*abhīto bhāṣi paṇḍitaḥ*).
- n.356 According to the BHS and Pali. Could also be “swords.” The Tibetan has the more specific “short spear,” which is a possible meaning, but seems too specific in this context.
- n.357 According to the Tibetan. Sanskrit: “And the assembly also the same.”
- n.358 According to the Sanskrit *vedikā*. The Tibetan translates as *stegs bu*, “platforms,” Burnouf as “balconies,” and Kern as “terraces.” However, *vedikā* here refers to the railings in which the *torāṇas*, or “gateways,” are set. While the *vedikās* do serve as railings for elevated platforms, which serve as circumambulatory walkways, they also encircle the *stūpa* on the surrounding flat ground.
- n.359 The following passage spoken by the stūpa is only found in certain Tibetan versions. It is absent from the Sanskrit and Chinese. Among the Kangyurs consulted, it is absent from the Yongle, Lithang, Kangxi, and Choné Kangyurs, but it is found in the Degé (and therefore the Comparative Edition), Narthang, Lhasa, and Stok Palace editions. This translation is based primarily on the Degé / Comparative Edition version and therefore includes this passage.



- n.360 According to *'dul ba* in the Narthang, Lhasa, and Stok Palace Kangyurs. The Degé / Comparative Edition has *'dus ba* ("gathered").
- n.361 Among the Kangyurs consulted, the conclusion of the passage is found only in the Degé, Narthang, Lhasa, and Stok Palace editions.
- n.362 According to the Tibetan. Sanskrit: "hundred of thousands of quintillions."
- n.363 According to the Sanskrit and Chinese. The Tibetan appears to have misinterpreted the first sentence as a prayer also and added the verb "to pray" within the sentence, which is understandable because it follows the statement that the Buddha made a prayer, but the verbs in this sentence are in the past tense. The Tibetan by necessity of its interpretation translates them as being in the future, even though this contradicts the other narratives in the sūtra where bodhisattvas do not previously know about the existence of this sūtra: "In the past when I was practicing bodhisattva conduct, I prayed, 'May the highest, complete enlightenment not arise while I have not heard the instruction to bodhisattvas, the Dharma teaching, *The White Lotus of the Good Dharma*. May I attain the highest, complete enlightenment after I have heard this Dharma teaching, *The White Lotus of the Good Dharma*.' "
- n.364 From the BHS meaning of *adhiṣṭhāna*, translated into Tibetan as *byin gyis brlabs*, which is usually translated into English as "blessing." The following passage is clearly in the optative and is the prayer made by the Buddha.
- n.365 Literally, "through the power of the Bhagavān."
- n.366 From the BHS *guruka*. The Tibetan translates as *lci ba* ("heavy") here in the sense of "weighty," "important."
- n.367 According to the Sanskrit, literally "self [and] second, self [and] third." The Tibetan reads as "self and two or self and three."
- n.368 See n.179.
- n.369 According to the Stok Palace Kangyur *rim bzhin*; the Degé and other Kangyurs consulted have *ri bzhin*. The Sanskrit and Chinese have "corresponding size."
- n.370 According to the Sanskrit *pṛthivīpradeśa*, which the Tibetan translates simply as *phyogs*, which could be interpreted to mean "direction."
- n.371 According to the Sanskrit and the Yongle, Lithang, Kangxi, Narthang, Choné, and Stok Palace Kangyurs *yongs su dag pa*. The Lhasa and Degé / Comparative Edition have *yongs su gang ba* ("completely filled").

- [n.372](#) According to the Tibetan. Sanskrit: “The Bhagavān Tathāgata offers this, wishing for the precious stūpa to be opened.”
- [n.373](#) According to the Tibetan *bskams* and the Sanskrit *pariśuṣka*. Kern translates from the Sanskrit as “emaciated.” However, Burnouf, having first translated as *desséchés* (“dessicated”), corrected himself on seeing another Sanskrit manuscript with *pariśuddha* (“perfectly pure”), and the Chinese translation was evidently from such a version. However, the eighth-century Gilgit rock drawings depicting Śākyamuni, Prabhūtaratna, and the stūpa clearly show Prabhūtaratna to have a withered body, and therefore must have been based on a text that had *pariśuṣka*, while in Chinese depictions, Śākyamuni and Prabhūtaratna have identical bodies.
- [n.374](#) The Sanskrit adds “in the middle of the assembly.”
- [n.375](#) According to the Sanskrit *dr̥ṣṭvā* and the Yongle and Kangxi Kangyurs *mthong*. Other Kangyurs consulted have *thos* (“heard”).
- [n.376](#) According to the Sanskrit. The Tibetan conjoins “together with the Tathāgata” with the following sentence.
- [n.377](#) According to the Tibetan, apparently translating from *mūrchita*. Others have interpreted *mūrchita* to mean “intoxicates” (Burnouf and Kern) or “brings joy” (Chinese), which is another of its meanings.
- [n.378](#) In this verse in the Sanskrit, Prabhūtaratna’s name is given an extra syllable: Prabhūtaratana.
- [n.379](#) According to the Tibetan. Sanskrit: “teach for a moment.”
- [n.380](#) According to the Sanskrit *adahyanta* and the Chinese translation. Tibetan: “a load of straw while it is burning.”
- [n.381](#) According to the Tibetan. Sanskrit: “five higher knowledges.”
- [n.382](#) According to the Sanskrit *priyaṃ*, the Chinese, and *dga’* in the Yongle, Lithang, Kangxi, Narthang, and Choné Kangyurs. The Degé, Lhasa, and Stok Palace have *dka’* (“difficulty”). The Central Asian version has *mama* instead of *mahat* so that the line would read, “Brings pleasure to me and the lords of the world.”
- [n.383](#) According to the Tibetan. Sanskrit: “Guide / leader of humans.”
- [n.384](#) According to the Tibetan. The Sanskrit could be interpreted as being by the bed and holding his feet, as in Burnouf and Kern. The Chinese interprets it

- as meaning he offered his own body as the bed.
- [n.385](#) According to the BHS *ārocayāmi*. The Tibetan *mos par bya* could be interpreted as “make you aspire.”
- [n.386](#) The Sanskrit has the longer series of epithets more common in prophecies.
- [n.387](#) According to the Tibetan, Chinese, two Hodgson Sanskrit manuscripts, and Kern. The Vaidya and Wogihara have “sixty hundred” and Burnouf translated from a manuscript that read “sixty hundred,” i.e., “six thousand,” although he admits that sixty is already “*suffisamment merveilleux*” (“marvelous enough”).
- [n.388](#) According to the Tibetan. The Sanskrit has in addition, “have no uncertainty.”
- [n.389](#) Earlier in this chapter it was said to be in the east.
- [n.390](#) According to the Sanskrit *sattoa* and *sems can* in the Yongle, Lithang, Kangxi, Narthang, and Choné Kangyurs. The Degé, Lhasa, and Stok Palace have *sems* (“mind”).
- [n.391](#) According to the Tibetan and Burnouf. Vaidya and Wogihara Sanskrit, and Kern: “who is named a wise one because of his wisdom.”
- [n.392](#) According to the Sanskrit *niścitaṃ*, and the Degé *nges*. The Comparative Edition has *des*.
- [n.393](#) According to the Tibetan and the Vaidya and Wogihara Sanskrit. Burnouf translated from *śuddham śuddhaṃ* (“pure, pure”) instead of *puṇyaṃ puṇyaṃ*.
- [n.394](#) According to the Tibetan. In the Sanskrit and Chinese it is a question: “Why are you standing...?”
- [n.395](#) According to the Sanskrit: *ārocayāmi te bhaiṣajyarāja, prativedayāmi te*. The Tibetan appears to have, “you must aspire to and understand!” The first of those verbs has been regularly mistranslated as *mos pa* based on its meaning in Classical Sanskrit instead of BHS.
- [n.396](#) Kern and Burnouf: “eight hundred thousand.” Vaidya and Wogihara: “eighty hundred thousand quintillion.” Chinese: “eighty quintillion.”
- [n.397](#) According to the Sanskrit *suduṣkara*. The Degé and Comparative Edition have *dga’* (“joy”) in error for *dka’* (“difficult”).
- [n.398](#) The Sanskrit is in the BHS form: *tīrthya*.

- [n.399](#) According to the Tibetan *sil khrol byed pa*. The Sanskrit *jhalla* has the meaning of “prize-fighter,” i.e., “boxer.” The Chinese translates as “boxer.”
- [n.400](#) According to the Tibetan. The Sanskrit has in addition “does not delight in.”
- [n.401](#) According to the Tibetan. The Sanskrit also has *śauṇḍa* (“drunks”). Burnouf: “liquor-sellers”; Kern: “jugglers.” There appears to be no obvious parallel in the Chinese.
- [n.402](#) According to the Sanskrit. The Tibetan has the non-gender-specific *dge bsnyen rnams* instead of *dge bsnyen ma*.
- [n.403](#) According to the BHS *tā*, while the Tibetan is not gender specific.
- [n.404](#) According to one meaning of *kauśalya*. The Tibetan translates as *mkhas* (“wise”).
- [n.405](#) According to the Sanskrit *aurabhrika*. The Tibetan translates as *shan pa* (“slaughterer”).
- [n.406](#) See n.399.
- [n.407](#) According to the Sanskrit *jātātha* (*jāta + atha*). Translated into Tibetan as *yang dag nyid*, presumably from a corruption in a Sanskrit manuscript.
- [n.408](#) According to the BHS *manyana* (which also occurs elsewhere in the form *manyana*). The Tibetan has translated it according to its alternative meaning of “pride,” which does not appear to fit the context here.
- [n.409](#) According to the Stok Palace Kangyur *gtong* and the Sanskrit *vijahati*. The Degé and other Kangyurs consulted have *mthong* (“see”) in error for *btong* (“relinquish,” “give up,” and so on).
- [n.410](#) According to the Sanskrit *tr̥ṭīyena dharmeṇa*. The Tibetan translates as “these three qualities.”
- [n.411](#) According to the Stok Palace Kangyur *yang dag par bgro ba* and the Sanskrit *saṃgīti*. The Degé and other Kangyurs consulted have *yang dag par 'gro ba* (“going correctly”).
- [n.412](#) According to all Kangyurs consulted except for Stok Palace. Stok accords with the Sanskrit in not having the negative, but instead having “beings who are dedicated...” The translations from Sanskrit of Burnouf and Kern follow suit. The Chinese has “beings who are not bodhisattvas.”
- [n.413](#)

According to the Sanskrit and Chinese. This chapter is primarily describing at length the four qualities referred to at the beginning of the chapter.

Tibetan: “four qualities.”

- n.414 According to the Sanskrit. “Anklets” is absent from the Tibetan.
- n.415 Elephant riders, cavalry, charioteers, and infantry.
- n.416 According to the Tibetan. Sanskrit: “attracting / seducing them with nirvāṇa.”
- n.417 According to the Tibetan. Sanskrit: “the last of his possessions.”
- n.418 According to the Stok Palace Kangyur *mtha'o* and the Sanskrit *paścima*. The Degé / Comparative Edition and other Kangyurs consulted instead have *mthu'o*.
- n.419 According to the Tibetan and Chinese. The Sanskrit and the translations of Burnouf and Kern do not have the negative.
- n.420 According to the Tibetan. In the Sanskrit the bodhisattva teaches them and therefore this is in the form of a wish: “Having heard the Dharma may they not denounce it!”
- n.421 Literally “tathāgatahood.”
- n.422 According to the Sanskrit *upāneṣyi*. Tibetan: *khyod la sbyin* (“will give to you”), which does not match the preceding thought that is not being directly addressed to those he is not teaching.
- n.423 This is equivalent to units of currency in ancient India.
- n.424 According to the BHS *vihanyamānān*. The Tibetan *'tshé ba'i sems* could be interpreted as “violent minds.” Burnouf translates as “*les êtres qui combatant*” (“the beings who are battling”) to conform with the parable. Kern has “how creatures are in trouble.”
- n.425 According to the Sanskrit and the *Mahāvīyutpatti*. Here the Tibetan is *stobs* (“strength”), which is also used in the next verse to translate *bala* (“strength”). The Sanskrit *parākrama* is translated by Burnouf according to another of its meanings: *l'heroïsme* (“heroism”), in accordance with the parable, as it is by Kern. The Chinese translation is too free to be relevant. According to the *Mahāvīyutpatti*, *parākrama* should be translated as *pha rol gnon pa* (“the subjugation of others”), *pha rol brtul po* (“weakening others”), or *dpa' ba* (“heroism”).

- n.426 In the context of ancient India this would have been a reference to lower castes rather than to other races.
- n.427 According to the Stok Palace Kangyur, the Sanskrit, and the Chinese. The other Tibetan versions consulted have *lha mi* or *lha mis* (in the Yongle, Lithang, Kangxi, and Choné Kangyurs) in error for *lha min*.
- n.428 According to the BHS *ābādha*, translated into Tibetan as *gnod* (“harm”).
- n.429 According to the Tibetan, Chinese, Burnouf, and Kern. The Vaidya and Wogihara also have “and the level of the pratyekabuddhas.”
- n.430 According to the Stok Palace Kangyur *sems can* and the Sanskrit *sattva*. The Degé and other Tibetan versions consulted have just *sems* (“mind”) instead of *sems can* (“beings”).
- n.431 According to the Tibetan; the Sanskrit includes more verbs.
- n.432 According to the Stok Palace Kangyur *gang gi* and the Sanskrit *kasya*. The Degé and the other Tibetan versions consulted have *gis* instead of *gi*.
- n.433 According to the Tibetan. The BHS *niropadhe* means to be free of *upadhi*, which means “substratum” or “basis (of continued existence or rebirth)” and therefore can be synonymous with *skandhas*, but also with *kleśas*.
- n.434 According to the Stok Palace Kangyur and the Sanskrit. The Degé and other Kangyurs consulted have “of the ten directions” (*phyogs bcu'i*), modifying “other worlds.”
- n.435 According to the Sanskrit *parākrāma*. The Tibetan translates as “subjugation of adversaries.”
- n.436 From the BHS *ananyatha*. The Tibetan translates literally as *gzhan ma yin pa* (“not other”).
- n.437 From the BHS *ananyatha*. The Tibetan translates literally as *gzhan du gsung ma yin* (“not spoken as other”).
- n.438 According to the Sanskrit *prakāśayiṣye*, which is in the future tense. The Tibetan is curiously in the past, presumably a scribal error of *byas* for *bya*.
- n.439 According to the BHS *ārocayāmi te ajita*, *prativedayāmi*, which the Tibetan appears to translate as “aspire and comprehend.”
- n.440 According to the BHS *pariṇamitāḥ*. The Tibetan translates as *yongs su bsngos* (“dedicated”).

- n.441 Although the text literally states, “in the town of Gayā,” this must mean in the district of Gayā. The place called Uruvilvā (Pali Uruvelā) probably included the village now called Bodhgaya, where the Buddha attained enlightenment, and possibly extended to include parts of the area that is now the actual town of Gayā some kilometers to the north.
- n.442 According to the Sanskrit *parākrama*. The Tibetan translates as “subjugation of adversaries.”
- n.443 According to the Sanskrit *parisaṃstutā* and *bstod* in the Lithang, Choné, Lhasa, and Stok Palace Kangyurs. Other Kangyurs consulted have *bstong*.
- n.444 According to the Tibetan *ting nge ’dzin*, and the Burnouf *meditation*. The Vaidya and Wogihara have *adhiṣṭhāna* instead of *samādhi*, and Kern translates *adhiṣṭhāna* as “strong resolve.” Kumārajīva’s Chinese appears to be too dissimilar to know what he was translating from.
- n.445 According to the Tibetan. Absent from the Sanskrit.
- n.446 The Sanskrit has here “for a hundred thousand quintillion eons.”
- n.447 According to the BHS *ārocayāmi te ajita, prativedayāmi*, which the Tibetan appears to translate as “aspire and comprehend.”
- n.448 This passage has been translated in various ways from the Chinese. The Sanskrit is clearly in the third person, but presumably the Buddha is talking about himself.
- n.449 According to the Sanskrit syntax; in the Tibetan the verb comes after the description of the nature of the three realms.
- n.450 BHS: *kilīkṛta-saṃjñā*. According to Edgerton *kilīkṛta* means “joyous,” but in this instance is an error for *kiṇīkṛta* (“callous”), which would mean that they have grown callous. However, Burnouf translates as “ils s’imagineraient qu’il n’y a là rien que d’aisé à recontrer” (“they will imagine that he will be nothing other than easy to meet”), and Kern has: “fancy that all is child’s play.” The Tibetan has *slebs par ’dzin pa* (Degé), *sleb par ’dzin pa* (Stok Palace), or *slabs par ’dzin pa* (Lithang and Choné) for *kilīkṛta*, which may be scribal errors for *sla bar ’dzin pa* (“hold as easy,” “believe to be easy”).
- n.451 According to the Tibetan, Burnouf, Kern, Vaidya Sanskrit, and Wogihara Sanskrit: “Tathāgata Arhat Samyaksambuddha.”
- n.452 According to the Sanskrit *sukuśala* and the Tibetan *shin tu byang ba* in the Yongle, Narthang, Urga, Lhasa, and Stok Palace Kangyurs. Others consulted

have *shin tu byung ba*.

- [n.453](#) According to the BHS *samādapemī*. Translated into the Tibetan as *bzung* (“held”).
- [n.454](#) According to the Tibetan, Burnouf, and Kern. The Vaidya and Wogihara have *kāma* (“desires”) instead of *kāya* (“bodies”).
- [n.455](#) According to the Tibetan, and the Chinese is similar. The Vaidya Sanskrit, Burnouf, and Kern have, “I do not leave Vulture Peak for other millions of other dwellings (literally: “seats and beds”).”
- [n.456](#) According to the Stok Palace Kangyur *shin tu 'jigs pa* and the Sanskrit *subhairava*. Other Kangyurs consulted have *'jig* (“destroyed”) in error for *'jigs*.
- [n.457](#) According to the Tibetan.
- [n.458](#) According to the Sanskrit and Tibetan. The number is absent from Kumārajīva’s Chinese.
- [n.459](#) According to the Vaidya and Wogihara Sanskrit, and Kern. Literally “two thousand,” apparently meaning “thousand squared” or “thousand times a thousand.” The number is absent from the Tibetan, Burnouf (translating from a Hodgson manuscript), and Kumārajīva’s Chinese. In this context of an ever-increasing number it appears to be an accidental omission that occurred in a later Sanskrit manuscript.
- [n.460](#) Alternatively this may be referring to the *dhāraṇīs* that are mnemonic phrases.
- [n.461](#) According to the Chinese, Vaidya and Wogihara Sanskrit, and Kern. Literally “three thousand,” apparently meaning “thousand tripled,” as it is interpreted in the Sarvāstivāda tradition. In the Chinese Tiantai School it was taken as literally meaning “three thousand.” The Tibetan and Burnouf (translating from a Hodgson manuscript) have only “thousand.” In this context of an ever-increasing number it appears to be an accidental omission that occurred in a later Sanskrit manuscript.
- [n.462](#) This is a synonym for “the two thousand” or “thousand squared” world realm.
- [n.463](#) This is a synonym for “the thousand” world realm, which contains a thousand worlds.
- [n.464](#)



- According to the Stok Palace Kangyur *byang chub dam pa*, which partially reflects the Sanskrit *varabodhicittam*. The other Tibetan versions consulted appear to be in error with *byang chub sems dpa'* ("bodhisattva").
- n.465 According to the Tibetan. Sanskrit: "are not afraid of it."
- n.466 According to the Sanskrit *dehin* (literally, "having a body") and the *lus can* of the Narthang, Urga, Lhasa, and Stok Palace Kangyurs. The Degé and other Kangyurs consulted have *lus chen* ("great bodies").
- n.467 According to the Sanskrit. The Tibetan division of the sentences runs counter to the intended meaning.
- n.468 According to the Sanskrit, and the Lithang, Kangxi, Narthang, and Choné Kangyurs. Others have *sgra* ("sound") instead of *rnga* ("drum").
- n.469 *Jāti* is also used to refer to nutmeg, although here that meaning does not appear to fit the context.
- n.470 According to the Sanskrit, and the Yongle, Kangxi, and Stok Palace Kangyurs *de bzhin*. Other Kangyurs consulted have *bde bzhin* ("blissfully").
- n.471 Literally *buddhaputra* ("son of the Buddha").
- n.472 According to the BHS *ārocayāmi*. The Tibetan *mos par bya* could be interpreted as "make you aspire."
- n.473 According to the Tibetan and Burnouf. The Vaidya has *goyana* and Wogihara has *gopana*.
- n.474 According to the Sanskrit *khaṇḍa*. Most Kangyurs consulted have the obscure *ngo le*. The Degé / Comparative Edition and Stok Palace have *sngo ba* (literally, "blue," but with the meaning of "blackened," which has already appeared earlier in this list).
- n.475 According to the Tibetan, Burnouf, and Kern. The Vaidya and Wogihara have *dharma* instead of *karma*.
- n.476 According to the Sanskrit *grāma*, which is translated into Tibetan by its more usual meaning of "village" or "town."
- n.477 According to the Sanskrit *śaila*, translated into Tibetan by its more usual meaning of "rocks."
- n.478 According to the Tibetan and Burnouf, presumably from *yaśa*. The Chinese, Vaidya, and Wogihara have "forests (*khaṇḍa*)," as in "mountains, forests, and

oceans.”

- n.479 According to the Sanskrit *yaṃ yaṃ*. The Degé and other Kangyurs recorded in the Comparative Edition have *su dang su* (“by whomever”); the Stok Palace has instead *su*.
- n.480 According to the Sanskrit and the Choné *glu’i*. The other Kangyurs consulted have *klu’i* or *klu yi*, thereby meaning “songs of the nāgas.”
- n.481 According to the Tibetan and Burnouf. Kern interprets this as referring only to women; the Chinese refers to “devas.”
- n.482 According to the Sanskrit *ṛddhibala*. The Tibetan translates as just “power” (*mtshu stobs*), which, according to the *Mahāvīryūtpatti*, is the translation for *prabhāva*.
- n.483 According to the Sanskrit *abhiprāya*. The Tibetan *bsam pa* could have been understood to mean “thoughts.”
- n.484 According to the Sanskrit and Chinese. The Tibetan appears to have accidentally omitted “male and female mahoragas” from the list.
- n.485 According to the Sanskrit *arcanām*. Translated into Tibetan as *gsol ba*.
- n.486 According to the Sanskrit and Chinese. “Towns” is missing in the Tibetan.
- n.487 According to the Sanskrit *abhimukhaṇi*, which could also mean “facing.” The Tibetan translates as *gzigs* (“seeing”), which could be interpreted as the act of the Tathāgata.
- n.488 According to the Tibetan (*phyis pa* literally means “wiped” but also “cleaned”) and the Chinese. Sanskrit: “the surface of a mirror.”
- n.489 According to the Tibetan *tshogs par mi dbyung ba* (“unfit for a gathering”), which will have been a translation of *asabhya*. The Sanskrit has *asatya* (“falsely”), which appears to have been the source of the Chinese translation.
- n.490 This description of the teachings to the śrāvakas and bodhisattvas is a repeat of passages such as 1.74 and 1.78, although the Tibetan has, while maintaining the same meaning, translated it differently.
- n.491 According to the Tibetan *dkriṅs* and its definition in Butön’s (*bu ston rin chen grub*) *Collected Works* (*bde bar gshegs pa’i bstan pa’i gsal byed chos kyi ’byung gnas gsung rab rin po che’i mdzod*, in *The Collected Works of Bu-ston*, edited by Lokesh Chandra from the collections of Raghu Vira, 28 volumes, Zhol bka’ ’gyur par

- khang edition, New Delhi: International Academy of Indian Culture, 1965–71), vol. 24, pp. 726–7. All subsequent references to Butön’s system of calculation are drawn from this passage. The BHS equivalent is *viṃvara* or *bimbara*. The Vaidya and Wogihara editions have *viṃśati* (“twenty”) as do Kern and Burnouf, but it is absent from the Chinese.
- n.492 See n.485.
- n.493 See n.485.
- n.494 According to the Tibetan and Sanskrit. The paragraph on Viśiṣṭacāritra is absent from the Chinese.
- n.495 According to the Sanskrit *civara*. The list repeats, but the Tibetan translates first as *na bza’* (“clothing” in general) and as *chos gos* (literally “Dharma robes”) in the repetition.
- n.496 According to the Sanskrit *dharmatā*. The Tibetan has *chos ni* in error for *chos nyid*.
- n.497 According to the Tibetan and Burnouf. Vaidya and Wogihara: “and the secret knowledge of the supreme beings.”
- n.498 In the Chinese translation this chapter is later, following the chapter on Avalokiteśvara.
- n.499 According to the Sanskrit *ārocayāmi te bhaiṣajyarāja, prativedayāmi te*. The Tibetan appears to have “you must aspire to and understand!” The first of those verbs has been regularly mistranslated as *mos pa* based on its meaning in Classical Sanskrit instead of BHS.
- n.500 According to the Tibetan. “It is thus” in Sanskrit is the introduction to the dhāraṇī-mantra and not a part of it.
- n.501 Yongle and Kangxi: *mene*. Absent from Stok Palace. Burnouf: *anye manye arau parau amane*.
- n.502 Stok Palace: *manane*.
- n.503 Yongle: *cidte*.
- n.504 Yongle: *cari*.
- n.505 Chinese, Vaidya, Wogihara, and Kern: *same*.
- n.506

- Yongle, Narthang: *sameyitābi śante*. Lhasa: *sameyitābhi śante*. Kangxi, Choné: *śamayihābi śānte*. Lithang: *śamayitābi santé*. Vaidya and Wogihara: *samitā viśānte*. Burnouf: *samitā viśante*. Stok Palace: *śamesāmi tābi śānte*. Kern: *samitāvi santé*.
- n.507 Stok Palace: *mukate*.
- n.508 Kangxi and Yongle: *mugtemagta*. Stok Palace: *mu gatatame*.
- n.509 According to the Sanskrit. Tibetan: *aviśame*.
- n.510 Burnouf: *same avisamasame*. Vaidya and Wogihara: *same aviśame samasame*.
- n.511 According to the Sanskrit. Degé: *akṣiṇi*. Yongle: *agkṣiṇi*. Lithang, Kangxi, Narthang, Choné, Urga, and Lhasa: *akṣaṇo*.
- n.512 Lithang, Kangxi, and Choné: *śānta*.
- n.513 Vaidya and Wogihara: *samite*. Kern: *sanī*. Yongle: *śamiṇ*. Stok Palace: *śamidhi*. Kangxi: *śamito*. Choné: *śamiti*.
- n.514 Lithang, Kangxi, Narthang, Choné, and Lhasa: *dhāriṇī*. Urga: *dhārini*. Stok Palace: *dhariṇi*.
- n.515 Stok Palace: *patyavekṣaṇi*. Yongle and Kangxi: *pradyavekṣaṇi*.
- n.516 According to the Tibetan. Burnouf: *dhiru viviru*. Vaidya and Wogihara: *nidhiru*. Kern: *nidhini*.
- n.517 Vaidya and Tibetan separate (except for Choné, Yongle, and Kangxi) *abhyantarani viṣṭe*. Kern: *abhyantarani viśiṣṭe*. Yongle: *abhyantarani viṣṭa*. Lithang: *abhyanta rani viṣṭe*. Kangxi: *abhyantarāṇi viśiṣṭe abhyantār viśiṣṭe*. Narthang and Lhasa: *abhyanta rani viṣṭe abhyantarani viṣṭi*. Choné: *abhyantarani viṣṭe abhyantarani viṣṭa*. Stok Palace: *abhyantarani vaṣṭe*.
- n.518 Burnouf: *abhyantarapāriśuddhi utkule mutkule*. Kern: (*abhyantarapāriśuddhi* is absent) *utkule mutkule*. Stok Palace: *atyantavariśhima utkule mutakule*. Kangxi and Choné: *adyantaberīśuddhi* (with *be* having an anomalous subscribed *a-chung*). Narthang and Lhasa: *atyantaipāriśuddhi*.
- n.519 Yongle, Narthang, and Lhasa: *udkule*. Absent in Vaidya. Burnouf and Kern: *utkule*. Stok Palace: *ma utkule*. Wogihara and Kyoto: *mutkule*. Others: *udkulo*.
- n.520 Burnouf: *mukule*. Kern, Lhasa, and Narthang: *mutkule*. Stok Palace: *mutagule*. Others: *mudkule*.
- n.521 Vaidya and Wogihara: *araḍe*. Kern: *asaḍe*. Lhasa, Lithang, and Kangxi: *arte*.

- n.522 Tibetan, Vaidya, Wogihara, and Kern: *paraḍe*. Stok Palace and Lhasa: *paraṭe*. Lithang and Kangxi: *marate*.
- n.523 Stok Palace, Kangxi, and Lithang: *śukākṣi*. Yongle: *śukrakṣī*. Lhasa: *śrukākṣī*.
- n.524 Burnouf: *buddhivilokite*.
- n.525 Burnouf: *dharmaparīkṣite pratyavekṣaṇi*.
- n.526 Urga: *saṃghanerghoṣaṇi*. Narthang and Lhasa: *saṃghanirghoṣaṇī*. Lithang, Kangxi, and Choné: *saṃghaniraghoṣaṇī*. Degé: *saṃghaniraghoṣaṇi*.
- n.527 Vaidya and Wogihara: *nirghoṇi*. Burnouf: *nirghoṣaṇi*. Kern: *nirghoṣaṇī*. Absent from Stok Palace. Narthang and Lhasa: *nirghoṣaṇī*. Degé and Yongle: *niraghoṣaṇi*. Lithang, Kangxi, and Choné: *niraghoṣaṇī*.
- n.528 Burnouf: *bhayaviśodhani*. Kern, Lithang, Choné, Narthang, and Lhasa: *bhayābhayaviśodhanī*. Stok Palace: *baya abhayaśodhani*. Yongle: *bāyabāyaśodhani*.
- n.529 Yongle: *mandra*. Lithang and Lhasa: *mantra*. Kangxi: *manadre*.
- n.530 Stok Palace: *mantrekṣayate*. Degé: *mantrā kṣaytre*. Yongle: *mandra kṣayete*. Lithang and Choné: *mantrā kṣayate*. Kangxi: *manadra kṣayete*. Narthang and Lhasa: *manantrā kṣayate*.
- n.531 Yongle, Lithang, Kangxi, Lhasa, Narthang, and Choné: *rutakauśale*. Stok Palace: *rudrakauśalye*. Burnouf: *rutakauśalya*. Degé: *rudrakauśalye*. Kern: *rutakauśalye*. Vaidya: *rute rutakauśalye*.
- n.532 Absent from Burnouf. Yongle: *akṣaya*. Narthang and Lhasa: *akṣa e*.
- n.533 Burnouf: *akṣayavanatā*. Kern: *akṣayavanatāya*. Vaidya and Wogihara: *akṣayavanatāye*. Stok Palace: *akṣaya vanātāyā*. Yongle: *akṣayava tānatāya*. Lithang: *akṣavarahāyā*. Kangxi: *akṣa vara tānatāya*. Narthang and Lhasa: *akṣāvanatāyā*. Choné: *akṣavartāyā*. Degé: *akṣā vanatāyā*.
- n.534 Burnouf: *vakkulavaloka*. Kern: *vakule valoḍa*. Vaidya: *vakkule valoḍra*. Lithang, Choné, and Degé: *palo*. Yongle and Kangxi: *vakule valorā*. Kangxi: *vakule valorā*.
- n.535 Burnouf: *amanyatāye*. Kern: *amanyatāya*. Vaidya: *amanyanatāye svāhā*. Degé and Stok Palace: *amanyanatāya*. Lithang, Narthang, and Choné: *amanyanatāyā*.
- n.536 Burnouf and Kern: “sixty-two.”
- n.537 Tibetan: “we.”

- n.538 See n.500.
- n.539 Kyoto: *jrale mahājrale*. Stok Palace: *jvale mahājāle*.
- n.540 Vaidya and Wogihara: *ukke tukke mukke*. Yongle: *ugge mugke*. Stok Palace: *ukake mugge*.
- n.541 Burnouf, Lithang, and Narthang: *ate*. Yongle: *aḍi*.
- n.542 Burnouf, Lithang, and Narthang: *atāvati*. Kyoto: *aḍavati*. Stok Palace: *aḍevati*. Yongle: *aḍavati*.
- n.543 Kern: *tritye trityāvati*. Lithang and Narthang: *nṛṭyo nṛṭāvati*. Kyoto: *nṛṭyavati*. Stok Palace: *nīḍye nīḍye* (with an anomalous subscribed *a-chung*) *vati*. Yongle: *triṭrye treṭyavati*.
- n.544 Kern and Stok Palace: *itini*. Yongle and Kangxi: *iḍṭini*.
- n.545 According to the Vaidya, Wogihara, and Burnouf. Kern: *vitini*. Yongle: *viḍṭini*. Degé, Lithang, Narthang, and Lhasa: *viṭṭi*. Choné: *viḍḍi*. Absent from Stok Palace.
- n.546 Kern: *kitini*. Stok Palace: *ciṭṭininri*. Yongle: *ciḍṭini*. Kangxi: *ciḍaṭṭini*.
- n.547 Absent from the Burnouf. Kern: *tritti*. Vaidya: *nṛṭyani*. Absent from Stok Palace. Yongle and Kangxi: *kudṭṭini*. Kyoto, Degé, Lithang, Lhasa, Choné, and Narthang: *nṛṭaṭṭini*.
- n.548 Kern: *trityāvati*. Kyoto and Degé: *nṛṭatūvati*. Stok Palace: *nṛṭyavati*. Yongle and Kangxi: *kudṭavati*. Lithang and Choné: *nṛṭaṭāpati*. Lhasa and Narthang: *nṛṭṭāvati*.
- n.549 See n.500.
- n.550 Yongle and Peking: *adṭe*. Narthang and Burnouf: *aṭṭa*. Stok Palace: *adaṭe*.
- n.551 Yongle: *vadṭe nadṭe*. Kangxi: *vadṭe nadke*. Burnouf: *haṭṭe naṭṭe*. Stok Palace: *nadaṭe*.
- n.552 Vaidya, Wogihara, and Kern: *vanaṭṭe*. Burnouf: *vanaṭe*. Stok Palace: *nunate*. Yongle and Kangxi: *nanadaṭya*. Narthang and Degé: *tanaṭṭe*.
- n.553 Vaidya, Wogihara, Burnouf, and Kern: *anaḍe*. Stok Palace: *anado*. Yongle and Kangxi: *anaḍo*. Narthang and Degé: *anaṭe*.
- n.554 Vaidya, Wogihara, Burnouf, and Kern: *nāḍi*. Stok Palace: *naḍi*. Yongle and Kangxi: *naḍi*. Narthang and Degé: *nāti*.

- n.555 Vaidya, Wogihara, Burnouf, and Kern: *kunaḍi*. Stok Palace: *kunati*. Yongle and Kangxi: *kunaḍi*. Narthang and Degé: *kunāti*.
- n.556 According to the Sanskrit. The Tibetan has *gandharvas* (*dri za*) instead of *kumbhāṇḍas* (*grul bum*), even though Virūḍhaka is traditionally the leader of the *kumbhāṇḍas*.
- n.557 See n.500.
- n.558 Yongle and Kangxi: *ne gane*. Lithang: *no gano*. Choné, Narthang, and Lhasa: *no gaṇo*. *Gaṇe* is absent from Stok Palace.
- n.559 Yongle and Kangxi: *gori*. Stok Palace: *gaurī*.
- n.560 According to the Burnouf. Degé, Lhasa, Yongle, and Kangxi: *gandhari*. Lithang, Narthang, Vaidya, and Kern: *gandhāri*. Stok Palace: *gandharī*.
- n.561 According to the Burnouf. Degé, Kangxi, Yongle, and Lhasa: *caṇḍali*. Vaidya, Wogihara, Lithang, Choné, and Narthang: *caṇḍāli*. Kern: *kaṇḍāli*. Stok Palace: *caṇḍalī*.
- n.562 According to the Burnouf, Kern, Lithang, Wogihara, and Vaidya. Degé, Kangxi, Yongle, and Stok Palace: *mataṅgi*. Narthang: *ātiṅga*. Lhasa: *matiṅga*.
- n.563 Kangxi, Yongle, Lithang, and Choné: *pukakasi*. Stok Palace: *bukusī*.
- n.564 According to the Burnouf and Vaidya. Degé, Kern, and Stok Palace: *saṅkule*. Kangxi and Yongle: *sisadku*. Lithang, Choné, Narthang, and Lhasa: *kule*.
- n.565 Burnouf: *vrūlasisi*. Vaidya and Wogihara: *vrūśali sisi*. Degé: *vrūśalī*. Kern: *vrūśali*. Kangxi and Yongle: *vrusala*. Lithang, Narthang, and Lhasa: *vruhi*. Choné: *pruhi*. Stok Palace: *vrūsale* (with an anomalous subscribed *a-chung* under *le*).
- n.566 See n.500.
- n.567 Yongle and Kangxi: *iteme iteme iteme iteme iteme*.
- n.568 Stok Palace: *rusahe*.
- n.569 Stok Palace: *rusahe*.
- n.570 According to the Burnouf, Kern, Wogihara, and Vaidya. Kangxi, Yongle, and Stok Palace: *stahe stahe stahe stahe stahe*. Degé and other Tibetan versions consulted: *haste haste haste haste haste*.

- n.571 Absent from Kangxi, Yongle, and Stok Palace.
- n.572 Vaidya and Wogihara: “omāraka, ostāraka.” Burnouf: “utsāraka, autsaraka.”
- n.573 This presumably refers to the cluster of around eight leaves that open at the top of the stem of a basil plant. Here *mañjari* (translated obscurely into Tibetan as *dog*) refers to these, rather than the vertical line of tiny flowers that is produced. Kern interprets as the *lodhra* tree (*Symplocos racemosa*).
- n.574 According to the Sanskrit *saṅkrama*. The Tibetan appears to translate according to its more common meaning of “walk.”
- n.575 According to the Tibetan. Sanskrit: “one *karṣa* of which is the value of the entire Sahā world realm.” Chinese: “six *karṣa* of which is the value of the entire Sahā world realm.”
- n.576 According to *svakam adhiṣṭhānam akarot*. The Tibetan *byin rlabs* could be interpreted as “blessing” as is its usual use. Burnouf translates as “bless,” and Kern and the Chinese as “resolve,” as does Edgerton in discussing this passage. Alternative translations would be “empowers himself,” or “blesses himself.”
- n.577 According to the Sanskrit *aṣṭibhir gāthākoṭīnayaśatasahasraih*. The Tibetan appears to transfer “eighty times” to the last number in the list.
- n.578 BHS: *kaṅkara*. Tibetan: *gtams pa*. According to Butön this is “a thousand million million,” i.e., “a thousand trillion.”
- n.579 BHS: *vivara*. Variations include *viṇṇvara*, *vimbara*, *bimbara*, *vivana*, *viśvara*, *visvara*, and *vipatha*. The Tibetan can be *yal yol*, *bsnyad yas*, or in this Tibetan translation *dkrigs pa*, although the *Mahāvīyutpatti* translates *kaṅkara*. A *vivara* or *bimbara* is a hundred *kaṅkaras* or vice versa. Here it appears to be a hundred *kaṅkaras* as we have three numbers of increasing value. Here the value appears to be “a hundred thousand million million,” i.e., “a hundred thousand trillion,” which is the value given in Butön’s collected works.
- n.580 BHS: *akṣobhya*. Tibetan: *mi ’khrugs pa*. A hundred *vivaras*, which is the preceding number and therefore equal to ten million million million, in other words ten quintillion. As in Butön’s collected works, *mi ’khrugs pa* is equivalent to ten quintillion.
- n.581 According to the Sanskrit. Absent in the Tibetan.
- n.582 The gender changes as the woman is reborn as a male in Sukhāvātī.



- n.583 According to the Sanskrit *apkr̥tsna*, and the Yongle, Lithang, Kangxi, Narthang, and Choné Kangyurs. The others consulted have *chub pa'i* in error for *chu'i* ("of water") and here the Tibetan *zad pa* is used in its meaning of "completion" rather than "exhaustion."
- n.584 According to the BHS *gūthoḍilla*. Not a Sanskrit word. Most Tibetan versions consulted have, perhaps euphemistically, *'jim ngan* ("bad mud"). Stok Palace: *'jig ngan*.
- n.585 The Sanskrit at this point has, "I will do as the Tathāgata has commanded." Absent in the Tibetan and Chinese.
- n.586 The Tibetan is unclear here. *Kimśuka* ("flame of the forest"), which in Sanskrit literally means "what parrot," seems to have been translated literally into Tibetan as *ne tso'am ci* (which would literally mean, "parrot or what"). "Lotus" (*padma*) is repeated here in the Vaidya and Wogihara Sanskrit, while *garbha* is missing, and there is a corruption of *varṇa*. It seems it should have been *garbhakimśukavarṇāni* instead of *padmakimśukarvaṇāni*, which Kern and Burnouf translate as "the color of lotuses and kimśuka flowers." The Chinese translates as "calyxes of a gem named kimśuka."
- n.587 The Sanskrit is in the optative case. Tibetan does not distinguish between future and optative. Also the Sanskrit and Chinese are plural, "we," as is the verb. The Tibetan appears to be in the singular.
- n.588 The Tibetan is *mtshan*, the same as for the signs (*lakṣaṇa*) of a great being, but the Sanskrit here is *liṅga*.
- n.589 According to the Chinese and Sanskrit. The analogy of the moons is absent in the Vaidya, Wogihara, Burnouf, and Kern.
- n.590 Literally it is, "Do you have little harm, little distress?" Also "in good health" translates the Sanskrit *laghūthānatā*. The Tibetan translates obscurely as *bskyod pa*, rendering the meaning of "being in movement."
- n.591 According to the Tibetan and Burnouf. The Vaidya and Wogihara have "Bhagavān, Tathāgata, Arhat, perfectly enlightened Buddha."
- n.592 According to the Tibetan and Chinese. The Sanskrit mentions "countless innumerable *asaṃkhyeya* eons ago."
- n.593 According to the Tibetan. The Vaidya and Wogihara have *śrī* ("splendor"), translated by Burnouf and Kern as "beauty." Translations from Chinese: "supernatural power," "divine power," "transcendent power," and so on.

- n.594 According to the Tibetan and Chinese. The Vaidya and Wogihara have “Rudra” (another of Śiva’s names) instead, and earlier in the list. Burnouf translates this as “Śiva.”
- n.595 According to the Sanskrit. The Tibetan here has only *mchog*.
- n.596 “Facing everywhere” in the chapter title is translated according to the Sanskrit *samantamukha*, which has also become an epithet for the many-faced forms of Avalokiteśvara. The Tibetan translates as *kun nas sgo* (taking the alternative meaning of “door” from *mukha*) which could be literally translated as “doors on all sides.” However, in the *Mahāvīyūtpatti* we find *samanta-spharaṇa-mukha* translated as *bzhin kun tu khyab pa* (“face that pervades everywhere”). Other translations have included “all-sided one” and “all-sidedness.” Burnouf translates as “*Celui dont la face regarde de tous les côtés*,” correcting his earlier translation based on a misreading of *samantamukha* as *samantasukha* (“complete bliss”). The meaning, however translated, refers to Avalokiteśvara regarding all beings.
- n.597 According to the Sanskrit. “And possess his name” is absent in the Tibetan.
- n.598 According to the Tibetan and Sanskrit. The list of forms he assumes is longer in the Chinese.
- n.599 Sanskrit: “The Bhagavān recited these verses.” The Chinese has Akṣayamati reciting the verses.
- n.600 This has been translated into Tibetan, and by Burnouf and Kern, as someone named Citradhvaja (who does not occur elsewhere in this or any other sūtra) asking Akṣayamati the question. The following verses are then Akṣayamati’s answers to Citradhvaja. This is in contradiction to the preceding prose passage. In the presently available Sanskrit neither *citradhvaja* nor *akṣayamati* is in the accusative case, but presumably *akṣayamati* was in the accusative case in the version used by the Tibetan translators, Burnouf, and Kern. In the Chinese the first verse describes Akṣayamati asking the Buddha the question and the following verses are the Buddha’s reply, as in the preceding prose. Therefore it appears that the later translations are the result of a scribal corruption in the Sanskrit. The Tibetan translation reads thus: “Citradhvaja asked Akṣayamati / about the cause of that meaning: / ‘Jinaputra, what is the reason / that [he] is called Avalokiteśvara?’ ” And in the next Tibetan verse Akṣayamati is giving Citradhvaja the answer.
- n.601 In the Middle Indic verse it is Akṣayomatī.
- n.602

According to the preceding prose. In the second verse in the available Sanskrit *citradhvaja* (“multicolored banner”), *praṇidhīsāgara* (“ocean of prayer”), and *akṣayamati* are all in the nominative case and therefore could not be the object of the speech, but must be the one who is speaking. The Tibetan translates as Akṣayamati speaking to a Citradhvaja. The Chinese translation has *citradhvaja*, or a similar term, translated as an epithet of the Buddha and “gazing into directions” and “ocean of prayers” as descriptions of Avalokiteśvara. The Tibetan version is: “Then he looked into the directions / and the ocean of prayers, Akṣayamati, / said these words to Citradhvaja.”

n.603 The object is not mentioned; “this” is interpolated as this presumably refers back to the previous verse (as translated by Burnouf; Kern adds no object). The Chinese has interpolated Avalokiteśvara.

n.604 According to the BHS *sāgaradurgi*. The Degé Kangyur has “ocean and desert” (*rgya mtsho dang ni mya ngam*). The Kangxi and Choné Kangyurs have “anguish” (*mya ngan*) instead of “desert” (*mya ngam*). The Stok Palace has “bad men” (*mi ngan*) instead of “desert” (*mya ngam*). The Vaidya and Wogihara have “thrown into” (*pātayet*) instead of “crossing.”

n.605 According to the Sanskrit and Chinese; omitted in the Tibetan.

n.606 According to all Kangyurs consulted except Stok Palace, which reads “kings of waters” (*chu yi rgyal po rnams*). The Sanskrit has “in the king of waters” (*jalarāje*) meaning “ocean,” although Burnouf interpreted this as referring to Avalokiteśvara.

n.607 Literally “those with poisonous eyes,” which is a euphemism for “snakes.”

n.608 According to the Tibetan.

n.609 The Sanskrit *gambhīra* can mean “deep” or “profound,” but also “a deep sound.” Inexplicably, the Tibetan here is *bzang po’i* (“good”), although this may well be a scribal corruption of *zab po’i* (“deep”).

n.610 The Sanskrit is *vilokiyā*, and the verb is translated into Tibetan as *spyan ras gziḡs*.

n.611 According to the Stok Palace Kangyur *gshin rjes bsgo ba* and the Sanskrit *yamasya śāsane*. The Degé and all Kangyurs recorded in the Comparative Edition read *gshin rjes bskor ba*, “surrounded by yamas.”

n.612

At this point in the Vaidya and Wogihara Sanskrit and Burnouf there is the line, "Then Akṣamati (Akṣayamati) recited these verses of praise," which is also absent from the Chinese.

- [n.613](#) According to the Tibetan. Sanskrit: "knowledge and wisdom."
- [n.614](#) According to the Tibetan and Chinese. Sanskrit: "pure."
- [n.615](#) According to the Tibetan and Burnouf. Vaidya and Wogihara Sanskrit: "The renowned compassion, good qualities, and kindness."
- [n.616](#) Sanskrit: "The wicked host of enemies will be pacified."
- [n.617](#) The Sanskrit is *jaladharagarjita* ("roar of the water holders," i.e., clouds)
- [n.618](#) This is the final verse in the Chinese translation.
- [n.619](#) Sanskrit: "all suffering, fear, and misery."
- [n.620](#) Sanskrit: "I bow down to Avalokiteśvara."
- [n.621](#) Sanskrit: "Lokeśvara."
- [n.622](#) According to the Tibetan. The Sanskrit has "Amitābha."
- [n.623](#) See n.622.
- [n.624](#) Literally "equal to the unequalled."
- [n.625](#) According to the Sanskrit *śubha* and the Kangxi *dpal*. Other Kangyurs consulted have *dpa'* ("heroic").
- [n.626](#) According to one of the meanings of the Sanskrit *prasāda*. Tibetan translates as *dad pa*, which normally means "faith."
- [n.627](#) According to the Tibetan. Māra and Brahmā are absent from the Sanskrit and Chinese.
- [n.628](#) According to Yongle, Lithang, Choné, Urga, Stok Palace, and Kangxi Kangyurs. The Degé, Lhasa, and Narthang have *yul* ("land").
- [n.629](#) According to the Tibetan. In the Chinese, Vimalanetra is said to be practicing, and Vimalagarbha thinking.
- [n.630](#) According to the Sanskrit. In the Tibetan "the king's people" has become part of the following sentence, perhaps through scribal corruption as it is evidently anomalous.

- [n.631](#) According to the Sanskrit. The Tibetan separates “retinue” by itself in the list.
- [n.632](#) The Sanskrit has only *bimbā*. The Tibetan incorrectly interpolated “flower.” This is a standard description of lips in Indian literature.
- [n.633](#) According to the Tibetan and the Vaidya and Wogihara Sanskrit. The Burnouf and Kern have the king not wishing to leave the Buddha’s presence because of his possession of good qualities. It is absent from the Chinese.
- [n.634](#) Although there is no indication, other than the content, it appears that from this point Śākyamuni has concluded repeating the words of the past buddha, and is directly addressing his present audience.
- [n.635](#) The Sanskrit has *bodhisattva mahāsattvas*.
- [n.636](#) According to the Sanskrit. “Great” is absent from the Tibetan. The Sanskrit *mahata bodhisattvamāhātmyena* manages to keep the two similar words apart.
- [n.637](#) According to the Sanskrit *mahatā bodhisattvayānena*. The Tibetan could be interpreted to mean specifically the *mahāyāna*.
- [n.638](#) “leading a following” is absent from the Tibetan.
- [n.639](#) Sanskrit: “However, this...”
- [n.640](#) “The limit of reality, and the essence of phenomena” is absent from the Sanskrit.
- [n.641](#) According to the BHS *nityarāśi*, translated into Tibetan as *nges pa’i phung po*. This refers to three groups or classifications of individuals: those with false views, the undetermined, and the determined.
- [n.642](#) See n.500.
- [n.643](#) According to the Sanskrit and the Yongle Kangyur. The Lithang and Choné have *sudaṇḍā*. Lhasa: *sudaṇḍa*. Narthang: *sudaṇṭra*. Kangxi: *sudaṇḍē* (with an anomalous subscribed *a-chung*). Other Kangyurs consulted have *sudaṇḍe*.
- [n.644](#) According to the Vaidya, Wogihara, and Kern. Burnouf: *daṇḍayati*. Degé: *daṇḍavati*. Kangxi: *daṇḍāvati*. Choné: *daṇa dāvati*. Narthang: *daṇṭravati*. Urga: *daṇatāvati*.
- [n.645](#) According to the Sanskrit and most Kangyurs consulted. Narthang: *daṇṭravartani*.
- [n.646](#)

- According to the Sanskrit and most Kangyurs consulted. Yongle: *daṇḍakuśali*.  
Lithang and Kangxi: *daṇḍakuśala*.
- n.647 Burnouf: *daṇḍasudhāri sudhāri*. Kern: *daṇḍasudhāri dhāri*. Lhasa and Narthang: *daṇḍāsudhāri*. Kangxi: *daṇḍāsudhari*. Yongle: *daṇḍasudhari*. Urga: *sudhāraparti*.
- n.648 Burnouf: *sudhāryati*. Yongle: *sudharapati*.
- n.649 Kangxi: *buddhāpaśyane*. Degé and Urga: *buddhapaśyani*.
- n.650 Yongle: *dharāṇi*. Vaidya and Wogihara: *sarvadhāraṇi*.
- n.651 Yongle: *avartani*.
- n.652 According to the Sanskrit. Degé and most Kangyurs consulted: *āvartani*.  
Yongle: *avartani*. Kangxi: *māvartani*.
- n.653 According to the Sanskrit. Tibetan: *saṅghaparīkṣite*. Yongle: *saṅgaparīkite*. Choné  
and Urga: *saṅghaparīkṣiti*.
- n.654 According to the Vaidya, Wogihara, and Kern. Yongle: *saṅghanirgasadani*.  
Burnouf: *saṅghanighātane*. Degé: *saṅghanirghasate*. Lithang, Kangxi, Narthang,  
Choné, and Lhasa: *saṅghanirgasate*.
- n.655 Yongle: *dhamaparīkṣite*. Choné and Urga: *dharmaparīkṣiti*.
- n.656 Vaidya, Wogihara, and Kern: *sarvasattvarutakauśalyānugate*. Burnouf: *sarvaruta-*  
*kauśalyānugate*. Degé: *sarvasatvaruhekauśalye kauśalyānugate*. Lithang, Kangxi,  
Narthang, Choné, and Lhasa: *sarvasatvarutakauśalya kauśalyānugate*. Yongle:  
*sarvasatvarutakauśalya kauśalyānagate*.
- n.657 Degé: *siṅhavikrīḍite*. Urga: *siṅhavigrīḍiti*.
- n.658 Urga: *anuvarti*.
- n.659 According to the Vaidya, Wogihara, and Burnouf. Tibetan: *vartali*.
- n.660 *anuvarte vartani vartāli svāhā* is absent from the Kern.
- n.661 According to the Sanskrit; “who write out this sūtra and who uphold it” is  
absent from the Tibetan.
- n.662 According to the Sanskrit, *bherīmātreṇa mukuṭeṇa te devaputrāstāsāmaparasāṃ*  
*madhye sthāsyanti*, which accords with the Chinese. The Tibetan should be  
emended to read: *lha’i bu de dag rṅga po che tsam gyi cod pan can lha’i bu mo de*  
*dag gi nang na gnas par ’gyur ro/*. The Stok Palace Kangyur starts with the

nearly correct *lha'i bu dag rna po che tsam gyis cod pan dang*, but in the second section of the passage has the incorrect *lha'i bu de dag gi nang na....* The Degé and other Tibetan versions consulted start with the incorrect *lha'i bu mo de dag*, but follow with the correct *lha'i bu mo de dag gi nang na....*

n.663 According to the Tibetan. Sanskrit: “should be honored.”

n.664 The Sanskrit adds “for the happiness of many beings, and for the sake of a great multitude of beings.”

n.665 According to the Sanskrit *īrṣya*; absent in the Tibetan.

n.666 The Sanskrit *kalicakra* is literally “wheel of fighting.” The Tibetan has *'thab mo* (“fighting”) and appears to have omitted “the wheel.”

n.667 This refers to what is usually called “the three doorways to liberation”: emptiness, the absence of aspiration, and the absence of attributes.

b.

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g.

## GLOSSARY

g.1

Ābhāsvara

*'od gsal*

འོད་གསལ།

*Ābhāsvara*

The highest of the three paradises that are the second dhyāna paradises in the form realm.

g.2

Abhijñājñānābhibhū

*mngon shes ye shes zil gnon*

མངོན་ཤེས་ཡེ་ཤེས་ཟེལ་གཞོན།

*Abhijñājñānābhibhū*

A shorter form of the name of Buddha Mahābhijñājñānābhibhū.

g.3

Abhijñaprāpta

*mngon par shes thob*

མངོན་པར་ཤེས་ཐོབ།

*Abhijñaprāpta*

A short form of Sāgaravaradharabuddhivikrīḍitābhijñā, the name that Ānanda will have when he is a buddha.

g.4

Abhirati

*mngon par dga' ba*

མངོན་པར་དགའ་བ།

*Abhirati*

The realm of Buddha Akṣobhya in the east.

g.5

Abhyudgatarāja

*mngon 'phags rgyal po*

མངོན་འཕགས་རྒྱལ་པོ།

*Abhyudgatarāja*

An eon in the future.

g.6 Absence of aspiration

*smon pa med pa*

སློན་པ་མེད་པ།

*apraṇihita*

The absence of any conceptual goal that one is focused upon achieving, knowing that all composite phenomena create suffering. One of the three doorways to liberation.

g.7 Absence of attributes

*mtshan ma med pa*

མཚན་མ་མེད་པ།

*animitta*

The absence of the conceptual identification of perceptions. Knowing that the true nature has no attributes, such as color, shape, etc. One of the three doorways to liberation.

g.8 Acalā

*me*

མེ།

*Acalā*

A rākṣasī known only from this sūtra.

g.9 Ācārya

*slob dpon*

སློབ་དཔོན།

*ācārya*

A spiritual teacher, meaning one who knows the conduct or practice (*caryā*) to be performed. It can also be a title for a scholar, though that is not the context in this sūtra.

g.10 Accounts of miracles

*rmad byung*

མེད་བྱུང།



*adbhuta*

One of the nine aspects of the Dharma according to this sūtra. More commonly there are said to be twelve that include these nine.

g.11 Adhimātrakāruṇika

*rab tu snying rje can*

རབ་ཏུ་སྙིང་རྗེ་ཅན།

*Adhimātrakāruṇika*

A Mahābrahmā in the southeast.

g.12 Adorned by Great Jewels

*rin po che chen pos brgyan pa*

རིན་པོ་ཆེ་ཆེན་པོས་བརྒྱན་པ།

*Mahāratnapratimaṇḍita*

The name of the eon in which Śāriputra will become a buddha.

g.13 Agarwood

*a ga ru*

ཨ་ག་རུ།

*agaru*

The resinous heartwood of the *Aquilaria* and *Gyirnopis* evergreen trees in India and southeast Asia.

g.14 Airborne palace

*gzhal med khang*

གཟམ་མེད་ཁང་།

*vimāna*

*Vimāna*, translated here as “airborne palace,” can mean a divine chariot or palace, or a combination of the two, as in this translation. These flying palaces of the deities are well known in Indian mythology. Burnouf translates as “chariots”; Kern has “aerial cars.”

g.15 Ajātaśatru

*ma skyes dgra*

མ་སྐྱེས་དགའ།

*Ajātaśatru*

A king of Magadha, the son of King Bimbisāra and Queen Vaidehī. He reigned during the last ten years of the Buddha's life and about twenty years after. He overthrew his father and through invasion expanded the kingdom of Magadha. According to the Buddhist tradition he was murdered by his own son Udayabhadra.

g.16 Ajita

*ma pham pa*

མ་ཕམ་པ།

*Ajita*

The other name of Maitreya, the bodhisattva who became Śākyamuni's regent and is prophesied to be the next buddha, the fifth buddha in the fortunate eon. In early Buddhism he appears as the human disciple Maitreya Tiṣya, sent to pay his respects by his teacher. The Buddha gives him the gift of a robe and prophesies he will be the next buddha, while his companion Ajita will be the next cakravartin. As a bodhisattva in the Mahāyāna he has both these names.

g.17 Ājñātakauṇḍinya

*kun shes kauN+di n+ya*

ཀུན་ཤེས་ཀྱི་ཅུ།

*Ājñātakauṇḍinya*

See "Kauṇḍinya."

g.18 Akaniṣṭha

*'og min*

འོག་མིན།

*Akaniṣṭha*

The highest of the seventeen paradises in the form realm. Within the form realm is the highest of the eight paradises of the fourth dhyāna. Within the fourth dhyāna is the highest of the five Śuddhāvāsika ("pure abode") paradises.

g.19 Ākāśapraṭiṣṭhita

*nam mkha' la gnas pa*

ནམ་མཁའ་ལ་གནས་པ།

*Ākāśapraṭiṣṭhita*

A buddha in the southern direction.

- g.20     Akṣayamati  
*blo gros mi zad pa*  
 ལྷོ་གྲོས་མི་བཟང་པ།  
*Akṣayamati*  
 A bodhisattva present at the sūtra’s teaching.
- g.21     Akṣobhya  
*mi 'khrugs pa*  
 མི་འཁྲུགས་པ།  
*Akṣobhya*  
 The buddha in the eastern realm of Abhirati. A well-known buddha in early Mahāyāna who became the head of one of the five buddha families, the eastern vajra family, in the higher tantras.
- g.22     Amitābha  
*snang ba mtha' yas*  
 སྣང་བ་མཐའ་ཡས།  
*Amitābha*  
 More commonly known as Amitāyus in the sūtras, he is the buddha of the western realm of Sukhāvātī. Rebirth in that realm has been an important goal since early Mahāyāna.
- g.23     Amitāyus  
*tshe dpag med*  
 ཚེ་དཔག་མེད།  
*Amitāyus*  
 The Buddha in the western realm of Sukhāvātī. Later and presently better known by his alternative name Amitābha. Not to be confused with the buddha of long life, Aparimitāyus, whose name has been incorrectly back-translated into Sanskrit as Amitāyus also.
- g.24     Amoghadarśin  
*mthong ba don yod*  
 མཐོང་བ་དོན་ཡོད།  
*Amoghadarśin*  
 One of “the sixteen excellent men.”
- g.25     Amrita

*bdud rtsi*

བདུད་རྩི།

*amṛta*

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

g.26 Anābhibhū

*zil gnon*

ཟིལ་གཞོན།

*Anābhibhū*

Short form of Mahābhijñāñānābhibhū.

g.27 Ānanda

*kun dga' bo*

ཀུན་དགའ་བོ།

*Ānanda*

Buddha Sākyamuni's cousin, who was his attendant for the last twenty years of his life. He was the subject of criticism and opposition from the monastic community after the Buddha's passing, but eventually succeeded to the position of the patriarch of Buddhism in India after the passing of the first patriarch, Mahākāśyapa.

g.28 Anantacāriṭra

*spyod pa mtha' yas*

སྤྱོད་པ་མཐའ་ཡས།

*Anantacāriṭra*

One of the four principal bodhisattvas that emerged from the ground at the time of the teaching of the *Lotus Sūtra*.

g.29 Anantamati

*mtha' yas blo gros*

མཐའ་ཡས་སློ་གྲོས།

*Anantamati*

A prince in the distant past.

g.30 Anantavikrāmiṇ

*mtha' yas gnon*

མཐའ་ཡས་གཞོན།

*Anantavikrāmiṅ*

A bodhisattva present at the sūtra's teaching.

g.31 **Anavanāmitavaijayantī**

*ma bsnyal ba'i rgyal mtshan*

མ་བསྟལ་བའི་རྒྱལ་མཚན།

*Anavanāmitavaijayantī*

The realm of Ānanda when he becomes a buddha as given in the prose. (Anavanatā Dhvajavaijayantī in the verse.)

g.32 **Anavanatā Dhvajavaijayantī**

*ma bsnyal rgyal mtshan rgyal ba'i ba dan*

མ་བསྟལ་རྒྱལ་མཚན་རྒྱལ་བའི་བ་དན།

*Anavanatā Dhvajavaijayantī*

The realm of Ānanda when he becomes a buddha, as given in the verse. (Anavanāmitavaijayantī in the prose.)

g.33 **Anavatapta**

*ma dros pa*

མ་རྩོལ་པ།

*Anavatapta*

The nāga king who is said to dwell in Lake Mansarovar near Kailash.

g.34 **Anikṣiptadhura**

*brtson pa mi gtong ba*

བརྩོན་པ་མི་གཏོང་བ།

*Anikṣiptadhura*

A bodhisattva present at the sūtra's teaching.

g.35 **Aniruddha**

*ma 'gags pa*

མ་འགགས་པ།

*Aniruddha*

The Buddha's cousin, and one of his ten principal pupils. Renowned for his clairvoyance.

g.36 **Anupamamati**

*dpe med blo gros*

དཔེ་མེད་སྒོ་གྲོས།

*Anupamamati*

One of “the sixteen excellent men.”

g.37 Apasmāraka

*brjed byed*

བརྗེད་བྱེད།

*apasmāraka*

A spirit that causes epilepsy.

g.38 Apsara

*lha mo*

ལྷ་མོ།

*apsaras*

Popular figures in Indian culture, they are said to be goddesses of the clouds and water.

g.39 Arhat

*dgra bcom pa*

དག་བཙུག་པ།

*arhat*

Used as both as an epithet of the Buddha and the final accomplishment of early Buddhism, or the Hīnayāna.

g.40 Ārya

*'phags pa*

འཕགས་པ།

*ārya*

Generally has the common meaning of a noble person, one of a higher class or caste. In Dharma terms it means one who has gained the realization of the path and is superior for that reason.

g.41 Asaṃkhyeya

*grangs med pa*

གངས་མེད་པ།

*asaṃkhyeya*

The designation of a measure of time on the scale of eons, literally meaning “incalculable.” The number of years in such an eon differs in various sūtras that give a number. Also, twenty intermediate eons are said to be one incalculable eon, and four incalculable eons are one great eon. In that case those four incalculable eons represent the eons of the creation, presence, destruction, and absence of a world. Buddhas are often described as appearing in a second incalculable eon.

g.42 Asaṅga

*thogs med*

ཐོགས་མེད།

*Asaṅga*

Fourth-century Indian founder of the Yogācāra tradition.

g.43 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, samādhi, and equanimity.

g.44 Asura

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

The asuras are the enemies of the devas, fighting with them for supremacy.

g.45 Aśvajit

*rta thul*

རྟ་སྤུལ།

*Aśvajit*

The son of one of the seven brahmins who predicted that Śākyamuni would become a great king. He was one of the five companions with Śākyamuni in the beginning of his spiritual path, abandoning him when he gave up asceticism, but then becoming one of his first five pupils after his buddhahood. He was the last of the five to attain the realization of a “stream entrant” and became an arhat on hearing the *Sūtra on the Characteristics of*

*Selflessness (Anātmalakṣaṇasūtra)*, which was not translated into Tibetan. Aśvajit was the one who converted Śariputra and Maudgalyāyana into becoming followers of the Buddha.

g.46 Avabhāsaprabha

*snang 'od*

སྣང་འོད།

*Avabhāsaprabha*

A deity in the retinue of Śakra.

g.47 Avabhāsaprāptā

*snang ba thob pa*

སྣང་བ་ཐོབ་པ།

*Avabhāsaprāptā*

“Attainment of Light,” the world in which Kāśyapa will become a buddha.

g.48 Avadavat

*ka la ping ka*

ཀ་ལ་ཕིང་ཀ།

*kalaviṅka*

Also called red avadavats, strawberry finches, and kalaviṅka sparrows. Dictionaries have erroneously identified them as cuckoos, and kalaviṅka birds outside India have evolved into a mythical half human bird. The avadavat is a significant bird in the Ganges plain and renowned for its beautiful song.

g.49 Avalokiteśvara

*spyang ras gzigs dbang phyug*

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

*Avalokiteśvara*

First appeared as a bodhisattva beside Amitābha in the *Sukhāvati Sūtra*. The name has been variously interpreted. In “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 southern India



became important in southern Indian Buddhism as his residence in this world, but Potalaka does not yet feature in the *Kāraṇḍavyūha Sūtra*, which emphasized the preeminence of Avalokiteśvara above all buddhas and bodhisattvas and introduced the mantra *oṃ maṇipadme hūṃ*.

g.50 Avīci

*mnar med*

མནཱ་མེད།

*Avīci*

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

g.51 Āyatana

*skye mched*

སྐྱེ་མཚེད།

*āyatana*

The twelve bases of sensory perception: the six sensory faculties (eyes, nose, ears, tongue, body, and mind), which form in the womb and eventually have contact with the six external bases of sensory perception: form, smell, sound, taste, touch, and mental phenomena.

g.52 Bakkula

*bakku la*

བཀུ་ལ།

*Bakkula*

From a wealthy brahmin family, Bakkula is said to have become a monk at the age of eighty and lived to be a hundred and sixty! He is also said to have had two families, because as a baby he was swallowed by a large fish and the family who discovered him alive in the fish's stomach also claimed him as their child. The Buddha's foremost pupil in terms of health and longevity. It is also said he could remember many previous lifetimes and was a pupil of the previous buddhas Padmottara, Vipasyin, and Kāśyapa.

g.53 Balacakravartin

*stobs kyi 'khor los sgyur ba*

སྐྱབས་ཀྱི་འཁོར་ལོས་སྐུར་བ།

*balacakravartin*

A *cakravartin* is a king who rules over at least one continent, and gains his territory by the rolling of his magic wheel over the land. Therefore he is called a "king with the revolving wheel." This is as the result of the merit he

has accumulated in previous lifetimes. A *balacakravartin* king is a lesser kind of cakravartin who has attained his dominion through his great might and his powerful army.

g.54 Bali

*stobs can*

སྟོབས་ཅན།

*Bali*

Bali wrested control of the world from the devas, establishing a period of peace and prosperity with no caste distinction. Indra requested Viṣṇu to use his wives so that the devas could gain the world back from him. He appeared as a dwarf asking for two steps of ground, was offered three and then traversed the world in two steps. Bali, keeping faithful to his promise, accepted the banishment of the asuras into the underworld. A great Bali festival in his honor is held annually in southern India. In The Basket Display (<http://read.84000.co/translation/UT22084-051-004.html>) (*Kāraṇḍavyūha Sūtra*, Toh 116), he is described as abusing his power by imprisoning the kṣatriyas, so that Viṣṇu has just cause to banish him to the underworld.

g.55 Bandé

*ban de*

བན་དེ།

*bande*

A Middle Indic word derived from the Sanskrit *bhadanta*. Meaning “venerable one” it is a term of respectful title for Buddhist monks.

g.56 Basil

*a rdza ka*

ཨ་རྗ་ཀ།

*arjaka*

*Ocimum basilicum*. Commonly known in India as *tulsi*. A sacred plant in the Hindu tradition.

g.57 Bay leaves

*ta ma la'i 'dab ma*

ཏ་མ་ལའི་འདབ་མ།

*tamālapatra*

*Cinnamomum tamala*, which is specifically the Indian bay leaf. Called *tamalpatra* in Marathi, and *tejpatta* in Hindi. The Sanskrit and Marathi means “dark-tree leaves.” Also called Malabar leaves, after the name of the northern area of present-day Kerala in southwest India.

g.58 Benzoin resin

*dus kyi rjes su 'brang ba*

དུས་ཀྱི་རྗེས་སུ་འབྲང་བ།

*kālānusārin*

Also called gum benzoin and gum benjamin. Not to be confused with the unrelated chemical called benzoin. It is the resin of styrax trees.

g.59 Beryl

*bai dU rya*

བེ་དུ་རྩ།

*vaidūrya*

Although this has often been translated as *lapis lazuli*, the descriptions and references in the literature, both Sanskrit and Tibetan, match beryl. The Pāli form is *veluriya*. The Prākṛit form *verulia* is the source for the English *beryl*. This normally refers to the blue or aquamarine beryl, but there are also white, yellow, and green beryls, though green beryl is called “emerald.”

g.60 Bhadrā

*bzang po*

བཟང་པོ།

*Bhadrā*

The world realm where Yaśodharā will become a buddha.

g.61 Bhadrapāla

*bzang skyong*

བཟང་སྐྱོང་།

*Bhadrapāla*

One of “the sixteen excellent men.” A bodhisattva who appears prominently in certain sūtras, such as *The Samādhi of the Presence of the Buddhas*, and perhaps also the merchant of that name who is the principal interlocutor in *The Questions of Bhadrapāla the Merchant*

(<http://read.84000.co/translation/UT22084-044-003.html>) (*tshong dpon bzang skyong gyis zhus pa zhes bya ba theg pa chen po'i mdo*, toh 83).

- g.62     **Bhadrika**  
*bzang po*  
 བཟང་པོ།  
*Bhadrika*  
 One of the five companions of Śākyamuni in asceticism, who abandoned him when he renounced asceticism. Later they became the Buddha's first five pupils, with Bhadrika the second of them to become his follower.
- g.63     **Bhagavān**  
*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.64     **Bhaiṣajyarāja**  
*sman gyi rgyal po*  
 སྐྱོན་གྱི་རྒྱལ་པོ།  
*Bhaiṣajyarāja*  
 A bodhisattva present at the sūtra's teaching.
- g.65     **Bhaiṣajyasamudgata**  
*sman yang dag 'phags*  
 སྐྱོན་ཡང་དག་འཕགས།  
*Bhaiṣajyasamudgata*  
 A bodhisattva present at the sūtra's teaching.
- g.66     **Bharadvāja**  
*bha ra dwa dza*  
 ལྷ་ར་དྲ་ཇ།  
*Bharadvāja*  
 One of the principal śrāvaka pupils of Śākyamuni. It is said that his previous lives had been in hells and then as a human he had only stones to eat because of his mistreatment of his mother in one lifetime.
- g.67     **Bharadvājasa**  
*bha ra dwa dza*

མ་ར་དུ་ཇི།

*Bharadvāja*

The name of a long enduring family in the distant past in which twenty thousand buddhas appeared.

g.68 Bherī drum

*rnga bo che*

ར་བོ་ཚེ།

*bherī*

A conical or bowl-shaped kettledrum, with an upper surface that is beaten with sticks.

g.69 Bhikṣu

*dge slong*

དགེ་སློང་།

*bhikṣu*

Fully ordained buddhist monk.

g.70 Bhikṣunī

*dge slong ma*

དགེ་སློང་མ།

*bhikṣunī*

Fully ordained buddhist nun.

g.71 Bhīṣmagarjitasvararāja

*'jigs bsgrags dbyangs kyi rgyal po*

འཇིགས་བསྐྱེད་པ་དབྱུངས་ཀྱི་རྒྱལ་པོ།

*Bhīṣmagarjitasvararāja*

The names of millions of buddhas within one eon in the distant past, and also the name of a particular buddha in chapter 19.

g.72 Bhūta

*'byung po*

འབྱུང་པོ།

*bhūta*

A ghost in the Indian tradition, sometimes haunting houses where they were killed. They can appear in human or animal form. They cast no shadow and their feet are always backward. In Hindi they are called *bhoot*.

g.73 Bignonia

*skya snar*

ཐྱུ་ལྷ་པོ།

*pāṭalā*

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

g.74 Bimbā

*bim pa*

བིམ་པ།

*bimbā*

*Momordica monodelpha*. A perennial climbing plant, the fruit of which is a bright red gourd. Because of its color it is frequently used in poetry as a simile for lips.

g.75 Blue lotus

*ud pal*

ལུང་པལ།

*utpala*

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

g.76 Bodhimaṇḍa

*byang chub snying po*

བྱང་ལྷུང་སྤྱིང་པོ།

*Bodhimaṇḍa*

The exact place where every buddha in this world will manifest the attainment of buddhahood. The spot beneath the Bodhi tree in the village presently known as Bodhgaya. Literally “the essence of enlightenment.”

g.77 Bodhisattva

*byang chub sems dpa'*

བྱང་ལྷུང་སེམས་དཔལ།

*bodhisattva*

A person who is dedicated not merely to gaining liberation through attaining the state of an arhat, but to becoming a buddha. A name created from the Sanskritization of the middle-Indic *bodhisatto*, the Sanskrit equivalent of which was *bodhisakta*, “one who is fixed on enlightenment.”

- g.78 **Bodhisattvayāna**  
*byang chub sems dpa'i theg pa*  
 བྱང་ལྷན་སེམས་དཔའི་ཐེག་པ།  
*bodhisattvayāna*  
 The way or vehicle of the bodhisattvas.
- g.79 **Brahmā**  
*tshangs pa*  
 ཚེངས་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.
- g.80 **Brahmadhvaja**  
*tshangs pa'i rgyal mtshan*  
 ཚེངས་པའི་རྒྱལ་མཚན།  
*Brahmadhvaja*  
 A buddha in the southwestern direction.
- g.81 **Brahmaka**  
*tshangs pa*  
 ཚེངས་པ།  
*brahmaka*  
 The devas who live in the paradise of Brahmā.
- g.82 **Brahmakāyika**  
*tshangs pa · tshangs ris*  
 ཚེངས་པ། . ཚེངས་རིས།  
*brahmakāyika*  
 Brahmā's paradise. The lowest of the three paradises that form the paradises of the first dhyāna in the form realm. Also refers to the devas who live there.
- g.83 **Brahmavihāra**  
*tshangs pa'i gnas*  
 ཚེངས་པའི་གནས།  
*brahmavihāra*

The four qualities that are said to result in rebirth in the paradise of Brahmā and were a practice already prevalent before Śākyamuni's teaching: limitless love, compassion, rejoicing, and equanimity.

g.84 Brahmin

*bram ze*

བླ་མ་ཟེ།

*brāhmaṇa*

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

g.85 Brother

*tshe dang ldan pa*

ཚོ་དང་ལྷན་པ།

*āyusmat*

Literally “long-lived.” A title referring to an ordained monk.

g.86 Buddha

*sang rgyas*

སང་རྒྱལ།

*buddha*

Literally “Awakened One” in Sanskrit, the Tibetan translation interprets this as one who is “purified and perfected.”

g.87 Buddhayāna

*sangs rgyas kyi theg pa*

སངས་རྒྱལ་གྱི་ཐེག་པ།

*buddhayāna*

According to the Lotus Sūtra the one true way to buddhahood, equivalent to the Mahāyāna, which is the only teaching given by buddhas who do not live in a degenerate eon.

g.88 Caitya

*mchod rten*

མཚོད་རྟེན།

*caitya*

A shrine. The word is often used interchangeably with stūpa but can be used more widely for various kinds of simple shrines such as those for sacred trees.



g.89 Cakravāla

*khor yug*

ཁོར་ཡུག

*Cakravāla*

In Buddhist cosmology this mountain range forms an outer ring at the edge of the flat disk that is the world. These mountains prevent the ocean from overflowing. In other contexts this name can refer to the entire disk of the world, the paradises above it, or, as in the *Kṣitigarbha Sūtra*, to a mountain that contains the hells, also known as the Vaḍaba submarine mountain of fire.

g.90 Cakravartin

*'khor los sgyur ba*

འཁོར་ལོས་སྐུར་བ།

*cakravartin*

A king with a magical wheel, and wherever it rolls becomes his kingdom, so that he may rule over one to four continents.

g.91 Caṇḍāla

*gdol pa*

གདོལ་པ།

*caṇḍāla*

The lowest of the untouchables in the social system of ancient India.

g.92 Candra

*zla ba*

ཟླ་བ།

*Candra*

The god of the moon; the moon personified.

g.93 Candrakīrti

*zla ba grags pa*

ཟླ་བ་གྲགས་པ།

*Candrakīrti*

The famed seventh-century Indian Buddhist master known most for his Madhyamaka treatises commenting on the works of the second- to third-century master Nāgārjuna. In Tibet, where Candrakīrti's exegetical writings

form the foundation for the study of Indian Madhyamaka thought, he is celebrated as a proponent of the Prāsaṅgika Madhyamaka approach in particular.

g.94 Candrārkadīpa

*nyi zla sgron ma*

ཉི་ལྷོ་རྫོན་མ།

*Candrārkadīpa*

A buddha in the distant past.

g.95 Candrasūryapradīpa

*nyi zla sgron ma*

ཉི་ལྷོ་སྐྱོན་མ།

*Candrasūryapradīpa*

A buddha in the distant past.

g.96 Candrasūryavimalaprabhāsaśrī

*nyi zla dri ma med pa'i 'od dpal*

ཉི་ལྷོ་དྲི་མ་མེད་པའི་འོད་དཔལ།

*Candrasūryavimalaprabhāsaśrī*

A buddha in the distant past.

g.97 Causal factors

*byed rgyu*

བྱེད་རྒྱུ།

*kāraṇa*

g.98 Chrysoberyl

*ke ke ru*

ཀེ་ཀེ་རུ།

*karketana*

This stone is not a type of beryl in spite of its name. The Tibetan has adopted the Prakrit form of its name: *ke ke ru*. It is the third hardest gemstone. It comes in three main varieties: the eponymous yellow or green chrysoberyl; cat's eye (*cymophane*), which is light green or yellow with a band of light, resembling a cat's eye; and the third form, alexandrite, which can change color from red to green to yellow according to the light. All three kinds have been mined since ancient times, in Sri Lanka in particular.

- g.99      Coral tree  
*man dA ra ba*  
མན་རྒྱ་བ།  
*māndārava*  
*Erythrina indica* or *Erythrina variegata*. Mandarava, flame tree, tiger's claw. In the summer it is covered in large crimson flowers, which are believed to also grow in Indra's paradise. The coral tree is the most widespread species of *Erythrina* or *māndārava*, taller than the others, and all are collectively known as coral trees.
- g.100     Crystal  
*man shel*  
མན་ཤེལ།  
*śilā*  
A Buddhist Hybrid Sanskrit term.
- g.101     Cunda  
*skul byed*  
སྐུལ་བྱེད།  
*Cunda*  
A pupil of the Buddha who had miraculous powers. Also said to be the younger brother of Śāriputra. There were at least three pupils of the Buddha who had the name Cunda, but in this sūtra it is Mahācunda, "Great Cunda." Not to be confused with the layperson Cunda, who gave the Buddha his last meal.
- g.102     Ḍamaru  
*cang te'u*  
ཅང་ཏེ་ལུ།  
*ḍamaru*  
A small two-headed drum played with one hand.
- g.103     Defilements  
*zag pa*  
ཟག་པ།  
*āsrava*

A term of Jain origin, meaning “inflows.” It refers to 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* (“leaks”) as the mind is “flowing out” toward the sensory objects.

g.104 Deodar cedar

*thang shing*

ཐང་ཤིང་།

*devadāru*

*Cedrus deodara*; *devadār* in Hindi. A cedar tree whose inner wood is aromatic and used for incense. The Sanskrit literally means “divine tree.”

g.105 Deva

*lha*

ལྷ།

*deva*

A being in the paradises from the base of Mount Meru upward. Also can refer to a deity in the human world, or can be used as an honorific form of address for kings and other important personages.

g.106 Devadatta

*lhas byin*

ལྷས་བྱིན།

*Devadatta*

A cousin of Śākyamuni, who broke with him and established his own community. His tradition was still continuing during the first millennium CE. 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, but not in *The White Lotus of the Good Dharma*, where he is a teacher of the Buddha in a previous lifetime, and the Buddha prophesies his future buddhahood.

g.107 Devarāja

*lha'i rgyal po*

ལྷའི་རྒྱལ་པོ།

*Devarāja*

The name of Devadatta when he becomes a buddha in the future.

- g.108 Devasopānāyā  
*lha'i them skas*  
 ལྷའི་ཐེམ་སྐས།  
*Devasopānāyā*  
 The realm where Devadatta will attain buddhahood.
- g.109 Dhāraṇī  
*gzungs*  
 གཟུངས།  
*dhāraṇī*  
 See “retention.”
- g.110 Dhāraṇī-mantra words  
*gzungs sngags kyi tshig*  
 གཟུངས་སྒྲགས་ཀྱི་ཚིག།  
*dhāraṇīmantrapada*
- g.111 Dharaṇīdhara  
*sa 'dzin*  
 ས་འཛིན།  
*Dharaṇīdhara*  
 A bodhisattva present at the sūtra’s teaching.
- g.112 Dharaṇīṃdhara  
*sa 'dzin*  
 ས་འཛིན།  
*Dharaṇīṃdhara*  
 One of “the sixteen excellent men,” present at the teaching of the sūtra.
- g.113 Dharma  
*chos*  
 ཚོས།  
*dharma*  
 A term that predates Buddhism, *Dharma/dharmas* has a wide range of meanings and usages in Buddhist texts depending on context:  
 As *Dharma*, it is the teaching of Buddha Śākyamuni and other buddhas, preached by their followers, and transmitted in the form of scripture; or, alternatively, it means ultimate reality itself, the referent of the teaching and

what is realized through it.

As *dharmas*, it is variously the different teachings given by Buddha Śākyamuni, other buddhas, and their followers; the trainings enjoined in those teachings; the positive qualities acquired through applying those trainings; mental phenomena in general; or phenomena in general or their characteristics. Often in Buddhist literature there is a play on the multiple interlinked senses of this term.

g.114 Dharma robe

*chos gos*

ཚོས་གོས།

*civara*

The upper robe of a Buddhist monk.

g.115 Dharmabhāṇaka

*chos smra ba*

ཚོས་སྒྲུབ།

*dharmabhāṇaka*

Someone who recites the Dharma teachings, either from a text or from memory. In early Buddhism, in particular before the teachings were written down and were transmitted solely orally, a section of the saṅgha would be *bhāṇakas*, who were the key factor in the preservation of the teachings. Various groups of *bhāṇakas* specialized in memorizing and reciting a certain set of sūtras or vinaya. Even when the teachings existed in writing, a reciter of Dharma teachings was of great importance within a society that was predominantly illiterate.

g.116 Dharmadhara

*chos 'dzin*

ཚོས་འཛིན།

*Dharmadhara*

One of the four kings of the kinnaras. He is present at the teaching of the sūtra.

g.117 Dharmagaganābhyudgatarāja

*chos kyi nam mkha' mngon 'phags rgyal po*

ཚོས་གྱི་ནམ་མཁའ་མཛོན་འཕགས་རྒྱལ་པོ།

*Dharmagaganābhyudgatarāja*

A buddha of the distant past.

g.118 Dharmakāya

*chos kyi sku*

ཚོས་ཀྱི་སྐུ།

*dharmakāya*

In distinction to the *rūpakāya*, or form body of a buddha, this is the eternal, imperceivable realization of a buddha. In origin it was a term for the presence of the Dharma, and has become synonymous with the true nature.

g.119 Dharmamati

*chos kyi blo gros*

ཚོས་ཀྱི་བློ་གྲོས།

*Dharmamati*

One of the eight sons of Candrasūryapradīpa. Also one of the translators of the *Lotus Sūtra* into Chinese.

g.120 Dharmamitra

*chos kyi bshes gnyen*

ཚོས་ཀྱི་བཤེས་གཉེན།

*Dharmamitra*

Ninth-century Indian author.

g.121 Dharmaprabhāsa

*chos rab tu snang ba*

ཚོས་རབ་ཏུ་སྐྱེང་བ།

*Dharmaprabhāsa*

Pūrṇa Maitrāyaṇīputra's name when he becomes a buddha in the distant future.

g.122 Dhātu

*khams*

ཁམས།

*dhātu*

The six sensory objects, six sensory faculties, and six consciousnesses.

g.123 Dhṛtarāṣṭra

*yul 'khor srung*

ཡུལ་འཁོར་སྐྱེང་།

*Dhṛtarāṣṭra*

One of the four mahārājas, he is the guardian deity for the east and lord of the gandharvas.

g.124 Dhṛtiparipūrṇa

*mos pa rdzogs pa*

མོས་པ་རྫོགས་པ།

*Dhṛtiparipūrṇa*

A bodhisattva in the distant future.

g.125 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.126 Dīpaṃkara

*mar me mdzad*

མར་མེ་མཛད།

*Dīpaṃkara*

A previous buddha who gave Śākyamuni the prophecy of his buddhahood.

g.127 Druma

*ljon pa*

ལྷོན་པ།

*Druma*

One of the four kings of the kinnaras. He is present at the teaching of the sūtra.

g.128 Eloquence

*spobs pa*

སྤྲོབས་པ།

*pratibhāna*

The Tibetan word literally means “confidence” or “courage” but it refers to confident speech, to being perfectly eloquent, especially in expressing the Dharma.



g.129 Elucidation

*gtan la dbab pa*

གཏན་ལ་དབབ་པ།

*upadeśa*

One of the nine aspects of the Dharma according to this sūtra. More commonly there are said to be twelve that include these nine. It means “the explanation of details in the teachings” and is synonymous with *abhidharma*.

g.130 Emerald

*rdo'i snying po*

རོ་འི་སྟིང་པོ།

*aśmagarbha*

g.131 Enlightenment

*byang chub*

བྱང་ལྡན།

*bodhi*

The Sanskrit can mean knowledge, realization, waking, blossoming, etc., according to context. The Tibetan translates as “purified and accomplished.”

g.132 Eon

*bskal pa*

བསྐལ་པ།

*kalpa*

The Indian concept of an eon of millions of years, sometimes equivalent to the time when a world appears, exists, and disappears. There are also the intermediate eons during the existence of a world, and the longest, which is called *asamkhyeya* (literally, “incalculable,” even though the number of its years is calculated).

g.133 Essence of phenomena

*chos kyī dbyings*

ཚོས་ཀྱི་དབྱིངས།

*dharmadhātu*

Defined as the ultimate nature of phenomena, and also as the essence of the Dharma. Literally “the element of phenomena, or the Dharma.” This term is also used to mean “the realm of phenomena,” meaning all phenomena.

g.134 Extensive

*shin tu rgyas pa*

ཤིན་ཏུ་རྒྱས་པ།

*vaipulya*

As an adjective for a sūtra it refers to one of the twelve classes of sūtra teaching, and refers to sūtras of great length.

g.135 Factors for enlightenment

*byang chub kyi phyogs*

བྱང་ལྔ་ཀྱི་ཕྱོགས།

*bodhipakṣa*

One of the qualities necessary as a method to attain the enlightenment of a śrāvaka, pratyekabuddha, or buddha. There are thirty-seven of these: (1–4) mindfulness of body, sensations, mind, and phenomena; (5–8) the intention to not do bad actions that are not done, to give up bad actions that are being done, to do good actions that have not been done, and to increase the good actions that are being done; (9–12) the foundations for miraculous powers: intention, diligence, mind, and analysis; (13–17) five powers: faith, diligence, mindfulness, samādhi, and wisdom; (18–22) five strengths: faith, diligence, mindfulness, samādhi, and wisdom; (23–29) seven aspects of enlightenment: correct mindfulness, correct analysis of phenomena, correct diligence, correct attentiveness, correct samādhi, and correct equanimity; and (30–37) the eightfold noble path: right view, intention, speech, action, livelihood, effort, mindfulness, and samādhi.

g.136 Fearlessness

*mi 'jigs pa*

མི་འཇིགས་པ།

*vaiśāradya*

This refers to the four confidences or fearlessnesses of the Buddha: confidence in having attained realization, confidence in having attained elimination, confidence in teaching the Dharma, and confidence in teaching the path of aspiration to liberation.

g.137 Features of a great muni

*dpe byad bzang po*

དཔེ་བྱད་བཟང་པོ།

*anuvyañjana*

These characteristics of a supreme being are eighty in number and include such details as the redness of the fingernails and the blackness of the hair.

g.138 Flame of the forest

*ne tso'am ci*

ནེ་ཙོ་འམ་ཅི།

*kiṃśuka*

*Butea monosperma*, *Butea frondosa*, and *Erythrina monosperma*. A tree that grows up to 15 meters tall and has bright red flowers. Other names include parrot tree, bastard teak, *dhak* (Hindi), *palas* (Hindi), *porasum* (Tamil); and *khakda* (Gujarati).

g.139 Formation

*'du byed*

འདུ་བྱེད།

*saṃskāra*

The meaning of this term varies according to context; as one of the skandhas, it means “various mental activities.” In terms of the twelve phases of dependent origination it is the second, “formation” or “creation”: activities with karmic results.

g.140 Fourfold assembly

*'khor bzhi po*

འཁོར་བཞི་པོ།

*catasra parṣada*

Male and female monastics and males and females holding lay vows.

g.141 Frankincense

*du ru ka*

དུ་རུ་ཀ།

*turuṣka*

Also called *olibanum*, this is a resin from trees of the genus *Boswellia*, in this case *Boswellia serrata*, “Indian frankincense.” It is also known as *salai* and *śallakī*.

g.142 Gadgadasvara

*sang sang po'i dbyangs*

སང་སང་པོ་འི་དབྱངས།

*Gadgadasvara*

A bodhisattva in a distant realm.

g.143 Gandharva

*dri za*

དྲི་ཟ།

*gandharva*

A race of deities who are particularly known to be musicians.

g.144 Gardenia

*bar sha ka · par sha ka*

བར་ཤ་ཀ་ . པར་ཤ་ཀ་

*vārṣika*

*Gardenia gummifera*. A white fragrant flower that blooms in the rainy season.

g.145 Garuḍa

*nam mkha' lding*

ནམ་མཁའ་ལྗིང།

*garuḍa*

A supernatural being that is a gigantic bird with humanoid features.

g.146 Gaur

*ba men*

བ་མེན།

*gavaya*

*Bos gaurus*, a massive wild ox, also called the Indian bison. The largest extant bovine.

g.147 Gavāṃpati

*ba lang bdag*

བ་ལང་བདག།

*Gavāṃpati*

One of the group of five friends who were the second group to become students of the Buddha, and he was one of the ten students of the Buddha who were the first to become arhats.

g.148 Gayā

*ga ya*

ག་ཡ།

*Gayā*

One of the sacred towns of ancient India, south of the Ganges in present-day Bihar. In the Buddha's lifetime, this was in the kingdom of Magadha. Uruvilvā, the area including Bodhgaya where the Buddha attained enlightenment, is nearby to the south, upriver from Gayā.

g.149 **Gayākāśyapa**

*ga yA 'od srung*

ག་ཡ་འོད་སྤྱང།

*Gayākāśyapa*

The brother of Nadikāśyapa and Uruvilvākāśyapa. A practitioner of fire offering at Uruvilvā (Bodhgaya), he and his two hundred pupils were converted to becoming bhikṣus of the Buddha. He and his brothers and their pupils were the third group to become followers of the Buddha after his enlightenment.

g.150 **Ghoṣamati**

*dbyangs kyi blo gros*

དབྱངས་ཀྱི་བློ་གྲོས།

*Ghoṣamati*

A prince in the distant past.

g.151 **Guhyagupta**

*phug sbas*

ཕུག་སྤྲམ།

*Guhyagupta*

One of "the sixteen excellent men."

g.152 **Guhyaka**

*gsang ba pa*

གསང་བ་པ།

*guhyaka*

Attendants of Kubera, the god of wealth, and the guardians of his treasures. They live in the Himalayas at the source of the Ganges on the mountain that has been identified with Kailash.

g.153 **Hārīti**

*'phrog ma*

འཕྲོག་མ།

*Hārītī*

A rākṣasī with hundreds of children that the Buddha converted into a protector of children. There is a temple specifically for her in Kathmandu.

g.154 He Who Gives Freedom from Fear

*mi 'jigs pa sbyin pa*

མི་འཇིགས་པ་སྤྱིན་པ།

*Abhayaṃdada*

An epithet for Avalokiteśvara.

g.155 Higher knowledge

*mngon par shes pa*

མངོན་པར་ཤེས་པ།

*abhijñā*

There are six kinds of higher knowledge: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, knowing what is in the minds of others, and knowing that all defects have been eliminated. Sometimes listed as five, without the sixth.

g.156 Hīnayāna

*theg pa dman pa*

ཐེག་པ་དམན་པ།

*hīnayāna*

Literally “the lesser way” or “lesser vehicle.” It is a collective term for the *śrāvācakayāna* and *pratyekabuddhayāna*, which have nirvāṇa instead of buddhahood as their goal.

g.157 Histories

*de lta byung*

དེ་ལྟར་བྱུང་།

*itivṛttaka*

Accounts of the lives of past buddhas and bodhisattvas. Literally “thus it has happened.” One of the nine aspects of the Dharma according to this sūtra. More commonly there are said to be twelve that include these nine.

g.158 Indradatta

*dbang pos byin*

དབང་པོས་བྱིན།

*Indradatta*

One of “the sixteen excellent men.”

g.159 **Indradhvaja**

*dbang po'i rgyal mtshan*

དབང་པོའི་རྒྱལ་མཚན།

*Indradhvaja*

A buddha in the southwestern direction.

g.160 **Īśvara**

*dbang phyug*

དབང་ཕྱུག།

*Īśvara*

One of the most frequently used names for Śiva. A deity of the jungles, named Rudra in the Vedas, he rose to prominence in the Purāṇic literature at the beginning of the first millennium. Often synonymous with Maheśvara, though sometimes presented as separate deities.

g.161 **Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña**

*'brug sgra sbyangs snyan skar ma'i rgyal po me tog kun tu rgyas pa*

འབྲུག་སྐྱ་སྦྱངས་སྦྱེན་སྐར་མའི་རྒྱལ་པོ་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

*Jaladharagarjitaghoṣasusvaranakṣatrarājasamkusumitābhijña*

A buddha in the distant past. Also the name of a prince in the distant past.

g.162 **Jambudvīpa**

*'dzam bu'i gling*

འཛམ་བུའི་གླིང།

*Jambudvīpa*

The name of the southern continent in Buddhist cosmology, which can mean the known world of humans, or more specifically the Indian subcontinent. A gigantic miraculous rose-apple tree at the source of the great Indian rivers is said to give the continent its name.

g.163 **Jāmbūnadābhāsa**

*'dzam bu'i chu bo'i gser gyi 'od*

འཛམ་བུའི་ཚུ་བོའི་གསེར་གྱི་འོད།

*Jāmbūnadābhāsa · Jāmbūnadaprabhāsa*

See “Jāmbūnadaprabhāsa.”

g.164 Jāmbūnadaprabhāsa

*'dzam bu'i chu bo'i gser gyi 'od*

འཛམ་བུའི་ཕུ་བོའི་གསེར་གྱི་འོད།

*Jāmbūnadaprabhāsa · Jāmbūnadābhāsa*

Mahākātyāyana's name when he becomes a buddha in the distant future.

Also rendered in Sanskrit in a shorter form as “Jāmbūnadābhāsa,” (Tibetan remains the same).

g.165 Jānavajra

*dzA na ba dzra*

རྫོན་བ་ཇ།

*Jānavajra*

An Indian master, whose precise dates are unknown, and who wrote a commentary on the *Entry into Lanka Sūtra*.

g.166 Jasmine

*ma li ka*

མ་ལི་ཀ།

*mallikā*

*Jasminum sambac*. Erroneously called “Arabian jasmine.”

g.167 Jina

*rgyal ba*

རྒྱལ་བ།

*jina*

One of the synonyms for *buddha*. Literally, “victor” but only used for founders of religious traditions.

g.168 Jñānākara

*ye shes 'byung gnas*

ཡེ་ཤེས་འབྱུང་གནས།

*Jñānākara*

The eldest son of Buddha Mahābhijñānābhīhū.

g.169 Jyotiṣprabha



*skar ma'i 'od*

སྐར་མའི་འོད།

*Jyotiṣprabha*

A deva in Brahmā's paradise.

g.170 Kāla

*nag po*

ནག་པོ།

*Kāla*

The son of Anāthapiṇḍada (Pali: *Anāthapindika*), the merchant who donated to the Buddha the land for the Jetavana Monastery.

g.171 Kāla

*nag po*

ནག་པོ།

*Kāla*

The Kāla Mountains of Bhāratvarṣa (i.e., India) are listed in the Mahābhārata as the mountain ranges Vindhya (separating the Deccan from north India), Mahendra (the eastern Ghats), Malaya (southern half of the Western Ghats), Sahya (the northern half of the Western Ghats), Rakṣavat (northeast extension of the Vindhya), Pāripātra, and the Sūktimat (or Śuktimat), which is presumably another name for the one remaining significant mountain range, the Arbuda in the northwest.

g.172 Kālodāyin

*'char ka nag po*

འཇར་ཀ་ནག་པོ།

*Kālodāyin*

The pupil of the Buddha who is said to be foremost in inspiring faith among laypeople.

g.173 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.174 **Kamaladalavimalanakṣatrarājasamkusumitābhijña**  
*pad ma'i 'dab ma dri ma med pa skar ma'i rgyal po me tog kun tu rgyas pa*  
 བད་མའི་འདབ་མ་དྲི་མ་མེད་པ་སྐར་མའི་རྒྱལ་པོ་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།  
*Kamaladalavimalanakṣatrarājasamkusumitābhijña*  
 A buddha in a realm far away in the eastern direction.
- g.175 **Kamalaśīla**  
*ka ma la shI la*  
 ཀ་མ་ལ་ཤི་ལ།  
*Kamalaśīla*
- g.176 **Kapilāhvaya**  
*ser skya'i gnas*  
 སེར་སྐྱའི་གནས།  
*Kapilāhvaya*  
 See “Kapilavastu.”
- g.177 **Kapilavastu**  
*ser skya'i gnas*  
 སེར་སྐྱའི་གནས།  
*Kapilavastu*  
 The hometown of Śākyamuni Buddha. There are two sites, one on either side of the present border between Nepal and India, that have been identified as its remains. Also known as “Kapilāhvaya.”
- g.178 **Kapphiṇa**  
*ka pi na*  
 ཀ་པི་ན།  
*Kapphiṇa*  
 A principal teacher of the monastic saṅgha during the Buddha’s lifetime.
- g.179 **Karṣa**  
*zho*  
 ཞོ།  
*karṣa*  
 An ancient Indian weight used for gold or silver, which is around 280 grains troy (about 18 grams).

g.180 Kāśyapa

*'od srung*

འོད་སྤྱང།

*Kāśyapa*

See “Mahākāśyapa.”

g.181 Kātyāyana

*kA tyA'i bu*

ཀཱ་ཏྱ་ཡོ་བུ།

*Kātyāyana*

See “Mahākātyāyana.”

g.182 Kauṇḍinya

*kauNDi nya*

ཀློན་ཏི་ཉ།

*Kauṇḍinya*

The court priest in the Buddha’s father’s kingdom, who predicted the Buddha’s enlightenment. He became one of the Buddha’s five companions in asceticism. They renounced him when he abandoned asceticism but after his enlightenment they became his pupils. Kauṇḍinya was the first to convert to being his pupil and was the first of his pupils to become an arhat. Also called “Kauṇḍinyagotra” and “Ājñātakauṇḍinya.”

g.183 Kauṇḍinyagotra

*kauNDi nya rigs*

ཀློན་ཏི་ཉ་རིག་ས།

*Kauṇḍinyagotra*

Alternate name for “Kauṇḍinya.” Literally “of the Kauṇḍinya family.”

g.184 Keśinī

*skra can*

སྐྱ་ཅན།

*Keśinī*

A rākṣasī known only from this sūtra.

g.185 Kharaskandha

*phrag rtsub*

ཕྱག་རྩུབ།

*Kharaskandha*

A king of the asuras, present at the teaching of the sūtra.

g.186 Kinnara

*mi'am ci*

མིའམ་ཅི།

*kinnara · kiṃnara*

A race of celestial musicians who are half human and half horse.

g.187 Kleśa

*nyon mong*s

ཉོན་མོངས།

*kleśa*

Literally “pain,” “torment,” or “affliction.” In Buddhist Hybrid Sanskrit it literally means “impurity” or “depravity.” In its technical use in Buddhism it means any negative quality in the mind that causes continued existence in saṃsāra. The basic three kleśas are ignorance, attachment, and aversion.

g.188 Krośa

*rgyang grags*

རྒྱུང་གྲགས།

*krośa*

A quarter of a *yojana*, sometimes called an “Indian league.” It is said to be about two miles. The Tibetan means “an earshot.”

g.189 Kṛtya

*gshed byed*

གཤེད་བྱེད།

*kṛtya*

A spirit one can request, by making offerings, to destroy others. Usually female, with this sūtra having the sole instance of a male entity. There are also references to humans who have this power.

g.190 Kṣatriya

*rgyal rigs*

རྒྱལ་རིགས།

*kṣatriya*

The warrior, ruling, or royal class in the four-caste system of India.

- g.191 **Kuiji**  
*sa'i rtsa lag*  
 སའི་རྩ་ལག  
*Prthivibandhu*
- g.192 **Kumbhāṇḍa**  
*grul bum*  
 གུལ་བུམ།  
*kumbhāṇḍa*  
 Dwarf spirits said to have either large stomachs or huge, pot-sized testicles.
- g.193 **Kuntī**  
*mdung can*  
 མདུང་ཅན།  
*Kuntī*  
 A rākṣasī known only from this sūtra.
- g.194 **Kūṭadantī**  
*so brtsegs*  
 སོ་བརྩེགས།  
*Kūṭadantī*  
 A rākṣasī known only from this sūtra.
- g.195 **Kūṭāgāra**  
*khang pa brtsegs pa*  
 ཁང་པ་བརྩེགས་པ།  
*kūṭāgāra*  
 Distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, sometimes a barrel shape with apses but more usually a tapering roof, tower, or spire, containing at least one additional upper room within the structure. Kūṭāgāra literally means “upper chamber” and is short for *kūṭāgāraśala*, “hall with an upper chamber or chambers.” The Mahābodhi temple in Bodhgaya is an example of a kūṭāgāra.
- g.196 **Lambā**  
*'phyang ma*  
 འཕྲང་མ།  
*Lambā*

A rākṣasī known as such only in this sūtra. She is, however, listed in the tantra *The Great Peahen Incantation* along with Hārītī as one of ten piśācīs who protected the Buddha while he was in the womb.

g.197 Liberations

*rnam par thar ba*

རྣམ་པར་ཐར་བ།

*vimokṣa*

This can include any method for liberation. The most common list is of eight liberations: (1) form viewing form, the view of dependent origination and emptiness; (2) the formless viewing form, having seen internal emptiness, seeing the emptiness of external forms; (3) the view of the pleasant, seeing pleasant appearances as empty and contemplating the unpleasant; (4) seeing the emptiness of the formless meditation of infinite space; (5) seeing the emptiness of the formless meditation of infinite consciousness; (6) seeing the emptiness of the formless meditation of nothingness; (7) seeing the emptiness of the formless meditation of neither perception nor nonperception; (8) seeing the emptiness of the state of cessation.

g.198 Limit of reality

*yang dag pa'i mtha'*

ཡང་དག་པའི་མཐའ།

*bhūtakoṭi*

A synonym for ultimate reality, emptiness, dharmadhātu, and so forth—as either an ontological reality or a state of being—this compound is typically parsed as the “limit” or “frontier” (*koṭi*) of “reality” (*bhūta*), which is intended metaphorically, as it is consistently described, in a play on words, as “without limit” (*akoṭi*) or “infinite” (*atyanta*). This compound might also be parsed as the “final” or “true” (*bhūta*) “conclusion” or “goal” (*koṭi*), although the majority of cases and the Indian Buddhist commentarial tradition tend to support the former interpretation.

g.199 Lokāyata

*'jig rten rgyang phan pa*

འཇིག་རྟེན་རྒྱང་ཕན་པ།

*lokāyata*

A school of thought that rejected the Vedas and other religious texts and considered only empirical knowledge and inference to be valid. More commonly known in later literature as *Cārvāka* and in its Anglicized form

*Charvaka*. It preexisted and was contemporary with the early centuries of Buddhism. Its literature no longer exists unless one takes the ninth-century text *Tattvopaplavasīṃha* by Jayarāsi Bhaṭṭa as associated with that school, which most scholars do not.

g.200 Lotsawa

*lo tsA ba*

ལོ་ཙྰ་བ།

—

Honorific term for a Tibetan translator.

g.201 Lotus

*pad ma*

པདྨ།

*padma*

*Nelumbo nucifera*. True lotus with a central pericarp. The Indian or sacred lotus.

g.202 Madhura

*'jam snyan*

འཇམ་སྒྲུབ།

*Madhura*

Gandharva king present at the teaching of the sūtra.

g.203 Madhurasvara

*dbyangs snyan*

དབྱངས་སྒྲུབ།

*Madhurasvara*

Gandharva king present at the teaching of the sūtra.

g.204 Magadha

*ma ga dha*

མ་ག་ཏ།

*Magadha*

This ancient kingdom is 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 Bimbisara. During the Buddha's later years it began to expand

greatly under the reign of King Ajataśatru. In the third century CE, during the reign of Aśoka, it become an empire that controlled most of India.

g.205 Magnolia

*tsam pa ka*

ཙམ་པ་ཀ

*campaka*

*Magnolia campaca.*

g.206 Mahābhijñājñānābhibhū

*mngon par shes pa'i ye shes chen pos zil gyis gnon pa*

མངོན་པར་ཤེས་པའི་ཡེ་ཤེས་ཆེན་པོས་བློས་གཞིས་གཞོན་པ།

*Mahābhijñājñānābhibhū*

A buddha in the distant past. Also the name of a prince in the distant past.

g.207 Mahābrahmā

*tshangs pa chen po*

ཚངས་པ་ཆེན་པོ།

*Mahābrahmā*

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 cosmology of many universes, each with a trillion worlds, there are many such Brahmās with individual names.

g.208 Mahācakravāla

*khor yug chen po*

ཁོར་ཡུག་ཆེན་པོ།

*Mahācakravāla*

This appears to refer to the great circles of mountains that enclose a thousand worlds, each with its own Cakravāla.

g.209 Mahādharmā

*chos chen*

ཚོས་ཆེན།

*Mahādharmā*

One of the four kinnara kings.

g.210 Mahākāśyapa



*'od srung chen po*

འོད་སྤྱང་ཆེན་པོ།

*Mahākāśyapa*

One of the Buddha's principal pupils, who became the Buddha's successor on his passing. Also rendered here as "Kāśyapa."

g.211 Mahākātyāyana

*kA tyA'i bu chen po*

ཀཱ་ཏྲཱི་བུ་ཆེན་པོ།

*Mahākātyāyana*

One of the ten principal pupils of the Buddha. He was renowned for his ability to understand the Buddha's teachings. Also rendered as "Kātyāyana."

g.212 Mahākauṣṭhila

*gsus po che*

གསུས་པོ་ཆེ།

*Mahākauṣṭhila*

Foremost among the Buddha's pupils in analytic reasoning.

g.213 Mahākāya

*lus chen*

ལུས་ཆེན།

*Mahākāya*

One of the garuḍa kings present at the teaching of the sūtra.

g.214 Mahākośa

*mdzod mang po*

མཛོད་མང་པོ།

*Mahākośa*

The cakravartin king who was the father of Buddha Mahābhijñāñānābhībhū.

g.215 Mahāmaudgalyāyana

*maud gal gyi bu chen po*

མོད་གལ་གྱི་བུ་ཆེན་པོ།

*Mahāmaudgalyāyana*

One of the two principal pupils of the Buddha, along with Śariputra. He was renowned for miraculous powers. He was assassinated during the Buddha's lifetime.

g.216 Mahāmucilinda

*btang bzung chen po*

བཏང་བཟུང་ཆེན་པོ།

*Mahāmucilinda*

See Mucilinda.

g.217 Mahānāman

*ming chen*

མིང་ཆེན།

*Mahānāman*

One of the five companions of Śākyamuni in asceticism and later one of his first five pupils, attaining the state of a stream entrant after three days, the fourth to attain that realization. He attained the state of an arhat on hearing the *Sūtra on the Characteristics of Selflessness*. Not to be confused with the cousin of the Buddha, who had the same name, and was a significant lay follower and patron.

g.218 Mahāprajāpatī

*skye dgu'i bdag mo chen mo*

སྐྱེ་དགུ་འི་བདག་མོ་ཆེན་མོ།

*Mahāprajāpatī*

See "Mahāprajāpatī Gautamī."

g.219 Mahāprajāpatī Gautamī

*skye dgu'i bdag mo chen mo gau ta ml*

སྐྱེ་དགུ་འི་བདག་མོ་ཆེན་མོ་གོ་ཏ་མྲི།

*Mahāprajāpatī Gautamī*

The Buddha's mother's sister and his step-mother. She was the mother of Nanda. She became the first bhikṣunī after the death of the Buddha's father. Gautamī is the family name, the female equivalent to Gautama. The family line is said to descend from the Gautama who was one of the seven rishis that established the religion and culture of India. His sūtra specifies that a renunciant should be called a bhikṣu, have a shaved head, and wear yellow robes. Also rendered here simply as "Mahāprajāpatī."

g.220 Mahāpratibhāna

*spobs pa chen po*

སྤྲོས་པ་ཚེན་པོ།

*Mahāpratibhāna*

A bodhisattva who appears mainly in chapters 11 and 12 of this sūtra. In the Chinese version, like other bodhisattvas who appear in the second half of the sūtra, considered to be of a later date than the first half, he is not in the initial list of bodhisattvas given in the first chapter.

g.221 Mahāpūrṇa

*rdzogs chen*

རྫོགས་ཚེན།

*Mahāpūrṇa*

One of the four garuḍa kings, present at the teaching of the sūtra.

g.222 Mahārāja

*rgyal po chen po*

རྒྱལ་པོ་ཚེན་པོ།

*mahārāja*

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.223 Maharddhiprāpta

*'phrul chen thob*

འཕྲུལ་ཚེན་ཐོབ།

*Maharddhiprāpta*

One of the four garuḍa kings, present at the teaching of the sūtra.

g.224 Mahārūpa

*gzugs chen po*

གཟུགས་ཚེན་པོ།

*Mahārūpa*

“Great Form.” The name of a past eon.

g.225 Mahāsaṃbhavā

*cher 'byung ba*

ཚེར་འབྱུང་བ།

*Mahāsambhavā*

A world realm in the distant past.

g.226 Mahāsāṃghika

*dge 'dun phal chen po'i sde*

དགེ་འདུན་པལ་ཚེན་པོའི་སྡེ།

*mahāsāṃghika*

One of the early schools of Buddhism, within which views such as the transcendence of the Buddha formed the basis for the rise of Mahāyāna.

g.227 Mahāsattva

*sems dpa' chen po*

སེམས་དཔལ་ཚེན་པོ།

*mahāsattva*

Literally “great being.” An epithet for a bodhisattva of great accomplishment.

g.228 Mahāśrāvaka

*nyan thos chen po*

ཉན་ཐོས་ཚེན་པོ།

*mahāśrāvaka*

An epithet for the Buddha’s principal students who had attained the goal of the path.

g.229 Mahāsthāmaprāpta

*mthu chen thob*

མཐུ་ཚེན་ཐོབ།

*Mahāsthāmaprāpta*

One of the two principal bodhisattvas in Sukhāvātī and prominent in Chinese Buddhism. In Tibetan Buddhism he is identified with Vajrapāṇi.

g.230 Mahātejas

*gzi brjid chen po*

གཟི་བརྗིད་ཚེན་པོ།

*Mahātejas*

One of the four garuḍa kings, present at the teaching of the sūtra.

g.231 Mahāvīkrāmin

*gnon pa chen po*

གནོན་པ་ཚེན་པོ།

*Mahāvīkrāmin*

A bodhisattva present at the sūtra's teaching.

g.232 Mahāvyūha

*bkod pa chen po*

བཀོད་པ་ཚེན་པོ།

*mahāvyūha*

Literally “Great Array” or “Great Display.” The name of a future eon.

g.233 Maheśvara

*dbang phyug chen po · dbang phyug che*

དབང་ཕྱུག་ཚེན་པོ། . དབང་ཕྱུག་ཚེ།

*Maheśvara*

One of the most frequently used names for Śiva. A deity of the jungles, named Rudra in the Vedas, he rose to prominence in the Purāṇic literature at the beginning of the first millennium. Often synonymous with Īśvara, but sometimes presented as a separate deity.

g.234 Mahoraga

*lto 'phye chen po*

ལྷོ་འཕྱེ་ཚེན་པོ།

*mahoraga*

A serpent deity that inhabits specific localities.

g.235 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 fortunate eon. In early Buddhism he appears as the human disciple Maitreya Tiṣya, sent to pay his respects by his teacher. The Buddha gives him the gift of a robe and prophesies he will be the next Buddha, while his companion Ajita will be the next cakravartin. As a bodhisattva in the Mahāyāna, he has both these names.

g.236 Makara

*chu srin*

ཐུ་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.237 Makuṭadantī

*cod pan so*

ཙོད་པན་སོ།

*Makuṭadantī*

A rākṣasī known only from this sūtra.

g.238 Mālādhārī

*phreng ba 'chang*

ཕྲེང་བ་འཆང།

*Mālādhārī*

A rākṣasī known only from this sūtra.

g.239 Manasvin

*gzi can*

གཟི་ཅན།

*Manasvin*

One of the eight great nāga kings.

g.240 Mañjughoṣa

*'jam dbyangs*

འཇམ་དབྱངས།

*Mañjughoṣa*

See “Mañjusvara.”

g.241 Mañjuśrī

*'jam dpal*

འཇམ་དཔལ།

*Mañjuśrī*

The bodhisattva who is considered the embodiment of wisdom. Also called “Mañjusvara” and “Mañjuśrī Kumārabhūta.”

g.242 **Mañjuśrī Kumārabhūta**

*'jam dpal gzhon nur gyur pa*

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

*Mañjuśrī Kumārabhūta*

The bodhisattva who is considered the embodiment of wisdom, with the additional honorific title for a young man. Also rendered here as “Mañjusvara” and “Mañjuśrī.”

g.243 **Mañjusvara**

*'jam dbyangs*

འཇམ་དབྱངས།

*Mañjusvara*

Meaning “gentle or beautiful voice,” this is an alternative name for Mañjuśrī. It is synonymous with Mañjughoṣa, which is also translated into Tibetan as *'jam dbyangs*. See also “Mañjuśrī.”

g.244 **Manobhirāma**

*mngon par dga' ba*

མངོན་པར་དགའ་བ།

*Manobhirāma*

The realm in which Mahāmaudgalyāyana will become a buddha in the distant future.

g.245 **Manojña**

*yid du 'ong ba*

ཡིད་དུ་འོང་བ།

*Manojña*

Gandharva king present at the teaching of the sūtra.

g.246 **Manojñaśabdābhigarjita**

*yid du 'ong ba'i sgra mngon par bsgrags pa*

ཡིད་དུ་འོང་བའི་སྒྲ་མངོན་པར་བསྒྲགས་པ།

*Manojñaśabdābhigarjita*

Literally “The Resounding of Beautiful Sounds.” It is the name of the future eon in which Ānanda will attain buddhahood.

g.247 Manojñasvara

*yid 'ong dbyangs*

ཡིད་འོང་དབྱངས།

*Manojñasvara*

Gandharva king present at the teaching of the sūtra. Also present at the teaching of the *Kāraṇḍavyūha Sūtra* (Toh 116 (<http://read.84000.co/translation/UT22084-051-004.html>)).

g.248 Mantra

*gsang tshig*

གསང་རྩོག་

*mantra*

Literally “an instrument of thought,” it is usually a brief verbal formula used in multiple repetitions, usually beginning with *om* and in essence a salutation to a particular deity.

g.249 Māra

*bdud*

བདུད།

*māra*

(1) A deva, sometimes said to be the principal deity in Paranirmitavaśavartin, the highest paradise in the desire realm; also one of the names of the god of desire, Kāma in the Vedic tradition. He is portrayed as attempting to prevent the Buddha’s enlightenment. In early soteriological religions, the principal deity in saṃsāra, such as Indra, would attempt to prevent anyone’s realization that would lead to such a liberation.

(2) The devas ruled over by Māra, and assisting his attempts to prevent the Buddha’s enlightenment; they do not wish any being to escape from saṃsāra. More generally, they are symbolic of the defects within a person that prevent enlightenment. These four personifications are: Devaputra-māra (*lha’i bu’i bdud*), the Divine Māra, which is the distraction of pleasures; Mrtyumāra (*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 Afflictions.

g.250 Mārakāyika



*bdud kyi ris*

བདུད་ཀྱི་རིས།

*mārakāyika*

The deities ruled over by Māra. This can also mean the devas in his paradise, which is sometimes identified with the Paranirmitavaśavartin, the highest paradise in the “realm of desire,” which includes all ordinary samsaric existences.

g.251 Marut

*lha*

ལྷ།

*marut*

A general name for the deities in the desire realm, and in other contexts, specifically for a group of storm deities. In translation, the Tibetan does not differentiate the term from the more general *deva*.

g.252 Mastic

*pog*

པོག

*kundururu*

A resin from the mastic tree (*Pistaci lentisicus*), mainly cultivated from Greece to Persia, but was used in ancient India. Sanskrit dictionaries have conflated this with frankincense.

g.253 Mati

*blo gros*

བློ་གྲོས།

*Mati*

A prince in the distant past.

g.254 Maudgalyagotra

*maud gal rigs*

མོ་དགལ་རིགས།

*Maudgalyagotra*

“Of the family of Mudgala.” Alternative name for Maudgalyāyana (descendant of Mudgala). One of the two principal pupils of the Buddha.

g.255 Meghadundubhisvararāja

*sprin dang rnga sgra rgyal po*

སྤྲིན་དང་རྩ་སྒྲུལ་པོ།

*Meghadundubhisvararāja*

A buddha in the distant past. Also the name of a prince in the distant past.

g.256 Meghasvaradīpa

*sprin sgra mar me*

སྤྲིན་སྒྲུ་མར་མེ།

*Meghasvaradīpa*

A buddha in the northern direction.

g.257 Meghasvararāja

*sprin sgra rgyal po*

སྤྲིན་སྒྲུ་རྒྱལ་པོ།

*Meghasvararāja*

A buddha in the northern direction. Also the name of millions of buddhas in the distant past.

g.258 Meru

*lhun po*

ལྷུན་པོ།

*Meru*

Early Mahāyāna sūtras identify this as separate from Sumeru, the mountain at the center of the world. This refers to a legendary mountain in such epics as the Mahābhārata, which, while sacred, is not situated in the world's center. This is presumably identical to the Mount Meru that is the source of one of the two main tributaries of the Ganges and lies within the territory of India.

g.259 Merukalpa

*lhun po lta bu*

ལྷུན་པོ་ལྷ་བུ།

*Merukalpa*

A buddha in the northwestern direction.

g.260 Merukūṭa

*lhun po brtsegs pa*

ལྷུན་པོ་བརྩེགས་པ།

*Merukūṭa*

A buddha who resides in the eastern direction.

g.261 Methods of attracting disciples

*bsdū ba*

བསྐྱ་བ།

*saṃgraha*

Generosity, pleasant speech, beneficial conduct, and conduct that accords with the wishes of disciples.

g.262 Monastic cloak

*rdul zan · rngul zan*

རྩལ་བཞ། . རྩལ་བཞ།

*āsevākā*

This appears to be another name for the cloak called *saṃkākṣikā*. It is listed as one of the extra two robes for a bhikṣuni, which covers the body, but in the Sarvāstivādinaya, it is mentioned only twice, and both times in relation to bhikṣus. The Buddha says bhikṣus should cover their bodies with this cloak so their chest is not visible when they go on alms rounds in villages. The two Tibetan spelling variants mean either “sweat robe” or “dust robe.”

g.263 Mṛdaṅga drum

*rdza rṅga*

རྩ་རྩ།

*mṛdaṅga*

A kettledrum played horizontally, wider in the middle, with the skin at both ends played with the hands. One drumhead is smaller than the other. It is a South Indian drum, and maintains the rhythm in Karnataka music.

g.264 Mucilinda

*btang bzung*

བཏང་བབྱུང།

*Mucilinda*

An unidentified mountain mentioned in a number of sūtras, not apparently connected to the well-known nāga of that name, but perhaps to the sacred mucilinda tree, known in English mainly as the bayur tree.

g.265 Muni

*thub pa*

ཐུབ་པ།

*muni*

An ancient title, derived from the verb *man* (“to contemplate”), given to someone who has attained the realization of a truth through their own contemplation and not by divine revelation.

g.266 My previous lifetimes

*skyes rabs*

སྐྱེས་རབས།

*jātaka*

The Buddha’s accounts of his own previous lifetimes. One of the nine aspects of the Dharma according to this sūtra. More commonly there are said to be twelve that include these nine.

g.267 Nadīkāśyapa

*chu klung ’od srung*

ཚུ་ལྷུང་འོད་སྤྱུང་།

*Nadīkāśyapa*

The brother of Gayākāśyapa and Uruvilvākāśyapa. A practitioner of fire offering at Uruvilvā (Bodhgaya), he and his three hundred pupils were converted to becoming bhikṣus of the Buddha. He and his brothers and their pupils were the third group to become followers of the Buddha after his enlightenment.

g.268 Nāga

*klu*

ལྷ།

*nāga*

In India, this was the cobra deity, which in Tibet was equated with water spirits and in China with dragons, neither country having cobras.

g.269 Nāgārjuna

*klu grub*

ལྷ་གུབ།

*Nāgārjuna*

g.270 Nakṣatrarāja

*skar ma'i rgyal po*

སྐར་མའི་རྒྱལ་པོ།

*Nakṣatrarāja*

A bodhisattva present at the sūtra's teaching.

g.271 Nakṣatrarājasamkusumitābhijña

*skar ma'i rgyal po me tog kun tu rgyas pa mngon par shes pa*

སྐར་མའི་རྒྱལ་པོ་མེ་ཏོག་ཀུན་ཏུ་རྒྱལ་པ་མངོན་པར་ཤེས་པ།

*Nakṣatrarājasamkusumitābhijña*

A bodhisattva present at the sūtra's teaching. Known only from this sūtra.

g.272 Name-and-form

*ming dang gzugs*

མིང་དང་གཟུགས།

*nāmarūpa*

A name for the embryonic phase of an individual's existence where there is form but the rest of the skandhas or aggregates, which are mental, are undeveloped and have only a nominal presence.

g.273 Nanam Yeshé Dé

*sna nam ye shes sde*

སྐ་ན་མ་ཡེ་ཤེས་སྡེ།

—

Chief editor of the Tibetan translation of *The White Lotus of the Good Dharma* and the translation program from the late eighth to early ninth century in Tibet. From the Nanam (*sna nam*) clan.

g.274 Nanda

*dga' bo*

དགའ་བོ།

*Nanda*

The Buddha's half-brother, who became one of his principal pupils. Also the name for the nāga king usually associated with Upananda.

g.275 Naradatta

*mis byin*

མིས་བྱིན།

*Naradatta*

One of “the sixteen excellent men.”

g.276 Nārāyaṇa

*sred med kyi bu*

སྲེད་མེད་ཀྱི་བུ།

*Nārāyaṇa*

An alternate name for Viṣṇu (*khyab 'jug*), which is also used for Brahmā and Kṛṣṇa. The Sanskrit is variously interpreted as “the path of human beings,” and “the son of man.” The Tibetan here is “the son of Nāra,” with Nāra translated as “one without craving.”

g.277 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.278 Night-flowering jasmine

*yongs 'dus · yongs 'du*

ཡོངས་འདུས། . ཡོངས་འདུ།

*pārijāta*

*Nyctanthes arbor-tristis*. Presently in Hindi called *parijat*, *pārijāta* in Kannada, and so on. It features prominently in Indian legends and is one of the earthly trees that are said to be in paradise. Some dictionaries equate it with the coral tree (*māndārava*).

g.279 Nirvāṇa

*mya ngan las 'das pa*

མྱ་ངན་ལས་འདས་པ།

*nirvāṇa*

Sanskrit: “extinguishment,” for the causes for saṃsāra are “extinguished”; Tibetan: “the transcendence of suffering.”

g.280 Nityaparinirvṛta

*rtaḡ par yongs su mya ngan las 'das pa*

རྟག་པར་ཡོངས་སུ་བྱ་ངན་ལས་འདས་པ།

*Nityaparinirvṛta*

A buddha in the southern direction.

g.281 Nityodyukta

*rtaḡ tu brtson*

རྟག་ཏུ་བརྩོན།

*Nityodyukta*

A bodhisattva present at the sūtra's teaching.

g.282 Nonreturner

*phyir mi 'ong ba*

ཕྱིར་མི་འོང་བ།

*anāgāmin*

One who is destined to no longer return to the world; one of the fruits of the Śrāvakayāna.

g.283 Once-returner

*lan cig phyir 'ong ba*

ལན་ཅིག་ཕྱིར་འོང་བ།

*sakṛdāgāmin*

One who is destined to return to the world for only one more incarnation; one of the fruits of the Śrāvakayāna.

g.284 Orchid tree

*sa brtol*

ས་བརྟོལ།

*kovidāra*

*Bauhinia variegata, Phaneria variegata.*

g.285 Ostāraka

*gnon po*

གནོན་པོ།

*ostāraka*

An obscure Buddhist Hybrid Sanskrit term. Sanskrit equivalent: *avastāraka*. Translated into Tibetan as “suppressor, one who presses down on someone.” Presumably from *avastṛ* (“to cover over, as with a blanket”).

- g.286 Padmaprabha  
*pad ma'i 'od*  
 བད་མའི་འོད།  
*Padmaprabha*  
 Śāriputra's name when he becomes a buddha.
- g.287 Padmaśrī  
*pad ma'i dpal*  
 བད་མའི་དཔལ།  
*Padmaśrī*  
 A bodhisattva present at the sūtra's teaching.
- g.288 Padmavṛṣabhavikrāmin  
*pad ma'i khyu mchog rnam par gnon pa*  
 བད་མའི་ལྷ་མཚོག་རྣམ་པར་གཞོན་པ།  
*Padmavṛṣabhavikrāmin*  
 A future buddha.
- g.289 Paṇḍaka  
*ma ning*  
 མ་ནིང།  
*paṇḍaka*  
 An imprecise, catchall term, difficult to translate. It designates people with various kinds of unclear gender status, including but not restricted to physical intersex conditions and hermaphrodites. It can, for example, also mean a eunuch, or from the Vinaya account of the expulsion of a *paṇḍaka*, a male who sought other males to have sex with him. See also the glossary entry in [Miller \(2018\) \(http://read.84000.co/translation/toh1-1.html#UT22084-001-001-2567\)](http://read.84000.co/translation/toh1-1.html#UT22084-001-001-2567). It could also be applied to a transgender male, not necessarily a eunuch, such as the *hijras*. Hijras, men who dress as women, have been an established part of Indian society since ancient times and all-hijra communities still have a significant societal role. Hijra is a more recent term with a Hindustani-Urdu origin.
- g.290 Parinirvāṇa  
*mya ngan las 'da'*  
 ལྷ་འཕགས་འདུན།  
*parinirvāṇa*



“Complete nirvāṇa.” It can specifically refer to entering nirvāṇa at death.

g.291 Partridge

*shang shang te'u*

ཤང་ཤང་ཏེ་ལུ།

*jīvākajīvaka*

In particular the Chukar partridge (*Alectoris chukar*) also known as the Greek partridge. The name comes from its call of rapidly repeated three notes. In later times, in China and Tibet this became a legendary half-human bird, or a two-headed bird.

g.292 Perfectly enlightened buddha

*yang dag par rdzogs pa'i sangs rgyas*

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱལ།

*samyaksambuddha*

Literally, “perfectly and completely awakened one,” this refers to a buddha who teaches the Dharma, as opposed to a pratyekabuddha.

g.293 Phenomena

*chos*

ཚོས།

*dharma*

See “dharma.”

g.294 Pilindavatsa

*pi lin da'i bu*

ཕི་ལིན་དའི་བུ།

*Pilindavatsa*

An arhat particularly remembered for being able to command the goddess of the Ganges River to make it stop flowing. She was annoyed by the brusque way he commanded her, but the Buddha said she was his servant for centuries in previous lifetimes and he addressed her that way out of habit, which is explained to be why his name means “leftover habits.”

g.295 Pillar

*mchod sdong*

མཚོད་སྡོང་།

*yūpa*

“Pillar” is a rather loose rendering for this term, which refers more specifically to ceremonial or memorial columns, or to the sacrificial posts used in Vedic rituals (cf. Monier-Williams).

g.296 Piśāca

*sha za*

ཤ་ཟ།

*piśāca*

A spirit that haunts the night, feeds on corpses, and is fatal to see. The Tibetan means “flesh eater.” The Sanskrit does not have “eat” as part of the name, but *piśa* means “flesh.” An alternative etymology is that they are called *piśāca* because they are yellow in color, from the Sanskrit *piśita*, meaning “yellow.”

g.297 Powers

*dbang*

དབང།

*indriya*

The five powers: faith, mindfulness, diligence, samādhi, and wisdom.

g.298 Prabhāsa

*rab tu snang*

རབ་ཏུ་སྒྲང།

*Prabhāsa*

See “Samantaprabhāsa.”

g.299 Prabhūtaratna

*rin chen mang po*

རིན་ཆེན་མང་པོ།

*Prabhūtaratna*

“Many Jewels.” The buddha who had lived in a realm in the east (though the sūtra also states that it is in a downward direction) whose stūpa appears while Buddha Śākyamuni is teaching the *Lotus Sūtra*.

It is also the name as given in the verses for the eon in which Śāriputra will attain buddhahood. The name is different in the prose section.

g.300 Pradānaśūra

*rab tu sbyin dpa'*

རབ་ཏུ་སྐྱེན་དཔལ།

*Pradānaśūra*

A bodhisattva present at the sūtra's teaching.

g.301 Prajñākūṭa

*shes rab brtsegs*

ཤེས་རབ་བརྗེགས།

*Prajñākūṭa*

A bodhisattva from the realm of Buddha Prabhūtaratna.

g.302 Prastha

*phul*

ཕུལ།

*prastha*

The smallest measure of grain in ancient India, equivalent to about five or six ounces.

g.303 Pratyekabuddha

*rang sangs rgyas*

རང་སངས་རྒྱལ།

*pratyekabuddha*

Someone who has attained liberation entirely through their own contemplation as a result of progress in previous lives but, unlike a buddha, does not have the accumulated merit and motivation to teach others. See also [3.72](#) and [n.191](#).

g.304 Pratyekabuddhayāna

*rang sangs rgyas kyi theg pa*

རང་སངས་རྒྱལ་གྱི་ཐེག་པ།

*pratyekabuddhayāna*

The way or vehicle of the pratyekabuddhas.

g.305 Pratyekajina

*rang rgyal*

རང་རྒྱལ།

*pratyekajina*

Synonymous with pratyekabuddha.

g.306 Preta

*yi dags*

ཡི་དགས།

*preta*

Literally “the departed” and analagous to the ancestral spirits of Vedic tradition, the *pitrs*, who starve without the offerings of descendants. They live in the realm of Yama, the Lord of Death, analogous to the underworld of Pluto in Greek mythology. In Buddhism they are said to suffer intensely, particularly from hunger and thirst.

g.307 Priyadarśa

*mthong na dga' ba*

མཐོང་ན་དགའ་བ།

*Priyadarśa*

“Beautiful Sight.” The name of a past eon.

g.308 Priyadarśana

*mthong na dga' ba*

མཐོང་ན་དགའ་བ།

*Priyadarśana*

“Beautiful Sight.” The name of a past eon.

g.309 Prologue

*gleng gzhi*

གླེང་གཞི།

*nidāna*

The introductory sections of a sūtra. Literally it can mean “cause.” One of the nine aspects of the Dharma according to this sūtra. More commonly there are said to be twelve that include these nine.

g.310 Prose put into verse

*dbyangs bsnyad*

དབྱངས་བསྟན།

*geya*

The repetition of prose passages in verse form. Literally “that which is to be chanted.” One of the nine aspects of the Dharma according to this sūtra. More commonly there are said to be twelve that include these nine.

g.311 Pūrṇa Maitrāyaṇīputra

*byams ma'i bu gang po*

བྱམས་མའི་བུ་གང་པོ།

*Pūrṇa Maitrāyaṇīputra*

One of the ten principal pupils of the Buddha. He was the greatest in his ability to teach the Dharma.

g.312 Pūrṇacandra

*zla gang*

ཟླ་གང།

*Pūrṇacandra*

A bodhisattva present at the sūtra's teaching.

g.313 Puṣpadantī

*me tog so*

མེ་ཏོག་སོ།

*Puṣpadantī*

A rākṣasī known only from this sūtra.

g.314 Pūtana

*srul po*

སྲུལ་པོ།

*pūtana*

Ugly and foul-smelling spirits, they can be good or cause harm to humans and animals.

g.315 Rāhu

*sgra gcan*

སྲ་གཅན།

*Rāhu*

One of the four asura kings present at the teaching of the sūtra.

g.316 Rāhula

*dgra gcan*

དག་གཅན།

*Rāhula*

Śākyamuni Buddha's son who became the first novice monk and a prominent member of his monastic saṅgha.

- g.317 Rājagrha  
*rgyal po'i khab*  
 རྒྱལ་པོའི་ཁབ།  
*Rājagrha*  
 Presently called Rajgir. During the Buddha's lifetime this was the capital of Magadha, a kingdom roughly corresponding to modern southern Bihar.
- g.318 Rākṣasa  
*srin po*  
 སྲིན་པོ།  
*rākṣasa*  
 A race of ugly, evil-natured, supernatural beings with a yearning for human flesh.
- g.319 Rākṣasī  
*srin mo*  
 སྲིན་མོ།  
*rākṣasī*  
 A female rākṣasa. Supernatural beings with a yearning for human flesh but who can also be converted into being protectors of the Dharma.
- g.320 Ralpachen  
*ral pa can*  
 རལ་པ་ཅན།  
 —  
 King of Tibet, who reigned 815–838 CE. Also known as Tritsuk Detsen (*khri gtug lde btsan*).
- g.321 Raśmiprabhāsa  
*'od zer rab tu snang ba*  
 འོད་ཟེར་རབ་ཏུ་སྒྲུང་བ།  
*Raśmiprabhāsa*  
 The name Kāśyapa will have when he becomes a buddha in the distant future.
- g.322 Raśmiśatasahasraparipūrṇadhvaja  
*'od zer brgya stong yongs su rdzogs pa'i rgyal mtshan*  
 འོད་ཟེར་བརྒྱ་སྟོང་ཡོངས་སུ་རྫོགས་པའི་རྒྱལ་མཚན།

*Raśmiśatasahasraparipūrṇadhvaja*

The name of Yaśodharā when she becomes a buddha in the future.

g.323 Ratiprapūrṇa

*dga' bas gang ba*

དགའ་བས་གང་བ།

*ratiprapūrṇa*

“Filled with Joy.” The name of a future eon in which Mahāmaudgalyāyana will become a buddha.

g.324 Ratnacandra

*rin chen zla ba*

རིན་ཚེན་ལྷ་བ།

*Ratnacandra*

A bodhisattva present at the sūtra’s teaching.

g.325 Ratnākara

*dkon mchog 'byung gnas*

དཀོན་མཚོག་འབྱུང་གནས།

*Ratnākara*

One of “the sixteen excellent men.”

g.326 Ratnaketu

*rin chen tog*

རིན་ཚེན་རྟོག

*Ratnaketu*

See “Ratnaketurāja.”

g.327 Ratnaketurāja

*rin po che'i tog gi rgyal po*

རིན་པོ་ཚེདི་རྟོག་གི་རྒྱལ་པོ།

*Ratnaketurāja*

The name of two thousand pupils of the Buddha when they become buddhas.

g.328 Ratnamati

*dkon mchog blo gros*

དཀོན་མཚོག་ལྷོ་གྲོས།

*Ratnamati*

A prince in the distant past.

g.329 **Ratnapāṇi**

*lag na rin po che*

ལག་ན་རིན་པོ་ཆེ།

*Ratnapāṇi*

In the *Kāraṇḍavyūha Sūtra* he is described in Śākyamuni's memories as the bodhisattava who questions Buddha Vipaśyin. He is the principal bodhisattva being addressed by Śākyamuni in chapter 35 of the *Avatamsaka Sūtra*. In the early tantras he is one of the sixteen bodhisattvas in the dharmadhātu mandala. In the higher tantras he is associated with the Ratna family of Buddha Ratnasambhava.

g.330 **Ratnaprabha**

*rin chen 'od*

རིན་ཆེན་འོད།

*Ratnaprabha*

A bodhisattva present at the sūtra's teaching. Also the name of a deva in Śakra's retinue.

g.331 **Ratnasambhava**

*rin po che 'byung ba*

རིན་པོ་ཆེ་འབྱུང་བ།

*Ratnasambhava*

The realm in which Subhūti will achieve buddhahood.

g.332 **Ratnatejohyudgatarāja**

*dkon mchog gzi brjid mngon 'phags rgyal po*

དཀོན་མཆོག་གཟི་བརྗིད་མངོན་འཕགས་རྒྱལ་པོ།

*Ratnatejohyudgatarāja*

A buddha in the eastern direction.

g.333 **Ratnāvabhāsa**

*rin po che snang ba*

རིན་པོ་ཆེ་སྒྲུང་བ།

*ratnāvabhāsa*



“The Light of Jewels.” A future eon in which Pūrṇa Maitrāyaṇīputra will become a buddha.

g.334 Ratnaviśuddhā

*rin po che rnam par dag pa*

རིན་པོ་ཆེ་རྣམ་པར་དག་པ།

*Ratnaviśuddhā*

A distant realm to the east, where Buddha Prabhūtaratna had lived.

g.335 Realm of Yama

*gshin rje'i 'jig rten*

གཤིན་རྗེའི་འཇིག་རྟེན།

*yamaloka*

Another name for the hungry ghost realm.

g.336 Retention

*gzungs*

གཟུངས།

*dhāraṇī*

An exceptional power of mental retention. According to context, this term can also designate sentences or phrases for recitation that are said to hold the essence of a teaching or meaning (rendered here as *dhāraṇī*), and are therefore said to hold the power to bring about a range of pragmatic and spiritual effects when uttered, written, or worn.

g.337 Revata

*nam gru*

ནམ་གུ།

*Revata*

The youngest brother of Śāriputra.

g.338 Rishi

*drang srong*

དྷར་སྲོང་།

*ṛṣi*

An ancient Indian spiritual title especially for divinely inspired individuals credited with creating the foundations for all Indian culture.

g.339 Royal jasmine

*sna ma*

སྣ་མ།

*jāti*

*Jasminum grandiflorum*. Also known as Spanish or Catalanian jasmine, even though it originates from South India. Particularly used as offerings in both Buddhist and Hindu temples.

g.340 R̥ṣipātana

*drang srong lhung ba*

དང་སྣང་ལྷུང་བ།

*R̥ṣipātana*

The forest, also referred to as a deer forest, where the Buddha taught his first five pupils.

g.341 Sadāparibhūta

*rtaḡ tu brnyas pa*

རྟ་ཏུ་བརྟམ་པ།

*Sadāparibhūta*

A bodhisattva in the distant past, whose name has been translated to mean “Constantly Ridiculed” (*sadā-paribhūta*) in Tibetan and by Burnouf from the Sanskrit. The Chinese translation and Kern from the Sanskrit translate it as “Never Ridiculed” (*sadā-aparibhūta*). The difference results from how the compound is broken apart. It is the Chinese and Kern version that better fits the context.

g.342 Sāgara

*rgya mtsho*

རྟེ་མཚོ།

*Sāgara*

The principal nāga king. In the *Samādhirāja Sūtra* (Toh 127 (<http://read.84000.co/translation/UT22084-055-001.html>)) this is said to be another name for Vāṛuṇa, the deity of the water.

g.343 Sāgarabuddhidhārin

*rgya mtsho blo 'dzin*

རྟེ་མཚོ་བློ་འཛིན།

*Sāgarabuddhidhārin*

A short form of Sāgaravaradharabuddhivikrīḍitābhijña, the name that Ānanda will have when he is a buddha.

g.344 Sāgaravaradharabuddhivikrīḍitābhijña

*rgya mtsho mchog 'chang blo rnam par rol pa'i mngon par shes pa*

རྒྱ་མཚོ་མཚོག་འཆང་སྒོ་རྣམ་པར་རྣམ་པའི་མཛོན་པར་ཤེས་པ།

*Sāgaravaradharabuddhivikrīḍitābhijña*

The name of Ānanda when he becomes a buddha in the future.

g.345 Sahā

*mi mjed*

མི་མཛེད།

*Sahā*

Indian Buddhist name for either the four-continent sun-and-moon world system in which Buddha Śākyamuni appeared, or a universe of a thousand million such worlds. *The White Lotus of Compassion Sutra* describes it as a world of ordinary beings in which desire, and so on, are “powerful” (Sanskrit: *sahas*), and 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.346 Śakra

*brgya byin*

བརྒྱ་བྱིན།

*Śakra*

More commonly known in the West as Indra, the deity that is called “lord of the devas,” 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.347 Śākya

*shA kya*

ཤཱ་ཀྱ།

*Śākya*

The clan into which the Buddha was born.

- g.348 Śākyamuni  
*shAkya thub pa*  
 ལྷན་ལྷན་པ།  
*Śākyamuni*  
 The name of the historical Buddha, Siddhartha Gautama. In *The White Lotus of the Good Dharma* he is said to be in the northeast of the Sahā universe.
- g.349 Śākyasiṃha  
*shAkya seng ge*  
 ལྷན་སེང་གེ།  
*Śākyasiṃha*  
 “Śākya lion.” Synonymous with Śākyamuni, “Śākya sage.”
- g.350 Sal  
*sA la*  
 ལྷ་ལ།  
*śāla*  
*Shorea robusta*. This is the dominant tree in the forests where it occurs. Also known as the *sakhua* or *shala* tree. It is the tree under which the Buddha was born.
- g.351 Śālendrarāja  
*sA la'i dbang po'i rgyal po*  
 ལྷ་ལའི་དབང་པོའི་རྒྱལ་པོ།  
*Śālendrarāja*  
 A buddha in the future.
- g.352 Samādhi  
*ting nge 'dzin*  
 ཉིང་རེ་འཛིན།  
*samādhi*  
 One of the synonyms for the meditative state, literally “a completely focused state.”
- g.353 Samantabhadra  
*kun tu bzang po*  
 ཀུན་ཏུ་བཟང་པོ།  
*Samantabhadra*

A principal bodhisattva in the Mahāyāna sūtras. Not to be confused with the primordial buddha of the Nyingma tradition.

g.354 Samantagandha

*kun tu dri*

ཀུན་ཏུ་རྩི།

*Samantagandha*

A deva in the retinue of Śakra.

g.355 Samantaprabha

*kun tu snang*

ཀུན་ཏུ་སྣང།

*Samantaprabha*

See “Samantaprabhāsa.”

g.356 Samantaprabhāsa

*kun tu snang ba*

ཀུན་ཏུ་སྣང་བ།

*Samantaprabhāsa*

Kauṇḍinya’s name when he becomes a buddha in the distant future. It will also be the name of five hundred of Śākyamuni’s arhats when they attain buddhahood. Also called “Samantaprabhāsa” and “Samantaprabha.”

g.357 Samāpatti

*snyom par ’jug pa*

སྟོན་པར་འཇུག་པ།

*samāpatti*

One of the synonyms for the meditative state, in terms of both the state itself and the various meditative states that serve as attainments along the path.

The Tibetan translation interprets it as *sama-āpatti*, which brings in the idea of

“equal,” or “level;” however, it can also be parsed as *sam-āpatti*, in which

case it would have the sense of “concentration,” or “absorption,” much like

“samādhi,” but with the added sense of “completion.”

g.358 Saṃbhavā

*’byung ba*

འབྱུང་བ།

*Saṃbhavā*

A realm in the distant past.

g.359 Saṃsāra

*'khor ba*

འཁོར་བ།

*saṃsāra*

The Sanskrit means “continuation” and the Tibetan “circling.” An unending series of unenlightened existences.

g.360 Sandalwood

*tsan dan*

ཙན་དན།

*candana*

g.361 Saṅgha

*dge 'dun*

དགེ་འདུན།

*saṅgha*

The community of followers of the Buddha’s teachings, particularly the monastics.

g.362 Śāntideva

*zhi ba'i lha*

ཞི་བའི་ལྷ།

*Śāntideva*

g.363 Saptaratnapadmavikrāntagāmin

*rin po che sna bdun gyi pad ma la gom pas 'gro ba*

རིན་པོ་ཆེ་སྐུ་བདུན་གྱི་པད་མ་ལ་གོམ་པས་འགྲོ་བ།

*Saptaratnapadmavikrāntagāmin*

The name of Rāhula when he becomes a buddha.

g.364 Śāriputra

*shA ri'i bu*

ཤཱ་རི་བྱ།

*Śāriputra*

The Buddha’s principal pupil, who passed away before the Buddha. Also called “Śārisuta”, “Tiṣya” and “Upatiṣya.”

- g.365 Śārisuta  
*shA ri'i bu*  
 སྤྲི་རི་བུ།  
 Śārisuta  
 Alternative name for Śāriputra.
- g.366 Sarvalokabhayacchambhitatvavidhvaṃsanarakara  
*'jig rten thams cad kyi 'jigs pa dang pham pa dang bag tsha ba rnam par 'joms pa*  
 འཇིག་རྟེན་ཐམས་ཅད་ཀྱི་འཇིགས་པ་དང་ཕམ་པ་དང་བག་ཚེ་བ་རྣམ་པར་འཇོམས་པ།  
 Sarvalokabhayacchambhitatvavidhvaṃsanarakara  
 A buddha in the northeastern direction.
- g.367 Sarvalokadhātūpadravodvegapratyuttīrṇa  
*'jig rten gyi khams thams cad kyi gnod pa dang skyo ba las rab tu brgal ba*  
 འཇིག་རྟེན་གྱི་ཁམས་ཐམས་ཅད་ཀྱི་གནོད་པ་དང་སྐྱོ་བ་ལས་རབ་ཏུ་བརྒྱལ་བ།  
 Sarvalokadhātūpadravodvegapratyuttīrṇa  
 A buddha in the western direction.
- g.368 Sarvārthanāman  
*don thams cad*  
 དོན་ཐམས་ཅད།  
 Sarvārthanāman  
 A bodhisattva present at the sūtra's teaching.
- g.369 Sarvarūpasamdarśanā  
*gzugs thams cad shin tu ston pa*  
 གཟུགས་ཐམས་ཅད་ཤིན་ཏུ་སྟོན་པ།  
 Sarvarūpasamdarśanā  
 A world realm in the distant past.
- g.370 Sarvasattvapriyadarśana  
*sems can thams cad kyis mthong na dga' ba*  
 སེམས་ཅན་ཐམས་ཅད་ཀྱིས་མཐོང་ན་དགའ་བ།  
 Sarvasattvapriyadarśana  
 The name of Mahāprajāpatī when she becomes a buddha in the future. Also the name of a bodhisattva.

- g.371 Sarvasattvatrātā  
*sems can thams cad skyob pa*  
 སེམས་ཅན་ཐམས་ཅད་སྐྱོབ་པ།  
*Sarvasattvatrātā*  
 Name of a Mahābrahmā in the eastern direction.
- g.372 Sarvasattvojohārī  
*sems can thams cad kyi mdangs 'phrog*  
 སེམས་ཅན་ཐམས་ཅད་ཀྱི་མདངས་འཕྲོག།  
*Sarvasattvojohārī*  
 A rākṣasī known only from this sūtra.
- g.373 Śāsiketu  
*zla ba'i tog*  
 ཟླ་བའི་ཏོག།  
*Śāsiketu*  
 The name of Subhūti when he becomes a buddha.
- g.374 Satatasamitābhiyukta  
*rtaḡ par rgyun du brtson*  
 ཏྲག་པར་རྒྱུན་དུ་བརྩོན།  
*Satatasamitābhiyukta*  
 A bodhisattva present at the sūtra's teaching, who appears in no other sūtra or tantra.
- g.375 Seven precious materials  
*rin chen sna bdun*  
 རིན་ཆེན་སྣ་བདུན།  
*saptaratna*  
 In this sūtra they are specified to be gold, silver, beryl, white coral, emerald, red pearl, and chrysoberyl. When associated with the seven heavenly bodies, and therefore the seven days of the week, they are the seven jewels: 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. An alternative list is: gold, silver, beryl, crystal, coral, emerald, and white coral.
- g.376 Shrubby jasmine



*na pa ma li ka · na ba ma li ka*

ན་པ་མ་ལི་ཀ་ . ན་བ་མ་ལི་ཀ་

*navamālīkā*

*Jasminum arborescens*. A species of jasmine that is a shrub and does not twine or climb. Its other common name is *navamallika*.

g.377 Śikhin

*gtsug phud can · gtsug tor can*

གཙུག་ཕུད་ཅན། . གཙུག་རྟོར་ཅན།

*Śikhin*

A deity in Brahmā's paradise. Also the name of a past buddha. Also the name of a Mahābrahmā in the upward direction at the time of Buddha Mahābhijñā-jñānābhibhū.

g.378 Siṃha

*seng ge*

སེང་གེ།

*Siṃha*

The bodhisattva who will become sixth buddha of the fortunate eon.

g.379 Siṃhacandrā

*seng ge'i zla ba*

སེང་གེ་འི་རླ་བ།

*Siṃhacandrā*

Bhikṣuṇī pupil of the Buddha, who is only known from this sūtra.

g.380 Siṃhadhvaja

*seng ge'i rgyal mtshan*

སེང་གེ་འི་རྒྱལ་མཚན།

*Siṃhadhvaja*

A buddha in the southeastern direction.

g.381 Siṃhaghōṣa

*seng ge'i sgra*

སེང་གེ་འི་སྐྱ།

*Siṃhaghōṣa*

A buddha in the southeastern direction.

g.382 Sixty-two fabricated views

*lta ba drug cu rtsa gnyis*

ལྷ་བ་བྱུག་བྱུར་གཉིས།

*dvāṣaṣṭi drṣṭīkrta*

A typology of erroneous beliefs about the nature of reality, often grouped into views of eternalism, nihilism, and their combinations.

g.383 Skandhas

*phung po*

ཕུང་པོ།

*skandha*

Literally, “heaps,” or “aggregates.” These are the five aggregates of forms, sensations, identifications, mental activities, and consciousnesses.

g.384 Spider lily

*man dzu Sha ka · ma nya+dzu Sha ka · man dzu Sha ka chen po*

*· ma nya+dzu Sha ka chen po*

མན་རྩྭ་ལྷ་གྲོ་ལྷ་གྲོ་ཆེན་པོ། . མ་རྩྭ་ལྷ་གྲོ་ཆེན་པོ།

*mañjūṣaka · mahāmañjūṣaka*

*Lycoris albiflora*. These flowers are both white and red and are said to also grow in the deva realms.

g.385 Śrāmaṇera

*dge tshul*

དགེ་ཚུལ།

*śrāmaṇera*

A renunciant who lives his life as a mendicant. More specifically within the monastic tradition it can also mean a novice monk, who in the Tibetan Mūlasarvāstivāda monastic tradition takes thirty-six vows.

g.386 Śrāmaṇerī

*dge tshul ma*

དགེ་ཚུལ་མ།

*śrāmaṇerī*

Within the Buddhist tradition it means a novice nun who in the Tibetan Mūlasarvāstivāda monastic tradition takes thirty-six vows.

g.387 Śrāvaka

*nyan thos*

ཉན་ཐོས།

*śrāvaka*

This term, based on the verb *to hear*, means “disciple,” and is used in that general way, as well as for those who were followers of the non-Mahāyāna tradition of Buddhism, in contrast to the bodhisattvas.

g.388 Śrāvakayāna

*nyan thos kyi theg pa*

ཉན་ཐོས་ཀྱི་ཐེག་པ།

*śrāvakayāna*

The way or vehicle of the śrāvaka.

g.389 Śrīgarbha

*dpal gyi snying po*

དཔལ་གྱི་སྡིང་པོ།

*Śrīgarbha*

A bodhisattva in the distant past who was a previous life of Mañjuśrī. Also known as Varaprabha.

g.390 Stabdha

*rengs pa*

རེངས་པ།

*stabdha*

A spirit that causes paralysis.

g.391 Sthavira

*gnas brtan*

གནས་བརྟན།

*sthavira*

Literally “one who is stable” and is usually translated as “elder”; a senior teacher in the early Buddhist communities. Also became the name of the Buddhist tradition within which the Theravada developed.

g.392 Stream entrant

*rgyun du zhugs pa*

རྒྱུན་དུ་ཞུགས་པ།

*srota-āpanna*

One who has entered the “stream” to nirvāṇa; one of the fruits of the Śrāvakayāna.

g.393 Strengths

*stobs*

སྟོབས།

*bala*

The strengths are enumerated as five or ten. As five, they are a stronger form of the five powers: faith, mindfulness, diligence, samādhi, and wisdom. As ten, they are the strengths of knowing what is proper and improper, knowing the maturation of karma, knowing the variety of beings’ aspirations, knowing the variety of their inclinations, knowing the variety of their capacities, knowing everywhere each path leads, knowing the dhyānas, liberations, samāpattis, samādhis and so forth, being able to recall previous states of being, and knowing the details of death and rebirth.

g.394 Stūpa

*mchod rten*

སཚོད་རྟེན།

*stūpa*

Reliquary for the remains of a buddha or enlightened master, and also a symbol for the mind or enlightenment of the Buddha.

g.395 Śubhavyūha

*dge ba bkod pa*

དགེ་བ་བཀོད་པ།

*Śubhavyūha*

A king in the distant past.

g.396 Subhūti

*rab 'byor*

རབ་འབྱོར།

*Subhūti*

A foremost pupil of the Buddha, known for his wisdom.

g.397 Sudharma

*chos bzang*

ཚོས་བཟང།

*Sudharma*

A Mahābrahmā in the southern direction at the time of Buddha Mahābhijñā-jñānābhībhū. Also one of the four kings of the kinnaras, present at the teaching of the sūtra.

g.398 Sudharma

*chos bzang*

ཚོས་བཟང།

*Sudharma*

The assembly hall of the devas on the summit of Mount Sumeru.

g.399 Śūdra

*dmangs rigs*

དམངས་རིགས།

*śūdra*

The fourth and lowest of the classes in the caste system of India. Generally includes the laboring class.

g.400 Sugata

*bde bar gshegs pa*

བདེ་བར་གཤེགས་པ།

*sugata*

Sometimes misinterpreted as “one gone to bliss”; the *su* or *bde bar* is adverbial, and *gata* denotes a state of being rather than literal motion. Therefore it means “one who has fared well.”

g.401 Sugatacetanā

*bde gshegs sems pa*

བདེ་གཤེགས་སེམས་པ།

*Sugatacetanā*

Lay female pupil of the Buddha, who is only known from this sūtra.

g.402 Sukhāvati

*bde ba can*

བདེ་བ་ཅན།

*Sukhāvati*

The realm of Buddha Amitāyus, more commonly known as Amitābha, which was first described in the *Sukhāvativyūha Sūtra*.

- g.403 **Sumati**  
*bzang po'i blo gros*  
 བཟང་པོའི་བློ་གྲོས།  
*Sumati*  
 A prince in the distant past.
- g.404 **Sumeru**  
*ri rab*  
 རི་རབ།  
*Sumeru*  
 The mountain in the center of the disk of the world, with the four continents around it. See also “Meru.”
- g.405 **Sundarananda**  
*mdzes dga'*  
 མཛེས་དགའ།  
*Sundarananda*  
 A bhikṣu of the Buddha's, present at the sūtra's teaching.
- g.406 **Supraṭiṣṭhitacāritra**  
*spyod pa brtan pa*  
 སྐྱོད་པ་བརྟན་པ།  
*Supraṭiṣṭhitacāritra*  
 One of the four principal bodhisattvas that emerged from the ground at the time of the teaching of the *Lotus Sūtra*.
- g.407 **Surendrabodhi**  
*su ren dra bo dhi*  
 སུ་རེན་བློ་བཞི།  
*Surendrabodhi*  
 An Indian master who came to Tibet during the reign of King Ralpachen (r. 815–838 CE) and helped in the translation of 43 Kangyur texts.
- g.408 **Sūrya**  
*nyi ma*  
 ཉིམ།  
*Sūrya*  
 The god of the sun; the sun personified.

g.409 Sūryagarbha

*nyi ma'i snying po*

ཉིམ་འཁྱིལ་པོ།

*Sūryagarbha*

One of “the sixteen excellent men.”

g.410 Susaṃprasthita

*shin tu yang dag zhugs*

ཤིན་ཏུ་ཡང་དག་ལུགས།

*Susaṃprasthita*

One of “the sixteen excellent men.”

g.411 Susārthavāha

*ded dpon bzang po*

དེད་དཔོན་བཟང་པོ།

*Susārthavāha*

One of “the sixteen excellent men.”

g.412 Sūtra

*mdo*

མདོ།

*sūtra*

Literally meaning “a thread,” this was an ancient term for teachings that were memorized and orally transmitted in an essential form. Therefore it can mean “pithy statements,” “rules,” and “aphorisms.” In Buddhism it refers to the Buddha’s teachings, whatever their length, and in terms of the three divisions of the Buddha’s teachings, it is the category of teachings other than those on the vinaya and abhidharma. It is also used as a category to contrast with the tantra teachings, though a number of important tantras have sūtra in their title. Another very specific meaning is when it is classed as one of the nine or twelve aspects of the Dharma. In that context *sūtra* means “a teaching given in prose,” and as such is one aspect of what is generally called a *sūtra*.

g.413 Suvikrāntavikrāmiṇ

*rab kyī rtsal gyis rnam par gnon pa*

རབ་ཀྱི་རྩལ་གྱིས་རྣམ་པར་གཞོན་པ།

*Suvikrāntavikrāmiṇ*

One of “the sixteen excellent men.”

g.414 Suviśuddhā

*shin tu rnam par dag pa*

ཤིན་ཏུ་རྣམ་པར་དག་པ།

*Suviśuddhā*

“Utterly, Completely Pure,” the name of this world when it will be the buddha realm of Pūrṇa Maitrāyaṇīputra when he is Buddha Dharmaprabhāsa.

g.415 Svāgata

*legs 'ongs*

ལེགས་འོངས།

*Svāgata*

A pupil of the Buddha, originally a destitute beggar, who, in particular, accidentally drank alcohol offered by villagers after he had tamed a nāga to end a drought. This resulted in the Buddha’s adding abstention from alcohol as part of the monastic rules.

g.416 Takṣaka

*'jog po*

འཇོག་པོ།

*Takṣaka*

A nāga king, who is well known from his role in the Indian epic the *Mahābhārata*. Said to dwell in the northwestern city of Taxila (Takṣaśilā), in present-day Pakistan.

g.417 Tamālapatracandanagandha

*ta ma la'i lo ma dang tsan dan gyi dri*

ཏ་མ་ལའི་ལོ་མ་དང་ཚན་དན་གྱི་དྲི།

*Tamālapatracandanagandha*

Mahāmaudgalyāyana’s name when he becomes a buddha in the distant future.

g.418 Tamālapatracandanagandhābhijñā

*ta ma la'i 'dab ma dang tsan dan gyi dri mngon par shes pa*

ཏ་མ་ལའི་འདབ་མ་དང་ཚན་དན་གྱི་དྲི་མངོན་པར་ཤེས་པ།

*Tamālapatracandanagandhābhijñā*



A buddha in the northwestern direction.

g.419 The Great Elucidation

*nges par bstan pa chen po*

ངེས་པར་བསྟན་པ་ཆེན་པོ།

*Mahānirdeśa*

The name of an extensive teaching that the Buddha is said to have taught directly preceding the *Lotus Sūtra*.

g.420 Thirty-two signs

*sum cu rtsa gnyis mtshan · mtshan*

སུམ་བུ་རྩ་གཉིས་མཚན། . མཚན།

*dvātriṃśatīlakṣaṇa · lakṣaṇa*

The thirty-two characteristics of a great being (*mahāpuruṣa*; *skyes bu chen po*), including the *uṣṇīṣa*, or head mound, and the long tongue.

g.421 Three existences

*srid pa gsum*

སྲིད་པ་གསུམ།

*tribhava*

Usually synonymous with the three realms of desire, form, and formlessness. Sometimes it means the realm of devas above, humans on the ground, and nāgas below ground.

g.422 Three insights

*gsum rig*

གསུམ་རིག་

*traividya*

Qualities of an arhat who has the three knowledges (*rig pa gsum*): knowledge of divine sight, knowledge of previous lifetimes, and knowledge of the cessation of outflows.

g.423 Tīrthika

*mu stegs pa*

མུ་སྟེགས་པ།

*tīrthika*

A person belonging to any non-Buddhist tradition in pre-Muslim India, both those Veda-based and not. The term has its origins among the Jains.

g.424 Tiṣya  
*skar rgyal*

སྐར་རྒྱལ།  
*Tiṣya*

Alternative name for Śāriputra, as he was born in the month of the constellation Tiṣya. He was also called Upatiṣya.

g.425 Torāṇa  
*rta babs*

རྟ་བབས།  
*torāṇa*

A distinctive feature of ancient stūpa architecture, a famous example being those of the Sanchi Stūpa. 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.426 Trailokyavikrāmiṇ  
*'jig rten gsum gnon*

འཇིག་རྟེན་གསུམ་གཞོན།  
*Trailokyavikrāmiṇ*

A bodhisattva present at the sūtra's teaching.

g.427 Tranquility  
*zhi gnas*

ཞི་གནས།  
*śamatha*

Meditation of peaceful stability.

g.428 Trāyastrimśa  
*sum cu rtsa gsum pa*

སུམ་རུ་ཙ་གསུམ་པ།  
*Trāyastrimśa*

The paradise on the summit of Sumeru.

g.429 Tride Tsuktsen  
*khri lde gtsug brtsan*

ཁྲི་ལྡེ་གཙུག་བརྩན།  
—

King of Tibet (704–754 CE).

g.430 Trisong Detsen

*khri srong lde btsan*

མི་སྲོང་ལྷེ་བཙན།

—

King of Tibet. Reigned circa 742/55–798/804 CE.

g.431 True nature

*de bzhin nyid*

དེ་བཞིན་ཉིད།

*tathātvā*

Literally, “thusness,” as it is indescribable.

g.432 Tuṣita

*dga' ldan*

དགའ་ལྷན།

*Tuṣita*

The fourth (counting from the lowest) of the six paradises in the desire realm.

g.433 Unique qualities of a buddha

*sangs rgyas gyi chos ma 'dres pa*

སངས་རྒྱལ་གྱི་ཚོས་མ་འདྲེས་པ།

*āveṇīkabuddhadharma*

They are as follows: (1) he never makes a mistake; (2) he is never boisterous; (3) he never forgets; (4) his concentration never falters; (5) he has no notion of distinctness; (6) his equanimity is not due to lack of consideration; (7) his motivation never falters; (8) his endeavor never fails; (9) his mindfulness never falters; (10) he never abandons his concentration; (11) his wisdom (*prajñā*) never decreases; (12) his liberation never fails; (13) all his physical actions are preceded and followed by wisdom (*ye shes*); (14) all his verbal actions are preceded and followed by wisdom (*ye shes*); (15) all his mental actions are preceded and followed by wisdom (*ye shes*); (16) his wisdom (*ye shes*) and vision perceive the past without any attachment or hindrance; (17) his wisdom (*ye shes*) and vision perceive the future without any attachment or hindrance; and (18) his wisdom and vision perceive the present without any attachment or hindrance.

- g.434 Upādhyāya  
*mkhan po*  
 མཁན་པོ།  
*upādhyāya*  
 A personal preceptor and teacher. Also In Tibet, the translation *mkhan po* also came to mean a learned scholar, the equivalent of a paṇḍita.
- g.435 Upananda  
*nye dga'*  
 ཉེ་དགའ།  
*Upananda*  
 One of the eight great nāga kings. Usually paired with the nāga king Nanda. Also the name of a bhikṣu of the Buddha's listed as being present at the sūtra's teaching and listed along with the Buddha's half-brother, the bhikṣu Nanda.
- g.436 Upāsaka  
*dge bsnyen*  
 དགེ་བསྐྱེན།  
*upāsaka*  
 A male who has taken the layperson's vows.
- g.437 Upāsikā  
*dge bsnyen ma*  
 དགེ་བསྐྱེན་མ།  
*upāsikā*  
 A female who has taken the layperson's vows.
- g.438 Uragasāra  
*sbrul gyi snying po*  
 སྐྱུལ་གྱི་སྣོད་པོ།  
*uragasāra*  
 One kind of Indian sandalwood (*Santalum album*) said to be "blue" on the inside. The name "essence of snakes" is said to come from snakes being particularly attracted to those trees.
- g.439 Ūrṇā hair  
*mdzod spu*

མཛོད་སྒྲུ།

*ūrṇākośa*

One of the thirty-two signs of a great being, it is a coiled white hair between the eyebrows. Literally, the Sanskrit *ūrṇa* means “wool” hair, and *kośa* means “treasure.”

g.440 Uruvilvākāśyapa

*ltang rgyas 'od srung*

ལྷ་རྒྱས་འདྲ་སྒྲུ།

*Uruvilvākāśyapa*

The brother of Gayākāśyapa and Nadīkāśyapa. A practitioner of fire offering at Uruvilvā (Bodhgaya), he and his five hundred pupils were converted to becoming bhikṣus of the Buddha. He and his brothers and their pupils were the third group to become followers of the Buddha after his enlightenment.

g.441 Uṣṇīṣa

*gtsug tor*

གུམ་ཁྱེ་ཉེ།

*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), or more elaborately a dome-shaped protuberance, or even an invisible protuberance of infinite height.

g.442 Utpalaka

*ud pa la*

ལྷ་པ་ལ།

*Utpalaka*

One of the eight great nāga kings.

g.443 Uttaramati

*bla ma'i blo gros*

བླ་མའི་བློ་གྲོས།

*Uttaramati*

One of “the sixteen excellent men.”

g.444 Vaidehī

*lus 'phags ma*

ལུས་འཕགས་མ།

*Vaidēhī*

The queen of King Bimbisāra of Magadha and the mother of his successor,  
King Ajātaśatru.

g.445 **Vaijayanta**

*rnam par rgyal ba*

རྣམ་པར་རྒྱལ་བ།

*Vaijayanta*

Indra's palace on the summit of Sumeru.

g.446 **Vairocanaraśmipratimaṇḍitā**

*rnam par snang ba'i 'od zer gyis brgyan pa*

རྣམ་པར་སྣང་བའི་འོད་ཟེར་གྱིས་བརྒྱན་པ།

*Vairocanaraśmipratimaṇḍitā*

A buddha realm a great distance in the eastern direction.

g.447 **Vairocanaraśmipratimaṇḍitadhvajarāja**

*rnam par snang ba'i 'od zer gyis brgyan pa'i rgyal mtshan*

རྣམ་པར་སྣང་བའི་འོད་ཟེར་གྱིས་བརྒྱན་པའི་རྒྱལ་མཚན།

*Vairocanaraśmipratimaṇḍitadhvajarāja*

A bodhisattva present at the sūtra's teaching, who in the distant past had  
been Queen Vimaladatta. He is known only from this sūtra.

g.448 **Vaiśravaṇa**

*rnam thos kyi bu · mchog gi gzugs*

རྣམ་ཐོས་ཀྱི་བྱུ། . མཚོག་གི་གཟུགས།

*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.

g.449 **Vaiśya**

*rje'u rigs*

རྗེ་འུ་རིགས།

*vaiśya*

The third of the four classes in the Indian caste system. It generally includes  
the merchants and farmers.

g.450 Vajrapāṇi

*phyag na rdo rje*

ཕྱག་ན་རྡོ་རྗེ།

*Vajrapāṇi*

He first appears in Buddhist literature as the yakṣa bodyguard of the Buddha, ready at times to shatter a person's head into a hundred pieces with his vajra if they were to speak inappropriately to the Buddha. His identity as a bodhisattva did not take place until the rise of the Mahāyāna in such sūtras as the *Kāraṇḍavyūha Sūtra*.

g.451 Valerian

*rgya spos*

བྱ་སྤྲོས།

*tagara*

*Valeriana wallichii*. Specifically Indian valerian, also known as *tagara* and *tagar*.

g.452 Vallakī

*palla ki · pa la ki*

པལ་གྱི་པ་ལ་གྱི།

*vallakī*

A stringed instrument, a type of *yazh*, which is a kind of harp.

g.453 Vārāṇasī

*bA rA na sI*

བྲ་རྩ་ན་སྤྲི།

*Vārāṇasī*

Also known as Benares, the oldest city of northeast India in the Gangetic plain. It was once the capital of its own small kingdom and was known by various names. It was an important religious center, as well as a major city in India, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges.

g.454 Varaprabha

*'od mchog*

འོད་མཚོག།

*Varaprabha*

A bodhisattva in the distant past who was a previous life of Mañjuśrī. Also known as Śrīgarbha.

- g.455 Vardhamānamati  
*'phel ba'i blo gros*  
 འཕེལ་བའི་བློ་གྲོས།  
*Vardhamānamati*  
 One of “the sixteen excellent men.”
- g.456 Varuṇadatta  
*chus byin*  
 ལུས་བྱིན།  
*Varuṇadatta*  
 One of “the sixteen excellent men.”
- g.457 Vāṣpa  
*rlangs pa*  
 ལྷངས་པ།  
*Vāṣpa*  
 One of the five companions of Śākyamuni in asceticism and later one of his first five pupils, attaining the state of a stream entrant. After the Buddha’s death he is said to have headed the great council of ten thousand that established a canon of the Buddha’s teachings (while Kāśyapa was the head of a smaller council elsewhere who did the same).
- g.458 Vāsuki  
*nor rgyas kyi bu*  
 ལོར་རྒྱས་ཀྱི་བུ།  
*Vāsuki*  
 A nāga king, well known in Indian mythology as being the serpent coiled around Meru that was used to churn the ocean at the origin of the world.
- g.459 Vemacitrin  
*thags bzangs ris*  
 ཐགས་བཟངས་རིས།  
*Vemacitrin*  
 The king of the asuras.
- g.460 Venerable  
*btsun pa*  
 བཙུན་པ།



*bhadanta*

A term of respect used for Buddhist monks.

g.461 Verse

*tshigs su bcad pa*

ཚིགས་སུ་བཅད་པ།

*gāthā*

As one of the nine aspects of the Dharma according to this sūtra (more commonly there are said to be twelve that include these nine), it means those teachings given in verse.

g.462 Vetāla

*ro lang*

རོ་ལངས།

*vetāla*

A harmful spirit who haunts charnel grounds and can take possession of corpses and reanimate them.

g.463 Vilambā

*rnam par 'phyang ma*

རྣམ་པར་འཕྱང་མ།

*Vilambā*

A rākṣasī known only from this sūtra.

g.464 Vimalā

*dri ma med*

དྲི་མ་མེད།

*Vimalā*

A buddha realm in the south where the daughter of the nāga king Sāgara became a buddha.

g.465 Vimaladatta

*dri ma med pas byin pa*

དྲི་མ་མེད་པས་བྱིན་པ།

*Vimaladatta*

A king in the distant past.

g.466 Vimaladattā

*dri ma med pas byin pa*

དྲི་མ་མེད་པས་བྱིན་པ།

*Vimaladattā*

A queen in the distant past.

g.467 Vimalagarbha

*dri ma med pa'i snying po*

དྲི་མ་མེད་པའི་སྤྱིང་པོ།

*Vimalagarbha*

A prince in the distant past.

g.468 Vimalanetra

*dri ma med pa'i mig*

དྲི་མ་མེད་པའི་མིག།

*Vimalanetra*

A prince in the distant past.

g.469 Vimalanetra

*dri ma med pa'i spyan*

དྲི་མ་མེད་པའི་སྤྱན།

*Vimalanetra*

A buddha in the distant past.

g.470 Vimalāṅganetra

*spyang dang yan lag dri med*

སྤྱན་དང་ཡན་ལག་དྲི་མེད།

*Vimalāṅganetra*

A buddha in the distant past.

g.471 Vimatisamuddhāṭin

*the tshom kun bcom*

ཐོ་ཚོམ་ཀུན་བཅོམ།

*Vimatisamuddhāṭin*

A prince in the distant past.

g.472 Vīṇa

*pi wang*

-

འི་ཕྱང་།

*vīṅa*

Presently this refers to the “Indian lute,” made with two gourds, and has been translated into Tibetan as the *piwang*, the traditional Tibetan stringed instrument. The term has been used as a general term for many stringed instruments in India in the past.

g.473 Vinirbhoga

*tha dad du gnas pa*

ཐ་དད་དུ་གནས་པ།

*vinirbhoga*

“Detachment.” The name of an eon in the distant past.

g.474 Vipāśyin

*rnam par gzigs*

རྣམ་པར་གཟིགས།

*Vipāśyin*

The first of the seven buddhas, with Śākyamuni as the seventh. The first three of the buddhas appeared in an earlier time than this present “fortunate eon.”

g.475 Virajā

*rdul med pa*

རུལ་མེད་པ།

*Virajā*

The realm of Buddha Padmaprabha.

g.476 Virūḍhaka

*'phags skyes po*

འཕགས་སྐྱེས་པ།

*Virūḍhaka*

One of the four mahārājas. He is the guardian of the southern direction and the lord of the kumbhāṅḍas.

g.477 Virūpākṣa

*mig mi bzang*

མིག་མི་བཟང་།

*Virūpākṣa*

One of the four mahārājas. He is the guardian of the western direction and the lord of the nāgas.

g.478 Viśeṣamati

*khyad par blo gros*

ཐུན་པར་སློ་བྲོས།

*Viśeṣamati*

One of eight prince brothers in the distant past. Also the name of one of “the sixteen excellent men.”

g.479 Viśiṣṭacāritra

*spyod pa khyad par can*

སློད་པ་ཐུན་པར་ཅན།

*Viśiṣṭacāritra*

One of the four principal bodhisattvas that emerged from the ground at the time of the teaching of the *Lotus Sūtra*.

g.480 Vistīrṇavatī

*yangs ldan*

ཡངས་ལྷན།

*Vistīrṇavatī*

The realm where in the future there will be Buddha Śālendrarāja.

g.481 Viśuddhacāritra

*spyod pa rnam par dag*

སློད་པ་རྣམ་པར་དག།

*Viśuddhacāritra*

One of the four principal bodhisattvas that emerged from the ground at the time of the teaching of the *Lotus Sūtra*.

g.482 Vulture Peak

*rgod kyī phung po*

རོད་ཀྱི་ཕུང་པོ།

*Gṛdhrakūṭa*

Name of a mountain by Rajghir in Bihar, which is the setting for many sutras.

g.483 Vyūharāja

*bkod pa'i rgyal po*

བཀོད་པའི་སྐུལ་པོ།

*Vyūharāja*

A bodhisattva present at the sūtra's teaching. Also present at the teaching of *The King of Samādhis Sūtra* (<http://read.84000.co/translation/UT22084-055-001.html>) (*ting nge 'dzin gyi rgyal po'i mdo*, Toh 127).

g.484 White coral

*spug*

སྐུག

*musalagalva · musāragalva · musāgalva*

White coral is fossilized coral. It appears in one version of the list of seven precious materials. The Tibetan tradition describes it as being formed from ice over a long period of time. It is coral that has undergone transformation under millions of years of underwater pressure. It can also refer to tridacna (*Tridacnidae*) shell, which is also presently referred to by the name *musaragalva*. Attempts to identify musalagalva have included sapphire, cat's eye, red coral, conch, and amber.

g.485 White lotus

*pad ma dkar po*

པད་མ་དཀར་པོ།

*punḍarīka*

*Nelumbo nucifera*. The white variant of the red lotus, which is otherwise the same species.

g.486 Wild water buffalo

*ma he*

མ་ཧེ།

*mahiṣa*

*Bubalus arnee*. Also called Asian buffalo and Asiatic buffalo.

g.487 World realm

*'jig rten gyi khams*

འཇིག་རྟེན་གྱི་ཁམས།

*lokadhātu*

This can refer to one world with its orbiting sun and moon, and also to groups of these worlds in multiples of thousands, in particular a world realm of a thousand million worlds, which is said to be circular, with its

circumference twice as long as its diameter.

g.488 Yakṣa

*gnod sbyin*

གནོད་སྦྱིན།

*yakṣa*

A class of supernatural beings, often represented as the attendants of Vaiśravaṇa, the god of wealth, but 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.489 Yāna

*theg pa*

ཐེག་པ།

*yāna*

The Sanskrit has several meanings, including “way,” “carriage,” and “vehicle.”

g.490 Yaśaskāma

*grags 'dod*

གྲགས་འདོད།

*Yaśaskāma*

The name means “Desirer of Fame,” and he was so called because of his inferior motivation at that time. This is the bodhisattva in the distant past who would eventually become Maitreya.

g.491 Yaśodharā

*grags 'dzin*

གྲགས་འཛིན།

*Yaśodharā*

Buddha Śākyamuni’s wife (and the mother of his son Rāhula) who became a bhikṣunī.

g.492 Yeshé Dé

*ye shes sde*

ཡེ་ཤེས་སྡེ།

See “Nanam Yeshé Dé.”

g.493 Yogācāra

*rnal 'byor spyod pa*

རྣལ་འབྱོར་སྒྲིབ་པ།

*yogācāra*

A “practitioner of yoga” meaning one dedicated to meditation practice. It can be synonymous with *yogin*. This is not reference to the Yogācāra school of thought that developed within the Mahāyāna.

g.494 Yogin

*rnal 'byor can*

རྣལ་འབྱོར་ཅན།

*yogin*

“One who has yoga,” meaning “one who has mastery of the practice of meditation.”

g.495 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.