

The Sūtra of Great Liberation

ཐུང་པ་ཆེན་པོའི་མདོ།

Translated by Ven. Gyalten Lekden

FPMT

Education Services

The Sūtra of Great Liberation

ཐར་བཀེན་པོའི་མདོ།

Anyone who hears the name of *The Sūtra of Great Liberation*,¹ or writes, reads, prints, or keeps a copy of it, collects much more unimaginable merits than filling numberless three-thousand galaxies with wish-granting jewels and offering them to the buddhas, or making charity of them to sentient beings.

By reciting this sūtra, all the heavy negative karmas, the five heavy negative karmas without break, including the very heavy karma of abandoning the holy Dharma, get purified, and you achieve nirvāṇa, enlightenment.

If you write or recite this sūtra, the people and animals around you will be protected by the devas on the white side and the protectors who like the people practicing the Dharma.

Anyone who memorizes, holds, or keeps this sūtra will also become free from suffering, will never get reborn in the lower realms, and will be in a place of happiness.

Wherever in the world this sūtra abides, there the Buddha abides.

—Lama Zopa Rinpoche²



Lord Śākyamuni Buddha

The Ārya Mahāyāna Sūtra Called
“The All-Expansive Great Liberation,
Purifying Negative Deeds through Cleansing
Remorse, Perfectly Arranged for the
Accomplishment of Buddhahood”

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Translated by Ven. Gyalten Lekden

FPMT
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Image of Śākyamuni Buddha on page 6, courtesy of Lama Zopa Rinpoche.

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A Guide to Pronouncing Sanskrit

The following points will enable you to easily learn the pronunciation of most transliterated Sanskrit terms and mantras:

1. Ś and Ṣ produce sounds similar to the English “sh” in “shoe.” The difference between the two is where the tongue is positioned in the mouth.
2. C is pronounced similarly to the “ch” in “chap.” CH is similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue towards the front section of the palate. They correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, ṬH, ḌH, PH, BH. Note that ṬH and Ṭ are pronounced like the “t” in “target” and “tr” in “trap” respectively, not like the “th” in “the.” The PH is pronounced like the “p” in “partial,” not like the “ph” in “pharaoh.”
5. Long vowels with a dash above them (Ā, Ī, Ū, Ṛ, and Ṝ) take approximately double the amount of time to pronounce versus their short counterparts (A, I, U, R, and Ṛ).
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. Ṛ is pronounced similar to the “ri” in “cringe.” Ṇ is pronounced similar to the “ng” in “king.”

For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: https://fpmt.org/wp-content/uploads/education/translation/guide_to_sanskrit_transliteration_and_pronunciation.pdf

Translator's Introduction

The Tibetan Buddhist canon is recognized as the largest of Buddhist canons, having received texts from both India and China and combining them into one singular, translated, Tibetan canon. This sūtra named *The Ārya All-Expansive Great Liberation, Purifying Negative Deeds through Cleansing Remorse, Perfectly Arranged for the Accomplishment of Buddhahood* was translated into Tibetan from the Chinese. The original Sanskrit version, from which the Chinese was translated, is lost to the vicissitudes of time.

I bring up this idea of “the original text” and translation because language, and more importantly, the expression of symbolic sound which we categorize as language, is important to this sūtra. The Buddha taught many different types of sūtras, some detailing the complicated ideas that scaffold all Buddhist philosophical thought, some giving lists of regulations or observations that offer guidance about how to apply that philosophy in everyday life, and more.

This particular sūtra combines many different elements, including proclamations of the names of many buddhas and bodhisattvas, descriptions of the marks and signs of an exalted being, descriptions of various realms of existence, and an extensive exploration of how to practice virtuous dharma, among others. At its heart, though, this is a soteriological, or salvific, sūtra. The Buddha explains the immense benefits to merely hearing the name of this sūtra, never mind contemplating it, meditating on it, reciting it, or sharing it with others. This is one of the reasons why this sūtra gained cultural importance in Tibet. It was widely recited, not just on holy or “merit-multiplying” days, but also for the benefit of the recently deceased, by those experiencing obstacles or difficulties,

and by devotees who understood and appreciated the power this sūtra has in combining the streams of knowledge and faith, teaching important philosophical ideas while simultaneously harnessing an unimaginable salvific potential. It is most likely for these same reasons that Kyabje Lama Zopa Rinpoche advised students to recite this sūtra, and requested for it to be translated into English.

Rinpoche particularly stressed the importance of this sūtra, expounding on its benefits and giving the oral transmission of it, during the extensive series of teachings that he gave from Kopan Monastery, in Nepal, during the COVID-19 pandemic. Some of the benefits highlighted by Rinpoche are cited in the epigraph of this publication. It is noteworthy that even keeping a copy of this sūtra, let alone reading it, creates vastly unimaginable merits for us.

In many ways this sūtra finds itself circling ideas of language and expression. Throughout this text there is the repeated use of the Sanskrit term “dhāraṇī.” The reason for keeping this term in the Sanskrit instead of attempting an English translation is because it has too many layered and simultaneous meanings to find justice in a single English term. Up through the mid-nineteenth century it was almost exclusively translated as “magical formula,” or something similar, which makes sense, as the term is sometimes used to refer to a mantra, or sometimes to an actual magical spell, and is often found in tantric texts.

However, later scholarship recognized the term to have a meaning, at least in many instances, more akin to “memory.” In his 2009 article *Studies in Dhāraṇī Literature I: Revisiting the Meaning of the term “Dhāraṇī,”* scholar R. M. Davidson says, “Consequently, the category dhāraṇī is polysemic and context-sensitive, capable of being applied within all the various activities so often included within the method of dhāraṇī: memory, recitation, protective mantras, inspiration, summary texts, and extended Mahāyānist works.” Not only does this sūtra present various individual dhāraṇī, it identifies itself as a dhāraṇī in its opening paragraph:

In order to protect and defend the scriptural collection of the Dharma, he took up this Mahāyāna sūtra as dhāraṇī and, with the roar of a lion, he proclaimed a great thunder of Dharma to the ten directions.

What is shared across the multiple uses of dhāraṇī is an act of creative transformation of the physical and mental activity of realizing or creating something. And in this creation, the expression of the words that combine to be what we recognize as this sūtra, there is a power, one to liberate yourself and all sentient beings.

That brings us to language, and the idea of an English translation of the Tibetan text, itself translated from Chinese, which was translated from the Sanskrit, which itself was translated from whatever local language or dialect the Buddha expressed when he gave this teaching. And yet, the words of this sūtra, as they exit your lips with a heart of faith, are powerful. This is not because of any skill on my part as the translator, but instead, despite my many flaws and misunderstandings. The language doesn't always flow as poetically in English, especially to the contemporary ear, as one might expect of such a powerful text, or speech. As these are the words of the Buddha, regardless of how many translators have interpreted them before reaching me, I have made every effort to stay as true to the Tibetan, with as little poetic interpretation as possible. The words of the Buddha are powerful, and this sūtra is not only a reminder of how powerful, but a call to action. This sūtra wills itself into existence, it expresses and embodies the immeasurable power of infinite buddhas, and it will lead us, kicking and screaming, to liberation.

Mantra to Increase the Power of Recitation

TADYATHĀ / OM DHARE DHARE BHANDHARE SVĀHĀ (7x)

**The Ārya Mahāyāna Sūtra Called
“The All-Expansive Great Liberation,
Purifying Negative Deeds through
Cleansing Remorse, Perfectly Arranged
for the Accomplishment of Buddhahood”**

In Tibetan: *Phag pa thar pa chhen po chhog su gyä pa gyö tshang
kyi dig jang te sang gyä su drub par nam par kö pa theg pa chhen
pöi do*

In English: *The Ārya Mahāyāna Sūtra called “The All-Expansive
Great Liberation, Purifying Negative Deeds through Cleansing
Remorse, Perfectly Arranged for the Accomplishment of Buddha-
hood”*

I prostrate to all the buddhas and bodhisattvas.

Thus have I heard at one time. The Bhagavān was dwelling in the great city of Rājagṛha, along with a great saṅgha of eighty thousand fully-ordained monks and a saṅgha of thirty-six thousand bodhisattvas. They were all obstructed by only one more birth,³ completely free from all obscurations, and endowed with the might of splendor and fortune.

As for the Tathāgata, he urged them on with the skillful means of the secret meaning; he thoroughly purified the buddha-field; he spontaneously accomplished the deeds of a buddha; and, through the blessings of all the buddhas, he made this perfect display.

In order to protect and defend the scriptural collection of the Dharma, he took up this Mahāyāna sūtra as dhāraṇī and, with the roar of a lion, proclaimed a great thunder of Dharma to the ten directions.

The rank of the good qualities of all those there is like Mount Meru. Their wisdom is profound, vast and great, like an ocean. They have tamed the hosts of *māras* along with their armies. They gather all the *tīrthikas*, and settle their minds in complete purification. Since they are powerful and strong, they have no obstacles to their complete liberation. They blissfully abide in equality. They have completely taken up mindfulness and meditative stabilization. They have faith in the teachings and are intelligent.

Since their learning in the four ways of attracting disciples, the six pāramitās, and skillful means is limitless, there is no phenomenon whose meaning they don't possess. In order to fulfill the wishes of all beings, they turn the irreversible wheel.

Since they have the knowledge that understands what exists and what doesn't exist, they are learned in the enumeration of phenomena. They abide in the clairvoyant meditative stabilizations, and with the five eyes⁴ they comprehend the faculties of all sentient beings. Their splendor and glory are limitless.

Since they have trained their minds with the concentration and wisdom of most beings, they are adorned with the excellent marks and signs and become possessed of the supreme accomplishment. Their minds are like the sky.

Since they have completely relinquished their worldly bodies and color, they are learned in the *dharmatā* of all phenomena.⁵ With their self-aware wisdom they know sentient beings' goings and comings in saṃsāra. Since they possess all meditative stabilizations, they approach the unequalled.

Since they have cultivated the root of virtue for a long time, they have achieved the might of the buddhas. They possess wisdom, the ten powers,⁶ the four fearlessnesses,⁷ and the eighteen distinctive qualities.⁸ They open the door of excellent transmigrations and shut the door of bad transmigrations. In order to teach all sentient beings, whom they care for equally as one would their only child, they are born and appear⁹ among the five types of transmigrators.¹⁰ In order to liberate all sentient beings from

afflictions they disguise themselves like the king of doctors and abide in saṃsāra.

Since they are learned in the rituals for recovering from disease, having given medicine that is in accordance with the cause of the disease, they perfectly liberate from saṃsāra. There is no one that hears them and is not liberated. They have limitless good qualities like that. They have made offerings to countless past buddhas. They perfectly know the essential nature of buddhas. They know that the tathāgatas abide for a long time. Moreover, it is simply the case that they always explain the existence of the essential nature of buddhas to sentient beings in this way.

The thirty-six thousand bodhisattva mahāsattvas, such as the bodhisattva mahāsattva Mañjuśrī,¹¹ the bodhisattva Unwavering Light, the bodhisattva Nāga Tree, the bodhisattva Avalokiteśvara, the bodhisattva Mahāsthāmaprapta,¹² the bodhisattva Bhaiṣajyarāja, the bodhisattva Supreme Doctor, the bodhisattva Samantabhadra, the bodhisattva Dharmēśvararāja, the bodhisattva Siṃhaghoṣa, the bodhisattva Dhāraṇīdhāra, the bodhisattva Ratnakośa, the bodhisattva Incessant Effort, the bodhisattva Unreleased Continuum, the bodhisattva Faith-in-Signs, the bodhisattva Invincible, and the bodhisattva Maitreya, eighty quadrillion¹³ powerful gods, and fully ordained monks and nuns, male and female householders, gods, nāgas, yakṣas, humans and nonhumans, and so on, together with infinite countless gods like Brahma and Indra, were all settled there in the sky. Flowers of divine jewels fell, and the music of limitless, countless instruments and cymbals also rang out of their own accord, and the god Brahma burned sweet-smelling *sambhara*¹⁴ incense. Heaps of offering clouds for the Tathāgata completely pervaded the realms of the infinite worlds in the ten directions; and offerings and offering water were thoroughly invoked for all the buddhas of the ten directions, all the Dharma of the ten directions, and all the saṅgha of bodhisattvas of the ten directions. Moreover, all the gods presented offerings like that for the purpose of seeking the unsurpassable Mahāyāna path.

At that time, the Bhagavān, together with the great, innumerable, limitless retinue that surrounded him, arrived at a place beside a great sāl tree¹⁵ on the fifteenth of the middle spring month,¹⁶ just before his nirvāṇa.

Then, through the blessing of the Tathāgata, Mahāmaitreya, intending to gather together and protect all sentient beings, spoke out to all sentient beings in their own language with a great melodious voice, the sound of which pervaded the ten directions: “Today the Tathāgata, Arhat, Perfectly Completed Buddha compassionately considers sentient beings. He intends to guard and protect sentient beings. He intends to gather together and accept sentient beings. He views all sentient beings equally, for example, as one would look at their only child, and will support those who are without support. He causes those who have not seen the embodiment of a buddha to see one. He will separate from their afflictions those who are not separated. He will produce happiness in those who are without happiness. He will completely liberate the unliberated. He will endow with resources those who are without resources. He will divorce from doubt those who are not separated from doubt. He will purify through contrition those who have not purified their minds through contrition. He will shepherd beyond sorrow those who have not passed beyond sorrow.”¹⁷

At that time the earth to the left and right of the path became leveled like an excellent plain and was completely purified. Auspiciously, that area was equally one hundred thousand yojanas long and wide. The Bhagavān, having observed the area, immediately stayed put and said to the fully ordained monks there, “This location is an appropriate place to preach the Dharma.”

The fully ordained monk Ānanda said to the Bhagavān, “Bhagavān Tathāgata, in the past you were always pleased with places where there were mountains, groves, clean water flowing down, orchards of fruit trees, and flowers. Here now, there is no water flowing, and also no trees or groves, nor townhouses, orchards of fruit trees, nor ordinary people. Bhagavān, what is so

pleasing here that you would reside here and preach the Dharma? It is far from being ordinary. Sentient beings tormented by the sufferings of hunger and thirst don't sustain even their lives here. When there is food there is life, when there is life there is a body, and when there is a body there is also a Dharma path. When there isn't food there isn't life, when there isn't life there isn't a body, and when there isn't a body there also isn't a Dharma path. Since there is nothing at all that is pleasing to the mind like this within these ill conditions, why does the Bhagavān preach the Dharma here?"

Then the greatly wise Śāradvatīputra,¹⁸ through the blessing of the Buddha, spoke to Ānanda. "There is no need to contemplate the other types of previous requests for the sake of Dharma. Not only is the Tathāgata endowed with the ten powers and the four fearlessnesses, the Tathāgata is endowed with limitless powers, limitless omniscient wisdom that has no fear of anything at all, and limitless majesty and miraculous powers. He serves as a support for all those who are without support. He causes those who haven't seen an embodiment of a buddha to see one. He divorces from their afflictions those who have not been separated from their afflictions. He brings those who are without bliss into contact with blissful sensations. He completely liberates those who are not liberated. He endows with resources those who have no resources. He entirely moves beyond sorrow those who have not gone beyond sorrow. Since the Tathāgata is endowed with limitless miraculous powers such as these, why do you have such fabricated sorrow¹⁹ regarding the Tathāgata?

"I recollect when the eminent early scholar Vimalakīrti was teaching the Dharma to many beings, many beings such as bodhisattvas, śravakas, pratyekabuddhas, strong and powerful gods, and nāgas came from other world systems and assembled in his house. When they had settled there, since no food appeared at that time, I wondered, 'How will food for these many beings be acquired?' As a result of that thought, Vimalakīrti spoke to me:

‘From the early lineage of śravakas—who were of lesser intelligence in contemplating the authentic Dharma—and onward, who has had thoughts about illusionary substances such as food, clothing, and seats?’ When the great scholar Vimalakīrti said that, all the gods and humans obtained the Dharma path, and I was ashamed. What you have just said is similar to that.”

Then the Bhagavān said to Ānanda, “Nanda, what was spoken by the supremely intelligent Śāradvatīputra is true. Since the body of the lineage that contemplates the Mahāyāna is bliss, it is not imaginary.”

As soon as he had spoken that he entered into samādhi. Immediately through his blessing, a single golden flower, which had a height of four hundred thousand yojanas, opened and emerged from there. It masterfully covered all world systems, which were then completely covered with nets of *vaidūryas*²⁰ and also golden flowers. Under the flowers were jeweled bathing pools that were completely filled with pure waters endowed with eight qualities.²¹ The numerous varieties of flowers on all four sides of these were like this: limitless flowers of numerous varieties, such as *utpala* flowers, *kumuda* flowers, lotuses, and *puṇḍarīka* flowers,²² perfectly adorned those jeweled pools and grew there. When some by merely seeing those golden flowers and jeweled pools perfectly obtained the dharma eye, what need is there to mention those who entered and bathed there? If they entered and bathed, they were perfectly purified and attained the patience regarding nonarisen phenomena.²³

Beneath the golden flower there emerged a lion throne made from jewels that was one hundred yojanas in height. Then the Bhagavān, having sat on that jeweled throne, emitted great light rays from all the pores and limbs of his body. Since the Tathāgata’s light rays, which were, moreover, the same color as the golden lotus, arose in the four directions, they pervaded all of the bud-dhafiels in the ten directions. Also, all the mountains, valleys, and earth in the locations where those lights rays were perceived,

having been equally struck by them, all became golden in color. As it painlessly struck them, all hell beings were also pacified, and all hungry ghosts were also liberated—except for those who engaged in wrong conduct²⁴ and those who denigrated the holy Dharma. By the blessing of the Tathāgata, all other worldly realms became the same as this central realm; there was no differentiation.

All of the buddhas of the ten directions, having seen the light rays, praised the Bhagavān Śākyamuni in one voice with “Excellent!,” and said, “Excellent, excellent! These light rays emitted by the Bhagavān’s great love²⁵ are not like any previous light rays. In the past, the light would arise in the eastern direction, but this light today simultaneously arises and is seen in the four directions and pervades the ten directions. This light extracts all suffering sentient beings from the three realms and actually shepherds them beyond sorrow.”

Then all the buddhas of the ten directions spoke to each of their retinues of bodhisattva mahāsattvas. “Sons of the lineage, it is like this. When the Tathāgata, Arhat, Perfectly Completed Buddha Śākyamuni from the Saha world system emits great light rays, when he is undeniably teaching the holy Dharma and liberating all sentient beings from suffering, it is appropriate that all of you, having gone to that world system and made offerings to that buddha, ask questions regarding all your doubts, listen to the enumeration of the Dharma, and make requests. There are sentient beings of that world system who are completely unwholesome, short-tempered, mendacious, and deceitful, and since they don’t have faith in a single vehicle, the Tathāgata Śākyamuni, with great love and with various skillful means, differentiated three vehicles in order to liberate the three types of beings.²⁶ However, since it is taught as three vehicles, it is virtuous at the beginning, virtuous at the middle, virtuous at the end, has excellent meaning, has excellent expressions, is unmixed, thoroughly pure, and thoroughly pristine.

“That buddha bhagavān will not be seen again for a billion eons. All the enumerations of the Dharma that are spoken will not be heard. Those retinues will also not gather together. The Bhagavān Śākyamuni who resides on a throne and the special golden flower will also not be seen. Therefore, all of you, having gone to that world, when you have seen that buddha and expressed your doubts, will achieve merit, you will benefit all beings, and you will become blissful.”

As soon as that had been spoken, each of the one hundred million bodhisattvas from each of the buddhafields of the ten directions arose from their respective places and, having prostrated to their respective buddhas, proceeded all together. Each bodhisattva held up one hundred thousand varieties of musical instrument and, after releasing an excellent rain of supreme jeweled flowers, went to the location of the Bhagavān Śākyamuni. Having made prostrations to the Bhagavān and circumambulated him seven times, they sat down at the same time. Then they each, together with one word, one voice, one sound, made a request to the Bhagavān. “Bhagavān, when we make requests and ask questions, then in order that we may be physicians to all beings and for the sake of their happiness, we pray the Bhagavān will clarify and explain.”

The Bhagavān spoke to all those bodhisattvas who had given forth that request. “Sons of the lineage, if you have doubts then ask them all, and I will explain to you all the particulars.”

The bodhisattvas thus made this request to the Bhagavān: “Bhagavān, our own tathāgatas only spoke of one vehicle. What is the purpose for which the Bhagavān here explains three vehicles?”

The Bhagavān, with his unobstructed wisdom, replied to the bodhisattvas, “Sons of the lineage, since it is excellent that, for the sake of the benefit and happiness of sentient beings, you have asked like this, listen. Sons of the lineage, it is like, for example, how one person has three names. When they’re young they are

called ‘child.’ When they are twenty years and above, they are called ‘adult.’ When they have gone past eighty years and above, they are called ‘senior.’ My three vehicles are similar to that. For śravakas, whose mental capacity is smaller, I teach the small vehicle. For pratyekabuddhas, whose mental capacity is middling, I teach the middling vehicle. For bodhisattva mahāsattvas, who enter the great path, I teach the great vehicle.

“All you sons of the lineage, again listen. In brief, the two extremes do not exist, and they converge in a singular direction. Although different in terms of understanding, they gather together to the same point. Sūtra is the single vehicle, even though, through the practice of skillful means, it is divided into three. The Śravaka and Pratyekabuddha Vehicles are also included within the Great Vehicle as the Great Vehicle is the Buddha Vehicle. Therefore, the three vehicles are also one.”

When he taught this Dharma, ten thousand bodhisattvas obtained the patience regarding nonarisen phenomena. Eight hundred fully ordained monks obtained the fruition of arhathood. Twenty-thousand gods obtained the perfectly pure dharma eye. Among humans, one billion immediately generated the mind of unsurpassable, perfectly completed enlightenment.

The bodhisattvas who had come from the ten directions, having paid homage with folded hands to the place directly in front of the Bhagavān, made this request to the Bhagavān: “Bhagavān, having come to this realm through the power and blessings of the Tathāgata, we have, in addition to gazing upon the face of the Bhagavān, also heard this Mahāyāna Dharma and have adopted this enumeration of the Dharma. Please grant us permission to hold it as dhāraṇī. For the sake of the tathāgata-nirvāṇa, we will gather together in the many places where the Dharma is taught, such as in the mountains, forests, groves, orchards, abodes of knowledge-holders, villages, towns, cities, provinces, hermitages, charnel grounds, stūpas, temples, and the dwelling places of the

saṅgha, and also in the individual homes of individual householders, in this world system and other world systems, and spread it far and wide, doing this uninterruptedly.

“What’s the reason for this? If this enumeration of the Dharma abides for a long time, then all lower rebirths will be stopped. Because it has been taught²⁷ by the previous tathāgata, it is said to cut the doorway to the realm of hell beings, and therefore it is listened to.

“Anyone who recites a word from this sūtra will overjoy the gods and have a pleasant rebirth. They will always be waited upon and venerated, and will naturally practice virtue. Whoever hears this *All-Expansive Great Liberation Sūtra* and, having become joyful, with minds of faith and respect, writes a letter or causes someone else to write a letter [of it], or reads it aloud, or recites it, adopts it, holds on to it or prostrates to it, and expresses the name of a single buddha or the name of a single bodhisattva within this enumeration of the Dharma, that person, in this very life, will achieve bliss. They will not experience any negativities, and moreover, when this life ends and they transmigrate, all us bodhisattvas will go before them on the path, leading them, and they will be born into one of the completely pure abodes in one of our worldly realms.

“Why is this? It is because they adopt this sūtra and hold it as a dhāraṇī. Adopting this sūtra and holding it as a dhāraṇī is holding the body of a buddha. Holding the body of a buddha is manifesting as an actual bodhisattva, and therefore, all those who do so have the same training as us. Because of those causes and conditions, all those who hold this sūtra as a dhāraṇī aspire to be born in one place and not be separated.”

Then countless, limitless beings, such as Mahābrahma; the gods of the Thirty-Three; the four great kings that are the world protectors; the Lord of Secrets Vajrapāṇi; the great commanders of the yakṣas, such as Saṃjñeya; the nāga kings Nanda and Upananda; demigods; garuḍas; Sarasvatī; Hārītī; the god of the mountains;

the god of the fields; the god of the rivers; the god of the oceans; the earth god; the water god; the fire god; and the wind god all rose from their respective seats and, having respectfully prostrated with hands together in front of the Bhagavān, said this to the Bhagavān, “Bhagavān, we will always protect and uphold this *All-Expansive Great Liberation Sūtra* that the Bhagavān has taught. We will always recite praises in front of any place where this sūtra resides, thoroughly purifying it. It is appropriate for this sūtra to abide in a stūpa or a dwelling, or a layperson’s home or a monastery.

“If some people pick up this sūtra with unclean hands, or read it aloud or recite it disrespectfully, we will make them unhappy in body and mind during all four types of daily activities—walking, standing, sitting, and sleeping. We will bring about fear, fright, and adventitious harm anywhere they abide. They will have various unhappinesses in this life, and when they transmigrate they will be made to fall to the realm of hell beings.

“When anyone who respects this sūtra picks it up and holds it with clean hands, or performs ablutions, or burns incense and reads it aloud, or recites it, or holds it, or grasps it, or writes a letter or causes another to write a letter of it, or recollects it, and doesn’t perform negative dharma, then we will attend to that person for the sake of protecting this sūtra. We will protect them. Even when that person sleeps, we will be there in front of them, and bad omens will not come. Again, like that, they will not be harmed by any pernicious enemy or pernicious harmful spirit. We will protect whatever home they abide in, or wherever they travel we will follow behind them and connect them with whatever they are looking for. Wherever they go in the four directions they will continuously realize virtuous dharma without any obstacles, and when they transmigrate from this life they will be born as gods. Due to these causes and conditions, they will recognize buddhas and not lose the Mahāyāna.”

The Bhagavān replied to the bodhisattva mahāsattvas, gods, lord of demigods, and so on, “It is so, it is thus, it is just as you have said. Further, if they do not even hear this sūtra, it is not possible for them to realize it. If they desire to pick up this sūtra, or grasp it, or hold it, or read it aloud, or recite it, then after having taken a purifying bath and put on clean clothes, they are to make offerings with various incenses, sandalwood, powders, and ointments, and prostrate in a clean, isolated dwelling that they have adorned with pennants, victory banners, and parasols.

“Having begun the first of six daily sessions in that way, then every day for seven days they are to read this sūtra aloud, have indefatigable awareness, indefatigable mindfulness, indefatigable investigative thought, indefatigable contemplation, indefatigable holding-it-as-dhāraṇī, indefatigable practice, and indefatigable teaching and training.

“During the six sessions of day and night they are to prostrate to all the buddhas and bodhisattvas, and to the twelve divisions of scripture that come from this sūtra, and then read it aloud or cause another to recite it; and if they’re able to act with belief and respect, then all their heavy negative actions will be purified in just the same way as appears within this sūtra.

“Do not doubt or be of two minds about it. Why is that? This *Sūtra of All-Expansive Great Liberation* is the practice performed by the buddhas. This *Sūtra of All-Expansive Great Liberation* protects and guards since it is the mother of all buddhas. This *Sūtra of All-Expansive Great Liberation* is the king of all sūtras. This *Sūtra of All-Expansive Great Liberation* is the ultimate essence. This *Sūtra of All-Expansive Great Liberation* is the path of all bodhisattvas.

“This profound *Sūtra of All-Expansive Great Liberation* is similar to the six greats in the world because it is inconceivable. What are those six? They are great earth, great water, great fire, great wind, great sun, and great sky. This sūtra is like great earth because it serves as the vehicle for all, pure or impure, excellent or bad. This sūtra is like great water because it washes away all impurities and

filth. This sūtra is like great fire because it burns all afflictions, filth, and defilement. This sūtra is like great wind because it blows away impurities and filth. This sūtra is like the great sun because it illuminates any and all darkness that exists. This sūtra is like great sky because it contains all things that are excellent or bad.

“This Mahāyāna sūtra, *All-Expansive Great Liberation*, is unequalled. At its top are bodhisattvas, in the middle are the śravakas, and at the bottom are all embodied transitory beings²⁸—there is no being that is not contained in it. Therefore, all of you, take up this sūtra as a dhāraṇī. Hold it! Spread it everywhere! Share it with faith and respect! All you bodhisattva mahāsattvas, penetrate the buddha-wisdom and actually realize the nature of buddhahood. All you gods also adopt this sūtra, and when you hold it you will continuously see me, and you will also see all buddhas that haven’t arrived yet. You will turn the wheel of Dharma, and abide in the great maṇḍala.”

Then, a bodhisattva from among that great retinue known as Faith-in-Signs rose from his seat within that assembly. Putting his upper robe over one shoulder, he prostrated with his head to the feet of the Bhagavān, and spoke this to the Bhagavān: “Bhagavān, when we make requests and ask a question, we pray for the benefit of limitless beings and for the sake of their happiness that the Bhagavān may clarify and explain.”

The Bhagavān said this to the bodhisattva Faith-in-Signs, “Most excellent, excellent! Son of the lineage, if you have a question then ask whatever you want, and I will explain to you the particularities and specifics. Your asking questions, moreover, will become benefit and happiness for limitless sentient beings.”

The bodhisattva Faith-in-Signs said to the Bhagavān, “I remember that previously, a long time ago, there was a tathāgata named Ratnaśikhin, and I heard it said that if you heard his name one time you achieve birth as a god. Not long after the time of that tathāgata, there was a great lake within a forest hermitage in the

kingdom of King Deveśvaraprabha, whose water had dried up. There were ten thousand great fish there that were tormented by the sun and close to death. The scholar called Jalavāhanaḥ,²⁹ having approached that place and seen them, developed great love and compassion for those sentient beings. Although he gave them water and food, he doubted if they would live even a few nights. Since he sought for them to have very long lives, he pronounced the name of Bhagavān Ratnaśikhiṇi three times. It is said that as soon as the fish heard it, they passed away and were born as gods in the deva realm Heaven of the Thirty-Three.

“Here today, Bhagavān, for the sake of this whole retinue and for that of later sentient beings, teach the names of the buddhas. Upon hearing the name of Bhagavān Śākyamuni there is benefit, happiness, limitless merit, and continuous marvelous enjoyments, and limitless beings have the direct realization of the buddha-essence, so please teach them for the sake of that. Please explain them for the sake of the total liberation of all sentient beings, who have degenerated the root of their vows and are confused by afflicted minds.”

Then the Bhagavān said this to the bodhisattva mahāsattva Faith-in-Signs, “Son of the lineage, if I expounded upon the names of the buddhas of the ten directions for even a billion eons I would not exhaust them. Though it is tenable to count and know every drop of water, there is no knowing the enumeration of all the names of all the buddhas. Though it is tenable to measure the weight³⁰ of all the Mount Merus, there isn’t such an enumeration of the names of the buddhas. Though it is tenable to know the final boundaries and limits of space, there isn’t such an enumeration of the names of the buddhas.

“By my briefly teaching you the names of the buddhas of the three times, whoever’s ear they fall upon just one time, as soon as that person transmigrates from this life, they will be born in the abode of the gods. Having heard it, if you also generate devotion and respect, and write it, express the name, and prostrate,

then you will purify countless eons of saṃsāra's negativities and achieve limitless merit. Furthermore, when that person dies, they will be reborn in whichever realm of the ten direction's world systems they have faith in. They will also see me and, in the future, see all of the buddhas of the excellent eon."

Then the Bhagavān said to that large assembly, "All of you, properly arrange your garments, prepare an indefatigable body, indefatigable contemplation, indefatigable mindfulness, and indefatigable investigative thought, and if you desire to hear the Dharma, concentrate your mind single-pointedly."

I prostrate to the bhagavān Lamp that is the King of Sumeru.

I prostrate to the bhagavān Maṇirāja.

I prostrate to the bhagavān Ratnaśikhin.

I prostrate to the bhagavān Amitāyus.

I prostrate to the bhagavān Vipāśyin.

I prostrate to the bhagavān Prabhūtaratna.

I prostrate to the bhagavān Śākyamuni.

I prostrate to the bhagavān Collector and Upholder of
All Dharma.

I prostrate to Expression Beyond Measure.

I prostrate to Unequaled.

I prostrate to Boundless Dharma.

I prostrate to Difficult to be Encompassed by Thought.

I prostrate to Strongest of the Strong Who Abides in Strength.

I prostrate to Imperishable Ten Powers.

I prostrate to Chief of the Three Realms.

I prostrate to Great Teacher Who Leads Everyone.

I prostrate to Breaker of All Bonds.

I prostrate to Gone to the Limits of the Far Shore.

I prostrate to Already Passed Beyond All Worlds.

I prostrate to Completely Separated from the Continuum
of Saṃsāra.

I prostrate to Complete Liberation through Samādhi.
 I prostrate to Unobservable Like Space.
 I prostrate to King of Dharma among the Multitudes.
 I prostrate to Destroyer of the Collection of Four Māras.
 I prostrate to Great Love Like That of a Father for His Only Son.

“Through your successions of deaths and transmigrations,
 wherever you emerge, wherever you are born, may you, always
 seeing the face of a buddha and always clearly recognizing the
 buddha-essence, reach the great nirvāṇa. Why is that? All those
 who possess the transitory collection³¹ have the buddha-essence.
 O great assembly, join your ten fingers and palms together and
 properly listen, and make offerings from the depths of your heart.”

Listen while I explain the names of the buddhas
 Of the three times and ten directions,
 And generate actual release from negativities
 And from even the five actions of immediate repercussion.

Although I will explain and elucidate this
 To those persons who have no roots of virtue,
 They, however, will not be able understand it.
 When those whose nature is that of a burnt seed have left,
 Then only the wise and steadfast will remain.

Having eliminated the lesser vehicle,
 Only the Great Vehicle will remain.
 Having eliminated the dual vehicle,
 There will be the solitary vehicle.

Those persons who have no roots of virtue
 Will not hear this sound.
 Those who have made offerings to countless buddhas
 Will hear the names of the buddhas from the beginning.

Those who receive this and take it up,
 Even a mere portion of it, will be completely liberated
 And blissfully abide on a perfectly pure ground.

Once again, practice this dharma of mine,
 Which is the entire practice of the buddhas.
 When you prostrate to the names of the buddhas,
 Adopt this sūtra, recite it, and embrace it,
 Then you will be free from the activities of the māras,
 And you will purify the negativities associated with
 The four roots, the five actions of immediate repercussion,
 and wrong conduct.
 Such persons will, in the future,
 Definitely attain the ārya path.

Anyone who does not produce faith
 Will fall to the three bad transmigrations.
 Those who produce authentic faith and prostrate
 with joyful effort
 Will see limitless buddhas.
 Therefore, prostrate single-pointedly
 And aspire to purify negativities.
 As such, respectfully prostrate.

The whole large assembly joined their palms together, and perfectly listening, they single-pointedly concentrated their bodies and minds. Without any carelessness they touched their five limbs to the ground, and listened from the depths of their hearts.

The Bhagavān then expressed and proclaimed from the names of the buddhas:

I prostrate to the limitless past buddhas.
 I prostrate to the twenty thousand buddhas named
 Candrasūryapradīpa.
 I prostrate to the thirty thousand buddhas named Dipaṃkara.

- I prostrate to the buddha Supreme Unobstructed Wisdom.
- I prostrate to the sixteen buddhas named Prince.
- I prostrate to the buddha Gaganarāja.
- I prostrate to the buddha Prabhūtaratna.
- I prostrate to the buddha King of Lamps That is Lord
among the Clouds.
- I prostrate to the buddha King of the Sound of Generosity.
- I prostrate to the buddha Amitābha.
- I prostrate to the buddha Virtuously Contemplating.
- I prostrate to the buddha Nirmāṇakāya.
- I prostrate to the buddha Glorious Brilliance of the Sun
and Moon.
- I prostrate to the buddha Wisdom King of Constellations
Pure Lotus.
- I prostrate to the buddha King of Completely Pure
Ornamentation.
- I prostrate to the buddha King Noble Nāga.
- I prostrate to the buddha King Thundering Cloud.
- I prostrate to the buddha Wisdom Lotus King of
Constellations Thundering Cloud.
- I prostrate to the buddha Mañirāja.
- I prostrate to the buddha King Sāl Tree.
- I prostrate to the buddha King Glory and Splendor of
the Highest Jewels.
- I prostrate to the buddha King of Bright Light.
- I prostrate to the ten million buddhas named Immoveable Light.
- I prostrate to the buddha Far-Reaching Light.
- I prostrate to the buddha Candraprabha.
- I prostrate to the buddha Sandalwood Incense.
- I prostrate to the buddha King of Excellent Mountains.
- I prostrate to the buddha Mount Sumeru Possessing
the Divine Topknot.
- I prostrate to the buddha Light Equal to Mount Sumeru.
- I prostrate to the buddha Shape of the Moon.

I prostrate to the buddha Perfect Mindfulness.
 I prostrate to the buddha Stainless.
 I prostrate to the buddha Desireless.
 I prostrate to the buddha Nāgadeva.
 I prostrate to the buddha Immoveable Ground.
 I prostrate to the buddha Supreme Flower.
 I prostrate to the buddha Supreme Vaiḍūrya Flower.
 I prostrate to the buddha Color of Vaiḍūrya and Gold.
 I prostrate to the buddha Treasury of Gold.
 I prostrate to the buddha Lineage of the Earth.
 I prostrate to the buddha Reflection of the Moon.
 I prostrate to the buddha Melody of the Sun.
 I prostrate to the buddha Lotus Complete Liberation.
 I prostrate to the buddha Completely Adorned by Light Rays.
 I prostrate to the buddha Clairvoyance of an Ocean-Like Mind.
 I prostrate to the buddha Water Light.³²
 I prostrate to the buddha Great Melody.
 I prostrate to the buddha Free from Stains and Illusions.
 I prostrate to the buddha Who Has Abandoned Sadness.
 I prostrate to the buddha Blazing Jewels.
 I prostrate to the buddha Utmost Vertex.³³
 I prostrate to the buddha Establishing as a Hero.
 I prostrate to the buddha Upholder of the Quality of Wisdom.
 I prostrate to the buddha Eclipsing Both the Sun and Moon.³⁴
 I prostrate to the buddha Vaiḍūrya Light of the Sun and Moon.
 I prostrate to the buddha Unsurpassed Vaiḍūrya Light.
 I prostrate to the buddha Chief among the Very Supreme.
 I prostrate to the buddha Awakened Flower.
 I prostrate to the buddha Clear Moon.
 I prostrate to the buddha Sunlight.
 I prostrate to the buddha King of Colored Flowers.
 I prostrate to the buddha Moonlight in Water.
 I prostrate to the buddha Clearing the Darkness of Doubt.
 I prostrate to the buddha Liberated from Suffering.

I prostrate to the buddha Pure Belief.
 I prostrate to the buddha Foregone Excellence.
 I prostrate to the buddha Majestic Miracle.
 I prostrate to the buddha Wisdom of Dharma.
 I prostrate to the buddha Sound of the Swan.
 I prostrate to the buddha Sound of the Lion.
 I prostrate to the buddha Sound of the Nāga.
 I prostrate to the buddha Abiding in the World.
 I prostrate to the buddha Īśvara.
 I prostrate to the buddha Amitāyus.
 I prostrate to the buddha Amitābha.
 I prostrate to the buddha Infinite Light.
 I prostrate to the buddha Unobstructed Light.
 I prostrate to the buddha Unrivaled Light.
 I prostrate to the buddha King of Light Blazes.
 I prostrate to the buddha Blazing Light.
 I prostrate to the buddha Blazing Root.
 I prostrate to the buddha Completely Pure Light.
 I prostrate to the buddha Very Joyful Light.
 I prostrate to the buddha Wisdom Light.
 I prostrate to the buddha Uninterrupted Stream of Light.
 I prostrate to the buddha Light That is Difficult to Contemplate.
 I prostrate to the buddha Inexpressible Light.
 I prostrate to the buddha Noble Light of Sun and Moon.
 I prostrate to the buddha Excellent Marks the Color of
 Refined Gold.
 I prostrate to the buddha Lengthy Analysis.
 I prostrate to the buddha Treasury of Jewels.
 I prostrate to the buddha Limitless Melody.
 I prostrate to the buddha Flavor of Honey.
 I prostrate to the buddha Victor of Nāgas.
 I prostrate to the buddha Power of Victors.
 I prostrate to the buddha Lion's Melody.
 I prostrate to the buddha Light Devoid of Stain.

- I prostrate to the buddha Supreme Glory.
- I prostrate to the buddha Mountain of Gentle Splendor.
- I prostrate to the buddha King of Vajras.
- I prostrate to the buddha Unsurpassed Flower.
- I prostrate to the buddha King of the Power of Fearlessness.
- I prostrate to the buddha Lord Sovereign of Nāgas.
- I prostrate to the buddha King of the Majesty of Lions.
- I prostrate to the buddha Īśvararāja.
- I prostrate to the buddha Pervasive Light.
- I prostrate to the buddha Samantāloka.
- I prostrate to the buddha Completely Immaculate.
- I prostrate to the buddha Tamālapattracandanagandha.³⁵
- I prostrate to the buddha Sandalwood Incense Light.³⁶
- I prostrate to the buddha Victory Banner of Jewels.
- I prostrate to the buddha Essence of Very Joyful Pile of Jewels.
- I prostrate to the buddha Great and Unsurpassable Effort.
- I prostrate to the buddha Victory Banner of Jewels,
Light of a Lamp.
- I prostrate to the buddha Illuminating Lamp of Wisdom.
- I prostrate to the buddha Glorious Illuminating Light of
the Ocean.
- I prostrate to the buddha Solid and Enduring Vajra.
- I prostrate to the buddha One Who Will Completely
Disperse Golden Light.³⁷
- I prostrate to the buddha Great and Powerful Effort.
- I prostrate to the buddha Disciplined Hero.
- I prostrate to the buddha Light of Compassion.
- I prostrate to the buddha King of the Power of Compassion.
- I prostrate to the buddha King of the Essence of Love.
- I prostrate to the buddha King Who Has Completely
Arranged the Innermost Sandalwood.
- I prostrate to the buddha Chief among the Great and Excellent.
- I prostrate to the buddha Excellently Awakened.
- I prostrate to the buddha King Completely Arranged.

- I prostrate to the buddha Jeweled Parasol of the Golden Mountain.
- I prostrate to the buddha Mark of the Golden Flower's Blazing Light.
- I prostrate to the buddha Illuminating Light of the Great Lamp.
- I prostrate to the buddha Canopy of Jewels, King of the Sovereign of the Power of Analyzing Emptiness.
- I prostrate to the buddha Golden Flower's Light.
- I prostrate to the buddha Light of the Flower That is the Jewel of the Sky.
- I prostrate to the buddha King of Completely Arranging Vaiḍūrya.
- I prostrate to the buddha Light Entirely Manifesting the Body.
- I prostrate to the buddha Unchanging Light of Wisdom.
- I prostrate to the buddha Annihilator of All Kings of Māras.
- I prostrate to the buddha One Thousand Illuminating Lights.
- I prostrate to the buddha Victor Wisdom of Love.
- I prostrate to the buddha Clear Light of Love.
- I prostrate to the buddha Pure Light of the World.
- I prostrate to the buddha Virtuous Isolation Melody of the Moon.
- I prostrate to the buddha Supreme Reverend King of Wisdom.
- I prostrate to the buddha Abiding on the King of the Jewel of Parasols.
- I prostrate to the buddha Unsurpassable Lineage of Nāgas, King of the Chief of Wisdom.
- I prostrate to the buddha Light of the Sun and Moon.
- I prostrate to the buddha Jewel Light of the Sun and Moon.
- I prostrate to the buddha King of Supreme Adornments Wisdom Pennant.
- I prostrate to the buddha King of Stainless Treasury.
- I prostrate to the buddha Mark of Illuminating Light.
- I prostrate to the buddha Illuminating Blazing Light of Gold.

- I prostrate to the buddha Treasury of Illuminating Golden Light.
- I prostrate to the buddha King of the Sovereign of the Power of the Sound of a Lion.
- I prostrate to the buddha King of Holy Supreme Melody.
- I prostrate to the buddha Eternal Pennant Light.
- I prostrate to the buddha King of Lamps Conceptualizing the World.
- I prostrate to the buddha Obtaining Kingship of the Clothing of Wisdom.
- I prostrate to the buddha King of Holy Characteristics of Dharma.
- I prostrate to the buddha Light of Mount Meru.
- I prostrate to the buddha Light of the Sumana³⁸ Flower.
- I prostrate to the buddha Light of the Utpala Flower.
- I prostrate to the buddha King of Holy Power and Might.
- I prostrate to the buddha King of the Power of Wisdom.
- I prostrate to the buddha Very Joyful Undisturbed Light.
- I prostrate to the buddha King Limitless Melodies.
- I prostrate to the buddha Light of Intelligence.
- I prostrate to the buddha Light of Golden Ocean.
- I prostrate to the buddha King of the Sovereign of Oceans and Mountains of Wisdom.
- I prostrate to the buddha Light of Great Liberation.
- I prostrate to the buddha King Constantly Filled with All Dharma.
- I prostrate to the buddha He Who Doesn't Teach Foolishness.
- I prostrate to all the nirmāṇakāyas of the buddhas of the past.

“When you prostrate to a single past buddha, or to ten, one hundred, one thousand, or ten thousand past buddhas, all the intolerable negativities performed in saṃsāra over countless, limitless eons will be purified.

“I respectfully prostrate to one hundred thousand buddhas, to one million buddhas, to ten million buddhas, to one hundred million buddhas, to one billion buddhas, to one hundred quadrillion buddhas, to countless, limitless buddhas as numerous as the grains of sand in the Gaṅgā River.

“If any person hears the names of the countless, limitless past buddhas, they will not fall to the suffering of the hell realm for eight hundred thousand eons. Therefore, I respectfully prostrate.”

Whoever respectfully prostrates
 To the names of the past buddhas
 Will attain intelligence and purify negativities,
 Will henceforth, have the power to restrain from
 The ten nonvirtues and five actions of immediate repercussion,
 Will always hear the holy Dharma,
 And will be endowed with Mahāyāna ethics.
 Therefore, I also prostrate now in that way.

The two types that are not included
 Are those who disparage the Mahāyāna Dharma
 And those who view it as wrong conduct.
 When someone has a mind that is itself perfectly pure
 They will not engage in so-called wrong conduct.
 They will constantly see limitless buddhas,
 And if they are able to repent, with a pure mind,
 The four root negativities
 And the five actions of immediate repercussion,
 Then that is the proper way to abide.
 Therefore, I also respectfully prostrate.

Since it purifies the karma of the ten nonvirtues
 And attains the Mahāyāna ethics,
 Therefore, I respectfully prostrate.

When he had spoken all those names of the past buddhas, ten thousand bodhisattvas attained the patience regarding nonarisen phenomena, eight hundred śravakas generated the Mahāyāna mind, five thousand fully ordained monks accomplished arhat-hood, and one hundred thousand gods and humans attained the perfectly pure dharma eye.

- I prostrate to the countless, limitless presently abiding buddhas.
- I prostrate to the one million buddhas named Prasenajit.
- I prostrate to the buddha Stainless Refined Gold Dust.
- I prostrate to the buddha Limitless Illumination.
- I prostrate to the buddha King Illuminating Light Like the Maṇḍala of the Sun.
- I prostrate to the buddha Heaped Incense.
- I prostrate to the buddha Body of One Hundred Thousand Lions.
- I prostrate to the buddha Complete Play of Lions.
- I prostrate to the buddha King of Mountain of Completely Radiant Good Qualities.
- I prostrate to the buddha King of Jewels, Blissful Abode of Good Qualities.
- I prostrate to the buddha King Perfectly Adorned with Jeweled Flowers.
- I prostrate to the buddha Bearer of Hardships.
- I prostrate to the buddha Mark of Sumeru.
- I prostrate to the buddha Becoming King Sumeru.
- I prostrate to the buddha Ratnaśrī.
- I prostrate to the buddha Ratnacandra.
- I prostrate to the buddha Blazing Jewel.
- I prostrate to the buddha Ratnavyūhaṃ.
- I prostrate to the buddha Withstander of Hardships, the Roar of Lions.
- I prostrate to the buddha King Great Light.

- I prostrate to the buddha Unchangeable.
- I prostrate to the buddha Bhaiṣajyarāja.
- I prostrate to the buddha Perfectly Ornamented.
- I prostrate to the buddha Gone to the Floating Palace.
- I prostrate to the buddha Parasol of Moons.
- I prostrate to the buddha Pervasive Light.
- I prostrate to the buddha Mañirāja.
- I prostrate to the buddha Vipāśyin.
- I prostrate to the buddha Śikhin.
- I prostrate to the buddha Viśvabhū.
- I prostrate to the buddha Krakucchanda.
- I prostrate to the buddha Kanakamuni.
- I prostrate to the buddha Kāśyapa.
- I prostrate to the buddha Megharāja.
- I prostrate to the buddha Dharmagarbha.
- I prostrate to the buddha Sandalwood Flower.
- I prostrate to the buddha Sandalwood Petal.
- I prostrate to the buddha Supreme Mind.
- I prostrate to the buddha Peerless Subduer.
- I prostrate to the buddha Drum of Honey.
- I prostrate to the buddha Vipāśyin.
- I prostrate to the buddha Illuminating Light of the Sun
and Moon.
- I prostrate to the buddha Invincible Light.
- I prostrate to the buddha King Endowed with Perfect
Ornamentation.
- I prostrate to the buddha Rays of Light, King of Completely
Pervasive Qualities.
- I prostrate to the buddha King of the Sound of the Lion
That Destroys the Four Māras.
- I prostrate to the buddha Fearless Vajra.
- I prostrate to the buddha Vaiḍūrya Light.
- I prostrate to the buddha King Mount Sumeru.
- I prostrate to the buddha King of Immaculate Light Rays.

- I prostrate to the buddha Bhadraśrī.
- I prostrate to the buddha Limitless Light Rays.
- I prostrate to the buddha Complete Play of Dhāraṇī.
- I prostrate to the buddha King of Power of the Heroically
Going Forth Samādhi.
- I prostrate to the buddha King Sovereign of Virtuous-
Seeing Samādhi.
- I prostrate to the buddha Unsurpassed Qualities.
- I prostrate to the buddha Sovereign of Miracles.
- I prostrate to the buddha Formlessness of Marks.
- I prostrate to the buddha Scattered Body.
- I prostrate to the buddha Unmarked by Stain.
- I prostrate to the buddha Unmarked by Sickness.
- I prostrate to the buddha Unmarked by Contact.
- I prostrate to the buddha Sovereign of Samādhi.
- I prostrate to the buddha Sovereign of Wisdom Samādhi.
- I prostrate to the buddha Sovereign of the Precious Body.
- I prostrate to the buddha Condenses All.
- I prostrate to the buddha Completely Radiant with
Glorious Kindness.
- I prostrate to the buddha Śikhin.
- I prostrate to the buddha Viśvabhū.
- I prostrate to the buddha Krakucchanda.
- I prostrate to the buddha Kanakamuni.
- I prostrate to the buddha Kāśyapa.
- I prostrate to the buddha Mind Attached to Pleasant Sound.
- I prostrate to the buddha Supriya.
- I prostrate to the buddha Akṣobhya.
- I prostrate to the buddha Mark of Mount Sumeru.
- I prostrate to the buddha Lion's Melody.
- I prostrate to the buddha Lion's Mark.
- I prostrate to the buddha Sovereign of Clouds.
- I prostrate to the buddha Always Peaceful.
- I prostrate to the buddha Mark of the Sense Powers.

I prostrate to the buddha Anantāvabhāsa.³⁹
 I prostrate to the buddha Mark of Brahma.
 I prostrate to the buddha Gone Beyond All Worldly Suffering.
 I prostrate to the buddha Tamālapattracandanagandha.
 I prostrate to the buddha Form of Mount Sumeru.
 I prostrate to the buddha King of the Sovereign of Clouds.
 I prostrate to the buddha Destroyer of All Worldly Fears.
 I prostrate to the buddha Nirmāṇakāya Śākyamuni.⁴⁰

“When you respectfully prostrate to one currently residing buddha, or ten, one hundred, one thousand, or ten thousand currently residing buddhas, all of the heavy negativities from countless eons in saṃsāra will be purified.

“I prostrate to one hundred thousand buddhas, to one million buddhas, to ten million buddhas, to one hundred million buddhas, to one billion buddhas, to one hundred quadrillion buddhas, to countless, limitless buddhas as numerous as the grains of sand in the Gaṅgā River.

“When anyone hears the names of the countless currently residing buddhas, they will not fall to the hell realms for six hundred thousand eons. Therefore, I respectfully prostrate.”

When you prostrate to all the buddhas
 Currently abiding in the ten directions
 You will be completely liberated from all negative karma,
 You will purify the negativities of the five actions of
 immediate repercussion,
 You will always reside on perfectly pure ground,
 And you will also happily abide in Śākyamuni’s dharma.

At the end you will be separated from the three lower rebirths.
 Also, you will see Buddha Maitreya,
 And you will also see a thousand buddhas.
 Therefore, I also prostrate in that way.

You will also see the buddhas of the ten directions.
 You will always be born in perfectly pure lands.
 Also, you will hear the holy Dharma,
 And you will always clearly see the buddhas.

When he had spoken all those names of the presently abiding buddhas, bodhisattvas as numerous as all the grains of sand in two Gaṅgā rivers entered into the door of dhāraṇī, and four million two hundred thousand gods and humans generated the mind of unsurpassed enlightenment.

I prostrate to the limitless buddhas of this excellent eon
 who have not yet come.
 I prostrate to the buddha Maitreya.
 I prostrate to the buddha Completely Pure Body.
 I prostrate to the buddha Flower Light.
 I prostrate to the buddha Perfected Flower.
 I prostrate to the buddha Illuminating Light.
 I prostrate to the buddha Name and Sign.
 I prostrate to the buddha Golden Light of the Jambu River's
 Gold.
 I prostrate to the buddha Illuminating Dharma.
 I prostrate to the buddha Ratnāvabhāsa.
 I prostrate to the buddha Pervasive Illumination.
 I prostrate to the buddha Complete Marks.
 I prostrate to the buddha Samantaprabha.
 I prostrate to the buddha Mountain and Ocean of Wisdom.
 I prostrate to the buddha King of the Sovereign of Miracles.
 I prostrate to the buddha Perfect Arrangement of Jewels.
 I prostrate to the buddha Foremost Being.
 I prostrate to the ten million buddhas named King
 Achieving Sovereignty.
 I prostrate to the buddha Bejeweled Characteristic.
 I prostrate to the buddha Priyadarśana.

- I prostrate to the twenty thousand buddhas named King Completely Adorned by Marks of Lights.
- I prostrate to the thirty thousand buddhas named Entirely Glorious Concordant Marks.
- I prostrate to the buddha Megharāja.
- I prostrate to the forty-eight thousand buddhas named Unchanging Light.
- I prostrate to the buddha King of Jewel Moon.
- I prostrate to the buddha Light Devoid of Stains.
- I prostrate to the buddha Holy Form.
- I prostrate to the buddha Light Rays of Holy Form.
- I prostrate to the buddha Destroyer of All Hordes of Obstructing Entities.
- I prostrate to the buddha Collection of Scents.
- I prostrate to the buddha Collection of Sounds.
- I prostrate to the eighty thousand buddhas named Completely Arranging Light Rays.
- I prostrate to the eighty million buddhas named Completely Arranging Light Rays.
- I prostrate to the buddha Completely Adorned by Jeweled Flowers.
- I prostrate to the buddha King of Supreme Qualities.
- I prostrate to the buddha Illuminating Light of Refined Gold.
- I prostrate to the five hundred buddhas named Lotus Light of Prophecy.
- I prostrate to the buddha Fearless Son of Non-Craving.⁴¹
- I prostrate to the buddha Completely Adorned with Excellent Flowers.
- I prostrate to the buddha Sovereign of Vajra Samādhi.

“When you prostrate to one buddha who has not yet come, or ten buddhas, one hundred buddhas, one thousand buddhas, or ten thousand buddhas who have not yet come, then you will purify all heavy negativities of countless eons of saṃsāra.

“Whoever listens to the names of one hundred thousand buddhas, of one million buddhas, of ten million buddhas, of one hundred million buddhas, of one billion buddhas, of one hundred quadrillion buddhas, of countless, limitless buddhas as numerous as the grains of sand in the Gaṅgā River, will not fall to the hell realms for four hundred thousand eons. Therefore, I now prostrate.”

When anyone, apart from those abiding in wrong conduct,
Respectfully prostrates to those buddhas who have not
yet come,
All their negativities of the three obscurations
And the five actions of immediate repercussion will
be purified.

They will happily abide in the Buddha’s Dharma,
They will see limitless buddhas,
And they will also always hear the holy Dharma.
Therefore, I respectfully prostrate in that way.

When anyone prostrates to all the buddhas
Of the three times and ten directions,
Then whatever wrongdoings—
Whichever of the ten negative actions—
They have done in the past, future, and present
Will presently be actually purified,
And in the future they will see
The essential nature of the buddhas.
Therefore, develop devotion toward that.

If someone recites, writes, reads, or prostrates
Then whatever life occurs, wherever they’re born,
Wrong views will not arise.
They will reach the continuum of complete liberation.

They will not be born in a borderland;
 They will not be born in bad countries;
 They will not see an unsuitable king;
 And for four million eons
 They will not be born as a hell realm being.

When someone respectfully prostrates in that way,
 They will purify the ten negative actions
 And will perfectly attain the great dhāraṇī.

When the Bhagavān proclaimed the names of the buddhas that had not yet come, fifty thousand bodhisattvas achieved the ground of irreversibility, seven hundred fully ordained nuns became arhats, and six million two hundred thousand gods and humans attained the perfectly pure dharma eye.

I prostrate to the great dhāraṇī and to the twelve collections of scripture.
 I prostrate to the scriptural collection of general discourses.
 I prostrate to the scriptural collection of prophecies.
 I prostrate to the scriptural collection of proclamations in verse.
 I prostrate to the scriptural collection of proclamations in song.
 I prostrate to the scriptural collection of special aphorisms.
 I prostrate to the scriptural collection of declarations.
 I prostrate to the scriptural collection of biographical narratives.
 I prostrate to the scriptural collection of narratives of parables.⁴²
 I prostrate to the scriptural collection of narratives of former births.
 I prostrate to the scriptural collection of extensive discourses.
 I prostrate to the scriptural collection of narratives of marvels.
 I prostrate to the scriptural collection of narratives of established doctrines.
 I prostrate to all the divisions of the Mahāyāna scriptural collections.

“Anyone who—when they hear the names of those twelve scriptural collections and the perfection discourses—praises them, prostrates to them, utters them, generates devotion toward them, adopts them, or holds them will not fall to the realm of hell beings for two hundred eons, and they will be endowed with the wisdom that remembers past and future lives. Therefore, respectfully prostrate.”

When the Bhagavān had spoken the names of the twelve scriptural collections, eighty-five thousand bodhisattvas attained the vajra samādhi, one million śravakas generated the Mahāyāna mind, ten thousand fully ordained monks and fully ordained nuns became arhats, and limitless gods and humans attained the perfectly pure dharma eye.

I prostrate to all the bodhisattva mahāsattvas of the ten directions.

I prostrate to the bodhisattva Youthful Mañjuśrī.

I prostrate to the bodhisattva Avalokiteśvara.

I prostrate to the bodhisattva Mahāsthāmaprapta.⁴³

I prostrate to the bodhisattva Constant Effort.

I prostrate to the bodhisattva Unsent Continuum.

I prostrate to the bodhisattva Jewel-in-Hand.

I prostrate to the bodhisattva Bhaiṣajyarāja.

I prostrate to the bodhisattva Effort of Heroes.

I prostrate to the bodhisattva Ratnacandra.

I prostrate to the bodhisattva Candraprabha.

I prostrate to the bodhisattva Pūrṇacandra.

I prostrate to the bodhisattva Mahābala.

I prostrate to the bodhisattva Limitless Strength.

I prostrate to the bodhisattva Noble Three Realms.

I prostrate to the bodhisattva Bhadrāpāla.

I prostrate to the bodhisattva Maitreya.

I prostrate to the bodhisattva Ratnakūṭa.

I prostrate to the bodhisattva Guide.

- I prostrate to the bodhisattva Śrīgarbha.
- I prostrate to the bodhisattva Devotion to Teaching.
- I prostrate to the bodhisattva Nāga Trunk.
- I prostrate to the bodhisattva Sandalwood Jewel Flower.
- I prostrate to the bodhisattva Highest Deeds.
- I prostrate to the bodhisattva Anantacārika.
- I prostrate to the bodhisattva Perfectly Arranged Deeds.
- I prostrate to the bodhisattva Viśuddhacārika.
- I prostrate to the bodhisattva Dhāraṇīdhāra.
- I prostrate to the bodhisattva Vajra Non-Craving.
- I prostrate to the bodhisattva Always Respectful.
- I prostrate to the bodhisattva Flower of the Previous King.
- I prostrate to the bodhisattva Priyadarśana.
- I prostrate to the bodhisattva Foremost Melody.
- I prostrate to the bodhisattva Strength of Effort and
Good Qualities.
- I prostrate to the bodhisattva Akṣayamati.
- I prostrate to the bodhisattva Perfectly Pure Heart.
- I prostrate to the bodhisattva Perfectly Pure Eyes.
- I prostrate to the bodhisattva Samantabhadra.
- I prostrate to the bodhisattva Mañjuśrī.
- I prostrate to the bodhisattva Maitreya.
- I prostrate to the bodhisattva Excellent Thought.
- I prostrate to the bodhisattva Non-Empty.
- I prostrate to the bodhisattva Miraculous Flower.
- I prostrate to the bodhisattva Clear Light.
- I prostrate to the bodhisattva Clear Light of Wisdom.
- I prostrate to the bodhisattva Highest Wisdom.
- I prostrate to the bodhisattva Jñānadhvaṇī.
- I prostrate to the bodhisattva Pacified Senses.
- I prostrate to the bodhisattva Prayer for Wisdom.
- I prostrate to the bodhisattva Reflection of Incense.
- I prostrate to the bodhisattva Clear Jewel.
- I prostrate to the bodhisattva Abiding in the Middle.

- I prostrate to the bodhisattva Deeds of Cessation.
- I prostrate to the bodhisattva Vimukta.
- I prostrate to the bodhisattva Dharmagarbha.
- I prostrate to the bodhisattva Equally Conceptual.
- I prostrate to the bodhisattva Equally Nonconceptual.
- I prostrate to the bodhisattva Equally and Unequally Conceptual.
- I prostrate to the bodhisattva King of the Sovereign of Samādhi.
- I prostrate to the bodhisattva King of the Sovereign of Dharma.
- I prostrate to the bodhisattva Characteristics of Dharma.
- I prostrate to the bodhisattva Mark of Light.
- I prostrate to the bodhisattva Adorned by Light.
- I prostrate to the bodhisattva Great Ornament.
- I prostrate to the bodhisattva Ratnakūṭa.
- I prostrate to the bodhisattva Stacked-Up Minds.
- I prostrate to the bodhisattva Jewel-in-Hand.
- I prostrate to the bodhisattva Jewel-in-Hand Mudrā.
- I prostrate to the bodhisattva Continually Raising Their Hand.
- I prostrate to the bodhisattva Continually Lowering Their Hand.
- I prostrate to the bodhisattva Endowed with Constant Loving Kindness.
- I prostrate to the bodhisattva Lord of Joy.⁴⁴
- I prostrate to the bodhisattva King of Joy.
- I prostrate to the bodhisattva Melody of the Mind.
- I prostrate to the bodhisattva Ākāśagarbha.
- I prostrate to the bodhisattva Holder of the Jewel and Lamp.
- I prostrate to the bodhisattva Jewel Hero.
- I prostrate to the bodhisattva Jewel View.
- I prostrate to the bodhisattva Net of Truth.
- I prostrate to the bodhisattva Illuminated Net.
- I prostrate to the bodhisattva Understood as Free From Faults.
- I prostrate to the bodhisattva Stacked-Up Wisdom.

- I prostrate to the bodhisattva Ratnacūḍa.
- I prostrate to the bodhisattva Devarāja.
- I prostrate to the bodhisattva Completely Conquering Demons.
- I prostrate to the bodhisattva Glory of Lightning.
- I prostrate to the bodhisattva King of Sovereigns.
- I prostrate to the bodhisattva Perfectly Adorned with
the Mark of Good Qualities.
- I prostrate to the bodhisattva Siṃhaghoṣa.
- I prostrate to the bodhisattva Meghasvara.
- I prostrate to the bodhisattva Sound of the Quaking of
Mount Mucilinda.
- I prostrate to the bodhisattva Gandhahastin.
- I prostrate to the bodhisattva White Gandhahastin.
- I prostrate to the bodhisattva Foremost Birth.
- I prostrate to the bodhisattva Puṣpamaṇḍita.
- I prostrate to the bodhisattva Brahmajāla.
- I prostrate to the bodhisattva Jeweled Staff.
- I prostrate to the bodhisattva Invincible Sound.
- I prostrate to the bodhisattva Ornament of the Field.
- I prostrate to the bodhisattva Hemacūḍa.
- I prostrate to the bodhisattva Jeweled Vertex.
- I prostrate to the bodhisattva Youthful Ornamented Light.
- I prostrate to the bodhisattva Lokadhara.
- I prostrate to the bodhisattva Emerging Appearance.
- I prostrate to the bodhisattva Victorious Over Austerities.
- I prostrate to the bodhisattva Virtuous Qualities.
- I prostrate to the bodhisattva Flower Light.
- I prostrate to the bodhisattva Jeweled Sandalwood Flower.
- I prostrate to the bodhisattva Hidden Dharma.
- I prostrate to the bodhisattva Dharmēśvara.
- I prostrate to the bodhisattva Chief of Glory.
- I prostrate to the bodhisattva Non-Blinking.
- I prostrate to the bodhisattva Glorious Crown Protrusion.
- I prostrate to the bodhisattva Previous Virtue.

- I prostrate to the bodhisattva Root of Virtue.
- I prostrate to the bodhisattva Supreme Army.
- I prostrate to the bodhisattva Foremost Being.
- I prostrate to the bodhisattva Sīṃha.
- I prostrate to the bodhisattva Lion's Melody.
- I prostrate to the bodhisattva Clean Knowing.
- I prostrate to the bodhisattva Excellent Non-Craving.
- I prostrate to the bodhisattva Virtuous Mind.
- I prostrate to the bodhisattva Actually Perceiving.
- I prostrate to the bodhisattva Completely Protecting.
- I prostrate to the bodhisattva Flash of Lightning.
- I prostrate to the bodhisattva Priyadarśana.
- I prostrate to the bodhisattva Mark of Appearance.
- I prostrate to the bodhisattva Foremost Mind.
- I prostrate to the bodhisattva Akṣayamati.
- I prostrate to the bodhisattva Profound Wisdom.
- I prostrate to the bodhisattva Mark of Peace.
- I prostrate to the bodhisattva Aśaṅga.
- I prostrate to the bodhisattva Highest Virtue.
- I prostrate to the bodhisattva Puṇyakṣetra.
- I prostrate to the bodhisattva Lotus Ornament.
- I prostrate to the bodhisattva Essence of Qualities.
- I prostrate to the bodhisattva Highest Moon.
- I prostrate to the bodhisattva Jewel-in-Hand Mudrā.
- I prostrate to the bodhisattva King of Jeweled Crown Protrusions.
- I prostrate to the bodhisattva Devoted to Truth.
- I prostrate to the bodhisattva Perceiving Wisdom.
- I prostrate to the bodhisattva Becoming King.
- I prostrate to the bodhisattva Profound King.
- I prostrate to the bodhisattva King Flower.
- I prostrate to the bodhisattva Foremost Form.
- I prostrate to the bodhisattva Skilled in Questioning.
- I prostrate to the bodhisattva Skilled in Answering.

- I prostrate to the bodhisattva Actual Realization of Characteristics.
- I prostrate to the bodhisattva Definite Mark.
- I prostrate to the bodhisattva Definitely Stacked-Up.
- I prostrate to the bodhisattva Produced through Joy.
- I prostrate to the bodhisattva Happily Abiding.
- I prostrate to the bodhisattva Fearful to Māras.
- I prostrate to the bodhisattva Giver of Wisdom.
- I prostrate to the bodhisattva Refuge-Giver.
- I prostrate to the bodhisattva Noble State of Wisdom.
- I prostrate to the bodhisattva Courageous Giving.
- I prostrate to the bodhisattva Observing Wisdom.
- I prostrate to the bodhisattva Wisdom Prayers.
- I prostrate to the bodhisattva Four Types of Gathering.
- I prostrate to the bodhisattva Melodious Teacher.
- I prostrate to the bodhisattva Supreme Ocean.
- I prostrate to the bodhisattva Joyful Dharma.
- I prostrate to the bodhisattva Bodhipatha.
- I prostrate to the bodhisattva Sūtradhāra.
- I prostrate to the bodhisattva King of Love.
- I prostrate to the bodhisattva Maheśvara.
- I prostrate to the bodhisattva Brahmaghoṣa.
- I prostrate to the bodhisattva Foremost Color.
- I prostrate to the bodhisattva Sandalwood Grove.
- I prostrate to the bodhisattva Lion's Melody.
- I prostrate to the bodhisattva Supreme Sound.
- I prostrate to the bodhisattva Form of Foremost Color.
- I prostrate to the bodhisattva Assorted Adornments.
- I prostrate to the bodhisattva Śākya's Victory Banner.
- I prostrate to the bodhisattva Mūrdhajāta.
- I prostrate to the bodhisattva King of Appearance.
- I prostrate to the bodhisattva Mahāprabha.
- I prostrate to the bodhisattva Fearless.
- I prostrate to the bodhisattva Stacked-Up Secrets.

- I prostrate to the bodhisattva Glittering Flower.
- I prostrate to the bodhisattva Supreme Chief.
- I prostrate to the bodhisattva Completely Demonstrates
with the Body.
- I prostrate to the bodhisattva Clairvoyance.
- I prostrate to the bodhisattva Glorious Ocean.
- I prostrate to the bodhisattva Infinite Body.
- I prostrate to the bodhisattva Lord of the King of Medicine.
- I prostrate to the bodhisattva Kāśyapa.
- I prostrate to the bodhisattva King of Stainless Treasury.
- I prostrate to the bodhisattva Viśvabhū.
- I prostrate to the bodhisattva Lord of Glorious
Prominent Honorability.
- I prostrate to the bodhisattva Vaiḍūryaprabha.
- I prostrate to the bodhisattva Fearless.
- I prostrate to the bodhisattva King of Oceans.
- I prostrate to the bodhisattva Siṃhaghoṣa.
- I prostrate to the bodhisattva Faith-in-Signs.
- I prostrate to the bodhisattva Gāndhāra.
- I prostrate to the bodhisattva Ornament of Light.
- I prostrate to the bodhisattva Raśmi.
- I prostrate to the bodhisattva Mahāpratibhāna.
- I prostrate to the bodhisattva Maitribala.
- I prostrate to the bodhisattva Great Compassion.
- I prostrate to the bodhisattva King of the Basis.
- I prostrate to the bodhisattva Strength of the Basis.
- I prostrate to the bodhisattva Glory of the Basis.
- I prostrate to the bodhisattva Complete Benefit.
- I prostrate to the bodhisattva Completely Grasped.
- I prostrate to the bodhisattva Unchanging Light.
- I prostrate to the bodhisattva Samantaprabha.
- I prostrate to the bodhisattva Authentic Light.
- I prostrate to the bodhisattva Krakucchanda.
- I prostrate to the bodhisattva Devaprabha.

- I prostrate to the bodhisattva King of Jewels.
- I prostrate to the bodhisattva Completed Light.
- I prostrate to the bodhisattva Scholar among Teachers.
- I prostrate to the bodhisattva Great Patience.
- I prostrate to the bodhisattva King of Flowers.
- I prostrate to the bodhisattva Puṣpakūṭa.
- I prostrate to the bodhisattva Wisdom Light.
- I prostrate to the bodhisattva Ocean of Wisdom.
- I prostrate to the bodhisattva Sthiramati.
- I prostrate to the bodhisattva Lineage of the Śākya.
- I prostrate to the bodhisattva Suvarṇābha.⁴⁵
- I prostrate to the bodhisattva Suvarṇagarbha.
- I prostrate to the bodhisattva Always Compassionate.
- I prostrate to the bodhisattva Highest Dharma.
- I prostrate to the bodhisattva Treasure of Jewels.
- I prostrate to the bodhisattva Mountain Light.
- I prostrate to the bodhisattva Wisdom Mountain.
- I prostrate to the bodhisattva Great Luster.
- I prostrate to the bodhisattva Completely Grasping.
- I prostrate to the bodhisattva Powerful Mountain.
- I prostrate to the bodhisattva Mountain Peak.
- I prostrate to the bodhisattva Mountain Victory Banner.
- I prostrate to the bodhisattva Mountain King.
- I prostrate to the bodhisattva Tamer of Māras.
- I prostrate to the bodhisattva Meghasvara.
- I prostrate to the bodhisattva King of Rain.
- I prostrate to the bodhisattva King of Clouds.⁴⁶
- I prostrate to the bodhisattva Precious Wheel.
- I prostrate to the bodhisattva Glittering Jewel.
- I prostrate to the bodhisattva Primary Jewel.
- I prostrate to the bodhisattva Treasury of Jewels.
- I prostrate to the bodhisattva Ratnāvabhāsa.
- I prostrate to the bodhisattva Unchanging Jewel.
- I prostrate to the bodhisattva Jewel Mudrā.

- I prostrate to the bodhisattva Jewel Maṇḍala.
- I prostrate to the bodhisattva Jewel Ornament.
- I prostrate to the bodhisattva Jewel Lake.
- I prostrate to the bodhisattva Ratnaprabha.
- I prostrate to the bodhisattva Blazing Jewel.
- I prostrate to the bodhisattva Revealing Jewel.
- I prostrate to the bodhisattva Jewel-Maker.
- I prostrate to the bodhisattva Conviction in Dharma.
- I prostrate to the bodhisattva Completely Pure King.
- I prostrate to the bodhisattva Mark of Crown Protrusion.
- I prostrate to the bodhisattva Suvarṇābha.
- I prostrate to the bodhisattva Jewel Topknot.
- I prostrate to the bodhisattva Sahasrāmśu.
- I prostrate to the bodhisattva Lightweight.
- I prostrate to the bodhisattva Intellect.
- I prostrate to the bodhisattva Realizing Moon.
- I prostrate to the bodhisattva Candraprabha.
- I prostrate to the bodhisattva Dharma Wheel.
- I prostrate to the bodhisattva Pure Light.
- I prostrate to the bodhisattva Investigating Generosity.
- I prostrate to the bodhisattva Complete Glory.
- I prostrate to the bodhisattva Pervasive Luster.
- I prostrate to the bodhisattva Foremost Victory Banner.
- I prostrate to the bodhisattva Smooth Melody.
- I prostrate to the bodhisattva Blazing with Splendor.
- I prostrate to the bodhisattva Light of Marks.
- I prostrate to the bodhisattva Moon of the Ocean.
- I prostrate to the bodhisattva Sāgaragarbha.
- I prostrate to the bodhisattva Foremost Moon.
- I prostrate to the bodhisattva Immaculate Wisdom.
- I prostrate to the bodhisattva Noble Light.
- I prostrate to the bodhisattva Candraśrī.
- I prostrate to the bodhisattva Sūryaprabha.
- I prostrate to the bodhisattva Vajra.

I prostrate to the bodhisattva Blazing Victory Banner.
 I prostrate to the bodhisattva Glorious Respectability.
 I prostrate to the bodhisattva Clear Ocean.
 I prostrate to the bodhisattva Extensive Ocean.
 I prostrate to the bodhisattva Conceptualized Object.
 I prostrate to the bodhisattva Clear Wisdom.
 I prostrate to the bodhisattva Good Qualities.
 I prostrate to the bodhisattva Freedom through Appearance.
 I prostrate to the bodhisattva Teacher of Secrets.
 I prostrate to the bodhisattva Sudatta.
 I prostrate to the bodhisattva Powerful Body.
 I prostrate to the bodhisattva Great Subduer.
 I prostrate to the bodhisattva Concealed Body.
 I prostrate to one bodhisattva, or ten bodhisattvas,
 one hundred bodhisattvas, one thousand bodhisattvas,
 ten thousand bodhisattvas.

“When one prostrates to one million bodhisattvas, two million bodhisattvas, three million bodhisattvas, four million bodhisattvas, five million bodhisattvas, six million bodhisattvas, seven million bodhisattvas, eight million bodhisattvas, nine million bodhisattvas, or ten million bodhisattvas, all of one’s heavy negativities of limitless eons within saṃsāra will be purified.

“When one prostrates to one hundred thousand bodhisattva mahāsattvas, one million bodhisattva mahāsattvas, ten million bodhisattva mahāsattvas, one hundred million bodhisattva mahāsattvas, one billion bodhisattva mahāsattvas, or ten quadrillion bodhisattva mahāsattvas, one will purify all the inexhaustible negativities of limitless eons’ saṃsāra.”

I prostrate to as many bodhisattva mahāsattvas as
 there are grains of sand in the Gaṅgā River.
 I prostrate to as many bodhisattva mahāsattvas as
 there are grains of sand in two Gaṅgā Rivers.

- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in three Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in four Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in five Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in six Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in seven Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in eight Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in nine Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in ten Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in a hundred Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in a thousand Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in ten thousand Gaṅgā Rivers.
- I prostrate to as many bodhisattva mahāsattvas as there are grains of sand in ten hexillion⁴⁷ Gaṅgā Rivers.

“When you prostrate to all of them, then all the heavy negativities of countless, infinite eons’ saṃsāras will be entirely purified. Whoever hears the names of these bodhisattva mahāsattvas will not fall to the suffering of the hell beings, and will not belong to the realms of the three realms of existence for forty thousand eons; they will always belong to the realm of complete liberation. They will not be born in a border land; they will not be born in a bad country; they will not receive a bad body; they will not have wrong views; they will not be born in a wrong family; they will not

be born as a heretic; their organs and limbs will be complete; they will always hear the holy Dharma; even when they don't receive the ethics of restraint they will always have ethics; and they will always see the beautiful Mahāyāna path of action and also actual buddhas.

"Therefore, respectfully prostrate because you will blissfully abide in the Dharma, and in a future life you will attain the accomplishment of buddhahood."

When he had spoken the names of those bodhisattva mahāsattvas, 8,800,000 faithful sons of the lineage and daughters of the lineage attained the result of non-returner; 9,400,000 gods attained the result of once-returner; 7,800,000 fully ordained monks who had lost consciousness gained their minds once again and attained the result of arhathood; and one million bodhisattvas attained the great dhāraṇī and in the future will be actually enlightened.

Then the Bhagavān spoke to the bodhisattva Faith-in-Signs, "Son of the lineage, when any sentient being who is tormented by suffering hears the name of that past buddha called Ratnaśikhin one time, then when they die and transmigrate, they will be reborn as gods, as you yourself have said. Even now you have requested that I explain the names of all the buddhas, and you desire all sentient beings to be free from suffering and to move beyond the worldly state. For this reason, I also completely explained to you and all beings the names of the Three Jewels. This is because, in the ultimate sense, through the power of instructing on one Jewel all three are explained. Anyone who has heard those names should remember them from the depths of their heart. At the time of death, when some virtuous friend encourages the dying person to deliberately say the names of the Three Jewels by reciting three times, 'NAMO BUDDHĀYA, NAMO DHARMĀYA, NAMO SAṄGHĀYA,' then after they have died, they won't go to the three lower transmigrations. Instead, whichever worldly realm of the ten directions

that they have faith in, that is where they will be born. They will successively serve every buddha, and they will recognize every bodhisattva. They will hear Mañjuśrī and Samantabhadra explain the Mahāyāna Dharma *The Expansive Great Liberation* and, having heard it, they will also immediately attain the patience regarding nonarisen phenomena. Son of the lineage, since that person will have perfectly accumulated countless eons' roots of virtue, they will hear the names of the primordial Three Jewels."

Then the bodhisattva Faith-in-Signs said to the Bhagavān, "Bhagavān, in just what way are we to speak of the Three Jewels? Are they one entity, two entities, or three entities? Furthermore, if they are one entity we go to a single refuge, but if they are three entities that becomes three refuges. If there are three refuges, the Buddha and the Dharma also become distinct spheres, and it is also similar for the Saṅgha. If it is the case that there are three refuges, then since all beings see them as three aspects, even though they practice Dharma for three eons, they will not comprehend a single vehicle. Bhagavān, please explain this to me for the well-being and happiness of all sentient beings. After I have heard that, please explain the specifics to all beings. Bhagavān, for the sake of nirvāṇa, if anyone hears the names, they will obtain the abode of highest enlightenment."

The Bhagavān replied to the bodhisattva Faith-in-Signs, "Excellent! Son of the lineage, excellent, excellent! The capacity to question me about this important meaning like this is exceedingly excellent, exceedingly excellent! Son of the lineage, for you to ask me a question about the important meaning like you have, that is a question asked by a great being who is not abiding on the first ground, nor the second, third, fourth, fifth, sixth, seventh, nor eighth ground, but by a great being who abides on the tenth ground, Dharma Cloud—that is who asks the Tathāgata about the important meaning in this way. Listen well, and I will explain the specific details.

“Son of the lineage, all beings have been veiled with ignorance since beginningless time. They have been revolving in the prison of the three realms, tormented by various sufferings. Those who are totally moving to and fro among the six types of beings,⁴⁸ since they don’t have any refuge or basis of support, seek out refuge in the direction of nonhuman spirits. The tīrthikas bind their own arms and legs and give their lives, and although they seek refuge, they have no liberation from suffering. They throw themselves into fire and lakes, and although they sacrifice their lives, there is no time when they are free from saṃsāra. Therefore, the Great Lord Tathāgata through the samādhi of love contemplated with compassion on all beings with such erroneous mental continua, and he thus taught the names of the Three Jewels.

“In order to serve as an authentic basis of support, he taught the beginner students—who were all śravakas and pratyekabuddhas—the Three Jewels, moreover, as three different entities, just like stepping stones. After that, to all the excellent beings practicing celibacy for a long time, he taught that the authentic, perfected Three Jewels are, in fact, one entity; that is, he taught that the Dharma Jewel and the Saṅgha Jewel also exist within the singular Buddha Jewel.

“Son of the lineage, why are they called ‘Jewels’? For example, just as a pile of the seven varieties of worldly jewels⁴⁹ provides impoverished beings sustenance, similarly, the Three Jewels also arouse the dharmakāya of all beings in the world and increase their wisdom, and are hence known as ‘jewels.’ As for the Three Jewels as different entities, when the Buddha emanated a body in Rājagṛha, and took the aspect⁵⁰ of being a bodhisattva in order to liberate all sentient beings, he resided in the vows and undertook austerities. When he had achieved complete enlightenment in front of the bodhi tree, it is said he enacted the welfare of self and other, and is hence called ‘Buddha.’ A buddha is one who has awakened from the sleep of ignorance.

“The so-called ‘Saṅgha’ is an object of offerings. Since the disciples discover meaning from the teacher they are called ‘Saṅgha.’⁵¹ There are two aspects to the Saṅgha, the harmonious and the uncompounded. As for obtaining the uncompounded, it is the characteristic of wisdom that is liberated in emptiness by means of perfect emptiness, which is uncompounded. The exhaustion of the mistaken and uninterruptedly emerging contaminations is also known as ‘uncompounded.’ After having ceased all contaminations they gathered together with all ārya beings in one place, and being without dispute, they are harmonious.⁵² Anything that has both of those meanings is called ‘Saṅgha.’

“Son of the lineage, as for dharma, there are all the virtuous and negative dharmas⁵³ as well as all that is compounded and uncompounded. Abandon negative dharmas and increase virtuous dharmas. Moreover, everything observed by the mind is known as the Dharma Jewel. Therefore, the two, Buddha and Saṅgha, are not one entity; and moreover, they have different natures. Dharma is a dimension included within Saṅgha and Buddha, hence it is difficult to separate them. In what way is it difficult to separate them? Supposing one designates the names of the buddha and saṅgha as synonyms, one engaging in analysis could say that attaining the aggregate of complete liberation, as well as all virtuous qualities, are both known as the Dharma Jewel—but that meaning is not the case. Why not? It is through the power of virtuous qualities and merit that you attain a human body. When separated from Dharma, there is no human body, and how could there, moreover, be the so-called Dharma Jewel independent from humans? This discourse here today gathers humans together into one with Dharma although they are different, and it is through the power of Dharma that human bodies are established. Since Dharma goes forth under the power of humans, then for that reason, the aggregate of complete liberation, the ten powers, the four fearlessnesses, the thirty-two marks, the eighty excellent signs, the pāramitās, and so on, even the countless samādhis, are explained

as the Buddha Jewel. The aggregate of the śrāvaka's complete liberation is explained as the Saṅgha Jewel. All these good qualities are enumerations of compounded and uncompounded dharma, and the practice which observes the reasoning is said to be the Dharma Jewel. Fundamentally, there is only one dimension. However, through the explanation of the two meanings, the dimension of Dharma also has the distinctions of Buddha and Saṅgha. Therefore, they are included within the Dharma Jewel.

"Having explained the three aspects in that way, when sentient beings take them as refuge and support, those in the three realms will be liberated from the fears of saṃsāra. Although they will be liberated from the coarse sufferings of all activities, their subtle suffering will not be exhausted. Therefore, the authentic, perfected Three Jewels will be explained.

"As previously explained, a buddha has control over suffering; Dharma is impermanent; and Saṅgha is also impermanent. If it is said that if something is suffering then it cannot be an authentic basis and support, then this explanation here today is a constant support. All practitioners of yoga⁵⁴ call that which directly engages reality "emptiness," which is separate from the eight distortions⁵⁵ and which is the authentic basis and support that has neither arising nor cessation, the Buddha Jewel. The perfected practice that observes all permanent dharmas that can be found is the authentic Dharma Jewel. The practitioners who enter within the reality of authentic Dharma and perpetually accomplish the uncompounded abode are known as Saṅgha. Moreover, perpetually free from the eight distortions, all ārya beings and ordinary beings gather together, and also have no disputes at any time—they are called the Saṅgha Jewel.

"Previously, the Three Jewels were explained as differentiated between humans and dharma. Here, since the Dharma and also the Saṅgha have arisen upon the single entity of the Buddha, it is for that reason that I have explained to you the Three Jewels as one entity, and will turn all beings toward a single vehicle."

Then the bodhisattva Faith-in-Signs said to the Bhagavān, “Buddha Bhagavān, what is to be conceptualized in order to accomplish the Mahāyāna?”

The Bhagavān replied, “Son of the lineage, contemplate the three realms as impermanent, and you will accomplish the Mahāyāna.”

The bodhisattva Faith-in-Signs asked, “How does one conceptualize them as impermanent?”

He replied, “When one conceptualizes impermanence then all afflictions are completely abandoned, and you apply yourself to correct mindfulness, starting first with love and compassion. Those who explain the Dharma to all beings and liberate them, yet don’t want anything in return, are known as bodhisattvas. One who, in that way, does not give up on all sentient beings will accomplish the Mahāyāna.

“Son of the lineage, imagine a large city that is one yojana in circumference. It has many doors. The paths that lead to them are mostly on steep cliffs, and dark and very frightening places. However, if one gets there, one has great bliss and happiness. There is a person whose only son is very dear to him, but since he has heard that in that city there is an immeasurable wealth of bliss and happiness, then desiring to go that city, he abandons his dear son. Then using various methods, he clears the path from its terrors, but upon arriving at that city’s gate, when he had stepped one foot inside but hadn’t yet lifted the other one, he remembers his son. He thinks, ‘I have one son, why didn’t I guide him when first setting forth? Now, who will take care of him henceforth?’ And with that thought, he leaves that city and returns directly to his son.

“Son of the lineage, the love and compassion of a bodhisattva are like that. For the sake of love and compassion they meditate on the five clairvoyances. Having thus meditated, and exhausted all contaminations too, there is moreover nothing knowable that they do not grasp. Why is that? For the sake of compassion toward sentient beings, they abandon their exhaustion of all

contaminations and their clairvoyances, so they can travel the earth as an ordinary being.

“Son of the lineage, the example of the city of bliss and happiness represents great, perfect liberation. The examples of the many doors represent the eighty-four thousand doors of samādhi. The example of the very frightening paths represents the māras and interfering forces. The example of arriving at the city gate represents attaining the five clairvoyances. The example of having one foot lifted up, crossing the threshold, represents wisdom. The example of having one foot not lifted up represents bodhisattvas who have not achieved complete liberation for the sake of others. The example of one’s only son being left behind represents the five classes of sentient beings. The example of recollecting the son represents great compassion. The example of turning back to go directly to the son represents taming sentient beings and working to attain complete liberation for them. The example of not wanting to receive anything in return represents skillful means. Son of the lineage, all those comprise the bodhisattva mahāsattva’s great love and great compassion. Those that they have not forsaken are inconceivable.

“Son of the lineage, it is also like this. The holy being of a bodhisattva, from when they first generate bodhicitta until they meet the essence of enlightenment, will, on behalf of sentient beings, constantly cultivate the ten virtues. What are the ten? Not ending a life, not taking what wasn’t given, not engaging in sexual misconduct, not telling lies, not engaging in divisive speech and dissension, not speaking harsh words, not speaking meaningless words and idle talk, not having a covetous mind, not having a harmful mind, and not having wrong views.

“Similarly, when the bodhisattva practices marvelous love and compassion, it is through the love that they demonstrate virtue and establish others in bliss, and it is through the compassion that they liberate from suffering and save from the hell realms. When they see that beings don’t understand the way of desiring

to achieve freedom from sorrow, then the bodhisattva meditates on the mind of compassion for those beings. Since, through the power of compassion, the door of nirvāṇa is opened for all sentient beings, it directly indicates the abode of bliss. Achieving the result of the Mahāyāna is known as performing the activity of bodhisattva mahāsattvas.”

Then the bodhisattva Faith-in-Signs asked the Bhagavān, “Bhagavān, what is correct mindfulness?”

“The practice of the unproduced non-ceasing dharma,” he replied.

He asked, “Bhagavān, what is dharma’s nonproduction? What is non-ceasing?”

He replied, “Son of the lineage, do not produce negative dharmas, and do not cease virtuous dharmas. Anyone in the three realms who engages in that type of practice will not be sullied by the stains of the imprints of the five types of desire.⁵⁶ Son of the lineage, if you are traveling in the three realms and desire to liberate sentient beings, you should travel in the three realms with these ten dharma aspects. Although following conventional words and letters the three realms are indeed taught to exist, since unsurpassable enlightenment doesn’t fall into either the categories of enlightenment not abiding in the three times or perfected enlightenment, what’s the point of mentioning the three times and three realms?

“What are the ten dharmas?⁵⁷ (1) Your mind should neither go up nor down because of praise or blame; (2) your mind should not discriminate one from the other when hearing something pleasant or unpleasant; (3) generate compassion similarly toward those who are wise and toward those who are deluded; (4) view sentient beings impartially whether they are high or low; (5) don’t allow your mind to differentiate between those who make offerings with respect and those who are disrespectful; (6) don’t deride others’ faults and defects; (7) although you see the various vehicles, view them as one vehicle; (8) although you hear the

sounds of the three lower rebirths, don't be afraid or worried; (9) view all bodhisattvas as the same as tathāgatas; and (10) consider it wonderful and marvelous that a buddha emerges during this time of the degenerate eon.

"If you are endowed with those ten dharmas, then the imprints of a bodhisattva's afflictions will not become afflictions. When a bodhisattva, a holy being, travels within the three realms, because it is based upon great compassion, then even the dirty ground they trod upon becomes mixed with light such that not even one speck of dust remains. Therefore, it is said to be difficult to conceive."

Any being in a pure world
Who has tightly guarded their ethics
For up to an eon,
That being, in a mere instant,
Is excellent and supreme through their practice of love.

For anyone in this world,
All the negativities of body, speech, and mind they have
carried out
That would definitely result in falling into one of
the three lower rebirths
Will quickly be purified through a mind of love.

When a bodhisattva
Is born even in a negative world,
They are free from fear and doubt,
And even any negativities they have that would
send them down to a lower rebirth
Will be purified through a mere headache.

Anyone who desires to sever their bondage
Or desires to abandon the afflictions and obscurations,
Even when they are born in this negative world,
By their protecting the holy Dharma, their wisdom will increase.

Because of having practiced pure ethics
 For a hundred eons in a pure land,
 Henceforth, for many tomorrows,
 It is easy for them to abide even in this world.

Why is this the case?

I have seen two exceptionally pure worlds,
 The immoveable world
 And the world of great bliss,
 Wherein there isn't even the term 'suffering'
 And amassing merit in those realms
 Isn't considered to be difficult.

When whoever is in these worlds
 Practices patience with those things that are unbearable
 And also causes others to practice patience,
 That is excellent, supreme merit.

Therefore, all bodhisattvas,
 When they travel in this negative world,
 Lead all sentient beings
 To not partake of any afflictions or sorrow.
 When they generate a stable mind of perseverance
 They quickly attain the unsurpassable enlightenment.

Then the bodhisattva mahāsattva Ākāśagarbha asked the Bhagavān, “Bhagavān, may all of us enquire here and now, what are the bodhisattvas’ causes and conditions for enlightenment? If the Tathāgata gives the opportunity to ask, it will generate inspiration, so we are asking.”

The Bhagavān replied, “Excellent! Son of the lineage, you have generated roots of virtue upon many hundreds of thousands of previous buddhas, you are knowledgeable about the methods and activities of bodhisattvas, and for the sake of all bodhisattvas, you have asked about the stable perseverance of the bodhisattva’s

conduct. Excellent! Ask as you desire, and I will explain the specific details.”

After the Bhagavān granted the opportunity to ask, Ākāśagarbha asked the Bhagavān, “Bhagavān, how do bodhisattvas abide in discipline and undergo austerities without it bringing about mental torment? How do bodhisattvas not experience dejection regarding definitive terms?⁵⁸ How do bodhisattvas increase their roots of virtue? How do bodhisattvas not become afraid and stray from propriety? How do bodhisattvas perfectly accomplish holy Dharma? How do bodhisattvas excellently practice the first ground through to the tenth ground? How do bodhisattvas become perfectly skilled in means? How do bodhisattvas become the teachers of sentient beings? How do bodhisattvas not squander the mind of enlightenment in each and every lifetime? How do bodhisattvas make use of a single type of mental practice instead of a variety of types? How do bodhisattvas excellently accomplish the precious Dharma?⁵⁹ How do bodhisattvas emerge from misdeeds forbidden⁶⁰ by their ethics and discipline? How do bodhisattvas cease all afflictions? How do bodhisattvas become harmonious with all great assemblies? How do bodhisattvas excellently open the door of the generosity of Dharma? How do bodhisattvas not lose the roots of virtue collected through the might of their previous power? How do bodhisattvas naturally practice the six perfections without being dependent on what has been taught by others? How do bodhisattvas take birth in the desire realm, having forsaken concentration and samādhi? How do bodhisattvas become irreversible from the Buddha’s Dharma? How do bodhisattvas, having increased their roots of virtue and traveled in the three realms and taught sentient beings, not sever the continuum of the buddha-essence?”⁶¹

Then the Bhagavān exclaimed to the bodhisattva Ākāśagarbha, “Excellent! That you even have the capacity to ask the Tathāgata about all the actions of a bodhisattva is exceedingly excellent, excellent! Listen well, and directly commit this to memory!”

“Bhagavān, we aspire to listen in accordance with your instructions. We will listen and contemplate,” he replied.

The Bhagavān replied to the bodhisattva Ākāśagarbha, “Son of the lineage, when a bodhisattva has four dharmas then abiding in discipline and undergoing austerities will not cause them mental torment. What are the four dharmas? The four are to generate compassion for all sentient beings; generate perseverance and not engage in laziness; understand the cycle of birth and death to be like a mere dream; and contemplate the Buddha’s wisdom with an authentic mind. Bodhisattvas who have those four dharmas will have no mental torment because of practicing austerity and abiding in discipline.

“When a bodhisattva is endowed with another four dharmas they will not prematurely become dejected regarding definitive words. What are these four? The four are the expression of definitive words of directly engaging the selflessness of phenomena; the expression of definitive words of the unreasonableness of generating the discrimination of faith in all birth places; the expression of definitive words that are a continual praise of the Mahāyāna; and the expression of definitive words through which the results of virtuous and negative karma are not lost.

“When a bodhisattva is endowed with another four dharmas they will completely increase their roots of virtue. What are these four? The four are to safeguard their ethics, to listen extensively,⁶² to practice generosity, and to go forth into homelessness.⁶³

“When a bodhisattva is endowed with another four dharmas they will have no fear and not stray from propriety. What are these four? The four are to not stray even when overcome by the loss of wealth, by infamy, by being cast down low and inferior, or by suffering.

“When a bodhisattva is endowed with another four dharmas they will perfectly accomplish white dharma. What are these four? The four are teaching conviction in virtuous and negative karma to others, giving without wishing to receive, protecting and guarding

the holy Dharma, and using great wisdom to teach all bodhisattvas.

“Son of the lineage, when a bodhisattva is endowed with another four dharmas they will perfectly understand from the first ground to the tenth ground. What are these four? The four are generating roots of virtue for a long time, eliminating all misdeeds and faults, perfectly understanding skillful means, and dedicating any virtuous effort performed to enlightenment.

“When a bodhisattva is endowed with another four dharmas they will be perfectly skilled in means. What are these four? The four are acting in accordance with the minds of sentient beings; generating a mind that rejoices in others’ merit and good qualities; if there are negativities, regretting and purifying them; and requesting all the tathāgatas to continue turning the wheel of Dharma.

“When a bodhisattva is endowed with another four dharmas they will be a teacher of sentient beings. What are these four? The four are always benefiting sentient beings and establishing them in bliss; entirely giving up one’s own joy; acting with a pliable, good-natured mind,⁶⁴ which is to say, meditating on patience; and abandoning laziness.

“When a bodhisattva is endowed with another four dharmas they will not squander the mind of enlightenment in each and every lifetime. What are these four? The four are always remembering all of the buddhas of the ten directions, dedicating all merit performed to unsurpassed enlightenment for the sake of sentient beings, depending on a spiritual friend, and wholly proclaiming the Mahāyāna.

“When a bodhisattva is endowed with another four dharmas they will make use of a single type of mental practice instead of a variety of types. What are those four? The four are abandoning the mind of a śrāvaka, abandoning the mind of a pratyekabuddha, not becoming disheartened with accomplishing the Dharma, and teaching others any Dharma that they have learnt.

“When a bodhisattva is endowed with another four dhar-
mas they will excellently accomplish the precious Dharma. What
are these four? The four are generating a discrimination of the
Mahāyāna Dharma as being precious like a jewel because it is rare;
viewing the Mahāyāna Dharma as a medicine because it eliminates
all mental diseases; viewing the Mahāyāna Dharma as a wealth of
jewels because it is never exhausted; and viewing the Mahāyāna
Dharma as that which causes suffering to cease because it moves
beyond sorrow.

“When a bodhisattva is endowed with another four dhar-
mas they will emerge from degenerated ethics and afflictive misdeeds.
What are these four? The four are attaining nonarising patience
regarding phenomena since all phenomena will not come; attain-
ing non-ceasing patience regarding phenomena since all phe-
nomena have not gone; attaining the interdependently arising
patience regarding phenomena since all phenomena are under-
stood to arise from causes and conditions; and attaining nonabid-
ing patience since there are no mental continua that are distinct.

“When a bodhisattva is endowed with another four dhar-
mas they will cease all afflictions. What are these four? The four are
directly engaging correct mindfulness, controlling all the senses,
being able to generate the strength of virtuous dharma, and aban-
doning the distraction of worldly affairs and having faith in iso-
lated places.

“When a bodhisattva is endowed with another four dhar-
mas they will be harmonious with all great assemblies. What are these
four? The four are not accomplishing the distinguished attainment
even though accomplishing the Dharma oneself; always generat-
ing the minds of veneration and respect without laziness; seeking
only the benefit of the Dharma and not boasting about oneself;
and not seeking gain, veneration, or fame, even when teaching the
virtuous Dharma to others.

“When a bodhisattva is endowed with another four dhar-
mas they will excellently open the door of offering the Dharma. What

are these four? The four are completely protecting and guarding the holy Dharma, benefitting one's own wisdom and teaching others, always practicing ethical dharma, and not conceptualizing perfectly pure and impure phenomena.⁶⁵

"When a bodhisattva is endowed with another four dharmas they will not lose the roots of virtue collected through the might of their previous power. What are these four? The four are not making presumptions about others' misdeeds and faults, always meditating on love with regard to those who are hateful, always explaining all phenomena as interdependent, and always remembering unsurpassed enlightenment.

"When a bodhisattva is endowed with another four dharmas they will naturally practice the six perfections without being dependent on what has been taught by others. What are these four? The four are always giving others the generosity of Dharma; not speaking about others' misdeeds; gathering sentient beings through the Dharma and being skilled as their teacher; and completely understanding the profound Dharma.

"When a bodhisattva is endowed with another four dharmas they will directly take birth in the desire realm, having forsaken concentration and samādhi. What are these four? The four are acting with an affectionate, good-natured mind; acquiring the might of the root of virtue; not forsaking all sentient beings; and being able to continuously meditate on the power of wisdom and skillful means.

"When a bodhisattva is endowed with another four dharmas they will become irreversible from the Buddha's Dharma. What are these four? The four are not generating a mind of sadness even though experiencing the cycle of birth and death countless times, always making offerings to immeasurable buddhas, meditating on immeasurable loving minds, and generating devotion to the buddhas' immeasurable wisdom.

"Son of the lineage, when a bodhisattva is endowed with another four dharmas they will not sever the continuum of the

buddha-essence. What are these four? The four are not giving up prayer for the sake of all sentient beings, having faith in the practice of generosity, having aspiration toward great perseverance, and continually practicing the Buddhadharma with a profound mind.

“The bodhisattva mahāsattva travels in the three realms and makes use of these enumerated categories of fourfold practices. When one meditates on benefitting sentient beings and making them happy, and meditates on making them happy and passing beyond the world, the continuum of the buddha-essence will not be severed.”

At that time, when the various sets of four types of Mahāyāna dharmas were explained, forty thousand gods generated the mind of unsurpassed enlightenment. From among the humans, twenty-five thousand attained the patience regarding nonarisen phenomena.⁶⁶ Forty-eight thousand bodhisattvas attained the perfection of patience of the *dharmadhātu* and directly entered into the wisdom of a buddha.

Also at that time, the Bhagavān said to the bodhisattva mahāsattva Ākāśagarbha, “Son of the lineage, grasp this sūtra well and hold it.”

When he had thus spoken, the bodhisattva Ākāśagarbha asked, “Bhagavān, what is the name of this sūtra? How do we grasp it?”

The Bhagavān answered, “The name of this sūtra is *The All-Expansive Great Liberation that Destroys the Realm of Māra, Disassembles the Army of Tīrthikas, Clears Away All Afflictions, Liberates from the Bondage of Distorted Views and the Five Desirable Sense Objects, Razes the Prison of the Three Realms, Frees from Saṃsāra and Liberates into Moving Beyond Sorrow, Moistens the Cause of the Supreme Seed that has Dried Out, Sends Down the Rain of the Dharma of the Six Perfections, which are the Great Causes and Conditions, Increases and Expands the Sprout and Flower of the Three Vehicles for Sentient Beings, and Establishes the Supreme Result of Enlightenment as the Singular Vehicle*—so grasp it!”

The bodhisattva Ākāśagarbha then asked the Bhagavān, “Bhagavān, before the eyes of countless past buddhas, and within countless assemblies and limitless collections, although I have heard various kinds of dharma, various kinds of purposes, various kinds of signs, and various kinds of vehicles, I have never heard amazing and wondrous dharma like that, amazing and wondrous purposes like those, amazing and wondrous signs like those, and an amazing and wondrous great vehicle like this. Having heard this here now, I will not sever its continuum. The Bhagavān Tathāgata is continuous, and Dharma and Saṅgha will not cease. After the sentient beings of the three realms bring about their own birth and their own cessation, it is said that since they haven’t seen the Buddha, and since they haven’t seen the Dharma and the Saṅgha, their passing beyond sorrow will be obstructed. We all, with the blessing of the Tathāgata, will travel in the three realms and pursue ordinary beings, and speak the name, ‘Passing Beyond Sorrow.’

“Bhagavān Tathāgata, in order to pass beyond sorrow, we all will attain the dharma body of the great being that enters the wisdom of the Buddha through eighty thousand vehicles. We will spread this sūtra to all sentient beings included within the dharmadhātu. We will grasp it, hold it, read it aloud, and recite it. We will meditate just as you have explained and we all will, at the same time, be established as buddhas. We will not give up this sūtra.

“Bhagavān, when any son of the lineage or daughter of the lineage who, in order to move beyond sorrow in this degenerate time, grasps this sūtra as dhāraṇī, or reads it aloud, or recites it, or writes it down on the pages of a book, or causes it to be written down, how much merit will they attain?”

The Bhagavān replied, “Son of the lineage, anyone who hears the mere name of this sūtra will, because of it, have limitless merit even greater than that of giving precious jewels enough to completely fill the great billionfold world system. Anyone who, having arranged this sūtra into a book, merely holds it will have, because of that, limitless merit greater than that of even giving precious

jewels enough to completely fill ten thousand world systems. Anyone who writes or even causes another to write a single word, a single verse, or a single page from within this sūtra, which expansively spreads the Mahāyāna, will have, because of that, limitless merit greater than that of even giving precious jewels enough to completely fill the world systems of the ten directions. Anyone who, from the depths of their hearts, reads aloud or recites one page of this sūtra will have, because of that, limitless merit even greater than that of giving jewels⁶⁷ enough to completely fill numberless world systems. Anyone who, from the depths of their heart, understands the meaning of one word of this sūtra and then teaches the meaning of one word or one page to another will have, because of that, limitless merit greater than that of even protecting the lives of enough sentient beings to completely fill all the world systems. Why is that? Giving of material things is the giving of the śravakas—it only generates life and resources but doesn't liberate from saṃsāra. Giving the Mahāyāna Dharma generates sentient beings' roots of enlightenment and combines together the vitality of the wisdom of the three vehicles.

“Son of the lineage, reading aloud and holding this sūtra, even if you were previously an evil person endowed with negativities, makes you now one endowed with virtue. Even if you previously had suffering, now you have resources. Even if you previously had shackles, now you have freedom. Even if you previously did not overcome, now you overcome. Even if you previously were foolish, now you are a scholar. Even if you previously had contamination, now you are free from contamination. Even if you previously had the behavior of an ordinary being, now you have the behavior of an ārya. Even if you were previously in contradiction with the path of Dharma, now you enter the path of the āryas. Even though you have the body of an ordinary being, because of reading aloud and holding this sūtra, your mind is like the wisdom of an ārya. Even though you previously had afflictions, because of reading aloud

and holding this sūtra, you have the passing beyond sorrow that is similar to that of a buddha bhagavān.”

The bodhisattva Ākāśagarbha said, “If it is as the Bhagavān Tathāgata has said, that because of reading this sūtra aloud and holding it, those who previously were ordinary beings now have the activity of āryas, and those who previously had afflictions now have the passing beyond sorrow that is similar to that of a buddha bhagavān, then is it the case that those who have destroyed their ethics, and those who have engaged in the actions of immediate retribution, and even those who have disparaged the holy Dharma, by merely reading this sūtra aloud, abandon their afflictions and indeed are in concordance with passing beyond sorrow? Since that meaning is difficult to understand, Bhagavān, please teach the details.”

The Bhagavān replied, “Excellent, excellent! Son of the lineage, since you have properly asked, then I will properly explain. Son of the lineage, because they do not see a buddha, all sentient beings have wrong views, have degenerated their ethics, and have disparaged the holy Dharma. When a buddha resides in the world there is no degeneration of ethics and no disparagement of the holy Dharma. How is that the case? For example, there was a nobleman who had an only son who was utterly precious and dear to him. When the father was there, since the father taught him and gave advice day and night, all the son’s actions were without contradiction to that advice. The son, moreover, had great reverence for his father, and he listened to his father’s words and didn’t create misdeeds. Once, the father travelled far away, and when he did not return after a long time, the son, having forgotten his father’s teachings and advice, again and again created many misdeeds. As the father had not returned after a long time, the son said, ‘My father is dead,’ and he wailed and slowly became deranged. Having lost his mind and also oppressed by sorrow, having forgotten what his father instructed, he engaged only in contradictory behavior, such as disparaging the Dharma. Then at the time when

his father returned home after being away for a long time, the son again became very joyful and contented. Having remembered the teachings and advice that his father had previously taught, and having embraced it as dhāraṇī, he no longer engaged in misdeeds. From seeing his father, from then until his father died, he wasn't again known as one who had fallen from conviction. Because he no longer behaved in ways contradictory to his father's instruction, he was no longer known to be disparaging it.

"Son of the lineage, the nobleman is the Tathāgata. The only son is all sentient beings. The father's teachings and instructions are ethical discipline. Having gone far away is when the Tathāgata has gone to other realms to turn the wheel of Dharma. Not seeing the father is saying, 'He has passed away from this life.' Being oppressed by sorrow is being defiled by the obscurations. Not holding it as dhāraṇī is destroying ethical discipline. On account of saying, 'he died,' there is the performing of misdeeds. Since the meaning is mistaken, it is an act of disparaging. Sentient beings seeing the Tathāgata after he has returned from other realms is conviction that the Tathāgata did not pass beyond sorrow. After the Buddha has taught the Dharma, on account of their again discovering the nature of the mind, there is no degeneration of ethical discipline. Conviction that he did not pass beyond sorrow then is the absence of committing an infraction. Acting in a way that is not contradictory to the teachings and understanding their meaning is nondenigration of the Dharma.

"Son of the lineage, when this sūtra is read aloud and held in mind, all of the heavy negativities of countless saṃsāras' afflictions will be purified. Whoever hears this sūtra hears the name of the Buddha. Whoever sees this sūtra sees the face of the Buddha. Whoever holds this sūtra holds the body of the Buddha. Whoever practices this sūtra practices the activities of the Buddha. Whoever explains this sūtra explains the activities of the Buddha. Whoever understands the meaning of this sūtra understands the meaning of the Buddha. Whoever practices the activities of the

Buddha and excellently realizes the meaning of the Buddha, that one brings about the complete nonexistence of afflictions. Why is that? Because this sūtra has come into their hands, their afflictions are completely abandoned.

“Son of the lineage, if we count eighty thousand eons as a single day, and then thirty of those days are a month, and twelve of those months are one year, when ten hexillion eons of such years have passed, one buddha will arise and be encountered. Compared to meeting that single buddha that arose after that enumeration of eons has passed, for someone to meet with this sūtra is even more especially rare. For anyone who meets with this sūtra it is the same as meeting with all the buddhas of the ten directions and the three times. Therefore, when intelligent ones adopt this sūtra, hold it, read it aloud, recite it, transcribe it, cause others to transcribe it, and teach it to others, they will completely purify their wrong views, afflicted ignorance, and contaminated negativities. They will abide in the field of merit, and they will imbibe⁶⁸ limitless worldly offerings.”

Ākāśagarbha asked, “Bhagavān, if even the pratyekabuddhas don’t speak of imbibing worldly offerings, how is someone like an ordinary being going to imbibe those offerings?”

The Bhagavān replied, “It isn’t the case that pratyekabuddhas do not imbibe the offerings. Even though they aren’t able to explain the Dharma to sentient beings and liberate them in that way, nonetheless they enter into dhyāna and samādhi, and, arising from samādhi, perfectly emanate great miraculous displays, thereby liberating sentient beings, and therefore they will imbibe offerings.”

Then the bodhisattva Ākāśagarbha said to the Bhagavān, “Bhagavān, in some sūtras it is said that it is inappropriate to dwell together in the same realm as those who have negative views or degenerated ethics, and it is also inappropriate to use water from the same river as them. Indeed, during the purification and reconciliation ceremony⁶⁹ it is said that such a person has given up

the ārya path and is not to be included within the saṅgha. Since that is the case, how is it that here today you say that even those with degenerated ethics will imbibe offerings? If they imbibe offerings, then they are no different than the Tathāgata, just like ārya arhats and pratyekabuddhas. Bhagavān, I pray for you to explain the specifics of just that. I, for my part, having heard your explanation will teach the same to all sentient beings. I will completely liberate them.”

The Bhagavān replied to the bodhisattva Ākāśagarbha, “Excellent, excellent! Son of the lineage, since like you, those here today have marvelous love and compassion, you think compassionately about all sentient beings. It is especially wonderful that you have asked this for that reason. Since from my side I will explain the specifics, carefully listen in contemplation. Śravakas and pratyekabuddhas are not known to be the appropriate object for this enumeration of Dharma. Māras, tīrthikas, and ordinary beings are also not abodes for this thought. It is the wisdom of the buddhas, and it enters into only you.

“Son of the lineage, I always teach to those who have generated the mind of awakening. If you give to sentient beings without distinguishing them as good or bad, then it is said that you perfectly accomplish your accumulation of merit. Performing generosity toward animals will accomplish a hundred meritorious good qualities. Performing generosity toward wrong-doers will accomplish a thousand meritorious good qualities.

“Son of the lineage, when those who have cut the root of virtue die and transmigrate, they go to the class of those who engage in wrong conduct. When those who don’t repay others’ kindness and are shameless die and transmigrate, they go to the class of animals. If even those with the perfectly matured result of wrong conduct imbibe the offerings of those who have merit, what’s the need to mention those beings who read this sūtra aloud and uphold it? Therefore, the might and splendor of this Mahāyāna sūtra, *The All-Expansive Great Liberation*, are unimaginable. Since

it completely purifies those who have the negativities of destroying ethics, committing an act of immediate retribution, disparaging the holy Dharma, wrong views, and the afflictions, they are also able to imbibe offerings.”

The bodhisattva Ākāśagarbha replied to the Bhagavān, “Bhagavān Tathāgata, it is unimaginable! The might and charisma of *The All-Expansive Great Liberation* are also unimaginable! The good qualities of that person who grasps this sūtra and reads it aloud are also unimaginable!”

The Bhagavān replied, “It is just like that, son of the lineage, it is just like that; it is just as you have said: they will attain infinite, unimaginable good qualities.”

Then the Bhagavān said this to the bodhisattva Ākāśagarbha, “I remember that in a previous eon called Perfectly Pure, even though at that time I made offerings to ninety-two quintillion⁷⁰ buddhas, and venerated and served them, since I practiced the way of a śravaka I made many mistakes and there were limitless degenerations of my ethics. Therefore, those tathāgatas did not prophesy about me.⁷¹ After that eon had passed, in the eon called Intent on Seeing, even though at that time I made offerings to four hundred million buddhas, venerated them and served them, those buddhas did not prophesy about me. After that eon had also passed, in the eon called Melody of Brahma, even though at that time I made offerings to 220 million buddhas, venerated them and served them, those buddhas did not prophesy about me. After that eon had also passed, in the eon called Joyful, even though at that time I made offerings to eighty-four thousand buddhas, venerated them and served them, those buddhas did not prophesy about me. After that eon had also passed, in the eon called Refuge from Suffering and Perfectly Ornamented World, there arose the tathāgata, bhagavān, perfectly completed buddha, perfect in knowledge and good conduct,⁷² sugata, knower of the world, the unexcelled helmsman of taming beings, the teacher of gods and humans, Buddha Bhagavān Great Generosity. At that time, after

I had made offerings to, and venerated and served four hundred million buddhas, I first heard the name of this sūtra. However, even though I completely abandoned all afflicted minds, I still did not see this sūtra. Then at that time I collected assorted inconceivable offering substances, but even when I offered them those tathāgatas did not prophesy about me.

“Son of the lineage, to just as many buddhas as there were in just as many previous eons, I made just as many offerings, and having venerated, served, and praised them, I completely abandoned all afflicted minds. I practiced the śravaka vows, the complete brahmacarya,⁷³ generosity, and the training of ethics, and I abandoned pride, hatred, and ignorance. I practiced the qualities of an ascetic, patience, and a loving mind. I exerted effort in explaining everything just as I heard it, and everything that I heard I did not forget. I abandoned all distractions of worldly affairs and lived in seclusion, entered into dhyāna and samādhi, and when I arose from samādhi I listened to the Dharma, read it aloud, recited it, contemplated it, and so on. However, those victorious ones still did not prophesy about me. Why was that the case? It was because all the vows I took were broken and degenerated many times over. It was because I was attached to the Śravaka and Pratyekabuddha Vehicles. And it was because I hadn’t heard this Mahāyāna sūtra, *The All-Expansive Great Liberation*. Therefore, all bodhisattva mahāsattvas should abandon the path of action of śravakas and pratyekabuddhas. When they meditate on the Mahāyāna sūtra, *The All-Expansive Great Liberation*, then they will attain a prophecy. Even if I were to explain the names of the buddhas from one eon to the next, I would not be able to complete them.

“Son of the lineage, after all those eons had passed, the Tathāgata Unchanging Light explained this enumeration of Dharma that is the Mahāyāna sūtra, *The All-Expansive Great Liberation*, to a huge, limitless congregation. When I saw that, then at that time, I first heard and saw this sūtra. From that victorious one I adopted it and grasped it, read it aloud and recited it, and

thought about the meaning, and so on. Having done that, I immediately attained the patience regarding nonarisen phenomena.⁷⁴ Tathāgata Unchanging Light prophesied about me: ‘In the future, you will become the tathāgata, arhat, perfectly completed buddha known as Śākyamuni.’ Therefore, son of the lineage, adopt this enumeration of Dharma. If by holding it, reading it aloud, and so on, you will quickly attain the buddha ground, then as even gods and humans in the world imbibe offerings, what is the need to mention you?

“Therefore, son of the lineage, I will recite verses of praise to the might and power of this enumeration of Mahāyāna Dharma, which is like the essence of a jewel, which is inconceivable, and which gives ethics to one who has broken their ethics and gives precious jewels to the poor.”

When the Great Vehicle⁷⁵ is exemplified as an ocean,
 The Small Vehicle⁷⁶ is the stream that follows from it.
 When the Great Vehicle is exemplified as having the bulk
 of Mount Meru,
 The Small Vehicle is an anthill.
 When the Great Vehicle is exemplified as the sun and moon,
 The Small Vehicle is a mere spark.

This vehicle which is the Great Vehicle
 Is the unimaginable vehicle!
 For example, it is like the sky—
 It accommodates all sentient beings.

From among all the many vehicles
 There are none that go beyond this vehicle.
 From within this Great Vehicle
 Various, different vehicles emerge.

If something has a measurable limit
 Then it isn’t able to liberate all.

This unsurpassed vehicle
Is able to completely liberate sentient beings.

As for this sky-like great vehicle,
Those who practice it are limitless.
Just as the sky is without limit,
And also has neither form nor shape,
The Great Vehicle, just like that,
Also has no obstructions and no limits.

All the many sentient beings
Ride this Great Vehicle.
When you conceptualize the characteristics of the Great
Vehicle,
It has an enormous size and has room for multitudes.

As for the good qualities of the Great Vehicle
And the practices only for this vehicle,
Even if you were to explain them for many limitless eons,
At the end you still wouldn't be able to finish.

From among all the many vehicles
The Mahāyāna is supreme of the best.
If you adopt this Great Vehicle from the depth of your heart
You will directly travel to the base of the tree of enlightenment.

Having neither fetters nor obstructions,
This unsurpassed vehicle,
Since it is superior to the lesser vehicles,
Will come to exist in the center of enlightenment.

It completely purifies the twelve links of interdependence
Because of its compassion for all sentient beings.
The Great Vehicle sūtras should be explained
To all sentient beings of the ten directions.

Any vehicle that is the Great Vehicle
 Will then increase, and there will be no obstructions.
 Since, like the sky, it has room for all,
 The Great Vehicle is unimaginable.

Therefore, all sentient beings
 Should be effortful in familiarizing themselves with it.
 They will attain all the clairvoyances
 And they will attain great wisdom.

If the assembly of the gods, the *devamāras*,
 And the *tīrthikas* desire to clear away their afflicted minds,
 Then once they've gone to the refuge of the Great Vehicle,
 They should become endowed with the six clairvoyances.

The three knowledges⁷⁷ and three liberations⁷⁸
 Will conquer the *māras* and *tīrthikas*.
 If one is to also expel wrong views,
 The Great Vehicle is supremely needed.

Since it destroys all afflicted minds
 And makes all roots of virtue plentiful,
 The power of the Great Vehicle is unimaginable.
 Therefore, its limits are also very difficult to understand.

All the worldly dharmas
 And all the supramundane dharmas,
 All that is learned and is not learned—
 That is all contained within the Great Vehicle.

Any sentient being who engages in behavior that leads to
 bad migrations,
 Who has wrong views, or relies upon wicked friends,
 And anyone who doesn't have faith in the Great Vehicle
 Will not be able to conquer all the *māras* of the afflicted mind.
 To abandon those, go for refuge to the Great Vehicle.

Those who desire liberation study the Great Vehicle.
 Any being who desires the great purpose
 And becomes joyful at hearing an explanation of
 the Great Vehicle—

That one is an actual person on the Great Vehicle.
 They have a mind of calm abiding and the clairvoyances,
 And are also perfectly ornamented by the power of
 the Great Vehicle.

Anyone who is able to practice the Great Vehicle
 Doesn't break the lineage of the Three Jewels.
 Anyone who is inclined toward the Three Jewels
 Obtains merit that is without limit.

If you travel to all realms in the ten directions,
 Making offerings to the limitless victorious ones of
 the ten directions
 And similarly making offerings to this *Mahāyāna*
 All-Expansive Sūtra,
 No worldly vehicle holds any comparison.

As it is endowed with glory and splendor and it conquers
 saṃsāra,
 The Great Vehicle is difficult to fathom.
 By it you will obtain a powerful form and sovereignty,
 And manifestly establish a marvelous dharmakāya.

Anyone who mounts this Great Vehicle
 Will experience unsurpassable joy.
 If you meditate on compassion and love through the giving
 of the body
 You will obtain the unsurpassable vehicle.

Practicing ethics, effort, and celibacy
 Is a miracle that can even obscure the actual moon and sun.

Moreover, that is through the power of practicing
the Great Vehicle.

One who by their own mind practices with continual effort
Will therefore obtain the Great Vehicle.

Even if there are obscurations that oppress with suffering,
Through meditating on the Great Vehicle all of those can
be purified.

Whoever abides happily in the Dharma of the Great Vehicle
Will be like a buddha in their lifespan and enjoyments.

Those who persevere in authentic mindfulness
Will, through the power of meditating on the Great Vehicle,
Gain the four miraculous feet,⁷⁹
And will also rely on the authentic meaning of the holy Dharma.

Through the power of meditating on the Great Vehicle,
You will be endowed with the fearlessnesses and the ten powers;
You will be adorned with the thirty-two excellent marks;
And you will also have all the wisdom of vajra-like samādhi.⁸⁰

“Son of the lineage, anyone who upholds this enumeration of
the Mahāyāna Dharma—whether they hold or recite a single syl-
lable, single word, or single verse—will be endowed with this kind
of merit. Why? It is like this:

Anyone who takes up this sūtra
Will be completely free from all suffering.
Also, at the time of death, they will not fall to the bad
transmigrations
But will go to an abode of bliss.

Anyone who hears this sūtra,
Later in the future, at the end, or during the difficult time,
Will also achieve buddhahood—
This is what I prophesy.

Anyone who always endeavors for the Victorious One,
 The Victorious One will also always endeavor for them.
 Anyone who protects the Victorious One's Dharma,
 The Victorious One will also protect them.

They will attain great miracles,
 Will have ability to turn the wheel of Dharma,
 Will be liberated from the continuum of saṃsāra,
 And will also have the ability to overcome the host of māras.

After I heard this sūtra from the Victorious One
 Unchanging Light,
 I abided in patience, and it was prophesied
 That I would become the one called 'Śākyamuni.'

Later, after I have passed beyond sorrow,
 Whoever holds this sūtra
 Will become perfectly and completely enlightened—
 From me, this is what I prophesy.

Whosoever in the future
 Understands the meaning of this sūtra
 And explains it well to foolish beings
 Doesn't cut the lineage of the Three Jewels.

Even if buddhas don't reside in the world,
 Anywhere in the world where this sūtra is
 Will be as if a buddha directly resides at that place,
 Which will be a place to be venerated.

"Why is that? It is because previously, when I received this sūtra from limitless tathāgatas, I upheld it, and since I taught it at length to others during this degenerate eon, I also achieved the thirty-two marks."

Then the bodhisattva Ākāśagarbha spoke to the Bhagavān: “Bhagavān, all tathāgatas, moreover, explain the thirty-two marks of a great being. If the Bhagavān were to also explain the thirty-two marks here now, then through the power of whatever causal karma is created they will be achieved. Therefore, will the Bhagavān please clarify them and teach them?”

The Bhagavān replied, “The tathāgatas have achieved the thirty-two marks because they have achieved limitless good qualities. Since, if I were to explain them at length, even if I explained for an entire eon I would not exhaust them, today I will explain them briefly to you. What are they? They are like this:⁸¹

1. Through protecting pure ethics from the depths of your heart and being resolute in your obligations, you will be endowed with the mark of very well-set feet.
2. Through having reverence for welcoming and sending off the guru, listening to the Dharma, and establishing temples and stūpas, you will be endowed with the mark of a thousand-spoked wheels on your hands and feet.
3. Through not demeaning any sentient being you will be endowed with the mark of broad heels.
4. Through completely protecting the holy Dharma you will be endowed with the mark of long fingers and toes.
5. Through meditating on the four means of gathering disciples you will be endowed with the mark of having fingers and toes joined by webs.
6. Through the generosity of giving excellent cloth you will be endowed with the mark of tender and soft hands and feet.
7. Through giving food and drink that is delicious, clean, and sublime you will be endowed with the mark of seven rounded body parts.⁸²
8. Through having joy on hearing the Buddhadharma you will be endowed with the mark of calves like those of an antelope.⁸³

9. Through hiding and concealing the deceit and misdeeds of others you will be endowed with the mark of a secret place that retracts into a sheath.
10. Through meditating on the ten virtues you will be endowed with the mark of an upper torso like that of a lion.
11. Through having thoroughly adopted virtuous Dharma and always teaching it to sentient beings you will be endowed with the mark of very broad shoulders.
12. Through providing protection and refuge against all fear you will be endowed with the mark of beautifully rounded shoulders.
13. Through the inclination toward helping establish others' temples and stūpas, and not saying to beggars 'I don't have any possessions,' you will be endowed with the mark of long arms such that when the arms are flat on the thighs, your hands cover the kneecaps.
14. Through always accomplishing all virtuous dharmas and having reverence for life you will be endowed with the mark of a tall and straight body.
15. Through giving medical elixirs, respect, and restorative food⁸⁴ to the sick you will be endowed with the mark of attaining the faculty that experiences all tastes as a supreme flavor.
16. Through abandoning meaningless words for a long time and speaking at the appropriate times you will be endowed with the mark of jaws like those of a lion.
17. Through the impartiality that equalizes all sentient beings you will be endowed with the mark of forty identical teeth.
18. Through joy at settling all disputes you will be endowed with the mark of having no gaps between your teeth.
19. Through the giving of jewels you will be endowed with the mark of identical teeth.⁸⁵
20. Through thoroughly purifying your body, speech, and mind you will be endowed with the mark of very white teeth.

21. Through restraining all misdeeds of speech you will be endowed with the mark of a tongue that is very long and slender.
22. Through always speaking gentle words to sentient beings you will be endowed with the mark of the voice of Brahma.⁸⁶
23. Through having meditated on the mind of love, viewing all sights with nondeluded eyes, you will be endowed with the mark of eyes that have clearly separated black and white parts.
24. Through accomplishing the unexcelled enlightenment from the depths of your heart you will be endowed with the mark of eyelashes like a cow's.
25. Through rejoicing in and praising others' merit and good qualities you will be endowed with the mark of a face adorned with a hair-tuft.
26. Through having proper reverence and respect for all gurus, such as your father, mother, teacher, and preceptor, you will be endowed with the mark of a crown protrusion.
27. Through the inclination toward teaching the Mahāyāna Dharma you will be endowed with the mark of a very smooth complexion.
28. Through giving seats, clothes, buildings, and excellent abodes you will be endowed with the mark of having a golden color.
29. Through abandoning all sorts of worldly talk you will be endowed with the mark of each hair on your body being coiled clockwise.
30. Through perfectly adopting the words taught by virtuous friends, scholars, and gurus, and, having taken them up, actually spreading them and not diminishing them, you will be endowed with the mark of the hair on your limbs twisting upward.
31. Through accomplishing limitless good qualities you will be endowed with the mark of well-arched feet.
32. Through urging all sentient beings to samādhi you will be endowed with bodily proportions like those of a *nyagrodha* tree.⁸⁷

“Son of the lineage, if all bodhisattva mahāsattvas accomplish limitless good qualities in those ways, they will be endowed with the thirty-two marks such as these.”

The bodhisattva Ākāṣagarbha replied to the Bhagavān, “Bhagavān, if I examine all phenomena then there is nothing whatsoever that is established as substantial and characterized; such does not exist. Even if the Tathāgata were examined, there is no Tathāgata’s path of practice, so why should one extensively achieve that path of practice? If I also examine all the phenomena of the Three Jewels, the four truths, the aggregates, the sense-spheres, the realms, the twelve links of interdependence, and the perfections, all external and internal cause and effect is emptiness. There are no characteristics, there are no aspirations. Birth and arising aren’t seen, and cessation and disappearance aren’t seen. They are like illusions, like emanations, like a blaze, like an echo, like the water’s moon,⁸⁸ like the hair of a tortoise, like the horns of a rabbit, like a sky-flower, like the child of a barren woman, like putting on a reflection’s clothes, and like searching for an illusory elephant. They are like existent things and like nonexistent things. All of those exist and don’t exist. They also are not existent things and not nonexistent things. They are not permanent, not annihilated; not produced, not ceased; not internal, not external; not seen, not known; and are, for example, like space. So, Bhagavān, why am I to engage in those behaviors?

“If I examined the Tathāgata, there is no self, no sentient beings, no life, no nourishment, no beings, no persons, no primordial being,⁸⁹ no ruler, no doer, and so forth.⁹⁰

“There is no eye, no form, and no object that is the characteristic of eye and form. There is no ear, no sound, and no object that is the characteristic of ear and sound. There is no nose, no smell, and no object that is the characteristic of nose and smell. There is no tongue, no taste, and no object that is the characteristic of tongue and taste. There is no body, no touch, and no object that is the

characteristic of body and touch. There is also no mind, no phenomena, and no object that is the characteristic of mind and phenomena. There is no consciousness, no form,⁹¹ and also no object that is the characteristic of consciousness and form.

“There is no form, no suffering, and also no object that is the characteristic of form and suffering. There is no I, no mine, no living being, no embodied being, no aggregates, no truth, no falsity, no gathering, no spreading, no arising, and no engaging. It is also similar for feeling, discrimination, compositional factors, and consciousness.

“There is no going away and no returning nearby. One also doesn’t possess an abode to live in; doesn’t possess a thought, mind, or consciousness; and doesn’t possess a body, speech, or mind. There is no singular and no multiple. There is no past, no future, and also no presently emerging. There is nothing that has stains and nothing that is completely pure. There is no self, no sentient beings, no life, no living beings, no persons, and so forth. There is no permanence, no annihilation, no production, and no cessation. There is no meditation, no practice, no rejecting, and no adopting. What’s the reason then that it is said one who has gone beyond limitations, one who has remained for a long time, has accomplished the extensive path of practice?”

The Bhagavān, after proclaiming to the bodhisattva mahāsattva Ākāśagarbha, “Excellent!” said, “Excellent, excellent! Son of the lineage, at a previous time you worked for innumerable, limitless buddhas. You formed the roots of virtue, and after a long time, you entered the consummate meaning of the unsurpassed Mahāyāna. You also clearly realized all the entirety of phenomena within emptiness, and because you abided for a long time with and also understood Tathāgata Transcending the Limits of Reality, son of the lineage, it is like this. Suppose a very pure, bright precious vaiḍūrya jewel is put in a cesspool for a thousand years. Since it is pure through its own emergent nature, when it is retrieved,

it will be just as it was before. Having directly realized the characteristics of phenomena you are also like that. Being perfectly pure in nature, even though you now abide in the cesspool of the five types of degeneration in the three worlds, since you work for tathāgatas and for the welfare of sentient beings, you are unsullied by the cesspool, and it is because of this that you are able to ask questions about the meaning like this.

“Son of the lineage, again listen, it is like this. All the entirety of phenomena, in actuality, have no real existence. It is explained that phenomena exist because language exists. Language doesn’t exist within phenomena, and phenomena also don’t exist within language. Language is taught for the sake of thorough dissemination. Enlightenment doesn’t exist within language, and also language doesn’t exist within enlightenment. However, even though language doesn’t ultimately exist, since it is explained that language does exist conventionally, then sentient beings are not able to find the essence of buddhahood and unsurpassed enlightenment anywhere independent from language.

“Son of the lineage, what you spoke was true. The Tathāgata has no destruction, no birth, no meditation, no practice, and is separate from all meditation and practice. He doesn’t enter the authentic Dharma, and he also doesn’t exit it either. He also isn’t born with one remaining rebirth to abide in Tuṣita. He doesn’t descend from there and reside in his mother’s womb. He has no mental placements regarding all phenomena, and therefore he doesn’t think, ‘I have escaped birth, aging, sickness, and death.’ He doesn’t pace out seven strides in each of the four directions. He doesn’t say, ‘I am an unsurpassed lord in this world.’ He doesn’t delight the least bit with an excellent woman in a supreme city. He also doesn’t train in worldly activity such as writing and arithmetic. He doesn’t compete in contests of strength and archery.

“In order for sentient beings to pass completely beyond sorrow, his explicit demonstration of old age repudiates all attachments

to the body. His explicit demonstration of sickness repudiates all attachments to life. His explicit demonstration of the signs of death repudiates attachment and grasping to 'me' and 'mine.' His explicit demonstration of fully ordained monasticism establishes sentient beings to not aspire for the body of Brahmā or Indra but to strive for the supramundane, unsurpassable Dharma. His emerging from the supreme city and going forth demonstrates liberation from the prison of the three realms, and the nonresult. Looking back demonstrates not possessing love or hatred. Therefore, his body is perfectly adorned with the thirty-two marks and serves as a field of merit for sentient beings. Shaving his head, abandoning his adornments, and sending his horse and faithful attendant Candaka back demonstrates tearing oneself away from all afflictions. Shaving his facial hair demonstrates nonattachment toward all phenomena. Wearing the saffron robes demonstrates taming sentient beings. His questioning and examining the ṛṣis Utaḥ and Aranta demonstrates defeating his prideful mind. Practicing austerities for six years was to tame the tīrthikas. Accepting an offering of food was following after worldly dharmas. Accepting a grass swastika demonstrates contentment. Sitting atop a cushion of grass demonstrates defeating the lack of self-control and idleness. The praise, adulation, and respect given by the gods and nāgas demonstrates being established in the result of good qualities. Taming all the māras demonstrates the power of courage. Indicating the earth with his right hand demonstrates the power of merit. The complete shaking of the great earth demonstrates responding with kindness. On account of meditating on the absence of signs in that way, there is the achievement of the path of unsurpassable enlightenment.

“Having directly understood the characteristics of all phenomena in this way, through teaching all phenomena as equality,⁹² one is called a 'buddha.' Since the wisdom of a buddha is unconquerable, through teaching the purpose of establishing buddhahood in relation to all the dharmas that are taught, one is called

a ‘tathāgata.’ Because he directly and clearly perceives and comprehends all virtuous and nonvirtuous phenomena, the activities of the three times, he is called ‘the all-knower.’ Because of speaking true and authentic speech he is called ‘the scholar among gods and humans.’ One who trains and examines like that is called a ‘bodhisattva.’ One who examines in a way opposite of that is not called a bodhisattva, and is said to be deceiving all the buddhas. Son of the lineage, all buddhas are not arising, not engaging, not producing, and not ceasing, but since they usher all sentient beings beyond sorrow, they are said to emerge in the world and are called ‘buddhas that have passed beyond sorrow.’”

Then the bodhisattva Ākāśagarbha spoke to the Bhagavān. “Bhagavān, even I recognize that in actuality the nature of all phenomena is emptiness. Since the Tathāgata has neither emerging nor subsiding he is not born in the king’s palace. He also doesn’t pass beyond sorrow at the foot of the bodhi tree. Gone beyond extremes, he resides for a long time. Although in order to completely liberate sentient beings he displays practicing austerities and passing beyond sorrow, in actuality, he has no changing and no proliferation, and he abides as the Tathāgata’s sphere of activity. His body will emerge in the three realms, and also the five aspects of the dharma body⁹³ will emerge. What are those five aspects? The five are like these: the body has an authentic essential nature; the body is endowed with good qualities; the body is produced from the essential nature of phenomena; the body is emanated and arisen; and the body is like space.

“Why is the body said to have an authentic essential nature? The body has an authentic essential nature because it abides for a long time in its own realm, beyond all the authentic, supreme resultant marks. Why is the body said to be endowed with good qualities? The body is endowed with good qualities because it performs various types of activities in order to escort all sentient beings beyond sorrow and it wondrously performs all virtues. Why is the body said to be produced from the essential nature

of Dharma? The body is produced from the essential nature of Dharma because, having taken all the characteristics of Dharma to heart, it lacks misunderstanding, it is produced from the emptiness that perfectly understands that sphere of activity, and it is perfectly complete. Why is the body said to be emanated and arisen? The body is emanated and arisen because the Tathāgata has arisen in the world and also directly teaches all virtue and negativity to the five classes of beings, doesn't not serve as a refuge, and becomes manifest from an emanated substance. Why is the body said to be like space? Since space is infinite, the dharma body is also infinite. Since space has no limit or measure, the dharma body also has no limit or measure. The Tathāgata's body is also like great space because it completely escorts sentient beings beyond sorrow. Since he demonstrates those five aspects of the body, it is evident that the Tathāgata has no production and has no cessation. All phenomena are similar as the Buddha manifestly emanates and thoroughly spreads the Dharma in order to completely escort sentient beings beyond sorrow."

Then the Bhagavān said to the bodhisattva Ākāśagarbha, "Son of the lineage, since you understand the characteristics of phenomena in the same way as a tathāgata, then you have no obstacles or obstructions regarding the sphere of activity. Son of the lineage, at a future time, in the eon called The Completely Pure Thousand and in the world called Prosperous, all the bodhisattva mahāsattvas there will practice only the Mahāyāna. If the names 'Śrāvaka Vehicle' and 'Pratyekabuddha Vehicle' aren't even heard from the beginning, what's the point of mentioning lower rebirths? In that eon, in that world, you will arise as the tathāgata, bhagavān, perfectly enlightened buddha called Perfectly Pure Ornament. Great beings from other worlds also will travel there to hear the *Mahāyāna Sūtra of All-Expansive Liberation*, to adopt it, to hold it. Therefore, when any sentient being hears the name Bodhisattva Ākāśagarbha, if they prostrate and make offerings, they will be born in that world system, Prosperous Realm. If any

sentient being establishes the Mahāyāna Dharma, they will also attain the patience regarding nonarisen phenomena. Any of those who adopt and hold this enumeration of Dharma will also attain a prediction before the emergence of ten buddhas has passed.”

Then at that time when the bodhisattva Faith-in-Signs had, for the welfare of himself and all sentient beings, requested it of Bhagavān Śākyamuni, the Bhagavān taught the names of the buddhas of the three times and ten directions, the names of the twelve divisions of sūtra, and the names of the saṅgha of bodhisattvas, also proclaiming the lion’s great roar. The so-called “lion’s roar” demonstrates the definitive words. The demonstration of definitive words is the Tathāgata always nurturing and remaining, since he is understood not to pass beyond sorrow. Additionally, it also demonstrates that all sentient beings have the intrinsic nature of a buddha, and it humbles the *devaputra* māras, the tīrthikas, and so forth, and brings them under the power of refuge. Thus it is called the “lion’s roar.”

Having taught it in that way, having enveloped the entire great billionfold world system with his great tongue, all the world systems moved in six ways. “Moved in six ways” is to say that when the eastern direction rose up, the western direction sunk down; when the western direction rose up, the eastern direction sunk down; when the southern direction rose up, the northern direction sunk down; when the northern direction rose up, the southern direction sunk down; when the central section rose up, the rear section sunk down; and when the rear section rose up, the central section sunk down. Those are called “the six ways they moved.”

Great light was sent forth from his tongue and it greatly illuminated the ten directions. That great illumination made everything impermanent, permanent; made everything impure, pure; made all those with suffering have bliss; and made all the ignorant, wise. Then every place that was touched and illuminated by the

Buddha's light, such as all the mountains, forests, provinces, river channels, oceans, the surrounding iron mountains, and even hell realms, were made equal, with none higher or lower. Without the dirt of defilement, they were furthermore thus perfectly purified. It is like, for example, they were excellently ornamented like the world in the eastern direction, Completely Pure Full Moon.

Then at that time, when the Bhagavān Śākyamuni's nirmāṇakāya descended from the sky, it was like a rain of flowers. When it emerged from under the ground it was like clouds and mist rising and completely filling the sky, so that the sky wasn't even the slightest bit empty. Every one of the emanations, speaking the same words, said, "The Tathāgata will nurture and remain because he does not pass beyond sorrow. All sentient beings have the intrinsic nature of a buddha. Additionally, all phenomena are emptiness. The causes and results of all those paths of action, although they are subsumed into a single vehicle, are perceived by sentient beings as three different vehicles."

As soon as they had said this, they all disappeared; and the Bhagavān quickly appeared, seated on a cushion. At that time, when the entire great throng saw those nirmāṇakāyas, it had been through the might of the Bhagavān Śākyamuni's blessings. Śākyamuni also, through his love, magically created miracles and splendors like those. At that time within that crowd, bodhisattvas numbering as many as the grains of sand in forty Gaṅgā Rivers attained the patience with regard to nonarisen phenomena; eighty thousand śravakas attained the Mahāyāna mind generation; ten thousand fully ordained monks attained the arhat path; eighteen thousand fully ordained nuns attained the non-returner path; four hundred thousand male householders attained the once-returner path; one million female householders attained the stream-enterer path; and innumerable gods and humans attained the perfectly pure dharma eye that has no dust and is free from all stains, which knows their own past and future lives, and knows all compounded phenomena as impermanent.

At that time, within that assembly the bodhisattva mahāsattva Śiṃhaghoṣa rose from his seat, draped his upper robe over one shoulder, and prostrated, touching his head to the Bhagavān's feet. He then spoke these words to the Bhagavān: "If it is as the Bhagavān taught earlier, that if one hears the names of the buddhas, then negativities are purified; and also if they hear the name of the Dharma, then negativities are purified; and also if they hear the names of the Saṅgha, then negativities are purified, is this through the power of the Buddha, the power of the Dharma, or the power of the Saṅgha? If it is the power of the Buddha, then one makes requests to the Buddha. If it is the power of the Dharma, then one makes requests to the Dharma. If it is the power of the Saṅgha, then one makes requests to the Saṅgha. What if one seeks to make requests to all three? If it is as explained above, that ordinary beings see the single vehicle as three different vehicles, as the Bhagavān himself also taught them as three, what's the point in mentioning that sentient beings see them that way?"

The Bhagavān replied to the bodhisattva mahāsattva Śiṃhaghoṣa, "Excellent, excellent! Son of the lineage, it is also especially excellent that you have asked about the meaning like that for the sake of the benefit and happiness of sentient beings. Listen and I will explain the details to you. It is not only the power of the Buddha; and similarly, it is not only the power of the Dharma; and similarly, it is not only the power of the Saṅgha. It is through the power of the collection of all of them that the Buddha is the parent who is the protector and refuge of sentient beings and that bodhisattvas are virtuous friends. If contaminated sentient beings, having grown weary with saṃsāra after recovering their lost senses, desire, because of their numerous powers of mindfulness, liberation from the ocean of the afflictions in the three realms, then they should engage the great boat of liberation by means of this expansive sūtra.

"Furthermore, son of the lineage, the Buddha is also the Dharma. The Dharma is also the Saṅgha. The Saṅgha is that which

is uncompounded. That which is uncompounded is emptiness; uncompounded emptiness, compounded emptiness, internal emptiness, external emptiness, great emptiness, and also small emptiness are all similar as emptiness, and there is nothing other than those.

“Son of the lineage, if it is as you say, then why would the type of lineage that is established in a single aspect be established as three? Son of the lineage, it is like this. For example, take a single person that is afraid by the void of space. Wherever they go, although they crouch and hide, they are never separate from space. Son of the lineage, everything that the tathāgatas of the ten directions have explained and that I have explained does not go beyond the causes and conditions for all virtues, the Three Jewels, and the triple, yet also solitary, vehicle.”

The bodhisattva Siṃhaghoṣa replied, “Excellent, excellent! Bhagavān, as was taught by the ārya beings, I asked my previous request about the meaning for the sake of sentient beings. Just as the Bhagavān answered, there are not two, there are not three. This enumeration of Dharma that is *The All-Expansive Great Liberation* is the mother of all buddhas. It is the great trail of all bodhisattvas. It is the eye of all yogins. It overpowers all wrong views; it protects all who have lost their minds; it closes the door to the three lower rebirths; it opens the door of the unsurpassable enlightenment; and it repudiates all śravakas.

“In order to guide into the Mahāyāna, I guard and protect, using the mantra of this great dhāraṇī. I will guard and protect those who don’t degenerate their vows, meditate on this sūtra, and train in it. If a person serves and venerates this sūtra, and practices it for a week, when a wicked māra goes to disturb them and looks for an opportunity to harm them, the wicked māra will not find any such opportunity. Bhagavān, I worship this sūtra; I will remain for a long time and also, I will remain until the essence of enlightenment.”

The Bhagavān replied, “Son of the lineage, worshipping this sūtra is the same as worshipping the Three Jewels. It is also the same as worshipping the Founder.”

Then the bodhisattva Śiṃhaghoṣa, before the eyes of the Bhagavān, spoke this dhāraṇī mantra:

NAMO BUDDHĀYA / NAMO DHARMĀYA / NAMAḤ SAṄGHĀYA /
ADANTI DHĀRAṆĪ / TADYATHĀ ĀKĀŚA NIVAVĪNI / SARVA
DHARMĀ NIVANI / ISĀMADA / PIPĀŚANA / VIMALA SUPARI /
DHARMA NIKHANA / VARARU NICAYA TAMALE / CALE /
HULU HULU / ŚIVITE / MANTRA MANTRA / MANTRAḤ SVĀHĀ

“Recite this mantra 108 times, and at the same time, circumambulate a stūpa seven times. Continue like that for seven days without contemplating any other sūtra. Also, three times each day, single-pointedly focus on this expansive sūtra without the mind wandering elsewhere. Bhagavān, this dhāraṇī mantra was spoken by eight million buddhas, and here now, it has also been uttered by me.

“If anyone denigrates this dhāraṇī, they denigrate those buddhas. Anyone who denigrates this dhāraṇī, even if they strive for enlightenment for many lifetimes, will not be established in it, and they will also not go beyond the three worlds.⁹⁴ Why is that the case? This mantra causes those whose minds have lost consciousness to again find their minds. Those who have heard this dhāraṇī only one time, or, having heard it, write it down while abiding in the vow to refrain from meat and alcohol, abandoning amusing themselves, and so on; and who do not enter into crowded places but continually practice great love and treasure samādhī, will purify the heavy negativities of their limitless three obstructions.⁹⁵ As soon as someone hears this dhāraṇī, if from the depths of their heart, they adopt it, hold it, read it aloud every day, recite it, and don’t forget their obligations, then until they reach enlightenment, they will not fall to the three lower rebirths.”

The Bhagavān replied to the bodhisattva Siṃhaghoṣa, “Excellent, excellent! Son of the lineage, you have explained this dhāraṇī mantra in order to worship the Three Jewels, to lovingly cause all sentient beings to leave the three worlds, to benefit many countless trainees, to open the door of teaching for the sake of bringing about great bliss, and to refute wrong views and establish authentic views. This is very excellent! Son of the lineage, any sentient being who, having heard the sound of your name and this mantra, generates faith and respect and doesn’t denigrate them will also have happiness in this life. Also, when they die and transmigrate, they will always see all the buddhas, they will also see me, and they will also see you and all the other bodhisattvas. They will also certainly know, by themselves, true enlightenment—there is no doubt. They will eliminate all afflictions, accomplish the path of every virtue, and also see the buddha-nature, all through the power of their perfectly pure faith.”

The Bhagavān also said, “If, after I have gone beyond sorrow, any son of the lineage or any daughter of the lineage were to, for one day, one time, one night, or even one moment, prostrate to the buddhas of the three times and ten directions, to the twelve divisions of sūtra, and to the great saṅgha of bodhisattvas, properly reflect on the Mahāyāna, and contemplate the ultimate truth, then that person, within a moment the mere span of a finger snap, will completely and without exception purify all the ten nonvirtues, the five actions of immediate retribution, their disparagement of the emptiness sūtras,⁹⁶ and their afflicted actions. When any fully ordained monk, fully ordained nun, bodhisattva, or male or female monastic has lost their mind, degenerated their four roots or eight vows, engaged in the ten nonvirtues or the five actions of immediate retribution, or disparaged the emptiness sūtras, if they generate faith in the names of the buddhas gone to the ten directions and the three times and prostrate, then all their unwholesome actions such as those mentioned will, without exception, be purified.”

At that point, as soon as he had said that, the one who had been the prince known as Virtuous to See at the time of the previous buddha Unchanging Light, arrived there at that moment with three thousand people, placed his head at the feet of the Bhagavān and prostrated, and with agreeable words, spoke to the Bhagavān. He requested: “For countless eons we have engaged in afflicted actions, just as you have explained, without end. We have engaged in countless negativities of the ten nonvirtues, the five actions of immediate retribution, and disparaging the emptiness sūtras. In dependence on the Tathāgata’s twelve divisions of sūtra, we repent all of those before the eyes of the entire saṅgha of bodhisattvas. We request to make remorseful purification and, if it is to be, whatever clarification you can give.”

The Bhagavān replied, “Excellent, excellent! Son of the lineage, it is difficult to generate a mind of fear, and it is also difficult to generate the roots of virtue. Regarding the desire to reveal and confess your ten nonvirtues and five actions of immediate retribution, since your resources and so forth are also close to seeing the actual nature of the buddha, then just as you have set your mind to do, repent and confess.”

Then the three thousand people, such as Prince Virtuous to See and so forth, having heard the loving words that had been clarified by the Bhagavān, having put on their garments, brought their hands together and prostrated, folded their upper robes over their right shoulder, and kneeled on their right knee, said to the Bhagavān,

Bhagavān, we go for refuge to the Buddhas of the ten directions.
We go for refuge to the Dharma of the ten directions.
We go for refuge to the Saṅgha of the ten directions.

Moreover, it is like this.

We prostrate and go for refuge to the buddha in the eastern direction, Without Disturbance.⁹⁷

- We prostrate and go for refuge to the buddha in the southern direction, Ratnasambhava.
- We prostrate and go for refuge to the buddha in the western direction, Amitābha.
- We prostrate and go for refuge to the buddha in the northern direction, Amoghasiddhi.
- We prostrate and go for refuge to the buddha in the upper direction, Gandhakuṭī.
- We prostrate and go for refuge to the buddha in the lower direction, One Hundred Thousand Reflections.
- Additionally, we prostrate and go for refuge to the great being in the eastern direction, Samantabhadra.
- We prostrate and go for refuge to the great being in the southern direction, Lokadhara.
- We prostrate and go for refuge to Samantāvalokiteśvara in the western direction.
- We prostrate and go for refuge to Pūrṇacandra in the northern direction.
- We prostrate and go for refuge to Ākāśagarbha in the upper direction.
- We prostrate and go for refuge to the great being in the lower direction, Steadfast Glory.
- “Additionally, we prostrate and go for refuge to our preceptor, Tathāgata Unchanging Light.
- We prostrate and go for refuge to the essence of the buddhas who have yet to come.
- Additionally, we prostrate and go for refuge to the nirmāṇakāya buddhas in the other directions.
- Additionally, we prostrate and go for refuge to our current preceptor, Bhagavān Śākyamuni.
- We also prostrate and go for refuge to the great beings Vimalakīrti and Youthful Mañjuśrī.
- We also prostrate and go for refuge to the ārya beings Nanda and Kāśyapa.

We also prostrate and go for refuge to all those who have directly manifested the four ārya fruitions.⁹⁸

We also prostrate and go for refuge to all those who newly generated the mind of enlightenment.

We also prostrate and go for refuge to the great scriptural collections of the twelve scriptural divisions of the Buddha's speech, and the other authentic emptiness sūtras that exist therein.

We also prostrate and go for refuge to the bone relics that were divided into eight parts as well as the stūpas.

We also prostrate and go for refuge to all those who now remain in a body.

“O four great kings of the four directions, Brahmā, Indra, Lord of the Thirty-Three Heaven, gods who abide in space, gods of the earth, gods of the mountains, gods of the forests, gods of the groves, sages, those endowed with the miraculous feet, those who have the divine eye, and those who have the divine ear—listen with your ears and understand. We request all your influence. May all the negativities of even all those sentient beings who have not repented and not confessed be purified.”

Additionally they said, “We have, since beginningless time until receiving our current, lesser bodies, because of mistaken and agitated minds, engaged in countless wrong views, and engaged in afflictions and nonvirtuous karma that is beyond description. We make requests in reference to the entire collection of negativities that we have performed. Because we were unaware and ignorant, we greatly expanded our negative minds. Since we were not looking toward future lives but only looking at this life, we were inclined toward afflictive predispositions. Since we were distant from the root of virtue and performed negative actions, we relied on wicked friends, and engaged in unreasonable, inappropriate actions with regard to fully ordained monks and fully ordained nuns. We engaged in unreasonable, inappropriate actions with

regard to our fathers and mothers, and also, through the power of our own corrupt natures, we enjoyed the property and wealth of the saṅgha community for our personal aims, and engaged in unreasonable, inappropriate actions with regard to the five divisions of saṅgha.⁹⁹ We explained worldly, completely afflicted results to be beyond measure, killed sentient beings who were endowed with the virtuous root of enlightenment, and disparaged Dharma preceptors. We disparaged the Dharma by saying that it was not Dharma, and that non-dharma was Dharma. We said that the Tathāgata was impermanent, and that the holy Dharma was also impermanent, and that the Saṅgha Jewel was also impermanent. We were neither inclined to generosity nor wisdom, but had faith in and held onto perverted dharmas. Because of all of that, we now have limitless fear and worry, and our shame and embarrassment are also limitless. Therefore, we go for refuge to the Three Jewels. Since the Buddha Bhagavān is possessed of love and compassion, he is the completely impartial father and mother, and the bodhisattvas are the virtuous friends. We seek to repent and confess our negative actions performed for countless eons in saṃsāra. We request your discriminating approval, and aspire to not engage in such behaviors from now on.

“Also, it is like this. Bhagavān, for limitless eons up to now we have engaged in the five actions of immediate retribution. We destroyed the training of those who have gone to buddhahood in the three times; we engaged in the behavior of wrong conduct; we expressed harsh words; and we disparaged the holy Dharma. All negative actions we neither regretted nor repented, and neither remorse nor shame came to our minds. Although we have certainly engaged in heavy nonvirtuous actions—negativities like the ten nonvirtues and the five actions of immediate retribution, having concealed faults, without fear, worry, or minds of guilt and shame from the beginning—even having adopted the worship of the faithful, we neither repented nor confessed. Without planting the holy Dharma for a long time and without minds of reverence,

we always made remarks and jeers about it. We engaged in many completely afflicted faults in terms of speech, specifically, saying the Three Jewels don't even exist. Because of all those negativities of the ten nonvirtues and five actions of immediate retribution that we have done, now today we have limitless fear and worry; we have limitless guilt and embarrassment, and so we go for refuge to the Three Jewels. Since the Buddha Bhagavān is possessed of love and compassion, he is the completely impartial father and mother, and the bodhisattvas are the virtuous friends. We seek to confess and repent our negative actions performed for countless eons in saṃsāra, with minds that are without any concealment. We request your discriminating approval, and we aspire to not engage in such behaviors from now on.

"Also, it is like this. Bhagavān, for limitless eons up to now we have held erroneous views. We explained the four roots to be gross infractions, and the gross infractions to be the four roots.¹⁰⁰ We explained that which disintegrates as nondisintegrating, and that which does not disintegrate as disintegrating. We explained everything heavy as light, and everything light as heavy. We explained everything pure as impure, and everything impure as pure. Additionally, because of our wrong views, we praised and glorified the worldly sciences and had no respect for the Dharma and the sūtras, and we always conversed and spoke with harmful speech. We held onto the eight types of mistakes of not examining. We said that the actual speech of the Tathāgata was the words of māras, and that the actual words of māras were the speech of tathāgatas. We held conviction in the words of tīrthika scholars, and, having said that since the tathāgatas don't pass beyond sorrow in the end then the Three Jewels were also impermanent, we had limitless mistakes of body and mind and erroneous views. Because of those, we now also have limitless fear and worry, and also limitless guilt and shame. Therefore, we go for refuge to the Three Jewels. Since the Buddha Bhagavān is possessed of love and compassion, he is the completely impartial father and mother,

and the bodhisattvas are the virtuous friends. We seek to confess and repent our negative actions performed for countless eons in saṃsāra, with minds that are without any concealment. We request your discriminating approval, and aspire to not engage in such behaviors from now on.

“Also, it is like this. Bhagavān, for limitless eons until meeting with this body, this life, we stole the general wealth of the saṅgha, and the wealth of the saṅgha of the ten directions, and the wealth of the currently abiding saṅgha, and the wealth of the five divisions of saṅgha, and the personal wealth of fully ordained monks as well as the wealth of all the benefactors. We appropriated them for our own use. We also spoke about ourselves in such ways as saying that we had attained the holy Dharma, the four dhyānas, or the four fruitions, which we had not attained. Negative actions like those were conditions that became the causes of nonvirtue. Although we had gone forth from our homes into homelessness, we degenerated each of the levels of ethics, from the infractions up to meeting with the defeats: the four defeats, the eight vows, the six, the thirteen remainders of the saṅgha, the two uncertain dharmas, the thirty downfalls to be abandoned, the ninety downfalls, the four actions to be individually confessed, a lot of advice, and the seven very heavy dharmas. We engaged in the five actions of immediate retribution; we disparaged the holy Dharma and the profound sūtras; and we engaged in the behavior of wrong conduct; and having done so, we concealed our transgressions. Because we did not have regret or repentance, they increased day and night. We disparaged the holy Dharma, which we heard had been explained by the conquerors in our previous births; we engaged in the five actions of immediate retribution and the defeats of the four roots; and since we did not confess or repent any of them, we will certainly fall to become hell beings. We said that neither the Tathāgata nor the bodhisattvas, nor the śravakas, nor even the pratyekabuddhas were able to offer refuge, and that saṅgha, parents, gods, and humans were also not able to offer refuge and

protection. Because of that we now have limitless fear and worry, and we have limitless guilt and shame. Therefore today, we go for refuge to the Three Jewels, and to the past buddha Prabhūtaratna, to the thousand future buddhas, and to the currently abiding buddha Śākyamuni. Since the Buddha Bhagavān is the sovereign of love and compassion, he is the completely impartial father and mother, and the bodhisattvas are the virtuous friends. We seek to repent and confess all our heavy negativities from countless eons in saṃsāra until now, such as afflictive obstructions, karmic obstructions, obstructions to omniscience, the four defeats, the five actions of immediate retribution, and the ten nonvirtues; and we request your discriminating approval.

“Additionally, it is like this. Bhagavān, for the sake of all sentient beings as well as for ourselves, now before the eyes of conquerors of the ten directions, we seek to repent and confess. For limitless eons up till now, sentient beings have not taken to mind the kindness of the tathāgatas and of their parents, and have not sought out purifying Dharma. They engaged in various non-virtuous activities and were arrogant about their own lineage. In times of conceit and haughtiness they also engaged in thoroughly afflicted actions with little consideration. Since they didn’t see their transgressions, they engaged in foolish actions, relied on wicked friends, agitated their minds with afflictions, and weren’t satisfied regarding the qualities of the five objects of desire. They engaged in all nonvirtuous actions, were seduced by beautiful women, and were tormented and agitated by the afflictions of attachment, hatred, and ignorance.

“All the negative actions accumulated by means of superimpositions and through the three—body, speech, and mind—that we have done, that we have caused others to do, and that we have rejoiced in the doing of: all of those we now individually confess, we repent, and we do not conceal. Also, all of the negativities of not showing reverence to the Buddha, Dharma, and Ārya Saṅgha,

we here now individually confess, we repent, and we do not conceal. Also, all negativities of not showing reverence to bodhisattvas and pratyekabuddhas, we here now individually confess, we repent, and we do not conceal. Also, all the negativities of not showing reverence, in relation to disparaging the holy Dharma under the power of ignorance and deliberately not embracing the kindness of parents, scholars, and preceptors, we now here individually confess, we repent, and we do not conceal. All the negativities of the various nonvirtues done while clouded by stupidity and dullness, and done because of conceit and haughtiness, we now here individually confess, we repent, and we do not conceal. Also, we will not do them again. By means of the patronage we have given and offerings we have made to all the buddhas of the ten directions, may all sentient beings without exception be established on the tenth ground, and may they become truly and completely awakened as tathāgata bhagavāns in perfectly completed enlightenment.”

Then the Bhagavān spoke to Prince Virtuous to See: “Excellent! Great being, you are skilled at discriminating your own good and bad actions. Having generated fear and worry on account of your totally afflicted actions, you completely repented all your misdeeds, and on top of that, you have also repented and confessed the many misdeeds of sentient beings, and you are therefore called an authentic holy being. On top of abandoning your own afflictions, you have also separated sentient beings from thorough afflictions for a long time, and therefore you are called an authentic holy being. You didn’t pray for your own purpose but instead, from the beginning, prayed to perfectly awaken into unsurpassed, authentic, perfect enlightenment for the purpose of sentient beings, and therefore you are an authentic holy being known as an authentic holy being.”

Then Prince Virtuous to See and the other three thousand people, after purifying through their remorse, expressed these verses of praise to the Bhagavān:

The Bhagavān is unique, chief, and supreme.
 The parent of the three worlds, the all-knowing
 Who equalizes all that is unequal—
 I prostrate to the rare Bhagavān!

Ordinary beings give for their own sake—
 They give valuables and expect something in return.
 Great Love, the Victorious One, is not like that—
 He loves and benefits enemy and friend alike, equally.

The Victorious One is revered among bipeds.
 With wisdom eyes he sees all that is to be known;
 Other gods don't have that wisdom.
 I go to him, Great Perseverance, for refuge.

To all the victorious ones, those of the past, the future,
 And those currently abiding, I prostrate.
 Similarly, in all victorious ones I seek refuge,
 And similarly make offerings to the victorious ones of
 the three times.

Then all the buddhas of the ten directions praised Prince
 Virtuous to See and the three thousand other people in verse:

All those who desire to accomplish buddhahood
 Pursue the many teachings heard.
 After having venerated virtuous preceptors,
 Achieving buddhahood is not far away.

Anyone who practices perfectly pure ethics,
 Those who are authentic fully ordained monks,
 And anyone who is able to meditate on emptiness,
 They are said to attain samādhi.

Anyone who is able to practice perseverance,
 They are practicing enlightenment.

Anyone who will pass into nirvāṇa,
They have authentic joy.

The fully ordained monks who hold on to their ethics,
And the fully ordained nuns who have pure ethics
Must perform *sojong* every fortnight,
Draping their bodies in their religious robes.

Having taken up their begging bowls and their *khakharakas*,¹⁰¹
When they go forth for pure alms
All the gods, being overjoyed,
Place their hands together and respectfully prostrate.
We, moreover, cause all gods and people
To perform those actions.

For example, just as the divine servants
Respectfully perform acts of reverence
To Indra, the ruler of the gods,
In the present they give an immediate response,
And in the future, limitless times,
Will become renunciates and uphold ethics,
Which is known as repaying the kindness of the buddhas.

Prince Virtuous to See, it is like this.
All worldly people,
Which does not include us nor bodhisattvas,¹⁰²
Will generate a completely pure mind of faith.

All the buddhas of the ten directions
Will always abide, not passing into nirvāṇa.
It is the same for the Dharma and Saṅgha also.
Directly understanding that
Is known as repaying the kindness of the buddhas.

Prince Virtuous to See, it is like this.
All worldly human beings

Don't have analytical minds,
And don't directly understand the single vehicle.

All buddhas of the past and future
As well as all those currently abiding in the ten directions
Proclaim only the singular Great Vehicle—
They don't say that there are two or three.

All human beings such as those who
Having generated that kind of mind,
Don't engage in conceptual differentiation
Are known as repaying the kindness of the victorious ones.

Prince Virtuous to See, it is like this.
There are some people who,
When the buddhas pass into nirvāṇa,
Always generate minds of faith,
And explain that all sentient beings
Have the buddha-essence.
All of those types of people
Are known as repaying the kindness of the victorious ones.

Anyone who practices a moment of virtue
Without the hope of receiving a divine result,
When they instantly accomplish the unsurpassed path,
It is known as repaying the kindness of the victorious ones.

Prince Virtuous to See, it is like this.
When the Buddha has passed into nirvāṇa,
Any person who were to
Read this sūtra aloud for even a brief time,
Show respect to the Three Jewels,
And offer reverence and worship to their teacher,
All persons that are like that
Are known as repaying the kindness of the victorious ones.

When someone entirely gives away
 Some variety of wealth and possession
 As well as food and clothing,
 It is known as repaying the kindness of the victorious ones.

Prince Virtuous to See, it is like this.
 When all my dharma has passed away,
 Whenever someone, having had this knowledge explained
 to them,
 Listens to this sūtra for even a short time,
 That is better than making offerings
 To a hundred million bodhisattvas.

These Mahāyāna sūtras are also
 The mother of all buddhas and bodhisattvas.
 When one is mindful of the buddhas,
 The bodhisattvas, and these sūtras,
 With an equanimity mutually free from both,¹⁰³
 That is known as repaying the kindness of the victorious ones.

Prince Virtuous to See, it is like this.
 At the time when this Dharma has passed away,
 If someone who desires to repay the kindness of
 the victorious ones
 Meditates for a mere moment,
 That good quality of that meditative concentration
 Is greater than giving life to all the sentient beings
 In the billionfold world systems.

Anyone who disparages this meditation
 And incites agitation among the saṅgha,
 Their negativity, moreover, is exactly the same
 As killing all the humans
 That fill the billionfold world systems,
 And as killing all living beings.

When someone disparages and has no faith toward
 Those who are seen to have virtuous conduct,
 Since it is like cutting the lineage of the Three Jewels,
 That is not repaying the victorious ones.

Then Prince Virtuous to See and the three thousand people,
 being satiated with joy at the teaching given by all the bhagavāns,
 receiving the teaching itself with great reverence,¹⁰⁴ replied in
 verse:

The teachings of the bhagavāns,
 However many they are and how few,
 And also, however both many and few,
 None of them are perceived as inherent.

Such authentic characteristics
 Are noncontradictory with all phenomena.
 For the sake of love toward all sentient beings
 They turn the Dharma wheel of skillful means.

Anywhere that ārya beings come from,
 The Tathāgata comes from there also.
 In whatever way the authentic characteristics exist,
 The Tathāgata also exists in the same way.

Just as all ārya beings speak words of truth,
 The Tathāgata also speaks exactly the same.
 Because of that, the name of the Victorious One
 Is known to be the Tathāgata.¹⁰⁵

The armor of patience is your stable mind,
 The durable, powerful bow is your great perseverance,
 And the sharp arrow is your quick wisdom
 That destroys the enemy, laziness.

You accept the offerings and patronage
 Made by worldly gods and humans.
 Because of that, the name of the Victorious One
 Is known to be the Foe-Destroyer.¹⁰⁶

You cognize the characteristics of great suffering,
 You also perfectly cognize the cause of suffering,
 And you totally cognize the characteristics of the pacification
 of suffering
 As well as the way to pacify it.

Since you cognize the four truths of the ārya beings,
 You realize what is unchanging to be true.
 Therefore, throughout the ten directions
 Your name is known as Perfectly Completed.

Since you discovered the three supreme knowledges
 And are endowed with a perfectly pure path of practice,
 Your name, Bhagavān,
 Is known to be Possessed of Exalted Wisdom and Feet.

Since you completely cognize all phenomena
 And have completely discovered the holy Dharma itself,
 On account of your love for all beings
 You have taken this opportunity and explained using
 skillful means.

You perfectly dispelled birth, aging, sickness, and death,
 And performed the action of going to the abode of bliss.
 Because of that, the name of the Victorious One
 Is known to be One Gone to Bliss.

You went from the world
 And also cognize the world's boundaries.
 Because of that, the name of the Victorious One
 Is known to be Knower of the World.

You liberate sentient beings with your great compassion,
 And with that suppleness you teach virtue and tame them.
 Because of that, the name of the Victorious One
 Is Charioteer Who Tames Beings.

Your ethics, samādhi, and wisdom eye
 Can neither be subdued nor surpassed.
 Because of that, the name of the Victorious One
 Is given as Unsurpassed.

Not having any afflictions, endowed with wisdom,
 You explain the excellent, supreme liberation.
 Because of that, the name of the Victorious One
 Is given as Teacher of Gods and Humans.

In front of the bodhi tree
 You completely cognized all that does and does not wander
 in the three times,
 And also all phenomena remote and not remote.
 Because of that your name is Buddha.

Then all the buddhas of the ten directions entered into the Great Miracle Samādhi, their bodies elevated into space, and from their separate mouths they spoke in unison: “O Prince Virtuous to See and the three thousand people with you, the nature of all your negativities does not abide internally, nor does it abide externally, nor does it abide in between. Since your minds are stable, the might of your virtue is also stable. Since your minds are completely liberated, the nature of your negativities is also completely liberated. Since your wisdom is emptiness, the nature of your negativities is also emptiness. Since the might of your faith is great, the might of your merit is also great. You repented and confessed in just that way, and as such were able to purify through remorse. Because of that, in addition to seeing us, you will also see Buddha Prabhūtaratna and also all the nirmāṇakāyas.

“Since you purify your negativities with cleansing remorse, you will also continually see me. These days all bodhisattvas practice cleansing remorse in just the same way as this treatise [teaches], and so I, all *nirmāṇakāyas*, and also all others, such as the past buddha *Prabhūtaratna*, are delighted. You will see and worship the buddhas of the ten directions and the three times, and they also will be delighted. You will enter into the enlightenment that follows this *Mahāyāna sūtra*.”

The *Bhagavān* spoke to the entire retinue of attendants. “If those with negativities desire to confess their negativities, then just like the Prince Virtuous to See, observe individually the buddhas of the three times, the twelve divisions of *sūtra*, and the great *saṅgha* of bodhisattvas. Prostrate to them having generated the same discrimination as meeting me or as seeing me, or having generated the discrimination of [seeing] a single buddha, or two buddhas, or ten buddhas, or a hundred buddhas, or a thousand buddhas, or ten thousand buddhas, or countless buddhas. Observing them is the same as seeing them.¹⁰⁷ And similarly, after having observed each and every one of them, if you mentally prostrate to each, through those prostrations you will also attain limitless merit as well as clear away all the heavy negativities of *saṃsāra*. Falling to the three lower rebirths for countless eons will not occur, and it is also certain, without a doubt, that you will happily abide in the *Buddhadharma*. Therefore, if you repent and confess all negativities, and generate faith from the depths of your heart, it is undeniable that your negativities will be purified.”

Then Prince Virtuous to See and the three thousand people simultaneously responded to the *Bhagavān*, expressing praises in verse:

The *Bhagavān* is love and great compassion,
The Dharma lord of the Śākya lineage
Whose lion’s roar from the midst of the assembly,
Is all pervasive, bringing together all sentient beings.

He views them all like a father does his only son,
 And does not differentiate among them.
 Having seen that he is unsurpassable in that way,
 We therefore respectfully prostrate.

Then the Bhagavān responded to Prince Virtuous to See and the three thousand people. “Sons of the lineage, you all have practiced cleansing remorse. Since you have repented and confessed with minds that do not conceal anything, now you are known as bodhisattvas. You all will, in the future, undeniably, become buddhas.

“Sons of the lineage, it is like this. After I pass into nirvāṇa there will be some who are able, from the depths of their hearts, to prostrate to the tathāgatas of the ten directions, the twelve divisions of sūtra, and the saṅgha of bodhisattvas, and that is known as repaying the kindness of the Three Jewels. Immediately after that, having purified the negativities of the ten nonvirtues, the five actions of immediate retributions, and disparaging the emptiness sūtras, those who are suitable to be stream-enterers will be bestowed the result of stream-enterer. Those suitable to be once-returners will be bestowed the result of once-returner. Those suitable to be non-returners will be bestowed the result of non-returner. Those suitable to be arhats will be bestowed the result of arhat. Those suitable to be pratyekabuddhas will be bestowed the result of pratyekabuddha. Those suitable to be bodhisattvas will be bestowed the result of bodhisattva.

“In that way, within this sūtra, all the one-rebirth bodhisattva mahāsattvas will attain the authentic characteristics and also the rewards of prostrating to the buddhas of the ten directions and the three times. All the two-rebirth bodhisattvas will attain the dharmadhātu and also the rewards of prostrating to the buddhas of the three times. The bodhisattvas will achieve the authentic, ultimate wisdom mind and also the rewards of prostrating to the buddhas of the three times. Some bodhisattvas will enter into the ultimate truth and also attain the rewards of prostrating to the

buddhas of the three times. Some bodhisattvas will be endowed with the samādhi Going as a Hero and also the rewards of prostrating to the buddhas of the three times. Some bodhisattvas will be endowed with the samādhi Treasury of Space, and the samādhi Wisdom Seal, and also the rewards of prostrating to the buddhas of the three times. Some bodhisattvas will be endowed with the patience of non-returning, the patience of giving Dharma, the dhātu concordant with the Dharma, and also the rewards of prostrating to the buddhas of the three times. Some bodhisattvas will be endowed with a mind that greatly remembers dhāraṇī, inherent genuine wisdom, and also the rewards of prostrating to the buddhas gone to the three times. Some bodhisattvas will be endowed with the samādhi Lion's Roar, the samādhi Vajra, the samādhi Seal of the Five Wisdoms, and also the rewards of prostrating to the buddhas gone to the three times. Some bodhisattvas will be endowed with the samādhi Equanimity, with great love, great compassion, the unsurpassed, authentic, perfected buddha's path of action, and also with the rewards of prostrating to the buddhas gone to the three times."

Then the bodhisattva mahāsattva, lord of Dharma Mañjuśrī spoke to the Bhagavān. "Bhagavān, all sentient beings are agitated by erroneous and mistaken minds. How is it that the many nonvirtues and actions of immediate retribution they have done, all those negativities, will be purified?"

The Bhagavān replied to Mañjuśrī: "That is what was explained earlier. Some, having heard the names of this expansive enumeration of the Dharma, the buddhas of the ten directions and the three times, the twelve divisions of sūtra, and the bodhisattvas, will generate joy and great joy, and then with faith and respect, adopt it, hold it, read it aloud, recite it, write it out, or understand it completely.

"Having made a maṇḍala in a solitary room in an isolated place, sprinkle it with perfumed water. Having adorned the place with

banners and canopies and burned fragrant incense, invite all of the victorious ones and request them to come. Once they've been invited, regardless of however many supplications you have made, wash and purify yourself. Dress yourself in clean clothes, and if you go outside, regardless of how far or near you go, wash yourself once again every time you go out. Erect a lion throne and visualize this enumeration of the Dharma for a long time. Directly realize that the characteristics of phenomena, such as the views of self, person, and sentient being don't exist. Beginners are to differentiate and clearly elucidate the specifics. Then, burning fragrant incense, clear agitated minds, and with authentic mindfulness and authentic contemplation, single-pointedly contemplate the Tathāgata. All practices like these are compatible and in harmony, and hence are supreme. Those which are incompatible and in conflict will not become repentance and purification. That belligerence destroys everything, and also is contradictory with the path of action.

“Be mindful of the Mahāyāna and contemplate the ultimate for a duration of seven days and nights, during which it is inappropriate to lay down or sleep. Additionally, during one day read this sūtra aloud or recite it three times, and during the six sessions of day and night make offerings with perfume, and prostrate, and then repent and purify. After having heard this sūtra, express the names of the buddhas, bodhisattvas, and the twelve divisions of sūtra, and be undisturbed from the depths of your heart, be without error from the depths of your heart, be nondistracted from the depths of your heart, exert effort according to the time from the depths of your heart, exert effort day by day from the depths of your heart, generate faith from the depths of your heart, generate joy from the depths of your heart, generate the stages from the depths of your heart, don't sever the continuity from the depths of your heart, be cautious from the depths of your heart, have no separation from the depths of your heart, don't contemplate negativity from the depths of your heart, be mindful of the Buddha

from the depths of your heart, be mindful of the Dharma from the depths of your heart, be mindful of the Saṅgha from the depths of your heart, be mindful of ethics from the depths of your heart, be mindful of generosity from the depths of your heart, and be mindful of the ultimate view from the depths of your heart.

“In the same way read it aloud, and in the same way prostrate, and in the same way, from the depths of your heart, confess each negativity individually and repent.

“From the beginning of the first day until six days have passed, sprinkle fragrant water in the mornings and also wash your body with perfumed water. Burn excellent incense and make offerings from the depths of your heart. Because of repenting and confessing everything individually from the depths of your heart in that way, those in the ten directions are exhorted. Then at that time, I as well as limitless buddhas as numerous as the grains of sand in the Gaṅgā River, joined by limitless bodhisattvas as numerous as grains of sand in the Gaṅgā River, accompanied by melodious sounds, will have gone into that room and will have performed the consecration of direct realization. If you do just that for seven days and nights, there is no doubt that you will purify your negativities.

“How will negativities be purified? Since ordinary beings¹⁰⁸ have still not established the ultimate,¹⁰⁹ investigate the signs of omens in dreams. If you dream one type of dream, then one type of the actions of immediate retribution will be purified. If you dream five types of dreams, then the five actions of immediate retribution will be purified. If you dream that, in a nighttime dream, desiring to cross a great river you travel over a large bridge, then you have definitely attained complete liberation. If in that dream you are bathed by others, and you dream that rain falls on your body, then you have definitely attained purity. If in that dream you are residing within a throng of saṅgha, and you dream that you are seated among them, then you have definitely become an authentic disciple of the Buddha. If in that dream, you reside in a stūpa or temple,

and you dream that you see the likeness of the buddhas and bodhisattvas, then you have excellently entered the door of Dharma. If you dream that you find fruit and then eat it, at that actual time you will completely manifest the fruition of good qualities.”

The Bhagavān also said to Mañjuśrī, “If some fully ordained monk, fully ordained nun, male monastic, female monastic, or bodhisattva who is endowed with faith degenerates their mindfulness, and because of mistake and error they destroy or degenerate the individual ethics of their vows, and then they confess and repent them individually in that way, then it is impossible for them not to be purified, unless they are not doing it from the depths of their heart.”

Then Mañjuśrī replied to the Bhagavān, “Bhagavān, when you engage in rituals like this, is it appropriate or inappropriate to be among a lot of people?”

The Bhagavān replied, “It is appropriate to have one or more [companions] but less than twenty. When you practice this ritual, don’t contemplate other sūtras. After repenting and confessing in that way, if you don’t thereafter engage in any faults, it is known as confessing and purifying. Engage in mindfulness in that way. Then at that time, remember like this: ‘Since when we die and are reborn it will be similar to how we are now, I will protect my ethics. Now, I will practice joyous effort. Now, I will read aloud and recite this Mahāyāna sūtra.’ Pray, ‘From now onward I will hold my vows with the strength that matches a vajra.’ Then when you are mindful in that way, the holy being Vimalakīrti as well as limitless bodhisattvas will simultaneously stand up in the space in front of you and bestow consecration. Also, Ārya Samantabhadra will perform the duties of the preceptor of the practice of purifying through remorse. Also, Ārya Kāśyapa will act as the support for the place of request. Mañjuśrī, this is known as purifying negativities. This is known as complete liberation. This is known as having ethics. This is known as attaining the state of abiding.”

The Bhagavān also said to the bodhisattva mahāsattva Mañjuśrī, “There are some who engage in the negativity of destroying or degenerating each of the four roots, the eight vows, the partial vows, the ten rules, the having-gone to the three for refuge, the five rules, the ten virtues, and ethics and discipline, and who engage in the five actions of immediate retribution and disparage the emptiness sūtras. Other than those who engage in wrong conduct,¹¹⁰ if they don’t confess and don’t repent, then as soon as they pass away from that life, it is without a doubt that they will fall to be a hell being in Avīci.”¹¹¹

Mañjuśrī requested, “Bhagavān, what is the reason it is known as Avīci Hell? Will the Tathāgata please explain, for the welfare of all sentient beings, what are the causes and what are the conditions for falling? What is the shape and size of that hell? For how many eons does that fully ripened suffering continue?”

The Bhagavān replied, “Mañjuśrī, very wise, very wise! It is very wise for you to ask about the meaning of this. Listen well, and this large congregation of beings should properly reflect also, and I will explain the specifics. Why is it called Avīci Hell? Since there is suffering without respite for even a moment, it is called Avīci Hell. In one way, there is no stopping, no moving away, and also no changing, and the heat is incredibly hot. The suffering is especially unbearable, without even a moment of leisure. Since there isn’t even a moment of rest or break, it is called Avīci Hell. In another way, since one enters in a great fire that is blazing, that is incredibly hot, burning everywhere, blazing, and flaring, it is called Avīci Hell.”

The Bhagavān also said to Mañjuśrī, “Son of the lineage, the shape of the great hell Avīci is square, with each side eighty thousand yojanas in length. It is surrounded by seven successive iron fences and covered on top by seven successive iron nets; and there are also eighteen subterranean levels. Around its circumference it is surrounded by seven successive groves of swords. Within the seven successive iron fences there are groves of trees with sword-

leaves. There is an iron house built there, with eighteen divisions and with eighty-four thousand levels.¹¹² At each of the four corners are great copper dogs, each forty yojanas tall. Their eyes are like lightning bolts, their incisors like sword blades, their teeth like mountains of razor blades, their tongues like iron hooks, their claws like iron spears, their tails like iron snakes, and the fire that burns from their each and every one of their hair pores greatly flares up, burns everywhere, and greatly blazes. The smell of the smoke there can't be compared with the smell of any worldly substance.

“At each of the four gates of that hell are eighteen hell-guardians. Their heads are rākṣasa heads, their mouths rākṣasa mouths, on each of their heads are eighteen horns, and in their hands they hold aloft iron spears. Within the seven successive fences are countless iron victory banners. Fire comes from the top of the victory banners, flowing like a fountain. A stream of molten iron flows down, completely flowing everywhere. On top of each of the four gates of the hell are eighteen large copper cauldrons brimming over with molten iron that flows over the four doors and fills up the hell. There are eighty-four thousand large iron snakes within each of the divisions of the building, which have poisonous flames shooting from their mouths, and which go out and fill all the fences. The sound the snakes utter is like the great sound of dragons.¹¹³ Great hails of iron ore rain down and entirely fill Avīci. The unbearable suffering there is unequalled, as it contains, among the eight billion sufferings, all the most unbearable sufferings of unbearable sufferings. Outside each of the four gates of Avīci Hell are greatly flaring, blazing fires that crisscross the southern, northern, eastern, and western sides, moving constantly. The blaze is also eighty thousand yojanas above the surrounding iron fence from where it meets at its zenith at the iron nets, down to its nadir at the ground, completely burning in the four directions, and blazing intensely. The suffering simultaneously manifests as just explained.

“When the actions of destroying the four roots and eight vows, the five actions of immediate retribution, and disparaging the emptiness sūtras are not repented and confessed as it has come forth from this sūtra, which is to say without acknowledging one’s fault and having shame, such people, as soon as they have passed away from this life, will, within the mere extension and retraction of a greatly powerful person’s arm,¹¹⁴ fall into Avīci Hell. Their bodies will fill that hell, being afflicted by the torment of heat, and even though their mouths are open and eyes squeezed shut, they aren’t able to squeeze any sounds from their mouths. Because of their many negativities, numerous, uncountable sword wheels will fall from the sky like rain. All their suffering comes from their feet and pierces their brains, and becomes a millionfold what was described before.

“Those who completely destroy the four roots experience this great suffering for five complete great eons. Those who destroy the eight vows experience it for one great eon more than that. Those who commit the five actions of immediate retribution experience it yet one more than that. Those that disparage the emptiness sūtras experience it yet one more than that. Those who criticize the Three Jewels, those who steal wealth from the saṅgha, those fully ordained monks and nuns who practice celibacy but then engage in impure behavior, those who pretend to be preceptors and scholars, and those who engage in sexual misconduct with their mothers will experience it for yet even one more than all those above. Since those who have engaged in wrong conduct have utterly severed the root of virtue they will never be liberated from Avīci Hell, so they are not included.

“When beings such as those with negativities experience suffering, they enter into the great, burning conflagration, and they become unconscious and die. The rākṣasa hell-guardians then stakes them to the ground using iron spears, and call out, ‘Revive! Revive!’ Just as they are called, the beings are revived, again and

again, dying ten thousand times and reviving ten thousand times over the course of a single day and night. They experience unbearable suffering, as explained earlier. When they later leave Avīci Hell, due to the karma of having destroyed their ethics as well as having taken donations from faithful sponsors, they again enter into one of the lesser hells.

“As for those, there are:¹¹⁵ Cold and Freezing Hell, Black Darkness Hell, Intense Heat Hell, Filled with Razor Teeth Hell, Sword-Wheel Hell, Blazing Chariot Hell, Excrement Swamp Hell, Hot Water Hell, Valley of Hot Coals Hell, Grove of Sword-Leaf Trees Hell, Iron Machinery Hell, Columns of Iron Śālmali Trees¹¹⁶ Hell, Iron Throne Hell, Iron Wheel Hell, Piercing Iron Hell, Iron Hail Hell, Meeting-with-Crushing-Mountain Hell, and Exuding-Molten-Copper Hell. Within each of these they are also afflicted for eight million years before subsequently being liberated. However, they are always born in the lower class, and for five hundred lifetimes they will not hear the sounds of the Three Jewels. In some cases, if they meet with a virtuous friend, it is nonetheless possible for them to generate the mind of enlightenment, but if they don’t meet with a spiritual friend, they will fall to hell again.

“If the negativities of misdeeds are not repented and not confessed, then the experiences of the sufferings of hell will be experienced for eight million years, with each year being like one year of the gods of the abodes of the four great kings. If the negativities of downfalls [are not repented and not confessed,] then that will be produced twofold. If the saṅgha’s remainders¹¹⁷ also [are not repented and not confessed,] that will be two times that. When those with such negativities experience suffering, they will not be able to speak any words other than ‘Ā PAPA Ā TATA Ā LALA Ā VAVA’¹¹⁸—that will be all they speak. Therefore, all those with such negativities should quickly repent and confess them all individually, having gone to the Three Jewels for refuge.

“Mañjuśrī, it is also like this. If one desires to quickly eliminate and purify negativities, individually repent and confess just as it

is taught from this sūtra, and purify through remorse. Take up this ritual once each day for seven days, and when establishing the state of a tathāgata buddha through authentic investigation and authentic mindfulness, contemplate the names of the ocean of samādhis such as Great Man, Directly Achieving Buddhahood, Immovable, Complete Liberation, Having Light Rays, Greatly Extensive Wisdom, Endowed with Pāramitās, and Going Forth as a Hero.

“Further, in brief, after arising from the samādhi of The Obligations of the Bodhisattva Mahāsattva Maitreya, enter into the samādhi of Mind Cessation. After arising from the samādhi of Mind Cessation, again enter into the samādhi of Going Forth as a Hero. After arising from the samādhi of Going Forth as a Hero, enter into the samādhi of Wisdom Lamp. After arising from Wisdom Lamp, enter into the samādhi of Characteristic of All Phenomena. After arising from Characteristic of All Phenomena, enter into the samādhi of Having Marks and Light Rays. After arising from Having Marks and Light Rays, enter into the samādhi of Lion’s Roar. After arising from Lion’s Roar, enter into the samādhi of Lion’s Shaking. After arising from Lion’s Shaking, enter into the samādhi of Ocean Mind. After arising from Ocean Mind, enter into the samādhi of Complete Wisdom. After arising from Complete Wisdom, enter into the samādhi of Dhāraṇī Mudrā. After arising from Dhāraṇī Mudrā, enter into the samādhi of Having a Body of Complete Illumination. After arising from Having a Body of Complete Illumination, enter into the samādhi of Actual Dharmadhātu. After arising from Actual Dharmadhātu, enter into the samādhi of King of Lions. After arising from King of Lions, enter into the samādhi of King of Dharma. After arising from King of Dharma, enter into the samādhi of Ending the Marks of All Māras. After arising from Ending the Marks of All Māras, enter into the samādhi of Wisdom of Emptiness. After arising from Wisdom of Emptiness, enter into the samādhi of Understanding the Characteristics of Emptiness. After arising from Understanding the Characteristics

of Emptiness, enter into the samādhi of Wisdom of Great Emptiness. After arising from Wisdom of Great Emptiness, enter into the samādhi of Having a Body That Pervades Everywhere. After arising from Having a Body That Pervades Everywhere, enter into the samādhi of Discriminating the Characteristics of the Mind. After arising from Discriminating the Characteristics of the Mind, enter into the samādhi of Characteristics of the Bodhisattva Mahāsattva Vajra. After arising from the samādhi of Characteristics of the Bodhisattva Mahāsattva Vajra, enter into the samādhi of Vajra Crown Protrusion. After arising from Vajra Crown Protrusion, enter into the samādhi of All Oceans. After arising from All Oceans, enter into the samādhi of Ocean of All Dhāraṇīs. After arising from Ocean of All Dhāraṇīs, enter into the samādhi of Ocean of All Buddhas' Activity. After arising from Ocean of All Buddhas' Activity, enter into the samādhi of Ocean of Perceiving the Complete Liberation of All Buddhas and the Exalted Wisdom of Liberation. After arising from the samādhi of Ocean of Perceiving the Complete Liberation of All Buddhas and the Exalted Wisdom of Liberation, enter into Doorway of Limitless, Boundless Oceans, the samādhi of primordial skillful means. After arising from Doorway of Limitless, Boundless Oceans, enter into the samādhi of Ceasing and Pacifying the Mind. After arising from Ceasing and Pacifying the Mind, enter into the samādhi of Vajra, the Doubtless Great Liberation.

“Mañjuśrī, after I have passed into nirvāṇa, when any son of the lineage or daughter of the lineage who generates a moment's faith, or is mindful for a moment and writes the letters of this sūtra, reads it aloud, or recites it, and accomplishes a mind of faith regarding the discrimination of thoughtfulness, the discrimination of mindfulness, and the discrimination of realization, in that moment, their negativities equaling the grains of sand of Gaṅgā Rivers of nine septillion¹¹⁹ eons will be exorcized. Their obscurations of ignorance will also be completely severed. Therefore, it is clear the Tathāgata will always nurture beings and remain, not passing into nirvāṇa.”¹²⁰

Then the Bhagavān proclaimed these verses to the great assembly:

All powerful hungry ghosts,
Vicious animals and elephants,
Adulterous women and vicious nāgas,
And limitless horrible beings,
Such as Vasu, Ajataśatru,
Devadatta, and Aṅgulimāla—

Even though they have engaged in negativities of body
and mind
That made their fall to Avīci Hell fitting,
Just before the Muni's nirvāṇa,
They generated faith in the victorious ones of the ten
directions and the three times
And prostrated to them,
And hence they delayed it for countless eons.

All beings from Magadha also
Generated the mind of enlightenment
Through the power of respectfully prostrating
To the victorious ones of the ten directions and the three times.

Kauṇḍinya, and so forth,
And the five hundred perfectly pure śravakas
Will become buddhas in the future
Through the power of respectfully prostrating
To the victorious ones of the ten directions and the three times.

The tīrthikas and brahmins,
And the ten ṛṣis that are great mantra-holders also
Will achieve arhathood in the present
As the reward of prostrating to the past victorious ones
Of the ten directions and the three times.

All groups of bodhisattvas
 Entered into the ultimate meaning,
 And, through the power of respectfully prostrating
 To the victorious ones of the ten directions and the three
 times,
 Were born, in limitless lifetimes,
 In the fields of the victorious ones of the ten directions.

Prince Virtuous to See, it is like this.
 Previously, I was the king
 Known as Great Ṛṣi Generosity.

At that time, as no buddha had arisen
 For a full twenty years,
 I made ecclesiastical offerings—
 From food and clothing
 To homes and bedding—
 To some five hundred brahmins.

At that destined time, I said
 ‘May you all generate the mind of enlightenment!’

But those five hundred brahmins,
 Even as they accepted the offerings given,
 Had no faith in the Three Jewels,
 And therefore in that very instant, they said to me,
 ‘There is no enlightenment in the world,
 And there is no complete liberation.’

When I heard them utter those words,
 In order to protect the emptiness sūtras,
 I killed those five hundred brahmins.
 When those brahmins died,
 They fell to the Avīci Hell.

Having fallen to the state of hell beings,
 Even though their three recollections had wavered,
 Still they prostrated to the victorious ones of the three times.

When they had generated faith in the emptiness sūtras
 And in the enlightened Saṅgha,
 And had engaged in the three recollections,
 They immediately arose away from hell,
 And proceeded to be born in the world Drum of Honey.
 Their lives lasted ten small eons.
 This itself is the reward of prostrating, with minds of respect,
 To the victorious ones of the ten directions.

Although all those brahmins
 In the beginning, due to disparaging, fell to hell,
 Later, due to faith, they were instantly liberated.
 What's the need to mention all of you bodhisattvas,
 Who are endowed with a sense of embarrassment?

Since from the beginning they don't have the nature of
 negativity,
 It is for the sake of all sentient beings
 That they repent and confess all negativities,
 From those of the four root vows and the five actions of
 immediate retribution
 To those of wrong conduct.

If any ordinary being
 Having engaged in negativities such as those
 Is similarly able to repent and confess,
 Then their negativities of the four roots and five actions of
 immediate retribution
 Up through to those of wrong conduct will be purified.
 There is no doubt that they will achieve buddhahood.

Those who are without faith aren't included in that,
 But if any of them generates a mind of faith
 And prostrates to all the victorious ones,
 Then it is impossible for them to not accomplish the Dharma
 path.

Then Prince Virtuous to See
 And the three thousand people with him
 Made this request in one voice
 To the Bhagavān:

'We pray that once we are established as buddhas,
 We will be perfectly liberated from the cycle of birth and
 death.

Since you exist as the most noble among gods and humans,
 Please explain the specifics.

How much merit was there for those who,
 Having grasped that as dhāraṇī,
 Wrote it out, read it aloud, and upheld it?'

The Bhagavān replied,
 'Prince Virtuous to See, listen well
 As I explain the specifics.

'The merit of someone who,
 Having heard the names of the victorious ones,
 Generates a mind of faith,
 And, in that instant, prostrates,
 Goes beyond that of a sentient being who
 Fills a thousand worlds with the seven types of jewels,
 Engages in charity and makes donations,
 And on top of that, explains the Dharma
 And attains the result of arhathood.

What need is there to mention one who
Writes them, reads them aloud, upholds them,
and prostrates to them with faith?
The merit of that is limitless.

‘If someone generates the mind
To write them out, read them aloud,
Recite them, and at that time prostrates,
The merit of that is greater
Than that of perfectly building
A thousand world systems’ stūpas.’

Then Mahākāśyapa, Śāriputra, Ānanda,
The worldly protector Very Powerful,¹²¹
The Brahma-gods, Indra,
The wheel-turners, and the four great kings,
Having paid reverence with their heads to the Bhagavān’s feet,
Spoke this in one voice:

‘After the Bhagavān passes beyond sorrow,
For the sake of the constant physical and mental happiness
of sentient beings,
We all will completely spread and teach these,
And we will protect those who prostrate.

‘All those who have the negativity of breaking their vows,
Of engaging in the five actions of immediate retribution,
Or of disparaging the emptiness sūtras,
Because of hearing the names of those buddhas,
Will abide happily in perfectly pure lands,
For example, just like Prince Virtuous to See.
Now and at a later time in the future,
They will see the actual buddhas.’

Then Bhagavān Śākyamuni spoke to the great assembly. “All of you, listen well. I will explain to you all the causes and conditions of previously arisen karma. Limitless eons ago, having heard the names of the buddhas of the ten directions and the three times from the tathāgata, arhat, perfect buddha known as Beautiful Light, I generated a mind of great joy. I placed my hands together, and received them with great reverence. Moreover, having adopted them, I went everywhere that there were sentient beings, and spread them and taught them to those limitless, infinite sentient beings, and so they heard the names of the buddhas. Then at that time, from among that assembly there was a smaller group of three thousand people who were in accord with the purpose of my Dharma, and having generated limitless minds of faith, directly in my presence they expressed the names of those buddhas and prostrated, and because of that, they now appear in the ten directions and are truly enlightened.

“Sons of the lineage, if you desire to purify the heavy negativities of the four roots and the five actions of immediate retribution, up to the negativities of disparaging the emptiness sūtras and those of wrong conduct, submit to the control of the mind of faith. Sons of the lineage, it is also like this. Whoever, due to nonfaith and disrespect, disparages the twelve divisions of scripture and is fraudulent,¹²² or disparages the vajra body, the excellent being Mañjuśrī, and the victorious ones of the ten directions and is presumptuous, there is no doubt that they will fall to the state of a hell being. This is not false. Why is that the case? They will definitely fall to hell because of their nonfaith, because of their disparagement of the holy Dharma, because of their contempt for gurus, and because they belittled the buddhas of the ten directions and the three times. If they generate faith in the names of those buddhas and prostrate from the depths of their hearts, then they will recognize their negativities of the ten nonvirtues, five actions of immediate retribution, and of disparaging the emptiness sūtras, and it is impossible for them not to be purified. That does not

include those who are without faith, those without respect, those who sever the root of virtue, and those who engage in wrong conduct.

“Sons of the lineage, the ten million emanations of the body of Śākyamuni, moreover, display the deed of teaching and reside in each and every world, and the last of these bodies is me. All the three thousand humans who were accompanying me at that time are established as buddhas. The chief among the first thousand of them is called Buddha Lotus Light. The chief among the middling thousand is called Buddha Vajra Body. The chief among the final thousand is called Buddha Maitreya.

“Therefore, it is appropriate for you all also to, in that same way, express the names of the buddhas of the ten directions and the three times and prostrate. In the future, all of you will teach extensively to large assemblies and will benefit limitless sentient beings, pass beyond the three worlds and, just like me, act by means of a maṇḍala in a peaceful and isolated abode.”

Then the bodhisattva Dhāraṇīdhāra arose from his seat, draped his upper robe over one shoulder, and knelt on his right knee. Having joined his hands together and prostrated beside the place where the Bhagavān was, he said this to the Bhagavān, “Bhagavān, what is the name of this enumeration of Dharma? How is it held? How is it meditated upon and practiced?”

That having been asked, the Bhagavān replied, “Son of the lineage, take the name of this enumeration of Dharma to be *Benefitting All the Heavy Vows*. Take it to be *Essence of the Precious Vajra*. Take it to be *The Limitless Doors of the Scriptures*. Take it to be *Gathering Everything Together*. Take it to be *Great, Unequalled Ornament*. Take it to be *The Array Which Establishes Three Thousand Humans as Buddhas*. Take it to be *Purifying Negativities Through Cleansing Remorse and Attaining Merit*. Take it to be *The All-Expansive Great Liberation*.”

Then the bodhisattva Dhāraṇīdhāra said this to the Bhagavān, “Bhagavān, if it is as the Tathāgata has taught, then this enumeration of Dharma will benefit limitless sentient beings and, in order to perform the deed of great bliss, purify negativities. This sūtra, which performs the deed of establishing buddhahood, is the mother of all buddhas. It is the path of all bodhisattvas. It is the eye of all śravakas. It is the house of all gods and humans because it is endowed with inconceivable meaning such as that. I will grasp it as dhāraṇī. I will spread it anywhere that gods and humans reside. Its continuity will not be severed, and it will abide for a long time.”

The Bhagavān replied, “Excellent, excellent! You are a holy being because you uphold all the limitless, great divisions of scripture as dhāraṇī. In the future, you will go to the abode that I go to. Whatever is my abode is also your abode.”

When the Bhagavān taught this enumeration of Dharma, limitless bodhisattvas became non-returners and dwelled on Unchanging Ground. Eighty thousand śravakas generated the Mahāyāna mind. Ten thousand fully ordained monks attained the result of arhathood. Eighty-four thousand gods and humans achieved the perfectly pure dharma eye. One hundred thousand sentient beings generated the mind of perfect, complete enlightenment.

Then after the Bhagavān had finished expounding this sūtra, he went away from that place of the sāl trees. After he had left, he and the pool of precious golden flowers also disappeared. The Tathāgata’s light also gathered together, and due to that, the higher and lower as well as pure and impure realms in the Saha world system were also just as before. All the people, because of their misdeeds, were hell beings as before. After the Bhagavān had spoken that, the whole congregation of bodhisattvas as well as the worlds of gods, humans, demi-gods, and *gandharvas* all rejoiced, and thoroughly praised what had been spoken by the Bhagavān.

The Ārya Mahāyāna Sūtra Called “The All-Expansive Great Liberation, Purifying Negative Deeds through Cleansing Remorse, Perfectly Arranged for the Accomplishment of Buddhahood” is complete.

Colophons

Original Colophon:

The Chinese translation has two sections of seven hundred and twelve verses and an additional one hundred and twelve verses.

Translator’s Colophon:

This text was translated at Sera Jey Monastery at the direct request of Kyabje Lama Zopa Rinpoche. The initial draft was completed on May 26, 2021, the holy day of Saka Dawa, the fifteenth day of the fourth Tibetan month, Tibetan royal year 2148. Many thanks to Geshe Tengyur Rinpoche, Ven. Tenzin Legtsok, and Ven. Tenzin Namjong who all gave valuable editing assistance; to Ven. Tenzin Gache who offered an initial edit of the completed translation; and to Doris Low who offered a detailed and beneficial edit that undoubtedly improved the final translation. That said, all errors remain my fault alone. Finally, I give my deepest gratitude to Kyabje Lama Zopa Rinpoche for the opportunity to translate this sacred text, and dedicate any merit accumulated from the translation as well as the reading, writing, and reciting of the translation of this sūtra to the long life of all holy gurus.

Publisher’s Colophon:

Translated by Ven. Gyalten Lekden from *'phags pa thar pa chen po phyogs su rgyas pa 'gyod tshangs kyis sdig sbyangs te sangs rgyas su grub par rnam par bkod pa zhes bya ba'i theg pa chen po'i mdo in bka' 'gyur dpe bsdur ma*, vol. 67, Beijing: krung go'i bod rig pa'i dpe skrun khang, 2008, 551–702. Translation reviewed by Ven. Tenzin Gache and edited by Doris Low. Final draft reviewed by Ven. Tenzin Tsomo and Joona Repo. FPMT Education Services, July 2023.

Appendices

Table 1: Attested Proper Sanskrit Names
(alphabetical by Sanskrit)

Sanskrit	English	Tibetan (Wylie)
Ākāśagarbha	Essence of Space	nam mkha'i snying po
Akṣayamati	Inexhaustible Intellect	blo gros mi zad pa
Akṣobhya	Undisturbed	mi 'khrugs pa; mi bskyod pa
Amitābha	Limitless Light	'od dpag med
Amitāyus	Limitless Life	tshe dpag med
Amoghasiddhi	Meaningful Accomplishment	don yod grub pa
Anantacārika	Infinite Deeds	spyod pa mtha' yas
Anantāvabhāsa	Infinite Illumination	snang ba mtha' yas
Asaṅga	Unobstructed	thogs med
Avalokiteśvara	Lord Who Gazes Downward	spyan ras gzigs dbang phyug
Bhadrapāla	Excellent Protector	bzang skyong
Bhadraśrī	Glorious Virtue	dge dpal
Bhaiṣajyarāja	King of Doctors, King of Medicine	sman gyi rgyal po
Bodhipatha	Path of Enlightenment	byang chub kyi lam
Brahmaghoṣa	Melody of Brahma	tshangs pa'i dbyangs
Brahmajāla	Brahma's Net	tshangs pa'i dra ba

Sanskrit	English	Tibetan (Wylie)
Candraprabha	Moonlight	zla 'od
Candraśrī	Glorious Moon	zla ba'i dpal
Candrasūryapradīpa	Brilliant Sun, Moon, and Lamp	nyi zla mar me gsal
Devadatta	Gift of the Gods	lha sbyin
Devaprabha	Light of the Gods	lha'i 'od
Devaputra/ Nārāyaṇa	Very Powerful (Son of the Gods)/Born from Man	mthu bo che
Devarāja	King of the Gods	lha'i rgyal po
Dhāraṇīdhāra	Holder of the Dhāraṇī	gzungs 'dzin
Dharmesvararāja	King Lord of Dharma	chos kyi dbang phyug rgyal po
Dharmagarbha	Essence of Dharma	chos kyi snying po
Dharmesvara	Sovereign of Dharma	chos kyi dbang phyug
Dipamkara	Light-Giver	mar me mdzad
Gaganarāja	King of Space	nam mkha'i rgyal po
Gandhahastin	Elephant of Scents	spos kyi glang po che
Gandhakutī	Bundle of Scents	dri brtsegs
Gāndhāra	Holder of the Earth	sa 'dzin
Hārītī		'phrog ma mo
Hemacūḍa	Golden Vertex	gser gi gtsug phud
Hṛṣīkeśaḥ	Lord of Joy; Lord of the Senses	dga' ba'i dbang po
Īśvara	Sovereign	dbang phyug
Īśvararāja	King of Sovereigns	dbang phyug rgyal po
Jalavāhana	Water-Carrier	chu 'bebs
Jñānadhvaja	Victory Banner of Wisdom	ye shes rgyal mtshan
Kanakamuni	Golden Sage	gser thub
Kāśyapa	Guarder of Light	'od srung

Sanskrit	English	Tibetan (Wylie)
King Deveśvaraprabha	King Light of the Lord of Gods	rgyal po lha'i dbang phyug 'od
Krakucchanda	Eliminator of Bad Faith	log par dad sel
Lokadhara	Holder of the World	'jig rten 'dzin
Mahābala	Very Strong	stobs po che
Mahābrahma	Great Brahma	tshangs pa chen po
Mahākaraṇā	Great Compassion	snying rje chen po
Mahākāśyapa	Great Guarder of Light	'od srung chen po
Mahāmaitreya	Great Love	byams pa chen po
Mahāprabha	Great Light	'od chen
Mahāpratibhāna	Great Courage	spobs pa chen po
Mahāsthāmaprapta	One Who Has Obtained Great Power	mthu chen thob
Maheśvara	Great Sovereign	dbang phyug chen po
Maitreya	Love	byams pa
Maitribala	Strength of Love	byams pa'i stobs
Mañirāja	King of Jewels	rin chen rgyal po
Mañjuśrī	Gentle Glory	'jam dpal
Mañjuśrīkumara	Youthful Gentle Glory	'jam dpal gzhon nu
Megharāja	King of Thunder	'brug sgra'i rgyal po
Meghasvara	Sound of Thunder	'brug sgra
Mūrdhajāta	Born from the Head	spyi bo skyes
Nāgadeva	God of the Nāgas	klu'i lha
Nanda	Joy	dga' bo
Nirmāṇakāya	Emanation Body	sku sprul
Prabhūtaratna	Many Jewels	rin chen mang
Prasenajit	Bright Victor	gsal rgyal
Priyadarśana	Delightful to See	mthong dga'
Puṇyakṣetra	Merit Field	bsod nams kyi zhing
Pūrṇacandra	Full Moon	zla gang

Sanskrit	English	Tibetan (Wylie)
Puṣpakūṭa	Stacked-Up Flowers	me tog brtsegs
Puṣpamaṇḍita	Ornamented with Flowers	me tog rgyan
Raśmi	Light Rays	'od zer
Ratnacandra	Jewel Moon	rin chen zla ba
Ratnacūḍa	Jeweled Vertex	rin chen gtsug phud
Ratnakośa	Treasury of Jewels	rin chen mdzod
Ratnakūṭa	Stacked-Up Jewels	rin chen brtsegs
Ratnaprabha	Jewel Light	rin chen 'od
Ratnasambhava	Source of Jewels	rin chen 'byung gnas
Ratnaśikhin	Jewel Topknot	rin chen gtsug phud
Ratnaśrī	Glorious Jewel	rin chen dpal
Ratnāvabhāsa	Illuminating Jewel	rin chen snang
Ratnavyūhaṃ	Precious Ornaments	rin po che'i rgyan
Sāgaragarbha	Essence of the Ocean	rgya mtsho'i snying po
Sahasrāṃśu	One Thousand Lights	'od stong
Śākyamuni	Sage of the Śākyas	shA kya thub pa
Samantabhadra	All Good	kun tu bzang po
Samantāloka	Complete Illumination	kun tu snang
Samantaprabha	Completely Radiant	kun tu 'od
Samantāvalokite-śvara	Lord Who Always Gazes Downward	kun tu spyen ras gzigs dbang phyug
Samjñeya	Clearly Understood	yang dag shes
Śāradvatīputra	Son of Śāradvatī	shA ra dwa tl'i bu
Sarasvatī	Melodious	dbangs can ma
Śāriputra	Son of Śāri	shA ri'i bu
Śikhin	Possessing a Crown Protrusion	gtsug tor can
Siṃha	Lion	seng ge
Siṃhaghoṣa	Lion's Roar	seng ge'i sgra

Sanskrit	English	Tibetan (Wylie)
Śrīgarbha	Essence of Glory	dpal gyi snying po
Sthiramati	Stable Mind	blo brtan
Sudatta	Excellent Giver	rab tu sbyin
Sugata	One Gone to Bliss	bde bar gshegs pa
Supriya	Very Joyful	rab tu dga' ba
Sūryaprabha	Sunlight	nyi ma'i 'od
Sūtradhāra	Holder of Sūtra	mdo 'dzin
Suvarṇābha	Golden Light	gser gyi 'od
Suvarṇagarbha	Golden Essence	gser gyi snying po
Tamālapattra- candanagandha	Smelling Like Tamāla Leaves and Sandalwood	spos ta mA la pat+tra tsan dan, spos ta ma ra va ra tsan dan, ta mA la pat+tra tsan dan gyi spos, ta ma ra va ra tsan dan gyi spos
Upananda	Close Joy	nye dga' bo
Vaiḍūryaprabha	Vaiḍūrya Light; Lapis Lazuli Light	bai DU rya'i 'od
Vajra	Vajra	rdo rje
Vajrapāṇi	Vajra-in-Hand	lag na rdo rje
Vimalakīrti	Stainless Fame	dri ma med pa grags pa
Vimukta	Complete Liberation	rnam grol
Vipaśyin	Having Seen Clearly	rnam par gzigs
Viśuddhacārika	Perfectly Pure Deeds	spyod pa rnam dag
Viśvabhū	Protector of All	thams cad skyob

Table 2: Unattested Proper Sanskrít Names
(alphabetical by English)

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Abiding in the Middle	* Madhyasthaḥ	dbung gnas
Abiding in the World	* Lokasthaḥ; Lokasanniveṣaḥ	'jig rten gnas
Abiding on the King of the Jewel of Parasols		gdugs rin po che'i rgyal por gnas pa
Actual Realization of Characteristics		mtshan nyid mngon du rtogs
Actually Perceiving		mngon sum mthong
Adorned by Light		'od kyis brgyan pa
Already Passed Beyond all Worlds		'jig rten kun las 'das zin pa
Always Compassionate		rtag tu snying rje can
Always Peaceful		rtag tu zhi ba
Always Respectful		rtag par gus
Annihilator of All Kings of Maras		bdud kyi rgyal po rnams tshar gcod
Assorted Adornments	* Nānāvidhālaṅ-kāra	nam pa sna tshogs brgyan pa
Authentic Light	* Samyakprabha	yang dag pa'i 'od
Awakened Flower		byang chub me tog
Bearer of Hardships		dka' thub
Becoming King		rgyal po thob
Becoming King Sumeru		ri rab rgyal po thob

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Bejeweled Characteristic		rin po che'i mtshan nyid
Blazing Jewel		rin chen 'bar ba; rin po che 'bar ba
Blazing Light	* Jvalaprabhā	'bar ba'i 'od
Blazing Root	* Jvalamūlat	'bar ba'i rtsa ba
Blazing Victory Banner	* Jvāladhvaja	'bar ba'i rgyal mtshan
Blazing with Splendor		dpal 'bar
Body of One Hundred Thousand Lions		seng ge 'bum gzugs
Boundless Dharma		mu med chos
Breaker of All Bonds		'ching ba kun gcod
Buddha Supreme Unobstructed Wisdom	* Jñānavarāsaṅga	thogs med ye shes mchog
Canopy of Jewels, King of the Sovereign of the Power of Analyzing Emptiness		rin po che'i bla re stong pa nyid du brtags pa'i stobs kyi dbang phyug rgyal po
Characteristics of Dharma	* Dharmalakṣaṇa	chos kyi mtshan nyid
Charioteer Who Tames Beings		skyes bu 'dul ba'i kha lo sgyur
Chief among the Great and Excellent		bzang legs gtso
Chief among the Very Supreme		rab mchog gtso
Chief of Glory		dpal gyi gtso
Chief of the Three Realms	* Trailokyajyeṣṭha	'jig rten gsum gyi gtso
Clairvoyance	* Abhijñāna	mngon par shes
Clairvoyance of an Ocean-Like Mind		blo rgya mtsho mngon par shes pa

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Clean Knowing		gtsang shes
Clear Jewel		rin chen gsal
Clear Light	* Prabhāsvara	'od gsal
Clear Light of Love		byams pa'i 'od gsal
Clear Light of Wisdom	* Prajñāprabhā-svara	shes rab 'od gsal
Clear Moon		zla gsal
Clear Ocean		rgya mtsho gsal
Clear Wisdom		shes rab gsal
Clearing the Darkness of Doubt		the tshom mun sel
Collection of Scents	* Gandhagaṇa	dri'i tshogs
Collection of Sounds		sgra'i tshogs
Collector and Upholder of All Dharma		chos thams cad sdud cing 'dzin pa
Color of Vaiḍūrya and Gold		bai DU rya dang gser gyi kha dog
Complete Benefit		kun tu phan gdags
Complete Glory	* Sarvaśrī	kun tu dpal
Complete Liberation through Samādhi		ting nge 'dzin rnam par grol ba
Complete Marks		kun tu mtshan ma
Complete Play of Dhāraṇī		gzungs rnam par rol pa
Complete Play of Lions		seng ge rnam par rol pa
Completed Light		'od chub
Completely Arranging Light Rays		'od zer rnam par bkod pa
Completely Conquering Demons		bdud rnam par 'joms pa

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Completely Demonstrates with the Body		lus kun tu mngon par ston
Completely Grasped		kun tu bzung
Completely Grasping		kun 'dzin
Completely Immaculate		kun tu gtsang
Completely Adorned by Jeweled Flowers		rin po che'i me tog rnam par brgyan pa
Completely Adorned by Light Rays		'od zer rnam par brgyan
Completely Adorned by Marks of Lights		'od kyi mtshan mas rnam par brgyan pa'i rgyal po
Completely Adorned with Excellent Flowers		me tog bzang pos rnam par brgyan pa
Completely Protecting		kun tu srung
Completely Pure Body	* Viśuddhakāya	rnam dag sku
Completely Pure King		rgyal po rnam dag
Completely Pure Light		rnam dag 'od
Completely Radiant with Glorious Kindness	* Prasādaśrī Samantaprabhā	drin dpal kun tu 'od
Completely Separated from the Continuum of Saṃsāra		'khor ba'i rgyud dang yongs su bral ba
Concealed Body		lus sbed
Conceptualized Object		yul rnam par rtog
Condenses All		kun tu sdud
Constant Effort		brtson 'grus rtag
Continually Lowering Their Hand		lag rgyun tu phab
Continually Raising Their Hand		lag rgyun tu bteg

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Conviction in Dharma		chos mos
Courageous Giving		sbyin pa dpa'
Establishing as a Hero		dpa' bar 'dzugs
Deeds of Cessation		'gog spyod
Definite Mark		nges pa'i mtshan ma
Definitely Stacked-Up		nges par brtsegs
Desireless	* Aspr̥hat	chags med
Destroyer of All Hordes of Obstructing Entities	* Vighnagaṇahata	bgegs kyi tshogs thams cad bcom pa
Destroyer of All Worldly Fears		'jig rten gyi 'jigs pa thams cad bcom pa
Destroyer of the Collection of Four Māras		bdud bzhi'i tshogs 'joms pa
Devoted to Truth		bden mos
Devotion to Teaching		'chad mos
Dharma Wheel	* Dharmacakra	chos kyi 'khor lo
Difficult to be Encompassed by Thought		bsam khyab dka'
Disciplined Hero		dpa' brtul
Dispelling Sadness		yid skyo spangs
Drum of Honey		zil mngar rnga
Effort of Heroes		dpa' brtson
Emerging Appearance		snang shar
Endowed with Constant Loving Kindness		rtag tu brtse ba can
Entirely Glorious Concordant Marks		mtshan 'thun pa kun tu dpal
Equally and Unequally Conceptual		mnyam mi mnyam rtog

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Equally Conceptual		mnyam par rtog
Equally Nonconceptual		mnyam mi rtog
Essence of Qualities	* Guṇagarbha	yon tan gyi snying po
Essence of Very Joyful Pile of Jewels		dkon mchog brtsegs rab tu dga' ba'i snying po
Eternal Pennant Light		ba dan 'od rtag
Excellent Marks the Color of Refined Gold		mtshan bzangs gser btso ma'i mdog
Excellent Non-Craving		legs ldan sred med
Excellent Thought		bsam legs
Excellently Awakened		legs par sad
Expression Beyond Measure		brjod dpag 'das
Extensive Ocean		rgya mtsho rgya che
Faith-in-Signs	* Lakṣaṇaśraddha	mtshan nyid la dad pa
Far-Reaching Light		'od rgyang ring
Fearful to Māras		bdud skrag
Fearless	* Nirbhaya	'jigs med
Fearless Son of Non-Craving		mi 'jigs sred med kyi bu
Fearless Vajra		rdo rje 'jigs med
Flash of Lightning		glog gi 'od
Flavor of Honey		zil mngar gyi ro
Water Light		chu 'od
Flower Light		me tog gi 'od
Flower of the Previous King		sngon gyi rgyal po'i me tog
Foregone Excellence		sngon legs
Foremost Being		skyes bu dam pa

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Foremost Birth		dam pa skyes
Foremost Color		kha dog dam pa
Foremost Form		gzugs dam pa
Foremost Melody		dbyangs dam pa
Foremost Mind		dam pa'i yid
Foremost Moon		zla ba dam pa
Foremost Victory Banner		rgyal mtshan dam pa
Form of Foremost Color		kha dog dam pa'i gzugs
Form of Mount Sumeru		ri rab kyi gzugs
Formlessness of Marks		mtshan ma'i gzugs med
Four Types of Gathering		bsdu ba rnam bzhi
Free from Stains and Illusions		dri ma sgyu ma dang bral ba
Freedom through Appearance		snang thar
Giver of Wisdom		shes rab sbyin
Glittering Flower	* Puṣpojjvala	me tog 'tsher
Glittering Jewels		rin chen 'tsher
Glorious Brilliance of the Sun and Moon		nyi zla gsal gyi dpal
Glorious Crown Protrusion		dpal gyi gtsug tor
Glorious Illuminating Light of the Ocean		rgya mtsho'i dpal 'od snang
Glorious Ocean	* Samudraśrī	rgya mtsho dpal
Glorious Respectability		dpal btsun
Glory of Lightning		glog gi dpal
Glory of the Basis		rten pa'i dpal

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Golden Flower's Light		gser gyi me tog gi 'od
Golden Light of the Jambu River's Gold		'dzam bu na da'i gser 'od
Gone Beyond All Worldly Suffering		'jig rten gyi sdug bsngal thams cad las 'das pa
Gone to the Floating Palace	* Vimānagata	lding khang phyin
Gone to the Limits of the Far Shore		pha rol mthar phyin
Good Qualities	* Guṇa	yon tan
Great and Powerful Effort		brtson 'grus che btsan
Great Generosity	* Māhadāna	sbyin pa chen po
Great Love Like That of a Father to His Only Son		bu gzig pa'i pha ltar byams pa chen po
Great Luster	* Mahāvabhāsa	snang ba chen po
Great Melody	* Mahāghoṣa	dbyangs chen po
Great Ornament		rgyan chen po
Great Patience	* Mahākṣānti	bzod pa chen po
Great Ṛṣi Generosity		drang srong chen po sbyin
Great Subduer		rab tu 'dul ba
Great Teacher Who Leads Everyone		thams cad 'dren pa'i ston chen po
Great and Unsurpassable Effort		brtson 'grus chen po bla na med pa
Guide	* Nāpita	'dren mkhan
Happily Abiding		bde bar gnas
He Who Doesn't Teach Foolishness		blun mi ston

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Heaped Incense		spos brtsegs
Hidden Dharma		chos gsang ba
Highest Deeds		spyod pa bla ma
Highest Dharma	* Uttaradharma	chos bla ma
Highest Moon		zla ba'i bla ma
Highest Virtue		dge ba'i bla ma
Highest Wisdom		shes rab bla ma
Holder of the Jewel and Lamp	* Ratnapradī-padhara	rin chen sgron ma 'dzin
Holy Form		gzugs dam pa
Illuminated Net		dra ba snang
Illuminating Blazing Light of Gold		gser 'bar ba'i 'od snang
Illuminating Dharma	* Dharmāvabhāsa	chos snang
Illuminating Lamp of Wisdom		shes rab sgron ma snang
Illuminating Light	* Prabhāvabhāsa	'od snang
Illuminating Light of Refined Gold		gser btso ma'i 'od snang
Illuminating Light of the Great Lamp		sgron chen 'od snang
Illuminating Light of the Sun and Moon		nyi zla'i 'od snang
Immaculate Wisdom	* Prajñāśuddha	shes rab gtsang ma
Immoveable Ground		sa mi g.yo
Immoveable Light		'od mi g.yo 'bum
Imperishable Ten Powers		'jig pa med pa'i stobs bcu
Imputing Generosity		sbyin brtag
Incessant Effort		rtag 'grus

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Inexpressible Light		'od brjod med
Infinite Body		sku mtha' yas
Infinite Light		'od mtha' yas
Intellect		blo rig
Invincible		thub med
Invincible Light		thub med 'od
Invincible Sound		sgra thub med
Jewel Hero	* Ratnaśūra	rin chen dpa' bo
Jewel-in-Hand	* Ratnapāṇi	rin chen lag
Jewel-in-Hand Mudrā	* Ratnapāṇimudra	lag na rin po che'i phyag rgya
Jewel Lake	* Ratnāmbu	rin chen chu
Jewel Light of the Sun and Moon		nyi zla nor bu'i 'od
Jewel-Maker		rin chen byed
Jewel Maṇḍala	* Ratnamaṇḍala; Maṇimaṇḍala	rin po che'i dkyil 'khor
Jewel Mudrā	* Ratnamudra	rin po che'i phyag rgya
Jewel Ornament		rin po che'i rgyan
Jewel Topknot		rin po che'i thor tshugs
Jewel View		rin chen blta ba
Jeweled Parasol of the Golden Mountain		gser gyi ri bo rin po che'i gdugs
Jeweled Sandalwood Flower		rin po che'i tsan dan gyi me tog
Jeweled Staff	* Ratnadaṇḍa	rin po che'i dbyug pa
Jeweled Vertex	* Maṇicūḍa	nor bu'i gtsug phud
Joyful Dharma		chos dga'
King Achieving Sovereignty		dbang phyug thob pa'i rgyal po

English	* Reconstructed Sanskrit	Tibetan (Wylie)
King Constantly Filled with All Dharma		chos thams cad rtag tu gang ba'i rgyal po
King Endowed with Perfect Ornamentation		rnam par brgyan dang ldan pa'i rgyal po
King Flower		rgyal po me tog
King Glory and Splendor of the Highest Jewels		rin chen bla ma dpal gzi bjid rgyal po
King Great Light		'od chen rgyal po
King Illuminating Light Like the Maṇḍala of the Sun		nyi ma'i dkyil 'khor 'od snang rgyal po
King Limitless Melodies		sgra dbyangs dpag med rgyal po
King Mount Sumeru		ri rab rgyal po
King Noble Nāga		klu btsun rgyal po
King of Appearance		snang ba'i rgyal po
King of Bright Light		'od snang rgyal po
King of Colored Flowers		me tog mdog gi rgyal po
King Completely Arranged		rnam par bkod pa'i rgyal po
King Who Has Completely Arranged the Innermost Sandalwood		tsan dan gyi phug rnam par bkod pa'i rgyal po
King of Completely Arranging Vaiḍūrya		bai DU rya rnam par bkod pa'i rgyal po
King of Completely Pure Ornamentation		rnam dag brgyan pa'i rgyal po
King of Dharma among the Multitudes		mang po'i nang na chos kyi rgyal po

English	* Reconstructed Sanskrit	Tibetan (Wylie)
King of Excellent Mountains		ri legs rgyal po
King of Flowers	* Puṣparāja	me tog rgyal po
King of Holy Characteristics of Dharma		chos kyi mtshan nyid dam pa'i rgyal po
King of Holy Power and Might		stobs btsan dam pa'i rgyal po
King of Holy Supreme Melody		mchog dbyangs dam pa'i rgyal po
King of Immaculate Light Rays		'od zer gtsang ma'i rgyal po
King of Jewel Moon		zla ba rin po che'i rgyal po
King of Jeweled Crown Protrusions		nor bu'i gtsug tor gyi rgyal po
King of Jewels	* Ratnarāja	rin po che'i rgyal po
King of Jewels, Blissful Abode of Good Qualities		yon tan bde gnas rin po che'i rgyal po
King of Joy		dga'i rgyal po
King of Lamps Conceptualizing the World		'jig rten rnam par rtog pa'i mar mi'i rgyal po
King of Lamps That is Lord among the Clouds	* Meghendrapradīpa-rāja	sprin dbang mar me rgyal po
King of Light Blazes		'od 'bar rgyal po
King of Love		byams pa'i rgyal po
King of Mountain of Completely Radiant Good Qualities	* Guṇasamantaprabha Pravartarāja	yon tan kun tu 'od kyi ri'i rgyal po
King of Power of the Heroically Going Forth Samādhi	* Śūraṅgamasamādhi Balarāja	dpa' bar 'gro ba'i ting nge 'dzin gyi stobs kyi rgyal po

English	* Reconstructed Sanskrit	Tibetan (Wylie)
King of Rain	* Varṣarāja	char pa'i rgyal po
King of Sovereigns	* Íśvararāja	dbang phyug rgyal po
King of Stainless Treasury	* Vimalakośarāja	dri med mdzod kyi rgyal po
King of Stainless Treasury		dri med mdzod kyi rgyal po
King of Supreme Adornments Wisdom Pennant		ye shes kyi ba dan mchog tu brgyan pa'i rgyal po
King of Supreme Qualities		yon tan mchog gi rgyal po
King of the Basis		rten pa'i rgyal po
King of the Clouds	* Megharāja	'brug gi rgyal po
King of the Essence of Love	* Mairtigarbha-rāja	byams pa'i snying po'i rgyal po
King of the Majesty of Lions	* Siṃhatejarāja	seng ge'i gzi brjid rgyal po
King of the Ocean	* Sāgararāja	rgya mtsho'i rgyal po
King of the Power of Compassion		thugs rje stobs kyi rgyal po
King of the Power of Fearlessness		'jigs med stobs kyi rgyal po
King of the Power of Wisdom	* Prajñābalarāja	shes rab kyi stobs kyi rgyal po
King of the Sound of Generosity	* Dānasvararāja	byin sgra rgyal po
King of the Sound of the Lion That Destroys the Four Māras		bdud bzhi 'joms pa'i deng ge'i sgra'i rgyal po
King of the Sovereign of Clouds	* Megheśvararāja	sprin dbang phyug rgyal po

English	* Reconstructed Sanskrit	Tibetan (Wylie)
King of the Sovereign of Dharma	* Dharmēśvara-rāja	chos kyi dbang phyug gi rgyal po
King of the Sovereign of Miracles		rdzu 'phrul gyi dbang phyug gi rgyal po
King of the Sovereign of Oceans and Mountains of Wisdom		shes rab kyi ri dang rgya mtsho'i dbang phyug rgyal po
King of the Sovereign of Samādhi	* Samādhīśvara-rāja	ting nge 'dzin gyi dbang phyug gi rgyal po
King of the Sovereign of the Power of the Sound of Lion	* Siṃhaghoṣabaleśvara-rāja	seng ge'i sgra'i stobs kyi dbang phyug rgyal po
King of Vajras	* Vajrarāja	rdo rje rgyal po
King Perfectly Adorned with Jeweled Flowers		rin po che'i me tog rnam par brgyan pa'i rgyal po
King Sāl Tree		shing saI rgyal po
King Sovereign of Virtuous-Seeing Samādhi		dge mthong ting nge 'dzin gyi dbang phyug rgyal po
King Thundering Cloud		sprin 'brug rgyal po
Knower of the World		'jig rten mkhyen
Victory Banner of Jewels, Light of a Lamp		nor bu'i rgyal mtshan mar me'i 'od
Lengthy Analysis		ring du brtag pa
Liberated from Suffering		sdug bsngal bsgral
Light Devoid of Stain	* Vimalaprabhā	dri ma dang bral ba'i 'od
Light Entirely Manifesting the Body		sku kun tu mngon par ston pa'i 'od

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Light Equal to Mount Sumeru		'od snyoms ri rab
Light of Compassion	* Karuṇāprabha	thugs rje'i 'od
Light of Golden Ocean		gser gyi rgya mtsho'i 'od
Light of Great Liberation		thar pa chen po'i 'od
Light of Intelligence		blo gros 'od
Light of Marks		mtshan ma'i 'od
Light of Mount Meru		ri rab 'od
Light of the Flower That is the Jewel of the Sky		nam mkha'i rin chen me tog gi 'od
Light of the Sumana Flower		me tog su ma na'i 'od
Light of the Sun and Moon		nyi zla'i 'od
Light of the Utpala Flower		me tog ut+pa la'i 'od
Light Rays of Holy Form		gzugs dam pa'i 'od zer
Light That is Difficult to Contemplate		'od bsam dka'
Lightweight	* Laghu	yang ba
Limitless	* Amitā	dpag tu med pa
Limitless Illumination		snang ba dpag med
Limitless Light Rays		'od zer dpag med
Limitless Melody	* Amitaḥṣa	dbyangs dpag med
Limitless Strength	* Amitabala	stobs dpag tu med pa
Lineage of the Earth		sa'i gdung
Lineage of the Śākya	* Śākyakula	shA kya'i rigs
Lion's Mark		seng ge'i mtshan ma

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Lion's Melody	* Siṃhaghoṣa; Siṃhasvara	seng ge'i dbyangs
Lord of Glorious Prominent Honorability		mtho btsun dpal gyi rje
Lord of the King of Medicine	* Bhaiṣajyarāje- śvara	sman gyi rgyal po'i dbang phyug
Lord Sovereign of Nāgas		klu rje dbang phyug
Lotus Complete Liberation		pad+ma rnam grol
Lotus Light		pad+ma'i 'od
Lotus Light of Prophecy		lung bstan pa pad+ma'i 'od
Lotus Ornament		pad+ma rgyan
Majestic Miracle		rdzu 'phrul gzi brjid
Mark of Appearance		snang ba'i mtshan ma
Mark of Brahma		tshangs pa'i mtshan ma
Mark of Crown Protrusion		gtsug tor gyi mtshan ma
Mark of Illuminating Light		'od snang mtshan ma
Mark of Light		'od kyi mtshan ma
Mark of Mount Sumeru		ri rab mtshan ma
Mark of Peace		zhi ba'i mtshan
Mark of Sumeru		ri rab mtshan ma
Mark of the Golden Flower's Blazing Light		gser gyi me tog 'bar ba'i 'od kyi mtshan ma
Mark of the Sense Powers		dbang po'i mtshan ma
Melodious Teacher		dbyangs ston
Melody of the Mind		blo'i dbyangs

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Melody of the Sun		nyi ma'i dbangs
Mind Attached to Pleasant Sound		yid sgra snyan sred
Miraculous Flower		rdzu 'phrul me tog
Moon of the Ocean	* Sāgaracandra	rgya mtsho'i zla ba
Moonlight in Water		chu zla'i 'od
Mountain and Ocean of Wisdom		shes rab ri dang rgya mtsho
Mountain King	* Parvatarāja	ri'i rgyal po
Mountain Light		ri'i 'od
Mountain of Gentle Splendor	* Mañjuṣṭiparvata	'jam dpal ri
Mountain Peak	* Śailaśikhara	ri'i rtse
Mountain Victory Banner		ri'i rgyal mtshan
Mount Sumeru Possessing the Divine Topknot		ri rab lha'i thor tshugs can
Nāga Tree		klu shing ljon pa
Nāga Trunk		klu'i sdong po
Name and Sign		ming dang mtshan ma
Net of Truth	* Satyajāla	bden pa'i dra ba
Noble Light		'od 'phags
Noble Light of Sun and Moon		nyi zla'i 'od 'phags
Noble State of Wisdom		shes rab go 'phang 'phags
Noble Three Realms		kham gsum 'phags
Non-Blinking		mig mi 'dzums
Non-Empty	* Aśunya	stong med
Observing Wisdom		ye shes dmigs

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Eclipses Both the Sun and Moon (Obstructs the Light of the Sun and Moon)		nyi zla'i 'od sgrib
Obtaining Kingship of Clothing of Wisdom		shes rab kyi na bza'i rgyal po thob pa
Ocean of Wisdom	* Prajñāsāgara	shes rab rgya mtsho
One Hundred Thousand Reflections		gzugs brnyan 'bum
One Thousand Illuminating Lights		'od snang stong
One Who Will Completely Disperse Golden Light		gser 'od kun tu dgra ma; (gser 'od kun tu dgram)
Ornament of Light		'od rgyan
Ornament of the Field		zhing gi rgyan
Pacified Senses	* Śāntendriya	dbang po zhi ba
Parasol of Moons		zla ba'i gdugs
Peerless Subduer		thub zla med
Perceiving Wisdom	* Prajñādarśana	shes rab mthong
Perfect Mindfulness	* Samyaksmṛtit	yang dag pa'i dran pa
Perfected Flower		me tog rdzogs
Perfectly Arranged Deeds		spyod pa rnam par bkod pa
Perfect Arrangement of Jewels		rin po che rnam par bkod pa
Perfectly Completed	* Samyaksam	yang dag rdzogs
Perfectly Ornamented		rnam par brgyan pa
Perfectly Adorned with the Mark of Good Qualities		yon tan gyi mtshan gyis rnam par brgyan pa

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Perfectly Pure Eyes	* Viśuddhacakṣu	spyam rnam dag
Perfectly Pure Heart	* Viśuddhahṛdaya	snying po rnam dag
Pervasive Illumination		khyab snang
Pervasive Light		'od khyab
Pervasive Luster		snang khyab
Possessed of Exalted Wisdom		mkhyen dang zhabs su ldan pa
Power of Victors	* Jinabala	rgyal ba'i stobs
Powerful Body		gzugs stobs
Powerful Mountain		ri ngar can
Prayer for Wisdom		shes rab smon lam
Precious Wheel	* Cakraratna	'khor lo rin po che
Previous Virtue		sngon gi dge ba
Primary Jewel		rin chen gtso
Prince		rgyal bu
Produced through Joy		dga' bas skyed
Profound King		rgyal po zab
Profound Wisdom		shes rab zab mo
Pure Belief		mos pa dang ba
Pure Light	* Viśuddhābha	rnam dag 'od
Pure Light of the World		'jig rten dag pa'i 'od
Rays of Light, King of Completely Pervasive Qualities		'od zer kun tu khyab pa'i yon tan gyi rgyal po
Realizing Moon		zla ba rtogs
Reflection of Incense		spos kyi gzugs brnyan
Reflection of the Moon		zla ba'i gzugs brnyan
Refuge-Giver		skyabs mdzad
Revealing Jewel		rin chen ston

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Root of Virtue	* Kuśalamūla	dge ba'i rtsa ba
Śākya's Victory Banner	* Śākyadhvaja	shA kya'i rgyal mtshan
Sandalwood Flower	* Candanapuṣpa	tsan dan me tog
Sandalwood Grove		tsan dan tshal
Sandalwood Incense		spos tsan dan
Sandalwood Incense Light		spos tsan dan 'od
Sandalwood Jewel Flower		tsan dan rin po che'i me tog
Sandalwood Petal	* Candanapattrata	tsan dan 'dab ma
Scattered Body		gzugs 'thor
Scholar among Teachers		ston pa'i mkhan po
Shape of the Moon	* Indubimba	zla gzugs
Skilled in Answering		lan ldon mkhas pa
Skilled in Questioning		'dri mkhas pa
Smooth Melody	* Mṛdughoṣa	mnyen pa'i dbyangs
Solid and Enduring Vajra		rdo rje sra brtan
Sound of the Nāga		klu'i sgra
Sound of the Quaking of Mount Mucilinda		btang bzung ru bsgul ba'i sgra
Sound of the Swan		bzhad sgra
Sovereign of Clouds	* Megheśvara	sprin dbang phyug
Sovereign of Miracles		rdzu 'phrul dbang phyug
Sovereign of Samādhi	* Samādhīśvara	ting nge 'dzin gyi dbang phyug
Sovereign of the Precious Body		rin po che'i gzugs kyi dbang phyug

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Sovereign of Vajra Samādhi		rdo rje ting nge 'dzin gyi dbang phyug
Sovereign of Wisdom Samādhi	* Prajñāsamādhi-śvara	shes rab ting nge 'dzin gyi dbang phyug
Stacked-Up Minds	* Matikūṭa	blo brtsegs pa
Stacked-Up Secrets		gsang ba brtsegs
Stacked-Up Wisdom	* Prajñākūṭa	shes rab brtsegs pa
Stainless	* Vimala	dri ma bral
Stainless Refined Gold Dust		gser btso ma'i phye dri ma bral
Steadfast Glory		brtan dpal
Strength of Effort and Good Qualities	* Vīryaguṇabāla	brtson 'grus yon tan gyi stobs
Strength of the Basis		rten pa'i stobs
Strongest of the Strong Who Abides in Strength		stobs la gnas pa'i stobs kyi stobs
Sunlight		nyi 'od
Supreme Army		dpung mchog
Supreme Chief		gtso mchog
Supreme Doctor		sman gyi bla
Supreme Flower		me tog mchog
Supreme Glory	* Śrīparama	dpal mchog
Supreme Mind		yid mchog
Supreme Ocean		rgya mtsho mchog
Supreme Reverend King of Wisdom		mchod btsun ye shes rgyal po
Supreme Sound		sgra mchog
Supreme Vaiḍūrya Flower		bai DU rya'i me tog mchog
Tamer of Māras	* Mārajit	bdud 'dul

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Teacher of Gods and Humans		lha dang mi'i ston pa
Teacher of Secrets		gsang ba ston
Transcending the Limits of Reality		yang dag pa'i mtha' las 'das
Treasure of Jewels		nor gyi dbyig
Treasury of Gold		gser mdzod
Treasury of Illuminating Golden Light		gser 'od snang ba'i mdzod
Treasury of Jewels	* Ratnakośa	rin po che'i mdzod
Unchangeable		mi 'gyur
Unchanging Jewel		rin chen mi 'gyur
Unchanging Light		'od mi 'gyur
Unchanging Light of Wisdom		ye shes 'od mi 'gyur
Understood as Free From Faults		skyon med rtog
Unequaled		zla med
Uninterrupted Stream of Light		'od rgyun mi'chad
Unmarked by Contact		reg mtshan med
Unmarked by Sickness		bro mtshan med
Unmarked by Stain		dri mtshan med
Unobservable Like Space		nam mkha' ltar dmigs su med pa
Unobstructed Light		'od thogs med
Unreleased Continuum		rgyun mi gtong
Unrivalled Light		'od zla med
Unsurpassable Lineage of Nāgas, King of the Chief of Wisdom		klu'i rigs bla na med pa ye shes gtso bo'i rgyal po

English	* Reconstructed Sanskrit	Tibetan (Wylie)
Unsurpassed		bla na med p
Unsurpassed Flower		me tog bla med
Unsurpassed Qualities		yon tan bla med
Unsurpassed Vaiḍūrya Light	* Anuttara-vaiḍūrya-prabhā	bla med bai DU rya'i 'od
Unwavering Light		'od mi g.yo ba
Upholder of the Quality of Wisdom		shes rab yon tan 'dzin
Utmost Vertex		gtsug dam pa
Vaiḍūrya Light of the Sun and Moon		nyi zla bai DU rya'i 'od
Vajra Body		rdo rje'i sku
Vajra Non-Craving		rdo rje sred med
Very Joyful Light	* Suharṣita-prabhā	rab tu dga' ba'i 'od
Very Joyful Undisturbed Light		rab tu dga' 'khrug med 'od
Victor of Nāgas	* Nāgajina	klu'i rgyal ba
Victor Wisdom of Love	* Maitriprajñā-jina	byams pa'i shes rab rgyal ba
Victorious Over Austerities		dka' rgyal
Victory Banner of Jewels	* Maṇidhvaja	nor bu'i rgyal mtshan
Virtuous Isolation Melody of the Moon		dge dben zla ba'i dbangs
Virtuous Mind		dge yid
Virtuous Qualities	* Kalyāṇaguṇa	dge ba'i yon tan
Virtuous to See		dge mthong
Virtuously Contemplating		dge bar bsams

English	* Reconstructed Sanskrit	Tibetan (Wylie)
White Gandhahastin	* Gandhahastīśuci	spos kyi glang po che dkar po
Wisdom King of Constellations Pure Lotus		pad+ma dag pa rgyu skar rgyal po ye shes
Wisdom Light		shes rab 'od
Wisdom Lotus King of Constellations Thundering Cloud		sprin 'brug sgra rgyu skar rgyal po ye shes pad+ma
Wisdom Mountain		shes rab ri
Wisdom of Dharma	* Dharmaprajñā	chos kyi shes rab
Wisdom Prayers		shes rab smon lam
Without Disturbance		'khrug pa mi mnga'
Withstander of Hardships, the Roar of Lions		dka' thub seng ge'i nga ro
Youthful Ornamented Light		gzhon nu brgyan pa'i 'od

Notes

- 1 *The Sūtra of Great Liberation* is formally titled *The Ārya Mahāyāna Sūtra Called “The All-Expansive Great Liberation, Purifying Negative Deeds through Cleansing Remorse, Perfectly Arranged for the Accomplishment of Buddhahood.”*
- 2 Lightly edited excerpts from Lama Zopa Rinpoche, “Teachings on Thought Transformation: ‘Sutra of Great Liberation’ [with oral transmission],” between Oct 9, 2020 and April 13, 2021, Kopan Monastery, Nepal, 2020.
- 3 They are only one rebirth away from achieving buddhahood.
- 4 The five eyes (Tib. *spyan lnga*) are five clairvoyant or extra-sensory minds that are accomplished through meditation. They are the flesh eye (Tib. *sha'i spyan*), the divine eye (Tib. *lha'i spyan*), the dharma eye (Tib. *chos kyi spyan*), the wisdom eye (Tib. *shes rab kyi spyan*), and the buddha eye (Tib. *sangs rgyas kyi spyan*). The last one is attained only by buddhas.
- 5 Tib. *chos rnam* *kyi chos nyid*, literally, “the phenomena-ness of all phenomena,” meaning the reality or actual way of being of all phenomena.
- 6 There are separate lists of ten powers (Tib. *stobs bcu*), those of a bodhisattva and those of a buddha. The ten powers of a buddha are knowing: 1. what is possible and what is not possible (Tib. *gnas dang gnas ma yin pa mkhyen pa'i stobs*), 2. the maturation of karma (Tib. *las kyi rnam par smin pa mkhyen pa'i stobs*), 3. the various inclinations of other beings (Tib. *mos pa sna tshogs pa mkhyen pa'i stobs*), 4. the numerous worldly constituents (Tib. *'jig rten gyi khams du ma mkhyen pa'i stobs*), 5. the higher and lower powers of beings (Tib. *dbang po mchog dang mchog ma yin pa mkhyen pa'i stobs*), 6. the paths that lead to all places (Tib. *thams cad du 'gro ba'i lam mkhyen pa'i stobs*), 7. the thoroughly afflicted minds and their purification (Tib. *kun nas nyon mongs pa dang rnam par byang ba mkhyen pa'i stobs*), 8. the recollection of previous lives (Tib. *sngon gyi gnas rjes su dran pa mkhyen pa'i stobs*), 9. the transference of death and birth (Tib. *'chi 'pho dang skye ba mkhyen pa'i stobs*), 10. that the contaminations are exhausted (Tib. *zag pa zad pa mkhyen pa'i stobs*).

- 7 The four fearlessnesses of a buddha (Tib. *sangs rgyas kyi mi 'jigs pa bzhi*) are explained in a few different ways, and sometimes referred to as “the four assurances.” They are the fearlessness of being able to make these claims: 1. “I have perfect realization” (Tib. *rtogs pa phun tshogs pa*), 2. “I have perfect abandonment” (Tib. *spangs pa phun tshogs pa*), 3. “I have explained those things which cause obstacles” (Tib. *bar du gcod pa'i chos bstan pa*), 4. “I have explained the path through which suffering will genuinely cease” (Tib. *nges par 'byung ba'i lam bstan pa*). The first two are said to be for one’s own sake and the latter two are for the sake of others.
- 8 The eighteen distinct qualities of a buddha (Tib. *sangs rgyas kyi chos ma 'dres pa bco brgyad*) are that a buddha does not have 1. error (Tib. *'khrul pa*), 2. noisiness (Tib. *ca co*), 3. forgetfulness (Tib. *dran pa nyams pa*), 4. loss of meditative equipoise (Tib. *thugs mnyam par ma bzhaq pa*), 5. discrimination of distinction (Tib. *tha dad pa nyid kyi 'du shes*), and 6. non-analytical equipoise (Tib. *so sor ma brtags pa'i btang snyoms ni mi mnga' ba'i rnam pa*). In addition, a buddha totally lacks the degeneration of 7. aspiration (Tib. *'dun pa*), 8. perseverance (Tib. *brtson 'grus*), 9. mindfulness (Tib. *dran pa*), 10. samādhi (Tib. *ting nge 'dzin*), 11. wisdom (Tib. *shes rab*), 12. complete liberation (Tib. *rnam par grol ba*). A buddha is endowed with the enlightened activity of 13. body (Tib. *sku gyi phrin las*), 14. speech (Tib. *gsung gi phrin las*), and 15. mind (Tib. *thugs kyi phrin las*). Lastly, a buddha has the nonattached and nonobstructed wisdoms of 16. the past (Tib. *'das pa*), 17. the future (Tib. *ma 'ongs pa*), 18. the present (Tib. *da ltar ba*).
- 9 Literally, “display a body” (Tib. *lus ston par byed pa*).
- 10 Tib. *lam rgyud lnga*. Usually, six types of transmigratory beings are referenced, the three fortunate rebirths as god, demigod, and human, and the three unfortunate rebirths as animal, hungry ghost, and hell being. However, those as god and demigod are sometimes combined into one, resulting in five types of transmigratory beings being referenced instead.
- 11 For all the proper names in this text I have given the Sanskrit in all instances where I could confirm the name, and the English translation in those that I could not confirm. Since there is no existing Sanskrit version of this text there are far more that I could not confirm than those I could. I was able to reconstruct the Sanskrit for many names on the basis of similar names and terms. However, since there are a lot of synonymous terms in Sanskrit, in the interest of accuracy I have left these

- reconstructed Sanskrit names out of the main body of the text. They can be found, together with all the English names, in the Appendix instead.
- 12 This is another name for Vajrapāṇi. It literally means “One Who Has Obtained Great Power” (Tib. *mthu chen thob*).
 - 13 80,000,000,000,000,000, or 80×10^{15} .
 - 14 The Sanskrit word was used in the text. It is not clear if this is a specific type of incense or not. *Sambhara*, which is derived from *sam* + *vbhr*, means something that is brought together or prepared. It is equivalent to the Tibetan *tshogs*. Here it seems to indicate an incense prepared from a combination of different ingredients.
 - 15 *Shorea robusta*. This is a tree native to the Indian subcontinent. In some narratives the Buddha’s mother was grasping a branch from a sāl tree when she gave birth to him, and in some narratives the Buddha was said to be lying between two sāl trees when he showed the aspect of passing away into parinirvāṇa.
 - 16 The Tibetan literally says, “the middle spring month” (Tib. *dpyid zla 'bring po*), which the *Great Tibetan Dictionary* defines as *hor zla gnyis pa*, or the second calendar month. The Tibetan tradition generally accepts the Buddha showed the aspect of passing into parinirvāṇa on the 15th of the fourth month. Whether the sūtra is implying that this teaching was given two months before his parinirvāṇa, or whether there are just some discrepancies in month-nomenclature, is unclear.
 - 17 To pass beyond sorrow (Tib. *mya ngan las 'das pa*) is usually translated as “to achieve nirvāṇa.” Depending on the context, it is sometimes translated word-for-word as it is here and sometimes as “nirvāṇa.”
 - 18 Another name for Śāriputra.
 - 19 Or, more literally, “sorrow that is not self-emergent.” This is highlighting that the distress Ānanda is expressing does not have any valid circumstantial basis.
 - 20 Vaidūrya generally refers to a precious or semi-precious stone that is mostly dark blue in color, though it also has other shades of blue.
 - 21 The eight qualities of pure water (Tib. *yon tan bgyad dang ldan pa'i chu gtsang ma*) are that it is 1. cool (Tib. *bsil ba*), 2. sweet (Tib. *mngar ba*), 3. light (Tib. *yang ba*), 4. gentle (Tib. *'jam pa*), 5. clear (Tib. *gsal ba*), 6. odorless (Tib. *dri nga ba med pa*); and that 7. when drunk it doesn’t harm the throat (Tib. *'thungs na mgul la mi gnod pa*), and 8. when drunk it doesn’t bring about illness in the stomach (Tib. *'thungs na lto mi na ba*), as per *The Classifications of Vinaya* (Tib. *'dul ba rnam par 'byed pa*).

- 22 The *utpala* is the blue lotus (*Nymphaea Caerulea*), the *kumuda* is the red or pink lotus (*Nymphaea pubescens*), and the *punḍarika* is the white lotus (*Nymphaea Nouchali*).
- 23 This is referenced in numerous sūtras, and it is possible to find different explanations of what it means and at which point on the path of spiritual development one attains it. What is most commonly accepted is that “nonarisen” refers to “the ultimate mode of abiding that has not arisen from its own causes,” which is to say emptiness, and any “nonarisen phenomena” then, is that which is emptiness. When you no longer have fear with regard to it, then that is “patience” with regard to it (*mi skye ba'i chos ni rang rgyu las mu skye ba'i gnas lugs mthar thug strong pa nyid kyi chos de yin la/ de la mi skrag par bzod pas na mi skye ba'i chos la bzod pa zhes bya/*). It is said that when you first have an actual realization of emptiness, although conceptual and not direct, it brings about a certain amount of fear, as you have actually begun to actually realize the true nature of reality. When your realization of emptiness is no longer accompanied by that fear, then you have achieved the patience regarding nonarisen phenomena. The Gelug system recognizes three different levels of subtlety to this patience, achieved at three different points on the path. The first is achieved on the path of preparation, when you no longer have fear of special insight focused on emptiness. The second is achieved on the path of seeing, when you have no fear of the direct perception of emptiness. The third, and most subtle, is achieved on the eighth bodhisattva ground, when you have no fear of effortless absorption. This sūtra does not indicate which of these three levels of subtlety is being attained.
- 24 It is not entirely clear what is meant by “wrong conduct” (Tib. *log spyod*) which is defined as “conduct that goes opposite to what is appropriate” (*tshul las log par spyod pa*) and can encompass a number of different behaviors. In many sūtra contexts, especially those regarding vows, it is used to specifically mean sexual misconduct, and that *may* be the case here. There is a more specific term for sexual misconduct (Tib. *log g.yem*), which is used twice in this sūtra, and so I am hesitant to interpret it as such. The only possibly elucidatory context for the term within this sūtra comes in a verse a little further down: “There are two types that are not included,/ /Those who disparage the Mahāyāna dharma/ /And those who view it as wrong conduct” (*rnam pa gnyis shig ma gtogs te// theg chen chos la smod pa dang// log spyod phyogs su lta ba'o//*) suggesting that

“wrong conduct” is a condensed phrase used to mean “viewing the holy Dharma as wrong conduct,” which is parallel to the other negativity it is usually paired with in this sūtra, disparaging the Dharma or disparaging the emptiness sūtras. Because of the ambiguity in this sūtra I will translate it simply as “wrong conduct.”

- 25 Tib. bcom ldan ‘das byam pa chen po. This line could be read, “These light rays emitted by the Bhagavān Mahāmaitreya,” but it seems unlikely that he would be referred to by two different names in the same section (the same buddhas speaking this line refer to him as Śākyamuni in the next sentence). This seems especially true seeing that one of those two names is that of a member of his entourage who spoke just a moment prior.
- 26 That is to say that the Bhagavān taught the Dharma by means of the Śravaka Vehicle, the Pratyekabuddha Vehicle, and the Bodhisattva Vehicle as three distinct philosophical interpretations to suit the needs of various disciples, as opposed to teaching them as three different aspects of the same Vehicle.
- 27 In some versions of the Kangyur there is a different verb used here. Those read, “Because the previous tathāgata paid homage to it...”
- 28 The text actually reads *jigs tshogs kyi gzugs can*, or “embodied transitory collection,” meaning the collection of the five aggregates that serve as the basis by means of which beings are imputed.
- 29 This name translates to “One Who Carries Water.” The Tibetan translation, *chu ‘bebs*, might be more directly translated as “One Who Causes Water to Descend,” but the Sanskrit has the clear meaning of carrying or conveying water, and the same term is often used as a euphemism for a cloud. Regardless of the particular flavor of the verb, to carry or to cause to descend, the name has relevance here due to the context.
- 30 Here the text actually says *srang grangs*, or to “count the *sang*,” which is a unit of measure.
- 31 Those who possess the transitory collection of aggregates, i.e., all sentient beings.
- 32 The Tibetan phrase *chu ‘od*, literally means “water light.” My guess is that it means the reflection of light in water, similar to the name that occurs later, *chu zla’i ‘od*, ‘Moonlight in Water.’ However, without any other context and without finding confirmation of this as a condensed version of that name, the literal translation seems most prudent. As a phrase *chu ‘od* does not appear in a lot of dictionaries, but it does appear in at least

one, with the definitions of *shwa 'od*, *chu log*, or *'od pa*, which all have a shared definition of “flood,” but that seems less appropriate given the context.

- 33 Tib. *gtsug*. The vertex is another term for the crown of the head. I use it to differentiate this from an ornamental crown that is worn on the head.
- 34 Literally, “Who Obstructs the Light of the Sun and Moon.”
- 35 The Tibetan here is *spos ta ma ra va ra tsan dan*, and it occurs again later in the text as *ta ma ra va ra tsan dan gyi spos*. In Tibetan, *tsan dan* and *spos* mean sandalwood and incense/fragrance, respectively. *Ta ma ra va ra* is not a Tibetan word, and I cannot find it in any Sanskrit dictionary, either. However, *tamāla* is a type of tree, sometimes indicating a type of mangosteen tree (*Xanthochymusi pictorius*), or a khadira tree (*Senegalia catechu*). *Tamālapattra* is the leaf of that tree, and within the entry in Monier Williams Sanskrit Dictionary it indicates that *Tamālapattracandanagandha*, “Smelling Like Tamāla Leaves and Sandalwood,” is the name of a buddha. Since *tamaravara* is not a word, as best I can find, it is likely an orthographical error from *tamālapattra*.
- 36 In other printings of the Kangyur this buddha is named “Sandalwood Incense,” omitting the “Light.”
- 37 Reading *gdram* for *gdra ma*.
- 38 The word in the Tibetan text is simply a transcription of the Sanskrit *sumana*. I cannot discern the specific type of flower it is referencing, with most dictionary entries being vague. It comes from the combination of the positive prefix *su* with the word *manas*, which generally means “mind,” and therefore has other definitions such as “charming,” “good-minded,” “handsome,” and so on.
- 39 Infinite Illumination is another name for Amitābha.
- 40 According to the critical edition of this sūtra, although some editions have the number “ten million” following the name of this buddha, most omit it, and so I have omitted it accordingly.
- 41 “Son of Non-Craving” (Tib. *sred med kyi bu*), when used as a name, is generally not a direct translation but rather the Tibetan interpretation of the Sanskrit name *Nārāyaṇa*, which would itself be more closely translated as “Born from Man.” Throughout different Hindu texts there are different beings referenced by that name, most often, but by no means exclusively, Viṣṇu. I have not seen the folk etymology explaining how the Tibetans translated *nārāyaṇa* as “Son of Non-Craving,” and, interestingly, it is sometimes interpreted as *mthu bo che*, or “very powerful.”

- 42 Or “former events as examples.” This is often listed as *de lta bu byung ba'i sde*, but here it is '*das pa brjod pa'i sde*, which more literally translates as the “collection of expressions of the past.”
- 43 In the Tibetan tradition, the bodhisattva Mahāsthāmaprapta is equated to Vajrapāṇi. He is regarded differently in other traditions, sometimes depicted with a female form, but always included among the eight great bodhisattvas.
- 44 This is a bit of an odd translation into Tibetan from Sanskrit. The term in Tibetan is *dga' ba'i dbang po*. Generally, *dga' ba* means “joy” or “delight,” and *dbang po* means “senses/sense organs” or “lord, ruler.” However, this term is found as a translation of the specific Sanskrit name *Hṛṣīkeśaḥ*, which actually follows a similar uncommon meaning. In general, *hṛṣi* means “glad” or “happy,” which coincides with the Tibetan *dga' ba*. However, the derivation *hṛṣīka* means “sense organs,” and *hṛṣīkeśa* is found as the name of various beings in different texts, and is generally translated as “Lord of the Senses.” Although I am confident regarding the Sanskrit name, I kept the English to show the similarities between it and the following name, for which I don't have a confirmed Sanskrit.
- 45 Golden Light (Tib. *gser gyi 'od*). This term is often a translation of the Sanskrit *suvarṇaprabhā*, such as is found in the *Sūtra of Golden Light*. Here, when the translation is of a proper name, it is referencing *Suvarṇābha*.
- 46 Here, the Tibetan “brug gi rgyal po” technically means, “King of Dragons,” but it is common for the Sanskrit “cloud” (*megha*) to be translated into Tibetan as “dragon” (Tib. '*brug*). Hence, the word for thunder, which in Sanskrit is technically “sound of clouds” is, in Tibetan, “sound of dragons.”
- 47 One hexillion, also known as a sextillion, is 1×10^{21} , or 1,000,000,000,000,000,000,000. Ten hexillion, as mentioned in the text, is therefore 10^{22} .
- 48 The actual phrase used here is *lam rgyud drug*, “the six continuous paths,” but it means the six types of sentient beings. Sometimes gods and demigods are combined and the phrase *lam rgyud lnga* is used, or the five continuous paths, the five types of beings in saṃsāra.
- 49 There are various lists of the seven precious jewels, the most common being 1. *pad+ma ra ga* (ruby), 2. *in+dra nlla* (sapphire), 3. *bai DUrya*, 4. *ma rgad* (emerald), 5. *rdo rje pha lam* (diamond), 6. *mu tig* (pearl), and 7. *bye ru* (coral). Sometimes *gser* (gold), *ngul* (silver), *rdo shel* (crystal), *spug* (another kind of coral), and *mu tig dmar po* (red pearl), are included.

- Note that the first three are actually Sanskrit terms that are generally transcribed in Tibetan, not translated.
- 50 The phrase I have interpreted as “took the aspect” is more literally translated as “in the language.” The more expansive meaning of the phrase comes from the idea that when you are able to convincingly speak in the language of another group you can pass for a member of that group.
 - 51 The Sanskrit word *saṅgha* literally means those in close contact, a group, an assembly, a community, a congregation, and so on. The Tibetan translation, *gendun* (Tib. *dge 'dun*), does not have a similar etymology, and it literally translates as “those who aspire to virtue.”
 - 52 Here, there is a single Tibetan term *'thun pa* which has meanings of both “gathered together” and “harmonious,” based on the context. The sūtra is indicating that by having the characteristic of being *'thun pa*, the saṅgha has to embody both of its meanings, being gathered together and being harmonious. The English translation chosen depends on which best suits the context, but the Tibetan always carries both meanings.
 - 53 The word for dharma (Tib. *chos*) is the same as the word for phenomena. This explanation recognizes that expansive set of meanings of the word.
 - 54 The term used here is *rnal 'byor spyod pa ba*, which is usually translated to mean a Yogācārya, or Cittamatra, practitioner. However, in this context the Buddha simply means a meditator or practitioner who has cultivated the yogic direct minds.
 - 55 I am not entirely clear on what constitutes the eight distortions, or eight perversions (Tib. *phyin ci log brgyad*). It is most common to see references to the four distortions, which are to apprehend that which is impure as pure, that which is selfless as having a self, that which is suffering as happiness, and that which is impermanent as permanent. I did find one reference that seemed to suggest the eight distortions may be to hold any of those eight—impure, pure, self, selfless, suffering, happiness, impermanent, and permanent—as inherently existing.
 - 56 That is to say, the five sense desires.
 - 57 The numbers are added for ease of reading, they are not included in the original.
 - 58 What is meant by definitive terms (Tib. *nges pa'i tshig*) is the definitive analysis of a term or phrase's meaning. This often differs from the literal meaning. For example, understanding the definitive term “Form is empty” from *The Heart Sūtra*, means understanding that it actually means form is empty of being inherently established or truly existent.

- 59 Reading *rin po che* for *rin po ches*, which is in accordance with the response given on page 66.
- 60 There is a distinction made in Vinaya literature between proscribed, or forbidden, misdeeds (Tib. *bcas pa'i kha na ma tho ba*) and natural misdeeds (Tib. *rang bzhin kha na ma tho ba*). The difference is that the latter are actions that are naturally faults, such as killing or lying, whereas the former are only faults because the Buddha has forbidden those activities within the context of vows, such as eating food after midday.
- 61 This question actually reads, “not sever the buddha-essence,” but in answering it below the Bhagavān clarifies “the continuum of the buddha-essence.” The question is amended for clarity here, to parallel the response.
- 62 Here “listen” refers to studying or learning.
- 63 Tib. *rab tu byung ba* is defined as a general term for an ordained person or “one who has gone from having a home to being homeless” (Tib. *khyim nas khyim med par phyin pa*).
- 64 Here it says *mnyen des byas*, but the same dharma is mentioned again later, as *sems mnyen des su bya ba*, and I am translating it here in accordance with that.
- 65 That is, not conceptualizing them as being truly existing.
- 66 What this actually says is, as found in one of the four-fold practices above, “nonarising patience regarding phenomena” (Tib. *chos la mi skye ba'i bzod pa*). However, repeatedly in these sections of the sūtra, where various benefits of having heard the discourse are being explained, “patience regarding nonarisen phenomena” (Tib. *mi skye ba'i chos la bzod pa*) is referenced instead. Given the context, this latter phrase is what is most likely intended.
- 67 While the previous phrases indicate “precious jewels” (Tib. *nor bu rin po che*) the phrase here simply says *rin po che*, which can be an adjective meaning “precious,” as used above or, in this case, simply as the noun “jewel.”
- 68 The verb here, *'ju ba*, means to receive, consume, or imbibe offerings, but more specifically it means to do so appropriately, which is to say, offerings that you are worthy to receive, as opposed to receiving or consuming offerings that, because of your improper behavior, etc., you are not actually worthy to receive. It is not the simple receipt of offerings but that as well as the recognition that you are deserving of them. This is hard to capture in a single English word.

- 69 *Sojong* (Tib. *gso sbyong*) is the monastic purification and reconciliation ceremony that all monastics are called to participate in twice a month, where they confess all the breaking or degeneration of their vows and then renew and restore them. One of the requisites of being recognized as a monastery is performing this ceremony at the appropriate times.
- 70 92,000,000,000,000,000,000, or 92×10^{18} .
- 71 To receive a prophecy from a buddha means, in this context, a prophecy regarding one's future enlightenment.
- 72 This Tibetan phrase, *mkhyen pa dang zhabs su ldan pa*, technically translates to "endowed with knowledge and feet," and it is a translation of the Sanskrit phrase *vidyācaraṇasampanna*. In that compound *caraṇa* does also have a definition of "foot," but it also can mean "behavior" or "good or ethical conduct."
- 73 Brahmacharya is the practice of chastity and celibacy, generally as part of life of religious or spiritual practice.
- 74 What this actually says is "nonarising patience regarding phenomena" (Tib. *chos la mi skye ba'i bzod pa*). However, repeatedly in these sections of the sūtra where various benefits of having heard the discourse are explained, "patience regarding nonarisen phenomena" (Tib. *mi skye ba'i chos la bzod pa*) is referenced instead. Given the context this latter phrase is what is most likely intended.
- 75 My preference here would be to keep this in the Sanskrit, *Mahāyāna*, but throughout these verses there are poetic analogies that explicitly reference the imagery of a vehicle, and that can be lost on an English-speaking audience that does not immediately associate the Sanskrit *yāna* with "vehicle." Therefore, to make those analogies clear and maintain consistency within this set of verses, the English is used throughout.
- 76 Tib. *theg chung*. It is more common to see the term *theg dman*, which is commonly translated as "lesser vehicle." The term *theg chung* references the same thing and could be translated as "lesser vehicle," but I chose "small vehicle" so the English would parallel the Tibetan's use of an alternative term.
- 77 The three knowledges (Tib. *rig pa gsum*) are generally said to be the three knowledges of an arhat, which are the last three of the six clairvoyant minds: knowledge of past lives (Tib. *sngon gyi gnas shes pa*), knowledge of the process of death, transmigration, and birth (Tib. *'chi 'pho ba dang skyes ba shes pa*), and knowledge of the exhaustion of defilements

- (Tib. *zag pa zad pa shes pa*). These apply to śrāvaka and pratyekabuddha arhats as well as Mahāyana arhats.
- 78 The three liberations (Tib. *rnam thar gsum*) are the different liberations, or nirvāṇas, of the three different vehicles.
- 79 A “miraculous foot” is defined as “a samādhi that is an exalted knower that is dependent upon the eight compositional factors of abandonment that are antidotes to the five faults.” These five faults prevent achieving a samādhi of calm abiding, and they are laziness, forgetting the advice, minds of sinking and excitement, not applying the antidotes when they’re necessary, and over-applying the antidotes after they’re no longer needed. There are four sequential antidotes to laziness and then one for each of the remaining faults, eight in total: faith, aspiration, effort, and pliancy are the antidotes to laziness, and then mindfulness, meta-awareness, applying the antidote, and stopping the application of the antidote are antidotes to the remaining four. There are four types of miraculous feet: the foot of miraculous aspiration, effort, intention, and investigation. They are called miraculous feet because by means of these feet one travels to countless buddhafiels.
- 80 Vajra-like samādhi is achieved during the last phase of the path of meditation, right before achieving the path of no-more learning.
- 81 In the text these are not numbered, but they are presented in a list and I have inserted the numbers for the ease of reading. It should be noted that these thirty-two are found with some variations, as well as variations regarding their causes, across different texts.
- 82 The backs of both hands and feet, the shoulders, and the back of the neck will all be slightly rounded or protruding.
- 83 The Tibetan phrase used here is *ri dwags e na ya’i byin pa*, which comes from the Sanskrit *eṇaya jaṅgha*. The Sanskrit word *eṇa* is defined as “a species of deer or antelope described as being black in color with beautiful eyes and short legs.” In Sanskrit, when the word *eṇa* is modified into the possessive case it takes the *-ya* ending; and when the term was transmuted into a Tibetan term it kept the case modification, and then the Tibetan possessive case marker, *’i*, was added to that.
- 84 The Tibetan phrase here is *nyams su phan pa’i za*, or literally, food that helps those who have deteriorated.
- 85 The marks of having forty identical teeth (mark 17) and having identical teeth (mark 19) are in fact different.

- 86 That is to say, a melodious voice.
- 87 The banyan or Indian fig tree, whose Sanskrit name literally means “growing downward,” because fibers descend from its branches to the earth where they take root and form new stems. To have proportions like this tree suggests having an arm span equal to one’s height.
- 88 This is a reference to the reflection of the moon on a still pool of water.
- 89 The term here is *shed can*, which is, literally, “one endowed with power,” but it is also the Tibetan translation of the Sanskrit *Manu*. In Indian mythology Manu is considered a primordial being because he survived a great flood that covered the earth, saving his family, plants, seeds, and animals on a boat that he built, and therefore, he is the patriarch of the surviving human race.
- 90 All of the entries in this sentence are intended as possible synonyms for the self. This is a common enumeration found when explaining the selflessness of persons.
- 91 The first six groupings above were the six sense faculties along with their six respective objects, hence form was included as the object of the eye sense faculty. Form is now repeated again because this next grouping is positing various phenomena’s existence in relationship to the five aggregates, the first of which is form. At the conclusion of this grouping it indicates that similar relationships, or rather their negation, are to be posited for the other four aggregates as well.
- 92 The term equality (Tib. *mnyam pa nyid*) is considered, in this context, to be mutually inclusive with emptiness.
- 93 This is usually rendered using the Sanskrit *dharmakāya*, but to make it accord more closely with the following lines it is instead rendered as dharma body.
- 94 The Tibetan term *srid pa gsum*, translated as “three worlds,” could also be translated as “three existences.” It can be referring to a number of different things, such as the three regions (*sa gsum*) of below the ground (where nāgas reside), above the ground (where celestial beings reside) and on the ground (where humans reside); or to the three realms (*kham s gsum*) of the desire realm, form realm, and formless realm. It can also refer to the three types of becoming, those of birth, death, and the bardo. The context here does not clarify which meaning is intended.
- 95 The three obstructions are generally enumerated as afflictive obstructions (*nyon mongs kyi sgrib pa*): obstructions to omniscience (*shes bya'i sgrib pa*) and karmic obstructions (*las kyi sgrib pa*). Other instances

include the first and third of that list but replace “obstructions to omniscience” with “completely ripened obscurations” (*rnam smin gyi sgrib pa*). Other times, they are enumerated as obstructions of attachment (*chags pa'i sgrib pa*), which is synonymous with afflictive obstructions; impeding obstructions (*thogs pa'i sgrib pa*), which is synonymous with knowledge obscurations; and the lesser obstruction (*dman pa'i sgrib pa*), which is the wish for personal liberation.

- 96 What the text actually says here is the disparagement of *mnyam pa nyid*, or equality. However, this term is defined as *kun tu khyab pa'i rang bzhin te stong nyid*, or “all-pervasive nature, emptiness.” This is not referencing disparaging, or belittling, emptiness itself, but rather, the disparaging of the sūtras that teach emptiness, and it is specified a few times (*mnyam pa nyid kyi mdo*) later in this sūtra. For the sake of consistency, I have translated all the instances the same way, as “the emptiness sūtras,” since even those which use condensed language indicate the same thing.
- 97 Without Disturbance (*'khrug pa mi mnga'*) is another name for Akṣobhya, or Undisturbed (*mi 'khrug pa*), but I cannot confirm an instance of that Sanskrit (as opposed to a derivation of it) being translated into Tibetan in this way, hence the English.
- 98 The four ārya fruitions, or ārya results, are the statuses of a stream-enterer, a once returner, a non-returner, and an arhat.
- 99 The five divisions of the saṅgha (Tib. *dge 'dun sde lnga*) are the divisions into novice nuns and monks, probationary nuns, and fully-ordained nuns and monks.
- 100 The monastic vows are categorized by their weight, or how egregious they are. The four root vows are the heaviest, whereas the remaining vows have less karmic weight, so to speak. A gross infraction is usually a derivative of a defeat, which is to say when one of the defeats is broken but not all the factors are present, such as accidentally killing a human being, which lacks intent.
- 101 Here I am reading *gseg gshang* as *gseg shang*, as that makes much more sense. *Gseg shang* is an archaic term; the one more commonly used is *kharsil* (Tib. *'khar gsil*). A *khakharaka* is a monastic's staff. It is not simply a walking staff, but rather a staff with bells on the top. When begging for alms, a monastic is not allowed to verbally announce themselves or make requests, and therefore, they are to travel with this staff as a way to announce their presence. The Sanskrit term is somewhat elusive, appear-

ing most definitively as *khakharaka* in Franklin Edgerton's *Buddhist Hybrid Sanskrit Grammar and Dictionary*, but with derivations such as *khakhara*, *khakkhara*, *khakkharaka*, *khaṅkhara*, *khaṅkharaka*, and *khakh-ikara*, among others, noted.

- 102 The term actually used here is *sems dpa'*, which just means "being," but context indicates it is short for *byang chub sems dpa'*, or bodhisattva.
- 103 Free from both anger and attachment.
- 104 The Tibetan phrase *spyi bos blangs* used here literally means "received with the crown of the head." This is a euphemism meaning to receive something with great reverence or respect, as the crown of the head is the highest part of the body. This line of reasoning also explains why one touches the crown of their head to the feet of their guru, or why one receives blessings by having scriptures and other holy items placed on the crown of the head.
- 105 What is lost in translation, and in adopting both English and Sanskrit as part of the translation, is that the Tibetan term for tathāgata is *de bzhin gshegs pa*, or "one who goes to thusness," and that the *de bzhin*, is repeated numerous times in the previous two verses—which here, by way of acknowledgement, has been translated as "in the same way" and "exactly the same."
- 106 Commonly rendered in the Sanskrit as *arhat*. There is no classical Sanskrit grammarian source etymologizing *arhat* as foe-destroyer, but rather, a Tibetan folk/spiritual etymology, giving us the Tibetan *dgra bcom*. Due to the verb tense, this *actually* translates to "the One Who Has Destroyed the Foes," but since "foe-destroyer" has become accepted in the English-language Dharma world I used that.
- 107 Here the distinction made between *observing* and *seeing* is indicating the difference between a mind's observed object and its apprehended object. Just because a mind observes something does not mean that it apprehends it, or in this case, *sees* it. This section is saying that, even though you are an ordinary being without any special realizations, if you make these buddhas the objects of observation and prostrate in this way you will actually apprehend, or see, them.
- 108 Reading *so so'i skye bo rnams kyis* for *so so'i skye bo rnams kyi*.
- 109 "To establish the ultimate" is another way of saying to have a direct realization of emptiness. The distinction between an ordinary being and an ārya being is that the latter has had a direct realization of emptiness and the former has not.

- 110 As mentioned earlier in the sūtra, “wrong conduct” cannot be purified in the way other negative actions can. The wording of this statement here is indirect, but it means that with regard to any of the actions mentioned, if you don’t confess and repent, you will definitely be reborn in Avīci, whereas if you do confess and repent, then the imprints from all the negative actions *other than wrong conduct* that will lead to birth in Avīci will be purified. Proper confession and repentance will purify all the negative deeds listed *other than* wrong conduct.
- 111 English: Incessant Hell or Hell of Incessant Pain. Within the normal enumeration of eight cold hells and eight hot hells this is the hottest and most torturous.
- 112 The language here is a little unclear. It could either be referencing a single building with eighteen sections or room and eighty-four thousand stories, as I have translated it, or it can mean there are eighty-four thousand separate houses, each with eighteen floors stacked atop one another.
- 113 “The sound of dragons” is also the Tibetan euphemism for thunder, so this could rightfully be read as “great thunder.”
- 114 That is to say, in the mere amount of time it would take for a greatly strong person to extend and retract their hand, or, very quickly.
- 115 There is a common list of sixteen hells made up of eight hot and eight cold hells, with the list sometimes augmented to eighteen by adding the ephemeral hell and the neighboring hell. However, only two of the hells listed in this sūtra (three if you include Avīci) overlap with the more common list.
- 116 The śālmali tree, *Bombax ceiba*, is more commonly known as a cotton tree, silk-cotton tree, or semal/simal tree. When these trees are young their trunks and limbs are entirely covered with sharp, conical spikes (though these do eventually erode as the trees mature).
- 117 The vows taken by a fully ordained monastic are grouped in different categories depending on their severity. The heaviest vows are a group of (four) vows known as “the root vows.” The second heaviest category is a group of (thirteen) vows known as “the remainders.” This second category of vow is what is being referenced here.
- 118 This phrase varies across different editions of the text. Since these aren’t actual words there is no way to verify which is most accurate. As given here is the way that occurs most often, with the second most frequent version being “ĀṂ PAPA ĀṂ TATA ĀṂ LALA ĀṂ VAVA.”
- 119 9,000,000,000,000,000,000,000, 9 x 10²⁴.

- 120 This final statement asserting the Tathāgata will always remain and not pass into nirvāṇa seems contradictory as the preceding one explains what will happen after they pass into nirvāṇa. The point is that, even after the Tathāgata shows the aspect of passing into nirvāṇa and no longer displays a coarse body emanation for ordinary sentient beings, he and his actions will still exist in and through the form of this sūtra.
- 121 The Tibetan name which is literally translated as “Very Powerful,” *mthu bo che*, is found in various texts as interpreting either the Sanskrit name *Devaputra*, Son of the Gods, or *Nārāyaṇa*, Born from Man, depending on the text. Without any other source for this text it seems most prudent to leave it in English.
- 122 I am reading both *dbang bzas pa* and *dbang bza' ba* (as it occurs in the second half of this line) to be derivations of *dbang za ba*.

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