

༩། ཆེ་ཆད་ཀྱི་ལུ་

The Chapter on the Scale of Life

ཤིན་ཏུ་རྒྱས་པ་ཆེན་པོའི་མདོ་སངས་རྒྱས་པ་ལ་པོ་ཆེ་ཞེས་བྱ་བ་ལས་ཆེ་འོ་ཆད་ཀྱི་ལཱ་ལྷེ་སུམ་བུ་བདུན་པ།

shin tu rgyas pa chen po'i mdo sangs rgyas phal po che zhes bya ba las tshe'i tshad kyi le'u ste sum cu bdun pa

“The Scale of Life,” Chapter 37 of the Extensive Sūtra “A Multitude of Buddhas”

· Toh 44-37 ·

Degé Kangyur, vol. 36 (phal chen, kha), folios 393.b–394.b

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co.

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SUMMARY

- s.1 The bodhisattva King of Mind gives a teaching to an assembly of bodhisattvas on the relativity of time among different buddhafiels. Eleven buddhafiels are enumerated, with an eon in the first being equivalent to a day in the following buddhafielf, where an eon is, in turn, the equivalent of a day in the next, and so forth.

ac.

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i.

INTRODUCTION

i.1

The Chapter on the Scale of Life is the thirty-seventh of the forty-five chapters in *A Multitude of Buddhas* (Skt. *Buddhāvataṃsaka*; Tib. *sangs rgyas phal po che*). This chapter continues the series of dialogues in *A Multitude of Buddhas*, which take place not long after the Buddha's awakening in Magadha. In this chapter a bodhisattva named King of Mind offers a discourse on the relativity of time between buddhafiels. In the preceding chapter, he had expounded on the incalculable numbers of buddhas, bodhisattvas, and the worlds in which they appear. In this chapter, he focuses more particularly on the theme of time. The chapter's title, "The Scale of Life," makes it clear that the central theme of the varying spans of time found across different buddhafiels has a direct bearing on the immense lifespans of the buddhas who live in them, preside over them, and are also responsible for their manifestation, as well as the lifespans of the bodhisattvas and other beings who inhabit them. Eleven buddhafiels are enumerated in a formulaic manner, with an eon in the first being equivalent to a day in the following buddhafielf, where an eon is, in turn, the equivalent of a day in the next, and so forth. In this way, a hierarchy of buddhafiels is presented that begins with our world and culminates with the paramount buddhafielf, Padmaśrī. This language of incredibly vast scales of time has the effect of testing the limits of human conception, thereby demonstrating that the qualities of the buddhas and their buddhafiels are beyond quantification or conceptualization.

i.2

The Chapter on the Scale of Life is nearly identical to two other sūtras, *Expounding the Qualities of the Thus-Gone Ones' Buddhafiels* (Toh 104)¹ and *The Sūtra of King of the Inconceivable* (Toh 268).² Of the three versions, *The Chapter on the Scale of Life* is the most abbreviated because it lacks the narrative elements that frame the discourse in the other two sūtras. Whereas Toh 104 and 268 are stand-alone sūtras that need to be established in the historical narrative of the Buddha's teaching career, *The Chapter on the Scale of Life* is part

of the more extensive discourse presented in the form of the entire “extensive sūtra” *A Multitude of Buddhas*, and thus is integrated into its narrative frame.³ The name of the primary interlocutor also differs across the three texts, as do some of the names of the buddhas and buddhafiels listed in them. In the case of Toh 268, the names of most of the buddhafiels are omitted altogether. Apart from these differences, the structure, terminology, and content of the three texts is largely the same. A Sanskrit witness of Toh 104 with the slightly variant title *Anantabuddhakṣetraguṇodbhāvana* (*Proclaiming the Qualities of the Infinite Buddhafiels*) provides an important resource for accessing the Sanskrit text for all three of these closely related sūtras.⁴

i.3 *A Multitude of Buddhas* is listed in both the Denkarma (Tib. *ldan/lhan dkar ma*) and Phangthangma (Tib. *’phang thang ma*) catalogs, the two extant inventories of translations from the Imperial Period (629–841 CE).⁵ While there is no colophon specific to *The Chapter on the Scale of Life*, nor a single colophon consistent across different Kangyurs to the complete text of *A Multitude of Buddhas*, it is generally accepted that it was translated by the chief editor-translator Yeshé Dé, together with the Indian scholars Jinamitra, Surendrabodhi, and others.

i.4 The translation offered here is based on the version found in the Degé Kangyur in consultation with the Sanskrit attested in the *Anantabuddhakṣetraguṇodbhāvana*. Additionally, the variant readings recorded in the Comparative Edition (Tib. *dpe bsdur ma*) and the Stok Palace Kangyurs were consulted, and *Expounding the Qualities of the Thus-Gone Ones’ Buddhafiels* and *The Sūtra of King of the Inconceivable* informed the translation. A Chinese translation of *A Multitude of Buddhas* was produced by Buddhābhadda (359–429) in the fifth century and is included in the Chinese canon (Taishō 278, *Da fang guang fo hua yan jing* 大方廣佛華嚴經). The “Scale of Life” chapter has been translated from the Chinese in *The Flower Ornament Scripture*, Thomas Cleary’s translation of the entire *A Multitude of Buddhas*.⁶ Where possible, the Sanskrit names of buddhas and buddhafiels have been supplied by the *Anantabuddhakṣetraguṇodbhāvana*.

The Chapter on the Scale of Life

1.

The Translation

[F.393.b]

- 1.1 It was then that the bodhisattva King of Mind addressed those bodhisattvas:
“O children of the Victorious One, the extent of an eon in this Sahā world,
the buddhafield of the blessed Thus-Gone One Śākyamuni, is but a single
day in Sukhāvatī, the buddhafield of the Thus-Gone One Amitāyus. [F.394.a]
- 1.2 “O children of the Victorious One, the extent of an eon in Sukhāvatī is but
a single day in the realm of Kaṣāyadhvajā, the buddhafield of the Thus-Gone
One Vajrapramardin.
- 1.3 “O children of the Victorious One, the extent of an eon in the realm of
Kaṣāyadhvajā is but a single day in the realm of Avaivartikacakranirghoṣā,
the buddhafield of the Thus-Gone One Padmaphullitagātra.
- 1.4 “O children of the Victorious One, the extent of an eon in the realm of
Avaivartikacakranirghoṣā is but a single day in the realm of Virajā, the
buddhafield of the blessed Thus-Gone One Dharmadhvaja.
- 1.5 “O children of the Victorious One, the extent of an eon in the realm of
Virajā is but a single day in the realm of Excellent Lamp, the buddhafield of
the blessed Thus-Gone One Siṃha.
- 1.6 “O children of the Victorious One, the extent of an eon in the realm of
Excellent Lamp is but a single day in the realm of Suprabhā, the buddhafield
of the blessed Thus-Gone One Vairocanagarbha.
- 1.7 “O children of the Victorious One, the extent of an eon in the realm of
Suprabhā is but a single day in the realm of Duratikramā, the buddhafield of
the blessed Thus-Gone One Lotus Body Blooming from the Light of the
Dharma.
- 1.8 “O children of the Victorious One, the extent of an eon in the realm of
Duratikramā is [F.394.b] but a single day in the realm of Vyūhā, the
buddhafield of the blessed Thus-Gone One Light of All Supernatural
Abilities.

- 1.9 “O children of the Victorious One, the extent of an eon in the realm of Vyūhā is but a single day in the realm of Color of the Mirror Disk, the buddhafiield of the blessed Thus-Gone One Candrabuddhi.
- 1.10 “O children of the Victorious One, continuing with this system for calculating eons and traversing tens of thousands of countless realms, we arrive at the equivalent of a single day in the realm of Padmaśrī, the buddhafiield where the blessed Thus-Gone One Bhadraśrī resides.
- 1.11 “According to this system of calculation, all realms are brimming with bodhisattvas who follow the conduct of Samantabhadra.”
- 1.12 *This was “The Scale of Life,” the thirty-seventh chapter of the extensive sūtra, A Multitude of Buddhas.*

n.

NOTES

- n.1 See Subhashita Translation Group, trans., *Expounding the Qualities of the Thus-Gone Ones' Buddhafields* (<https://read.84000.co/translation/toh104.html>), Toh 104 (84000: Translating the Words of the Buddha, 2022).
- n.2 See Subhashita Translation Group, trans., *The Sūtra of King of the Inconceivable* (<https://read.84000.co/translation/toh268.html>), Toh 268 (84000: Translating the Words of the Buddha, 2022).
- n.3 Skilling and Saerji 2012, p. 128. For an overview of *A Multitude of Buddhas*, see the [section description](https://site.84000.co/kb-articles/a-multitude-of-buddhas-kangyur-section) (<https://site.84000.co/kb-articles/a-multitude-of-buddhas-kangyur-section>) in 84000's Knowledge Base. For an accessible and informative discussion of the complexities regarding the origin, content, and structure of the work as a whole, see Hamar 2015.
- n.4 A critical edition and translation of the *Anantabuddhakṣetraguṇodbhāvana* is available in Vinītā 2010. For more information on this Sanskrit text and its relationship to Toh 104, see the introduction to [Toh 104](http://read.84000.co/translation/toh104.html) (<http://read.84000.co/translation/toh104.html>).
- n.5 See Denkarma, folios 295.a–b, and Herrmann-Pfandt, pp. 12–13. Phangthangma, p. 5.
- n.6 In Cleary's translation, this chapter is numbered 31, and has the title "Life Span." See Cleary 1985 p 905.

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.

Amitāyus

tshe dpag tu med pa

ཚེ་དཔག་ཏུ་མེད་པ།

amitāyus

The buddha in the western realm of Sukhāvātī. Later and presently better known by his alternative name Amitābha.

g.2 **Avaivartikacakranirghoṣā**

phyir mi ldog pa'i 'khor lo rab tu sgrog pa

ཕྱིར་མི་ལྟོག་པའི་འཁོར་ལོ་རབ་དུ་སྒྲོག་པ།

avaivartikacakranirghoṣā

Avaivartikacakranirghoṣā (Where the Wheel of Nonregression Is Proclaimed) is a buddhafield inhabited by the Buddha Padmaphullitagātra. “Nonregression” (Skt. *avaivartika*, Tib. *phyir mi ldog pa*) refers to a stage on the bodhisattva path where the practitioner will never turn back, or be turned back, from progress toward the full awakening of a buddha.

g.3 **Bhadraśrī**

dpal bzang po

དཔལ་བཟང་པོ།

bhadraśrī

Bhadraśrī (Excellent Glory) is a buddha who inhabits the buddhafield Padmaśrī.

g.4 **buddhafield**

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

A buddhafield is the particular world system over which a specific buddha presides. There are innumerable such fields in Mahāyāna Buddhist cosmology.

g.5 **Candrabuddhi**

thugs zla ba

ཐུགས་ལྷེ་བ།

candrabuddhi

Candrabuddhi (Moon-Like Mind) is a buddha who inhabits the buddhafield Color of the Mirror Disk.

g.6 **Color of the Mirror Disk**

me long dkyil 'khor mdog

མེ་ལོང་དཀྱིལ་འཁོར་མདོག་

—

Color of the Mirror Disk is a buddhafield inhabited by the Buddha Candrabuddhi.

g.7 Dharmadhvaja

chos kyi rgyal mtshan

ཆོས་ཀྱི་རྒྱལ་མཚན།

dharmadhvaja

Dharmadhvaja (Dharma Banner) is a buddha who inhabits the buddhafield Virajā.

g.8 Duratikramā

'da' bar dka' ba

འདའ་བར་དཀའ་བ།

duratikramā

Duratikramā (Difficult to Transcend) is a buddhafield inhabited by the Buddha Lotus Body Blooming from the Light of the Dharma.

g.9 Excellent Lamp

sgron ma bzang po

སྒྲོན་མ་བཟང་པོ།

—

Excellent Lamp is a buddhafield inhabited by the Buddha Siṃha.

g.10 Kaṣāyadhvajā

ngur smrig rgyal mtshan

ངུར་སྒྲིག་རྒྱལ་མཚན།

kaṣāyadhvajā

Kaṣāyadhvajā (Saffron-Colored Banners) is a buddhafield inhabited by the Buddha Vajrapramardin.

g.11 King of Mind

sems kyi rgyal po

སེམས་ཀྱི་རྒྱལ་པོ།

—

A bodhisattva who is the primary interlocutor for the “Scale of Life” chapter (Ch. 37) of the *Buddhāvataṃsaka*.

g.12 Light of All Supernatural Abilities

mngon par mkhyen pa thams cad kyi 'od zer

མངོན་པར་མཁྱེན་པ་ཐམས་ཅད་ཀྱི་འོད་ཟེར།

—

Light of All Supernatural Abilities is a buddha who inhabits the buddhafiield Vyūhā.

g.13 Lotus Body Blooming from the Light of the Dharma

chos kyi 'od zer gyi sku'i pad mo shin tu rgyas pa

ཆོས་ཀྱི་འོད་ཟེར་གྱི་སྐུ་འི་པད་མོ་ཤིན་ཏུ་རྒྱས་པ།

—

Lotus Body Blooming from the Light of the Dharma is a buddha who inhabits the buddhafiield Duratikramā.

g.14 Padmaphullitagātra

sku pad mo shin tu rgyas pa

སྐུ་པད་མོ་ཤིན་ཏུ་རྒྱས་པ།

padmaphullitagātra

Padmaphullitagātra (Blooming Lotus Body) is a buddha who inhabits the buddhafiield Avaivartikacakranirghoṣā.

g.15 Padmaśrī

pad mo'i dpal

པད་མོ་འི་དཔལ།

padmaśrī

Padmaśrī (Lotus Glory) is a buddhafiield inhabited by the Buddha Bhadraśrī.

g.16 Sahā world

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 trichilocosm, in which the four-continent world is located. Each trichilocosm 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 Sahālokaadhātu, 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 \sqrt{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.17 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

Samantabhadra (Entirely Excellent) is one of the eight principal bodhisattvas. He is known for embodying the conduct of bodhisattvas through his vast aspirations, offerings, and deeds for the benefit of beings.

g.18 Siṃha

seng ge

སེང་གེ།

siṃha

Siṃha (Lion) is a buddha who inhabits the buddhafield Excellent Lamp.

g.19 Sukhāvatī

bde ba yod pa

བདེ་བ་ཡོད་པ།

sukhāvatī

Sukhāvatī (Blissful) is the buddhafield to the west inhabited by the Buddha Amitāyus, more commonly known as Amitābha. It is classically described in *The Display of the Pure Land of Sukhāvatī* (*Sukhāvatīvyūha Sūtra*).

g.20 Suprabhā

’od bzang po

འོད་བཟང་པོ།

suprabhā

Suprabhā (Beautiful Light) is a buddhafield inhabited by the Buddha Vairocanagarbha.

g.21 Vairocanagarbha

rnam par snang ba'i snying po

རྣམ་པར་སྣང་བའི་སྙིང་པོ།

vairocanagarbha

Vairocanagarbha (Core of the Sun) is a buddha who inhabits the buddhafiield Suprabhā.

g.22 Vajrapramardin

rdo rjes rab du 'joms pa

རྡོ་རྗེས་རབ་དུ་འཛོམས་པ།

vajrapramardin

Vajrapramardin (Vajra Vanquisher) is a buddha who inhabits the buddhafiield Kaṣāyadhvajā.

g.23 Virajā

rdul med pa

རྩལ་མེད་པ།

virajā

Virajā (Dustless) is a buddhafiield inhabited by the Buddha Dharmadhvaja.

g.24 Vyūhā

rgyan dang ldan pa

རྒྱན་དང་ལྷན་པ།

vyūhā

Vyūhā (Ornamented) is a buddhafiield inhabited by the Buddha Light of All Supernatural Abilities.