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The Questions of Ratnajālin

Ratnajāliparipṛcchā

འཕགས་པ་རིན་ཆེན་དྲ་བ་ཅན་གྱིས་ཞུས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

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

The Noble Great Vehicle Sūtra “The Questions of Ratnajālin”

Āryaratnajālīparipṛcchānāmamahāyānasūtra

· Toh 163 ·

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

TRANSLATED INTO TIBETAN BY

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TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Questions of Ratnajālin
- c. Colophon
- n. Notes
- b. Bibliography
- g. Glossary

s.

SUMMARY

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

ac.

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

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

i.

INTRODUCTION

i.1

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

i.2

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

i.3 *The Questions of Ratnajālin* is primarily concerned with the benefits that arise from knowing the names of various buddhas in different realms. Like many sūtras, this scripture begins with an interlocutor raising a question to the Buddha. In this case, it is the young boy Ratnajālin who asks whether or not there are buddhas whose very names carry such transformative power as to elevate the knower to buddhahood in addition to arousing virtually all other important spiritual qualities. The Buddha replies that there are, in fact, several buddhas whose names hold such power and he proceeds to describe and name these buddhas and their realms as well as declare the specific effects that knowledge of their names enacts. The notion that a devotee can become destined for awakening merely by hearing the names of buddhas who live in other realms is shared by a number of Great Vehicle sūtras. In the Degé Kangyur, however, since a number of organizing principles were at play when the editors structured the canon, the texts concerned with the liberating effects of the names of various buddhas ended up not being grouped together based on their shared subject matter but instead became dispersed throughout the different sūtra collections due to other editorial concerns. Therefore, we find *The Questions of Ratnajālin* grouped together with the twenty-six sūtras that all share a similar title element (*The Questions of...*).⁴

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

**The Noble Great Vehicle Sūtra
The Questions of Ratnajālin**

1.

The Translation

[F.144.a] [B1]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was dwelling in Vaiśālī in a mansion located by the Monkey Pond, together with a great assembly of monks. In the assembly were four hundred twenty million bodhisattvas. Some of the bodhisattvas, such as Maitreya, were held back by just one birth, while others were held back by two, three, four, five, ten, thirty, or forty births, with some bodhisattvas even held back by one thousand births. Also in the assembly were six hundred million worthy ones and nine hundred ninety million gods including the gods in the desire realm and form realm, the four great kings, Śakra who rules the gods, Brahmā who rules the Sāhā world, the god Great Splendor, the god Candraprabha, the god Sūryaprabha, the god Pinnacle of Renown, and the god Joyful. In attendance were also the nāga kings Anavatapta, Sāgara, Vāsukin, Manasvin, Nanda, Upananda, Mucilinda, and Mahāmucilinda, as well as the asura sovereign Rāhu and the retinues of all the other asura sovereigns.

1.3 At that time, in the city of Vaiśālī, there was a Licchavi named Limitless Strength, who was the son of Siṃha the captain. Limitless Strength, son of Siṃha, himself had a son, a young Licchavi boy known as Ratnajālin. Since this child had previously served many buddhas, [F.144.b] he had come to possess the lamp that shines with the immense light of the Dharma way. One time, when he was around eight years old, he had a dream as he slept. In his dream, the god Santuṣita descended from the Heaven of Joy and spoke to him, encouraging Ratnajālin with this melodious song:

1.4 “The essential being, the Victor, the Buddha,
Abides, illuminating the entire trichiliocosm.
With vast accumulations of merit, he appears in golden hue.

The appearance of this great being is beautiful in all respects.

- 1.5 “He is endowed with the light of ten million suns
And shines like a thousand or even ten million
Luminous full moons—
As many as there are grains of sand in the Ganges.
- 1.6 “Shining like many millions of suns,
He shines like the supreme disk in the east,
Those in the south and the west,
And the supreme disk in the north.
- 1.7 “The light rays that stream forth
From each pore of this shining protector of the world
Will, each and every one,
Make all full moons appear gloomy.
- 1.8 “From each pore in the skin of those who are omniscient,
Light streams forth.
The light that shines from him illuminates as many worlds
As there are grains of sand in sixty-six Ganges rivers.”
- 1.9 In the morning, the Licchavi boy Ratnajālin told his father Limitless Strength,
“Father, last night the god Santuṣita arrived from the Heaven of Joy and
encouraged me with a melodious song. Father, I am telling you this so that
we can begin the practice of worshiping the Thus-Gone One.”
- 1.10 At this point the Licchavi boy Ratnajālin sang these verses to his father
Limitless Strength:

“The captain of all beings, the perfect Buddha,
The great being inconceivably learned in the ways of the world—
Please, may you worship this protector, [F.145.a]
For such a guide rarely appears in the world.
- 1.11 “Just like the uḍumbara flower,
He has a beautiful color and delicious scent and fragrance.
He is stainless and without afflictions.
Such a perfect flower is hard to find.
- 1.12 “Father, thus I supplicate you:
Right now, may you joyfully agree
To worship the luminous protector of the world
Who perceives the ultimate!”

- 1.13 The Licchavi Limitless Strength was delighted and addressed the Licchavi
Siṃha:
“O Captain, follow my son’s advice
To worship the Victorious One!”
- 1.14 To worship the Guide, the Lion of the Śākya,
And to delight the wonderful youth,
Six hundred million householders set to work.
Śakra with his thousand divine eyes,
- 1.15 The powerful gods Brahmā and Īśvara
And Susārthavāha, son of Māra,
Together with ten million earthly gods,
All came to the delight of Vaiśālī.
- 1.16 Here they produced
Billions of thrones made of gold and silver
And ornamented with the seven precious substances.
Each throne had billions of precious items.
- 1.17 Each side of the thrones was adorned with jewels
And had a fine victory banner of the seven precious substances attached.
The size of the thrones was several leagues.
The victory banners were half a league high.
- 1.18 On either side of the victory banners
Was a platform higher than a league
Made exclusively of a single substance—
Precious jewels rising more than a league in height.
- 1.19 In between the thrones divine banners were hung
More than a league long.
The banners featured nets of golden tassels
Adorned with strings of bells.
- 1.20 Beneath the thrones were well-fastened columns,
More than one billion of them.
All of these perfect thrones
Were firmly placed, as if bolted to the ground.
- 1.21 The surface of the thrones was made of gold—
Golden and with silver and beryl,
Crystal, coral, and emerald too. [F.145.b]
Also, at the bottom and the base

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

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

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

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

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

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

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

"Blessed One, I shall do just that."

1.40 The bodhisattva Ratnajālin listened as the Blessed One had instructed, and so the Blessed One said, "Young man, to the east of here there is a world called Pearled. Young man, consider this: There are as many peaks of existence as there are grains of sand in the Ganges. And all those too are filled with the smallest possible particles. If a person then came along and

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

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

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

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

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

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

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

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

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

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

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

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

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

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

They shall never have any hesitation.

- 1.52 “Those who remember the victor’s name
For a full seven days and nights
Will purify the infinite seeing eyes
Praised by the buddhas.
- 1.53 “They shall refine the eyes of flesh
Into the eyes of a god.
They will perceive as many buddhas
As there are grains of sand in the Ganges.
- 1.54 “They will venerate each of them
And receive teachings from each as well.
Seeing all the buddhas with their own eyes,
They will bring comfort to all humanity.
- 1.55 “Those who hear the name of this thus-gone one
Have already offered unfathomable service
To the buddhas,
All of whom they will recollect.
- 1.56 “If his name is relayed
Before any being at all,
When those other beings hear this name,
They too will definitely proceed to awakening.
- 1.57 “By generating faith in this buddha,
The unfree states are dispelled,
While by engaging in debate and quarreling,
One will be born into the unfree states.
- 1.58 “Once beings have heard
The name of this great sage,
They shall no longer be interested
In debate and quarreling.
- 1.59 “The actions that lead to the Hell of Ultimate Torment,
Which could last for eons,
As well as the actions that produce a simple headache—
All such actions will not ripen for these beings.
- 1.60 “They shall not be burned by fire,
Nor drown in water.
Even when they draw the ire of the king,

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

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

Bringing them all to awakening.

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

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

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

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

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

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

reach awakening they will not lose this Dharma way. Having worked to turn away from cyclic existence for five hundred eons starting from the time they began as bodhisattvas, they will reach unsurpassed and perfect awakening.”

1.121 The Blessed One then expressed this in verse:

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

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

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

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

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

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

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

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

- 1.129 "By pleasing the excellent¹¹ buddhas
That appear,
They will abandon all the unfree states¹²
That I have described.¹³
- 1.130 "Young man, if you were to understand
What the guide knows,
Once you knew the name of this teacher,
You would spread it throughout the ten directions.
- 1.131 "Thus, young man,
If you share this name with others,
You will acquire genuine awakening
And become a protector of the world.
- 1.132 "Those who hear this buddha's name,
Remember it without distraction,
And share it with others,
Will guard their awakening.
- 1.133 "Those who hear this discourse
And teach it to others
Will guard these teachings
Of the well-spoken Dharma way."
- 1.134 "Young man, located in the west, past worlds numbering three times the
number of smallest particles in the previous analogy, there is a world called
Citratatna. There the thus-gone, worthy, perfect Buddha King of Blossoming
Sal Tree Flowers lives. He is alive and well and teaches the Dharma. Young
man, when those noble sons or daughters who abide in the Great Vehicle
hear the name of the thus-gone one King of Blossoming Sal Tree Flowers—
as long as they do not doubt this but trust in my vision—they will acquire
five qualities once they have passed away. What are these five? When their
bodies are destroyed, buddhas will appear and they will attain the position
of a universal monarch, the five forms of miraculous abilities, the recall of
Dharma teachings, the *thousand-swirled* dhāraṇī, and the thirty-two marks of a
great being until they attain awakening. They will achieve these five
qualities."
- 1.135 The Blessed One then expressed the meaning of this in verse: [F.153.a]
- "Those who hear the name of this leader of men, this protector,
And are faithful, without hesitation,
Will acquire these five qualities,
Which shall not be lost until they attain awakening.

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

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

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

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

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

“Those in this world who hear¹⁵ the supreme name
Of this buddha with an ocean of virtues
Will swiftly perform unsurpassed veneration
Of one hundred billion buddhas.

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

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

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

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

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

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

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

- 1.167 “Only those who are extremists,
Or who suffer from jealousy
Would not want teachings
Upon hearing the name of this illuminating sage who protects the world.
- 1.168 “Those who hear such a discourse taught
Directly from the guide, the Buddha,
Will remember it in the future
And teach it to others.
- 1.169 “Young man, located above this buddha realm, as in the previous analogy,
past as many realms as there are grains of sand in the Ganges, there is a
world called Wide Open. There the thus-gone, worthy, perfect Buddha Stable
in Immeasurable Diligence lives. He is alive and well and teaches the
Dharma. Young man, when those noble sons or daughters who abide in the
Great Vehicle hear the name of the thus-gone one Stable in Immeasurable
Diligence—as long as they do not doubt this [F.155.b] but trust in my
vision—their diligence will never decrease once they have passed away.
Never again will they indulge in desire. Never again will they be stained by
the suffering of a mother. Never again will they be stained by the suffering of
a father, relative, and friend. Never will they be stained by the suffering of a
sister. Never again will they be stained by the suffering of a companion, ally,
clansman, or kinsman. Never will their bodies not be adorned by the thirty-
two marks of a great being. Never again will their attachment, aggression,
and ignorance increase. Never again will any diseases proliferate. Never
again will any anguish grow. Instead, they will gain limitless happiness. On
the way to awakening, they will gain countless trillions of limitless virtues.”
- 1.170 The Blessed One then expressed the meaning of this in verse:

“Those who hear the name of this world protector
And do not doubt it
Will never have to witness
The suffering of parents and many relatives.
- 1.171 “Above us abides the supreme human,
Who illuminates the world.
He illuminates the three realms of existence
And teaches beings the Dharma.
- 1.172 “Those who hear the name of this perfect buddha
And teach it to others
Will be perennially adorned
With the thirty-two marks.

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

- 1.182 “Let those who desire complete awakening,
Which is the domain of all the buddhas,
Never doubt the teachings
Of the world protector!
- 1.183 “Those who have heard this discourse
Must uphold it free from deceit.
They should preach this discourse again and again,
Wherever they may go.
- 1.184 “If they can perfect the meaning of this discourse,
Entirely within three months,
They shall attain the wisdom of recall
That recollects all teachings.”
- 1.185 Once the Young Licchavi Ratnajālin had heard these well-spoken teachings
of the Blessed One, he draped the Blessed One in priceless fabrics
ornamented with gold. Then the Blessed One performed a miracle such that
from every pore of the Blessed One’s body, light streamed forth, illuminating
all the countless, infinite worlds in the east. All the beings born in those
buddha realms beheld this buddha realm, and all the beings gathered in the
Thus-Gone One’s [F.156.b] assembly in this buddha realm also beheld this
buddha realm. At that moment as many blessed buddhas, including their
fourfold assemblies, were illuminated as ninety-nine times the number of
grains of sand in the Ganges. Such was the miracle that he performed.
- 1.186 The Blessed One then asked the young Licchavi Ratnajālin, “Young man,
when you look above, do you see all the blessed buddhas, who are so
unfathomably, innumerably, limitlessly, immeasurably, and indescribably
many?”
 “Blessed One, I see them. Well-Gone One, I see them.”
- 1.187 “Noble son, the names of these thus-gone ones vastly outnumber the
names of the gods and humans gathered in the worlds of the great
trichiliocosm. Each of them has an inconceivable and boundless
agglomeration of names. This also applies to the thus-gone one Majestic
King with the Elegant Peaceful Voice in the east, and likewise to the thus-
gone one Pure Moon Disk, the thus-gone one King of Knowledge of Floral
Light Displays, the thus-gone one King of Blossoming Sal Tree Flowers, and
the thus-gone one Majestic King with the Splendorous Voice of Learning
Adorned by Precious Moonlight. Just as it is with the name of a single thus-
gone one, so it is with that of any thus-gone one. Do you see that?”
- 1.188 “Blessed One, I see it. Well-Gone One, I see it. So it is in the south, in the
west, in the north, below, [F.157.a] and above—in each of the ten directions
there are countless names of the individual thus-gone ones and myriad

different names of the thus-gone ones.”

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

“Blessed One, I see it. Well-Gone One, I see it.”

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

1.191 About this, it was said,

Billions of gods

Stationed in the periphery

Tossed fine red sandalwood powder

Upon the perfect Buddha. [F.157.b]

1.192 Tens of billions of śakra gods

Stationed in the sky

Tossed much powdered gold from the Jambu River

Upon the Thus-Gone One.

1.193 Ten million brahmā gods arrived

And tossed powdered red sandalwood

Upon the perfect Buddha

And sang melodious songs.

1.194 Seeing the immaculate light,

The gods arrayed themselves in the sky.

They sang countless songs

And waved fabrics in the sky.

1.195 The gods arrayed in the sky,

Holding thousands of lotus flowers,

Displayed them to the World Illuminator

And venerated him with banners and so forth.

1.196 With minds filled with joy,

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

- Through such excellent means. [F.158.a]
Woven fabrics were offered
To all the bodhisattvas.
- 1.206 Lion thrones were placed
Before emanated trees of awakening.
All told, two hundred fifty million
Were set out.
- 1.207 For millions of years,
Countless bodhisattvas—
Hundreds of millions in fact—
Arrived there.
- 1.208 They arrived first from the east,
And then from the south, west, and north,
From above and below,
And from the intermediate directions.
- 1.209 The golden-colored light
Of the Refuge, the World Protector,
Filled as many realms
As the eye could see.
- 1.210 Bodhisattvas arrived
From all worlds
To the place where the Teacher was sitting
And the Dharma was shining.
- 1.211 In this fashion, Ratnajālin,
The young Licchavi,
Performed boundless,
Limitless, and inconceivable homage.
- 1.212 Then the great person,
The supreme human, the Lion of the Śākyas,
Brought comfort to the assembled
Gods, nāgas, and humans:
- 1.213 “Standing before me,
You have performed such veneration.
This veneration has been done with offerings
As numerous as the grains of sand in the Ganges.
- 1.214 “Those who hear this discourse,

Which has been taught for the sake of Ratnajālin,
Shall not turn back from awakening;
They will become supreme preachers of buddhahood.

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

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

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

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

Following that, when your time comes to die,
You will swiftly behold the Buddha Maitreya.”

- 1.251 Once the Blessed One gave this teaching, the young Licchavi Ratnajālin as well as four hundred million bodhisattvas such as Maitreya, and also six hundred million worthy ones and nine hundred ninety million gods rejoiced and praised what the Blessed One had said.
- 1.252 *This completes the Great Vehicle sūtra “The Questions of Ratnajālin.”*

c.

Colophon

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

n.

NOTES

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

place, they will possess the four necessities" (i.e., shelter, clothing, food, and medicine).

- n.8 Translation tentative. Degé: *lus dbyibs gcig la spi dza bzhi*. The Pedurma edition records no variants. Stok: *rus dbyibs gcig la spi dza bzhi*. Although the Chinese translation does not include this line, we have adopted the meaning from the seemingly identical line that occurred above (see [n.7](#)).
- n.9 In the Tibetan text, this verse has only two lines.
- n.10 Translated based on Yongle, Peking Kangxi, and Stok: *chod*. Degé: *mchod*.
- n.11 Translated based on Yongle and Peking Kangxi: *shin tu bzang ba*. Degé and Stok: *shin tu bzung ba*.
- n.12 Translated based on Yongle, Peking Kangxi, and Stok: *nga yis*. Degé: *nga yi*.
- n.13 Translated based on Yongle, Peking Kangxi, and Stok: *bstan*. Degé: *bsten*.
- n.14 The translation "engaging with the world" is tentative. All Tibetan versions consulted read: *'jig rten spyod pa*.
- n.15 Translated based on Yongle, Peking Kangxi, Narthang, Lhasa Zhol, and Stok: *thos*. Degé: *thob*.
- n.16 This and the following verse only have three lines in the Tibetan.
- n.17 In the Tibetan this verse only has three lines.
- n.18 In the Tibetan this verse only has three lines.

b.

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GLOSSARY

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

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

g.1 Adorned by the Moon

zla bas brgyan pa

ལྷ་བས་བརྒྱན་པ།

—

A buddha realm to the south.

g.2 Akṣobhya

mi bskyod pa

མི་བསྐྱོད་པ།

akṣobhya

One of the five tathāgatas.

g.3 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus

The buddha associated with longevity.

g.4 Ānanda

kun dga'

ཀུན་དགའ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.5 Anavatapta

ma dros pa

མ་རྩོས་པ།

anavatapta

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

g.6 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.7 **bhūta**

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.8 **Brahmā**

tshangs pa

ཆོངས་པ།

brahmā

One of the primary gods of the Brahmanical pantheon, Brahmā rules the brahmā realm; a member of the Buddha's retinue.

g.9 **caitya**

mchod rten

མཆོད་རྟེན།

caitya · stūpa

A mound or circular structure used as a focal point for offerings. When these contain relics of a buddha or other realized beings, they are more commonly called stūpas.

g.10 Candraprabha

zla ba'i 'od

ཟླ་བའི་འོད།

candraprabha

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

g.11 Citraratna

rin chen bkra ba

རིན་ཆེན་བཀྲ་བ།

citraratna

A buddha realm to the west.

g.12 Covered with a Jewel Net

rin chen dra bas g.yogs pa

རིན་ཆེན་དྲ་བས་གཡོགས་པ།

—

A buddha realm to the north.

g.13 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Alternatively, the power of memory and recall, or a verbal formula to be incanted in order to effect transcendent or mundane goals. When plural, this term can refer to the “four dhāraṇīs” of 1) recalling the teachings and 2) their meaning; 3) incantational formulas; and, 4) the acceptance of phenomena as unproduced.

g.14 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A buddha who preceded Śākyamuni and prophesied his awakening.

g.15 five points (of the body)

yan lag lnga

ཡན་ལག་ལྔ།

—

The head, arms, and legs.

g.16 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.17 Great Splendor

shin tu dpal bzang ldan

ཤིན་ཏུ་དཔལ་བཟང་ལྷན།

—

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

g.18 Heaven of Joy

dga’ ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu.

When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha's previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya's birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya's Birth in the Heaven of Joy*, (Toh 199).

g.19 Hell of Ultimate Torment

mnar med

མནར་མེད།

avīci

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

g.20 Infinite Light

'od zer mtha' yas

འོད་ཟེར་མཐའ་ཡས།

—

A buddha.

g.21 Īśvara

dbang phyug

དབང་ཕྱུག།

īśvara

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

g.22 Jambu river

'dzam bu chu bo

འཛམ་བུ་ཆུ་བོ།

jambunadī

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

g.23 Jeweled

rin chen ldan

རིན་ཆེན་ལྷན།

—

The buddha realm of the Buddha Infinite Light, located above this world.

g.24 Jñānagarbha
dza+nyA na gar bha

ཇློན་གར་བླ་

jñānagarbha

The Indian preceptor who assisted in the translation of this discourse.

g.25 Joyful
mngon par dga' ba

མདོན་པར་དགའ་བ།

—

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

g.26 Kawa Paltsek
ska ba dpal brtsegs

སྐ་བ་དཔལ་བརྟེན་ས།

—

Definition from the 84000 Glossary of Terms:

Paltsek (eighth to early ninth century), from the village of Kawa north of Lhasa, was one of Tibet's preeminent translators. He was one of the first seven Tibetans to be ordained by Śāntarakṣita and is counted as one of Guru Rinpoché's twenty-five close disciples. In a famous verse by Ngok Lotsawa Loden Sherab, Kawa Paltsek is named along with Chokro Lui Gyaltsen and Zhang (or Nanam) Yeshé Dé as part of a group of translators whose skills were surpassed only by Vairotsana.

He translated works from a wide variety of genres, including sūtra, śāstra, vinaya, and tantra, and was an author himself. Paltsek was also one of the most important editors of the early period, one of nine translators installed by Tri Songdetsen (r. 755–797/800) to supervise the translation of the Tripiṭaka and help catalog translated works for the first two of three imperial catalogs, the Denkarma (*ldan kar ma*) and the Samyé Chimpuma (*bsam yas mchims phu ma*). In the colophons of his works, he is often known as Paltsek Rakṣita (*rak+Shi ta*).

In this text:

The editor of this discourse.

g.27 King of Blossoming Sal Tree Flowers
me tog rgyas pa sA la'i rgyal po

མེ་ཏོག་རྒྱས་པ་སྐལ་འཁོར་རྒྱལ་པོ།

—

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

- g.28 King of Knowledge of Floral Light Displays
me tog gi 'od kyis rnam par rol pa mngon par mkhyen pa'i rgyal po
མེ་ཏོག་གི་འོད་གྱིས་རྣམ་པར་རོལ་པ་མངོན་པར་མཁྱེན་པའི་རྒྱལ་པོ།

—

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

- g.29 King Who is Peaceful and Splendorous in His Learning and Rich in Melody
rab tu zhi ba mkhas pa'i gzi brjid dbyangs kyi dbang phyug gi rgyal po
རབ་དུ་ཞི་བ་མཁས་པའི་གཟི་བརྗིད་དབྱངས་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ།

—

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

- g.30 kumbhāṇḍa
grul bum
གྲུལ་བུ་མ།
kumbhāṇḍa

A class of dwarf beings subordinate to the great king of the south, Virūḍhaka. The name uses a play on the word *āṇḍa*, which means “egg” but is a euphemism for testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

- g.31 Licchavi
lits+tsha bl
ལིཙྪ་བླ།
licchavi

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

- g.32 Limitless Strength
stobs mtha' yas
སྟོབས་མཐའ་ཡས།

—

A leader of the Licchavis.

- g.33 Lord of the Supreme Banner

rgyal mtshan mchog gi bdag po

རྒྱལ་མཚན་མཚོག་གི་བདག་པོ།

—

A buddha realm below this world.

g.34 Mahāmucilinda

btang bzung chen po

བཏང་བརྩུང་ཆེན་པོ།

mahāmucilinda

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

g.35 Mahātman

bdag nyid chen po

བདག་ཉིད་ཆེན་པོ།

mahātman

A buddha.

g.36 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni's regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma. *Maitreya* literally means "Loving One." He is also known as Ajita, meaning "Invincible."

For more information on Maitreya, see, for example, the introduction to *Maitreya's Setting Out* (Toh 198).

g.37 Majestic King with the Elegant Peaceful Voice

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

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

—

A buddha who lives to the east of this world.

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

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

རིན་ཆེན་འོད་ཟེར་རྒྱ་བས་བརྒྱན་པ་མཁས་པའི་གཟི་བརྗིད་དབྱངས་ཀྱི་དབང་ཕྱུག་གི་སྐུལ་པོ།

—

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

- g.39 Manasvin

gzi can

གཟི་ཅན།

manasvin

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

- g.40 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha's awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha's activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra's family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be

understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.41 Monkey Pond

spre'u rdzing

སྤྲེལ་ཐུང་།

markaṭahrada

A pond in the city of Vaiśālī.

g.42 Mucilinda

btang bzung

བཏང་བཟུང་།

mucilinda

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

g.43 Nanda

dga' bo

དགའ་བོ།

nanda

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

g.44 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

One of the epithets of Viṣṇu.

g.45 Pearled

mu tig can

མུ་ཏིག་ཅན།

—

A buddha realm to the east.

g.46 Pinnacle of Renown

grags pa'i tog

གྲགས་པའི་ཏོག

—

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

g.47 Pure Moon Disk

zla ba'i dkyil 'khor rnam dag

ཟླ་བའི་དཀྱིལ་འཁོར་རྣམ་དག

—

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

g.48 Rāhu

sgra gcan

སྒྲ་གཅན།

rāhu

One of the kings of the asuras; the demon who causes an eclipse.

g.49 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.50 Ratnajālin

rin chen dra ba can

རིན་ཆེན་བྲ་བ་ཅན།

ratnajālin

A young Licchavi; the main interlocutor of this discourse.

g.51 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara

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

g.52 Sahā

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahāloka dhātu, is also described as the buddhafield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.53 Śakra

brgya byin

བརྒྱ་ཡིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.54 Santuṣita

yongs su dga' ldan

ཡོངས་སུ་དགའ་ལྡན།

santuṣita

Chief of the gods in the Heaven of Joy, he appears to Ratnajālin in a dream inspiring him to meet the Buddha.

- g.55 **Siṃha**
seng ge
 སེང་གེ
siṃha
 An elder of the Licchavis.
- g.56 **Siṃhaketu**
seng ge tog
 སེང་གེ་རྟོག
siṃhaketu
 A buddha.
- g.57 **Stable in Immeasurable Diligence**
brtson 'grus grangs med pas yang dag par rab tu gnas pa
 བརྩོན་འགྱུས་གྲངས་མེད་པས་ཡང་དག་པར་རབ་ཏུ་གནས་པ།
 —
 A buddha who lives in a buddha realm above this world.
- g.58 **Sūryaprabha**
nyi ma'i 'od
 ཉིམ་འེ་འོད།
sūryaprabha
 A god; a member of the Buddha's retinue.
- g.59 **Susāṛthavāha**
ded dpon bzang po
 དེད་དཔོན་བཟང་པོ།
susāṛthavāha
 A god identified as a child of Māra.
- g.60 **Upananda**
nye dga' bo
 ཉེདག་འཕོ།
upananda
 A nāga king; a member of the Buddha's retinue.
- g.61 **Vaiśālī**

yangs pa can

ཡངས་པ་ཅན།

vaiśālī

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

g.62 Vāsukin

nor rgyas

ནོར་རྒྱལ།

vāsukin

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

g.63 Vimalaprabhā

dri ma med pa'i 'od

དྷི་མ་མེད་པའི་འོད།

vimalaprabhā

A buddha.

g.64 Wide Open

shin tu rnam par phye ba

ཤིན་ཏུ་རྣམ་པར་ཕྱེ་བ།

—

A buddha realm above this world.

g.65 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.66 Yeshé Nyingpo

ye shes snying po

ཡེ་ཤེས་སྡིང་པོ།

—

The Tibetan translator of this discourse.