

THE SŪTRA OF GOLDEN LIGHT

Being a Translation of the Suvarṇabhāṣottamasūtra

by

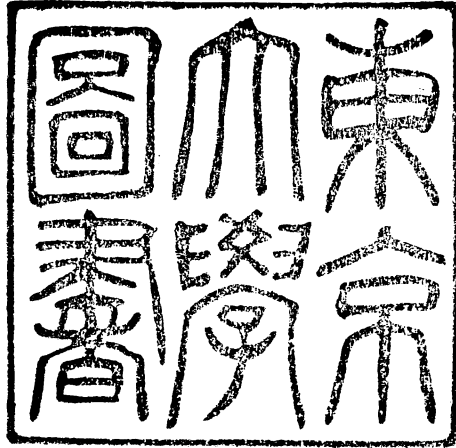
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PREFACE

The present volume contains a literal translation of the Sanskrit text of the Suvarṇabhāsottama Sūtra. The edition used was that of J. Nobel, Leipzig, 1937. Account has been taken of his subsequent improvements: the Nachtrag and Berichtigungen published with his edition, and various suggestions to be found in the critical apparatus to his 1944 edition of the Tibetan. I have not usually drawn attention to misprints in his edition of the Sanskrit text if they are obvious and if he has himself pointed them out somewhere.

The Tibetan has been compared carefully throughout. In cases where the Sanskrit text is missing I have provided within brackets a literal rendering of the Tibetan translation, except in one instance where I have given a rendering of Dharmakṣema's translation because the fragmentary Khotanese shows that Dharmakṣema's translation may well reflect accurately the missing Sanskrit. I have also compared the Khotanese versions wherever possible. They, however, require further research. As a first step I have appended a list of all the pieces so far identified and located. Many of the fragments will need to be reread in the light of my identifications. I have kept an eye also on I-tsing's version in the translation of Nobel, but its difference from the Sanskrit was so great that it seldom shed light on it.

It is possible that it is because of Nobel's elaborate edition with its predominating critical apparatus that the Sanskrit text of the Suvarṇabhāsa has not previously been rendered into a modern European language. The words "verderbt", "dunkel", "unsicher" and the like are alarmingly frequent in his apparatus. Nevertheless, the textual corruptions have but rarely, if ever, obscured the meaning beyond discernment. Translation usually highlights textual difficulties, and I hope that by offering a translation I may succeed in attracting scholars to the task of solving them.

INTRODUCTION

Any work concerning the Suvarṇabhāṣottama Sūtra must owe a great deal to Johannes Nobel (1887–1960), who devoted much of his life * to its study. It is his edition of the Sanskrit text which is here translated. To Nobel also is due an edition of the main Tibetan versions and a translation of I-tsing's Chinese version.

The considerable variation shown by the numerous versions of the Suvarṇabhāṣa reflects its composite nature. Its compilation must have been largely completed by the beginning of the fifth century A.D. when Dharmakṣema made his translation into Chinese, but the process of expansion and evolution of the work went on, and I-tsing's version some 300 years later is remarkably more extensive.

Nobel has demonstrated in detail in the introduction to his edition of the Sanskrit text that the Suvarṇabhāṣa was built up around the Confession in Chapter 3. Confession of sins, especially on the occasion of the *uposatha* celebrations, belongs, as is well known, to the earliest period of Buddhist practice. Birth-stories (*jātakas*) also belong to the oldest strata, and the Suvarṇabhāṣa contains these too, the most famous being Chapter 18 on the tigress.† A *jātaka* story provides the framework for expounding the important Buddhist doctrine known as the "chain of causation" (*pratītyasamutpāda*) which, because of its greater philosophical value, began at an early date to supplant the Four Noble Truths. The latter indeed find no mention in the Suvarṇabhāṣa. Even the chain of causation, however, does not really exist according to the Mahāyānist doctrine of emptiness (*śūnyatā*), as is explained in Chapter 5. Chapter 5 was clearly added to give the Sūtra popular philosophical appeal by providing a brief explanation of the central tenet of Mahāyānist doctrine: not only does the

* For his life see the obituary by W. Rau, *ZDMG*, 111, 1961, 6–12. A bibliography appears in *Jñānamuktāvalī*, ed. C. Vogel, New Delhi 1959 (= *Festschrift Nobel*).

† For a bibliography of this *jātaka* see É. Lamotte, *Le traité de la grande vertu de sagesse de Nāgārjuna*, Louvain 1949, i, 143 n.1, and M. J. Dresden, *The Jātakastava or "Praise of the Buddha's former births"*, *Trans. Am. Phil. Soc.*, NS, xlv.5, 1955, 449 (no. 20).

individual not exist, but the elements into which he can be analysed do not exist. In short, nothing exists.

The Suvarṇabhāsa was accounted in Nepal one of the nine Dharmas. Its importance to Mahāyāna Buddhists is revealed by the large number of translations and manuscripts which survive either wholly or partly. The Suvarṇabhāsa was translated not only into Tibetan and Chinese but also into such languages as Uighur, Mongol, Sogdian, Khotanese and Hsi-hsia (Tangut). It was known in Japan already in the seventh century and played an important part in Japanese Buddhism.

It was the famous scholar and pilgrim I-tsing (A.D. 635-713), who was largely responsible for popularizing the Suvarṇabhāsa. Based on his translation are versions in Tibetan, Sogdian, Hsi-hsia and Uighur. His translation seems to have owed its popularity to its clarity and elegant style. It completely eclipsed the earlier Chinese versions. The first of these was that by Dharmakṣema, who came to China in A.D. 414. His version was elaborated by the sixth-century translators, whose work is no longer extant. Paramārtha's translation and the joint version by Yaśogupta and Jñānagupta were among those used by Pao-kuei, who about A.D. 600 made a combined version out of the works of all his predecessors. I-tsing's translation, published in A.D. 703, is entirely new, although he too made use of previous work. Where he follows the Sanskrit he is closer than his predecessors, but he freely departed from the Sanskrit in the many instances where it appeared corrupt or difficult to understand. His version is therefore of little or no use in establishing the Sanskrit text. Moreover, it is likely that he followed a different Sanskrit text from the one that survives.

There survive three main Tibetan versions. Tib. I corresponds exactly to our Sanskrit text. It is possible that this is the version made by Mūlaśoka and Jñānakumāra in the first half of the eighth century. Tib. II and III date from the reign of Ral-pa-can in the first half of the following century. Tib. II was made by Jinamitra, Śilendrabodhi and Ye-śes-sde; Tib. III by Chos-grub. Tib. II follows a Sanskrit text not significantly different from that used for Tib. I, but Tib. III is a translation of I-tsing's famous version.

In the opinion of Nobel, the surviving Sanskrit text cannot be dated earlier than the middle of the fifth century. Certainly Dharmakṣema seems to have used a more primitive version. The existence of several versions, in any case likely *a priori*, is attested by fragments from Central Asia.

The only other versions of importance in establishing the Sanskrit text are the Khotanese versions, which, however, survive only in fragments. Their importance lies in the fact that they are close translations, made, with one important exception, directly from the Sanskrit. Considerably more of the Khotanese versions is now available than was known to Nobel, as can be seen from the Appendix. We have, however, no reason at present to assume that the Khotanese was based on a text significantly different from the one that survives. It tends to agree more closely with the best MS., G, the Cambridge palm-leaf MS. In certain respects it shows a more primitive form, as in the case of Sanskrit Chapter 9, which in Khotanese begins Chapter 10 as in Tib. I. As recognized by Nobel, the Khotanese contained the two verses missing from our Sanskrit text at the end of the Suvarṇabhāsa. These two verses are found also in Dharmakṣema.

The above remarks do not, however, apply to Suv. [5], the Late Khotanese version, which follows I-tsing or Tib. III. Compare especially the conclusion (74v3-75v2 *KT* 1.249) with I-tsing 413C, Nobel, Chinese, p. 94. Moreover, the Late Khotanese version of Sanskrit Chapter 3 is described as *tcuram* "fourth" (75v2) in agreement with the Chinese, whereas Sanskrit Chapter 4 is described as *tcuram[ä]* "fourth" (a2) in the Old Khotanese version, Suv. [6].

In the Old Khotanese we have so far only the following chapter numbers :

<i>Sanskrit.</i>	<i>Khotanese.</i>		<i>Tib. I.</i>
1	1	āstanī 5v2 <i>KT</i> 1.234	1
4	4	tcuram[ä] a2 <i>KT</i> 5.139	5
5	5	pühā *27r5 <i>KT</i> 1.235	5
8	9	nomä 55r2 <i>KT</i> 1.239	9
16	16	kṣasa[m]ä N 76.25	16

This arrangement in itself implies two versions. If Chapters 4

and 5 correspond to Sanskrit 4 and 5, Chapter 8 in the Sanskrit should correspond to Chapter 8 in the Khotanese. On the other hand, if Chapters 9 and 16 correspond to Sanskrit Chapters 8 and 16, as do Chapters 9 and 16 in Tib. I, then Sanskrit Chapters 4 and 5 should correspond to Khotanese Chapters 5 and 6 as they do to Tib. I Chapters 5 and 6.

It is to be noted that the title of the Sūtra is consistently given in Khotanese as Suvarṇabhāysūttama. This is in agreement with the Central Asian Sanskrit MSS.: Suvarṇabhāṣottama is likely to have been the original form of the name, although Suvarṇaprabhāṣottama occurs early (Tib. I and Mahāvyutpatti 1339). It applied originally only to the Confession in Chapter 3 around which the Sūtra was gradually constructed, as demonstrated in detail by Nobel.

Bracketed bold numbers refer to the pages of Nobel's edition. Bracketed superior numbers refer to the footnotes. Unbracketed superior numbers refer to the verse numbers of Nobel's edition.

London, 26.2.1969.

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* For a fairly comprehensive bibliography see Nobel, *Chinese*, pp. lviii ff.

TRANSLATION

(1)

I. INTRODUCTORY CHAPTER

Om. Homage to all the glorious Buddhas and Bodhisattvas.

⁽¹⁾ Om. Homage to the glorious, blessed, noble Perfection of Wisdom (Prajñāpāramitā), likewise to victory over the states of existence (taught by) divine and human tradition. Hail !)

¹ I heard at one time (how) the Tathāgata on Mount Gr̥dhrakūṭa dwelled in the sphere of religion in the profound Buddha-region,

⁽²⁾ together with the noble goddess Bodhisattvasamuccayā, and with the great goddess Sarasvatī, and with the great goddess Śrī, and with the great earth-goddess Dṛḍhā, and with the great goddess Hārītī, with such great deities at the head (and also) with numerous gods, Nāgas, Yakṣas, Rākṣasas, Gandharvas, Asuras, Garuḍas, Kīṃnaras, Mahoragas, men and non-men.

Then the venerable Ānanda spoke thus to the Lord: " Lord, what will be for them the Discipline of the Law ? " The Lord replied: " The essence of meditation and the Law is pure, established according to its manifestation and not by arduous inquiry. "

² Among purified, pure, best Bodhisattvas is ⁽²⁾ this introduction to the excellent Suvarṇabhāsa, king of Sūtras, very profound on hearing and profound on examination. ³ It has been blessed by the Buddhas in the four directions, by Akṣobhyarāja in the east, in the south by Ratnaketu, in the west by Amitābha, in the north by Dundubhisvara. ⁴ I will proclaim this blessing, the excellent, auspicious confession, whose aim is the ruin of all evils, producing the destruction of all evils, ⁵ conferring every blessing, ruining every misfortune, the basis of omniscience, thoroughly adorned with every splendour. ⁶ For those beings whose senses are defective, whose life is expended or failing, beset by misfortune, their faces

⁽¹⁾ " Om . . . Hail ! " not in Tib. I and recognized by Nobel as a late insertion.

⁽²⁾ Late insertion (Nobel).

averted from the gods, ⁷ hated by dear, beloved people, oppressed in such places as households, or at variance with one another, tormented by the destruction of their property, (3) ⁸ both in grief and trouble, and in poverty, likewise in the plight of fear, in the affliction of planet or asterism, in the violent grip of demons, ⁹ one (who) sees an evil dream full of grief and trouble should listen to (this) excellent Sūtra, when he has bathed well and is pure. ¹⁰ For those who hear this Sūtra, the profound Buddha-region, with pure minds and good intentions, adorned with clean garments, ¹¹ and for all beings, such most severe misfortunes are forever extinguished by the splendour of this Sūtra. ¹² For the world-protectors themselves together with their ministers and chief servants will provide protection for them with countless millions of Yakṣas. ¹³ The great goddess Sarasvatī, likewise (the goddess) who dwells in the (river) Nairāñjanā, Hārītī, the mother of Bhūtas, and the Earth-goddess Dṛḍhā, ¹⁴ the Brahma-kings and the Thirty-three kings, the powerful rulers of the serpents, the kings of the Kimpnaras and the kings of the Asuras, likewise the kings of the Garuḍas, (4) ¹⁵ these, having approached there with the might of their armies and with their vehicles, will provide protection for them, by day and by night, remaining steadfast. ¹⁶ I will make known this Sūtra, the profound Buddha-region, the marvellous mystery of all the Buddhas, for millions of aeons. ¹⁷ Those who hear this Sūtra and who cause others to hear it, whoever rejoice in it, and those who do honour to it, ¹⁸ will be honoured throughout numerous millions of aeons by gods, serpents and men, by Kimpnaras, Asuras and Yakṣas. ¹⁹ The heap of merit arising from them is endless, incalculable, inconceivable, for those beings who have performed merits. ²⁰ They will be gladly accepted by the Buddhas in the ten directions and likewise by the Bodhisattvas, whose career is profound. ²¹ Having put on clean robes, wearing well-perfumed clothes, having produced a mind (full) of love, one must do honour untiringly. ²² He should make his mind, self, pure (and) expansive. (5) Purify (your) thoughts and hear (this) excellent Sūtra. ²³ Those who hear this Sūtra, welcome among men and a well-gained fruit of human existence, will live a good life. ²⁴ Those into whose ear this instruction enters will

have their merit-roots ripened and be praised by numerous Buddhas.

So (ends) the first chapter, the Introductory Chapter, in the excellent Suvarṇabhāsa, king of Sūtras.

(6) 2. CHAPTER ON THE MEASURE OF LIFE OF THE TATHĀGATA

Moreover, at that time, at that period, in the great city of Rājagṛha there dwelled the Bodhisattva called Ruciraketu, a great being, who had rendered service to a previous Buddha, who had planted merit-roots, and who was revered by many hundreds of thousands of millions of Buddhas. Thus it occurred to him: "What is the cause, what is the reason, why the Lord Śākyamuni had such a short measure of life as eighty years?"

Then it occurred thus to him: "It has indeed been said by the Lord: 'There are two causes, two reasons for long life. What are the two? Refraining from killing living beings and giving away food.' Now for many incalculable hundreds of thousands of millions of aeons the Lord Śākyamuni refrained from killing living beings. He not only adhered to the course of action consisting in the ten merit-roots but he also gave up to beings food, and internal and external objects, until finally hungry beings were satisfied by the flesh, (7) blood, bones and marrow of his own body, how much more by other food."

Now while this good man was thinking this and similar thoughts of mindfulness and concentration on the Buddha, his house became vast (and) extensive, made of beryl, adorned with numerous divine jewels, a transformation due to the Tathāgata, filled with perfumes surpassing those of the gods. And in that house in the four directions there appeared four seats made of divine jewels. And on those seats mats made of divine jewels and fine cotton cloth appeared spread out. And on those mats appeared divine lotuses adorned with numerous jewels, transformations due to the Tathāgata. And on those lotuses there appeared four Lord Buddhas. In the east appeared the Tathāgata Akṣobhya. (8) In the south appeared the Tathāgata Ratnaketu. In the west appeared the Tathāgata Amitāyus. In the north appeared the Tathāgata

Dundubhisvara. And those Lord Buddhas appeared immediately upon lion-thrones.

Then not only the great city of Rājagrha was filled with a great light but also the triple-thousand great-thousand world-sphere and world-spheres equal to the grains of sand in the Ganges river in all ten directions became filled with light. And divine flowers rained down. And divine musical instruments resounded. And all the beings in this triple-thousand great-thousand world-sphere by the Buddha's power became possessed of divine happiness. Beings whose senses were incomplete became possessed of all their senses. And beings blind from birth see forms with the eye. And deaf beings hear sounds with the ear. And unconscious beings regain their mindfulness. And beings whose minds were distraught were no longer distraught in mind. (9) And naked beings became clothed in robes. And hungry beings became full-bellied. And thirsty beings became thirstless. And disease-afflicted beings became disease-less. And beings whose bodily organs were defective became possessed of complete organs. On a large scale in the world there was an appearance of miraculous things.

Then when the Bodhisattva Ruciraketu saw those Lord Buddhas, he became amazed: "How is that (possible)?" Pleased, joyful, delighted, rejoicing, full of joy and gladness, he paid homage to where those Lord Buddhas were, and recollecting those Lord Buddhas, recollecting the virtues of the Lord Śākyamuni, he began to be puzzled concerning the measure of life of the Lord Śākyamuni. He was revolving this reflection: "How is this (possible)? Why is it that the Lord Śākyamuni had such a brief measure of life as eighty years?"

Then indeed those Lord Buddhas, mindful (and) aware (of this thought) spoke thus to the Bodhisattva Ruciraketu: "Think not so, noble son, (that) the measure of life of the Lord Śākyamuni was so brief. Why is that? We (3) do not see anyone in the world of gods, Māras, Brahmas, among the race of ascetics and brahmins, gods, men and Asuras who would be able (10) to understand to the furthest end the limit of the measure of life of the Tathāgata, the Lord Śākyamuni, apart from Tathāgatas, Arhats, those fully enlightened."

(3) Read *vayaṃ* for *caivaṃ* Nobel, Tib. p. 10 n. 98.

And as soon as those Lord Buddhas had uttered (this) explanation of the measure of life of the Tathāgata, then by the power of the Buddha the gods residing in the realms of desire and of forms, including Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras and Mahoragas, assembled, and numerous hundreds of thousands of millions of Bodhisattvas came together in the house of the Bodhisattva Ruciraketu. Then those Tathāgatas proclaimed in verses to the entire assemblies (this) explanation of the measure of life of the Lord Śākyamuni:

"¹ The drops in all the oceans of water can be counted, but no one can count the life of Śākyamuni." (11)

"² As far as the Sumeru mountains are concerned, all their atoms can be counted, but no one can count the life of Śākyamuni."

"³ However many atoms there are on earth it is possible to count them all but not to count the life of the Buddha."

"⁴ If anyone should wish to measure the sky, (it is possible), but no one can count the life of Śākyamuni."

"⁵ Let there be so many aeons and hundreds of millions of aeons, so many perfect Buddhas, yet the count (of his life) is not obtained."

"⁶ Because there are two causes for it and likewise two reasons: (12) refraining from evil injury and giving much food, ⁷ therefore the count of the life of that great-souled one is not obtained in so many aeons, likewise in so many innumerable aeons."

"⁸ Therefore be free from doubt. Have no doubt at all. As for the limit of the Buddha's measure of life, its count is nowhere obtained."

Then indeed at that time in that assembly the teacher and expounder called Kauṇḍinya, a brahmin, together with numerous thousands of brahmins, did an act of homage to the Lord, and having heard the great report of the Tathāgata's complete Nirvāṇa, he at once fell before the Lord's feet and said to the Lord:

"If in fact the Lord is compassionate toward all beings, long-suffering, desirous of their welfare, the parent of all beings, unequalled, moon-like light-dispenser, risen like the

great sun of wisdom and knowledge ; if you look upon all beings as if upon (your son) Rāhula, grant me one boon."

The Lord remained silent.

(13) Then by the Buddha's power, in that assembly, Sarvalokapriyadarśana by name, a Litsavi prince, waxing eloquent, spoke thus to the teacher and expounder Kauṇḍinya : " Why ever do you, great brahmin, beseech the Lord for one boon ? I myself grant it to you." The brahmin said : " For the sake of honouring the Lord, Litsavi prince, I wish to have a relic of the Lord the size of a grain of mustard, a particle of a relic for my possession. Thus it is heard : if one has honoured a relic the size of a grain of mustard, one obtains lordship over the Thirty-three gods. Listen, Litsavi prince, to the excellent Suvarṇabhāsa Sūtra, which is difficult (14) for all Śrāvakas and Pratyekabuddhas to perceive, difficult to understand. He will make manifest the excellent Suvarṇabhāsa Sūtra fully accompanied by such characteristics and virtues. Just so, o Litsavi prince, is the excellent Suvarṇabhāsa Sūtra difficult to perceive, difficult to understand, especially for us brahmins dwelling in border-lands. The relic the size of a grain of mustard is to be placed in a box. I beseech you for (this) boon that beings may very quickly obtain lordship over the Thirty-three gods. Why then, Litsavi prince, should one not wish to ask for a relic of the Tathāgata the size of a grain of mustard so that by placing it (and) depositing it in a box for relics one may obtain lordship over the Thirty-three gods for all beings ? Thus, o Litsavi prince, I have asked for (this) boon."

Then Sarvalokapriyadarśana, the Litsavi prince, replied in verse to the teacher and expounder Kauṇḍinya, the brahmin : (15)

"⁹ When in the waters of the Ganges white lilies grow, (when) crows become red, cuckoos too the colour of the conch, ¹⁰ (when) the rose-apple tree produces the fruit of the palm and the date-tree mango-blossoms, then a relic the size of a grain of mustard there will clearly be. ¹¹ When from tortoise-hairs there should be a well-made cloak removing the cold in winter, then there will be a relic. ¹² When from gnat's legs there should be a well-made tower, firm and unmoving, then

there will be a relic. (16) ¹³ When there arise in all leeches sharp, big, white teeth, then there will be a relic. ¹⁴ When from hare's horns there should be a well-made ladder for the purpose of climbing up to heaven, then there will be a relic. ¹⁵ When a mouse, having climbed up this ladder, should eat the moon and should vex Rāhu, then there will be a relic. ¹⁶ When flies, having drunk a pot of wine, wander about the village and make their dwelling in a house, then there will be a relic. ¹⁷ When the ass, possessed of a lip (red) as *bimba*-fruit, should be happy and skilled in dancing and singing, then there will be a relic. ¹⁸ When the owl and the crow, having gone to a lonely place, should enjoy themselves together in mutual harmony, then there will be a relic. (17) ¹⁹ When from the leaves of the *palāśa*-tree there should be a very firm umbrella for protection against the rain, then there will be a relic. ²⁰ When ocean-going ships fitted with oars and sails should ascend the dry land and proceed, then there will be a relic. ²¹ When owls should go off taking in their beak the Gandhamādana mountain, then there will be a relic." *

When he had heard these verses, the teacher and expounder Kauṇḍinya, the brahmin, replied to Sarvalokapriyadarśana, the Litsavi prince, with the verses :

"²² Bravo, bravo, best prince, Buddha-son, great speaker, skilled in expedients, hero, best of those who have obtained a prophecy (to enlightenment). ²³ Listen to me, prince, concerning the inconceivable majesty, in due order, of the world's protector, the saviour, the Tathāgata. ²⁴ Inconceivable is the Buddha-sphere, and unequalled are the Tathāgatas. (18) All the Buddhas are always benevolent. All the Buddhas behave perfectly. ²⁵ All the Buddhas have the same appearance : this is the normal condition among Buddhas. This Lord Tathāgata is not created and has not arisen. ²⁶ His body that is as hard as the thunderbolt manifests his transformed body. And hence there is nothing called a relic of the great sage even the size of a grain of mustard. ²⁷ How will there be a relic in a body without bone or blood ? The depositing of a relic is by an expedient on account of the welfare of beings. ²⁸ For the

* This set of verses may be compared with Jātaka iii 477.

body of the Law is the one fully enlightened ; the sphere of the Law is the Tathāgata. Such is the Lord's body ; such the exposition of the Law. ²⁹ This I heard and knew, for the boon was asked by me (and) the conversation was instigated by me for the sake of elucidating the truth."

Then indeed thirty-two thousand gods, having heard this profound explanation of the Tathāgata's measure of life, all raised their resolves to supreme and perfect enlightenment. The thoughts of their minds gladdened, with the sound of a united voice, they spoke the verse : (19)

"³⁰ The Buddha does not enter complete Nirvāṇa (and) the Law does not disappear. For the ripening of beings does he teach complete Nirvāṇa. ³¹ The Lord Buddha is inconceivable. The Tathāgata has an eternal body. He shows various manifestations by reason of the welfare of beings."

Then indeed the Bodhisattva Ruciraketu, having heard (this) explanation of the measure of life of the Lord Śākyamuni in the presence of those Lord Buddhas and of those two good men, was pleased, joyful, delighted, rejoicing, full of joy and gladness, and became filled with noble bliss. While this explanation of the measure of life of the Tathāgata was being given, the resolve of innumerable, incalculable (beings) was raised to perfect enlightenment. And those Tathāgatas disappeared.

So (ends) the second chapter, the Chapter on the Measure of Life of the Tathāgata, in the excellent Suvarṇabhāsa, king of Sūtras.

(20)

3. THE CHAPTER ON CONFESSION

Then indeed the Bodhisattva Ruciraketu slept. In the middle of his sleep he saw a golden drum, made of gold, shining everywhere just like the orb of the sun. And in all the directions he saw innumerable, incalculable Buddhas, sitting on beryl seats at the foot of jewelled trees, surrounded (and) honoured in an assembly of numerous hundreds of thousands, preaching the Law.

And there he saw a man with the form of a brahmin, beating that drum. There from the sound of the drum he heard these

(and) similar confessional verses coming forth. (21) Then indeed the Bodhisattva Ruciraketu, as soon as he awoke, recollected these verses of confession of the Law. Having recollected them, at the end of that night he departed from the great city of Rājagṛha with numerous thousands of beings. He came to Mount Gṛdhra-kūṭa, where the Lord was, and having approached and worshipped the feet of the Lord with his head, he thrice walked round the Lord towards the right and sat down on one side. Sitting on one side, the Bodhisattva Ruciraketu made the respectful gesture with his hands towards the Lord and uttered those confessional verses that he had heard in the middle of his sleep from the sound of the drum :

"¹ One night when I was not tired I fell asleep and saw a gleaming drum with a golden light everywhere. ² Shining like the sun it beamed everywhere. It glowed in the ten directions. I saw Buddhas everywhere. ³ They were sitting on jewelled trees and on beryl seats at the head of an assembly of numerous hundreds of thousands. (22) ⁴ I saw one in the form of a brahmin beating the drum, and while it was being struck by him, these verses came forth :

'⁵ By the excellent drum of golden light let the woes in the triple-thousand world be suppressed, the woes in the evil states, the woes in the world of Yama and the woes of poverty here in the threefold world. ⁶ And by this resounding of the sound of the drum may all troubles in the world be suppressed, may beings be without fear, free of fear just as great sages are without fear, fearless. ⁷ Just as the great sages who know all in the cycle of existence are endowed with all the noble virtues, (23) so may men be oceans of virtues endowed with the virtues of meditation and the (seven) members of enlightenment. ⁸ And by this resounding of the sound of the drum may all beings possess the voice of Brahma. May they touch the best enlightenment of Buddhahood. May they turn the pure Wheel of the Law. ⁹ May they remain (living) for inconceivable aeons. May they preach the Law for the welfare of the world. May they destroy impurities, annihilate woes, suppress passion, likewise hatred (and) folly. ¹⁰ May those beings who dwell in an evil state, their limbs alight with blazing fire, hear the sound of the drum. May they take up

the refrain: "Homage be to the Buddha." ¹¹ May all beings be mindful of their (former) births during hundreds of births, thousands of millions of births. Continually mindful of the great sages, let them hear their word, for it is noble. (24) ¹² And by this resounding of the noise of the drum may they always obtain a meeting with the Buddhas. May they avoid evil action. May they practise meritorious acts of good. ¹³ For those men, Asuras, all beings who have desires (and) wishes, may I fulfill them all by this resounding of the noise of the drum. ¹⁴ For those beings who have taken birth in a fierce hell, their limbs alight with blazing fire, and, without deliverance and oppressed with grief, wander about, there will be quenching of their fires. ¹⁵ Those beings whose woes are fierce and terrible in hells, among ghosts (or) in the world of men, by this resounding of the noise of the drum, may all their woes be suppressed. ¹⁶ And may I be for those who are without deliverance, without rescue, without refuge, the deliverer, the refuge, the excellent protector. (25) ¹⁷ May the Buddhas, whose minds are (full) of mercy (and) compassion, watch over me, those best of the two-footed, who dwell in the world in its ten directions. ¹⁸ And whatever evil, cruel act was done by me previously, I will confess it all before the Buddhas. ¹⁹ Whatever evil I have done by not attending to my parents, by neglecting the Buddhas, (26) by neglecting the good; ²⁰ whatever evil I have done by being drunk with the intoxication of authority or with the intoxication of high birth or by being drunk with the intoxication of tender age; ²¹ whatever evil I have done, bad thought, bad word, by an act badly done (or) by not perceiving a mishap; ²² whatever evil I have done by the application of foolish reasoning, by a mind dark with ignorance, under the influence of an evil friend or by a mind distracted by impurities, ²³ under the compulsion of sport (or) enjoyment, or through the influence of anxiety (or) anger, (or) through the fault of unsatisfied wealth; ²⁴ whatever evil I have done by my associations with ignoble people, by reason of envy (and) greed, (or) by the fault of guile (or) wretchedness; (27) ²⁵ whatever evil I have done through failure to gain the mastery over my desires by reason of fear at the time of approaching troubles; ²⁶ whatever evil I have done through the influence of a flighty

mind or through the influence of passion (and) anger (or) through being oppressed by hunger and thirst; ²⁷ whatever evil I have done for the sake of drink and food, for the sake of clothing, for a reason involving women, through the various afflictions of impurities; ²⁸ whatever evil of body, tongue and mind, bad action accumulated in threefold manner, I have done, together with similar things, I confess it all. ²⁹ Whatever disrespect I may have shown to Buddhas, doctrines, likewise to Śrāvakas, I confess it all. ³⁰ Whatever disrespect I may have shown towards Pratyekabuddhas or towards Bodhisattvas, I confess it all. [³¹ (4) If I have shown disrespect towards those who preach the Good Law or towards other meritorious beings, I confess it all.] ³² If I have unawares continually rejected the Good Law (28) (or shown) disrespect towards my parents, I confess it all. ³³ (Whatever evil I have done) through stupidity or from folly or through being full of pride and arrogance, through passion, hatred or delusion, I confess it all.'

' ³⁴ I will worship the Buddhas in the ten directions in the world. I will deliver the beings in the ten directions from all woe. ³⁵ I will establish in the tenth stage all the inconceivably many beings. And when I have placed them in the tenth stage, may they become Tathāgatas. ³⁶ May I follow my career for millions of aeons for the sake of every single being until I am able to deliver every one from the ocean of woe. ³⁷ May I expound to those beings this profound Confession. The excellent Suvarṇabhāsa by name causes the destruction of all acts. ³⁸ By proclaiming it once, all the cruel evil one has done in thousands of aeons proceeds to destruction. (29) ³⁹ I will expound this Confession, the splendid, excellent Suvarṇabhāsa, by which is quickly obtained the destruction of acts (and) hindrances. (30) ⁴⁰ I will place in the tenth stage choice mines of the ten jewels. I will make shine the Buddha-qualities. I will cross over from the ocean of existence. ⁴¹ And I will fill the flood of the Buddha-sea, the deep ocean of virtues, omniscience, with inconceivable Buddha-qualities. ⁴² May I become an excellent Buddha with hundreds of thousands of

(4) This verse is not original (Nobel). It is not found in the Chinese versions nor in Sanskrit MSS. ABCDEF. In G it is corrupt. The verse is cited in this form in the Śikṣāsamuccaya (ed. C. Bendall) p. 162.

meditations, with inconceivable magic formulas, with the senses, with the (ten) powers (and) the (seven) members of enlightenment.'

'⁴³ May the Buddhas watch over me with minds attentive. May they forgive my sin with minds given over to compassion. (31) ⁴⁴ On account of the evil done by me previously even in hundreds of aeons, I have a troubled mind oppressed with wretchedness, trouble and fear. ⁴⁵ With an unhappy mind I continually fear evil acts. Wherever I go there is no enjoyment for me anywhere. ⁴⁶ All the Buddhas are compassionate. They remove the fears of all beings. May they forgive my sin and may they deliver me from fear. ⁴⁷ May the Tathāgatas take away for me the defilement of impurities (and) acts. And may the Buddhas bathe me with the surging waters of compassion. ⁴⁸ I confess all the evil previously done by me and I confess all my present evil. ⁴⁹ For the future, I undertake to refrain from all acts evilly done. I do not conceal whatever evil I may have done. ⁵⁰ (5) The threefold bodily act and the fourfold with the voice, (32) as well as the act in three ways with the mind, all this I confess. ⁵¹ What I have done with my body, what I have done with my voice, and what I have thought with my mind, the tenfold act I have done, I confess it all. ⁵² May I avoid the ten evil acts. May I practise the ten good acts. I will remain in the tenth stage. I will become an excellent Buddha. ⁵³ Whatever evil act I have done bringing an undesired fruit I will confess it all in the presence of the Buddhas.'

'⁵⁴ Those who in this Jambudvīpa and in other world-spheres do a good act I congratulate on it all. ⁵⁵ And whatever merit has been gained by me by body, voice or mind, through that merit-root may I touch excellent enlightenment.'

'⁵⁶ In the oppression of existence (or) through foolish thought, whatever severe evil I have done, (33) in the presence of the Buddha, I confess all this evil. ⁵⁷⁻⁸ And I confess that evil which has been heaped up by me in the oppression of

(5) The reference is to the ten evil acts (see 51-2), which consist of three bodily acts, four with the voice and three with the mind (Mahāvīyutpatti 1681-4). For the list in Pāli, see *Encyclopaedia of Buddhism*, ed. G. P. Malalasekera, s.v. *akusala*.

birth, by the various oppressions of bodily activity, in the oppression of existence, in the oppression of the world, in the oppression of the fleeting mind, in the oppression of impurities caused by the foolish and stupid, and in the oppression of the arrival of evil friends, in the oppression of fear, in the oppression of passion, in the oppression of hatred and by the oppressions of folly and darkness, (34) ⁵⁹ in the oppression of the instant, in the oppression of time, by the oppressions of gaining merits, standing before and in the presence of the Buddha, I confess all this evil.'

'⁶⁰ I worship the Buddhas, who are like oceans of virtues, mountains gleaming with the colour of gold like Sumeru. I go for refuge to those Buddhas and with my head I bow down to all those Buddhas. ⁶¹ (Each one is) gold-coloured, shining like pure gold. He has fine eyes, pure and faultless like beryl. He is a mine blazing with glory, splendour, and fame. He is a Buddha-sun removing the obscurity of darkness with his rays of compassion. ⁶² He is very flawless, very brilliant, with very gleaming limbs. He is a fully enlightened sun. His limbs are as prominent (6) as pure gold. (35) He refreshes as it were the blazing fire of those whose minds are consumed by the fire of impurities with the sage's meshes of moonbeams. ⁶³ His sense-organs are beautiful (7) with the thirty-two excellent major marks, his members greatly gleaming with the very brilliant minor marks. With meshes of beams full of glory, merits, and splendour, (8) he stands amid the darkness like the sun in the three worlds. ⁶⁴ Your members resembling silver, crystal or copper, with the various pure, magnificent colours of beryl, with meshes of rays manifoldly and variously adorned, coppery red like the dawn, you shine, great sage, like the sun. ⁶⁵ For one who has fallen into the river of the cycle of existence, in the midst of the flood of disaster, afflicted with anxiety, in the water of death, in the billow of old age, dry up (9) completely

(6) Read *visṛta-* for *niḥsṛta-* Nobel, *Tib.* p. 28 n. 164.

(7) Read *lalita-* for *latita-* (misprint).

(8) Read *teja-vyākula-* for *jvalanākula-*. The Sanskrit MSS. ABCDEF have *teja-*, and this is implied by *Tib.* I *gzi* and Khotanese *uśā'* (69r2 KT 1.246).

(9) Read *saṃsuṣyata* (2 pl. imper.) as Sanskrit MSS. ABCDEF have *-a* and Khotanese has *pahvāñari* (69v2 KT 1.246).

with the meshes of rays of the Buddha-sun the ocean of woe, whose current is extremely harsh and cruel.' (36)

'⁶⁶ I worship the Buddha, whose members shine like gold, whose members gleam with the colour of gold, a mine of knowledge, chief in all three worlds, beautiful, whose members are adorned with very brilliant marks. ⁶⁷ Just as the water in the ocean is immeasurable, just as the earth is endless with its particles of dust, just as Meru is endless with its stones, just as the sky has an endless limit,⁶⁸ so indeed are the Buddha's virtues endless. Even all beings cannot know them. If one should weigh and ponder them for numerous aeons, one could not know the last virtues. ⁶⁹ The earth with its rocks, mountains, and oceans, it is perhaps in aeons possible to count and know, and the water (in the ocean) may perhaps be measured to a hair-point: it is not possible to know the end of the Buddha's virtues.' (37)

'⁷⁰ May all beings be such in virtue, appearance, fame, glory, with body adorned with the beautiful major marks (and) decorated with the eighty minor marks. ⁷¹ And by this good act, may I ere long become a Buddha in the world; may I preach the Law for the welfare of the world; may I deliver beings oppressed by many woes; ⁷² may I overcome Māra with his might and with his army; may I turn the Wheel of the excellent Law; may I remain for inconceivable aeons; may I satisfy beings with the water of nectar; ⁷³ may I fulfill the six unrivalled perfections just as they were fulfilled by previous Buddhas; may I smite the impurities; may I destroy woes; may I extinguish passion, likewise hatred (and) folly. ⁷⁴ And may I be continually mindful of former births for hundreds of births, thousands of millions of births. May I constantly recollect the great sages. May I listen to their speech, for it is noble. (38) ⁷⁵ And by this good act, may I always find a meeting with the Buddhas; may I utterly avoid evil action; may I practise the good acts, mines of excellence.'

'⁷⁶ Everywhere in the spheres of all beings may all the woes in the world be extinguished. May those beings whose senses are defective, whose limbs are deficient, all now become complete in senses. ⁷⁷ May those who in the ten directions are diseased, powerless, whose body is injured, and who are without

salvation, all be delivered quickly from their disease, and may they obtain health, strength, and senses. ⁷⁸ May those beings who are in danger of being threatened or killed by kings, thieves, or scoundrels, who are troubled by hundreds of different fears, may all those beings who are oppressed by the advent of troubles be delivered from those hundreds of extreme, very dreadful fears. ⁷⁹ May those who are beaten, bound and tortured by bonds, and situated in various troubles, (39) distracted by numerous thousands of labours, who have become afflicted by various fears and cruel anxiety, ⁸⁰ may they all be delivered from their bonds; may the beaten be delivered from the beaters; may the condemned be united with life; and may all those who have come upon troubles become free from fear. ⁸¹ May those beings who are oppressed by hunger and thirst obtain a variety of food and drink. And may the blind see various forms, the deaf hear delightful sounds, ⁸² the naked obtain various garments, poor beings obtain treasures. And may all beings be blessed with abundant wealth, corn, and various jewels. ⁸³ May the experience of woe harm no one and may all beings be endowed with good fortune.⁽¹⁰⁾ May they have beautiful, gracious, auspicious forms and continually have a heap of numerous blessings. ⁸⁴ As soon as they think of them, may there be for them food and drink as they desire, great abundance, and merits, (40) lutes, drums, (and) pleasant-sounding cymbals, springs, pools, ponds, (and) tanks. ⁸⁵ As soon as they think of them, may there be for them lotus-ponds of blue and golden lotuses, food and drink, likewise clothing, wealth, gold, ornament of gems and pearls, gold, beryl, and various jewels. ⁸⁶ May there be no sounds of woe anywhere in the world. May there be not one being of opposing mien, and may they all be of noble aspect, creating light for one another. ⁸⁷ Whatever success there may be in the world of men, (41) may it arise for them at their thought. As soon as they think of them, may all their desires be fulfilled through their merit (and its) fruit. ⁸⁸ May they rain down three times from the trees perfume, garlands, unguent, incense, powder, various

⁽¹⁰⁾ Read *saukhyānvitāh* (against Sanskrit MSS. and Tib. I), as *Śikṣā-samuccaya* (ed. C. Bendall) p. 218 and Khotanese *suhya* "blessed" (71v4 KT 1.247).

flowers. May the beings accept them (and) be joyful. ⁸⁹ May they do honour, inconceivable, to all the Tathāgatas in the ten directions, to those completely enlightened, to the Śrāvakas, to the pure, flawless, firm Law. ⁹⁰ May beings avoid the low states of existence. May they avoid the eight evil instants. May they obtain the supreme, chief instant. May they always obtain a meeting with Buddhas. ⁹¹ May they always be high-born (and) (42) have their treasuries replete with abundant wealth and corn. For numerous aeons may they be thoroughly adorned with beauty, complexion, fame (and) glory. ⁹² May all women constantly become men, strong, heroic, intelligent, and learned. May they constantly proceed to enlightenment and be active in the six perfections. ⁹³ May they see the Buddhas in the ten directions, comfortably seated under excellent jewelled trees, sitting together on seats of precious beryl. May they hear them expounding the Law. ⁹⁴ The evil acts obtained by me, what I obtained previously in the oppressions of existences, whatever the evil acts bringing undesired fruits—may they all without remainder be destroyed. ⁹⁵ May all beings who dwell in the bondage of existence, bound with firm fetters by the fetters of the cycle of existence, (43) be delivered from their bondage by the hands of wisdom. May they be delivered from their woes. May they become Buddhas.'

' ⁹⁶ Whatever beings here in Jambudvīpa and whatever also in other world-spheres perform various, profound merits, I congratulate them all on this merit. ⁹⁷ By this my congratulation on their merits (and) by the (merit) obtained (by me) through body, voice or mind, (44) may there be fruitful success for my resolve. May I touch supreme, flawless enlightenment.'

' ⁹⁸ Whoever worships and praises the Buddhas continually, with mind believing, pure, spotless, by means of this (Confession), which is praised (as a cause of) ripening, and abandons the evil states for sixty aeons, ⁹⁹ and whoever, men, women, brahmins, warriors, with these celebrated verses, will praise the sage, standing with hands in the gesture of reverence, recollecting births in all existences, ¹⁰⁰ he will have his body adorned with all members and with all senses, endowed with various merits, with virtues, and he will be continually

worshipped by kings among men. Such will he be in each place (of birth).'

' ¹⁰¹ Not under one Buddha have they performed good, nor even under two, nor four, nor five, nor ten, but they in whose ear this Confession will have sounded have performed good under thousands of Buddhas.' "

So (ends) the third chapter, the Chapter on Confession, in the excellent Suvarṇabhāsa, king of Sūtras.

(45) 4. CHAPTER (CALLED) " ABUNDANCE OF LOTUSES "

Then indeed the Lord spoke thus to the noble goddess Bodhisattvasamuccayā :

" Then indeed, noble goddess, at that time, at that moment, there was a king called Suvarṇabhujendra. With this praise of all the Tathāgatas (known as) ' Abundance of Lotuses ' he praised the Lord Buddhas, past, future and present " :

" ¹ Those Buddhas of former times, and those who are (now) and dwell in the ten directions in the world, I do worship to those Buddhas. I will praise all those Buddhas. ² (Each one is) an excellent sage, calm, composed, pure. His limbs shine with the colour of gold. The Buddha's voice is the best among all kinds of sounds. He has the Brahma-voice with the sound of thunder. (46) ³ He has hair like a bee, a peacock, or a plant, blue, very curly, like the blue jay. His teeth are very white like a conch-shell or snow, continually shining, brilliant as gold. ⁴ His eyes are blue, expanded, very flawless, blue like the colour of the blossoming blue lotus. His fine, broad tongue is like a lotus or gold, shining like a lotus, resembling a lotus-filament. ⁵ He has a circle of hair on his face that resembles the conch or a lotus-fibre, turning to the right and the colour of beryl. The sage's eyes are fine like the waning moon, resembling the shining of bees. (47) ⁶ His nose has a point, which is golden, soft as gold, high on his face, continually expanded. All the Buddhas have a taste, which is chief of all, excellent, best, always tender. ⁷ He has excellent hair-pores for each hair. As soon as his fine hair emerges, it turns to the right. His fine neck is blue and shining like a peacock's, with rings of hair upon it that are blue and resplendent. ⁸ His

limbs shone at the moment of birth (and) filled all the worlds in the ten directions (so that) the endless woe in the three worlds was extinguished and beings were made content with every blessing. (48) ⁹ In the hell-states, in the animal-states, and in the states of ghosts, of dwelling among the gods, of men, all the beings in their evil states were endowed with all blessings (and) becalmed. ¹⁰ His limbs have the brilliance of the colour of gold and shine like refined gold. He has the face of one who has attained bliss, pure as the moon, a countenance that is smiling, beaming, pure. ¹¹ He has the members of one newly-born. He has tender limbs. His excellent, heroic gait is like a lion's. His long hands and very long arms are like sprouts of the Śāl tree shaken by the wind. (49) ¹² He sends forth a ray beaming and shining (the distance of) a fathom, blazing like a thousand suns. He is an excellent sage with choice, pure limbs, shining upon all the endless spheres. ¹³ By reason of the shining of the brilliance of the Buddhas the multitude of moons and suns in the endless hundreds of thousands of spheres all became lustreless. ¹⁴ May (each) being see the Tathāgata-sun in the endless hundreds of thousands of spheres, the Buddha-sun, who is like a light to the world, among hundreds of thousands of Buddha-suns. ¹⁵ (Each Buddha) has a body equipped with hundreds of thousands of merits, his limbs adorned with all the virtues. The Buddha's arm is like (that of) the best rutting elephant. The brilliance of his hands and feet is very bright and very pure. ¹⁶ Equalling and resembling the dust on the earth's surface are those past Buddhas, who are (numerous) like the fine dust, and those who (will) arise (numerous) like the fine dust, and those who are (now, numerous) like the fine dust, ¹⁷ to those Buddhas I do worship, faithful in body, voice, and mind, (50) with gifts of flowers and with gifts of fine perfumes, with a hundred praises and with a happy mind."

"¹⁸ Even with hundreds of tongues the Buddha's virtues cannot be told in thousands of aeons, for the virtues of the Buddhas, which have turned out well, are their essence, are excellent, various, numerous. ¹⁹ And the virtues of a single Buddha cannot be stated with a thousand tongues. In any case it is impossible to tell the details of a single virtue of all the

Buddhas. ²⁰ If the whole world including the gods should become an ocean full of water as far as the peak of existence, (the water) can be measured to a hair-point, yet not a single virtue of the Buddhas (can be measured). ²¹ Praised, extolled by me are all the Buddhas with body, voice, and believing mind. (51) Whatever excellent fruits (there will be) of the merits accumulated by me, may beings thereby touch Buddhahood."

"²² When the king had thus praised the Buddha, he made the following resolve: 'Wherever birth may occur for me in endless future aeons, ²³ may I see such a drum in my dream, may I hear such a Confession there, may I obtain there in every birth such a eulogy of the Buddhas as the excellent "Abundance of Lotuses". ²⁴ May I hear in my dream the endless, peerless Buddha-virtues, which are hard to obtain even in thousands of aeons, and may I expound this during the day. ²⁵ May I deliver beings from the ocean of woe. May I fulfill the six perfections. (52) Afterwards may I obtain supreme enlightenment. May my sphere be without a rival. ²⁶ As a fruit of the fruition resulting from the presentation of the drum, and by reason of the praise of all the Buddhas, may I see face to face the Lord Śākyamuni. May I there receive the prophecy. ²⁷ These children, my two sons Kanakabhujendra and Kanakaprabha, may I obtain both children there, supreme enlightenment and the prophecy. (53) ²⁸ For those beings who are without dwelling, without protection, deprived of a refuge, and plunged in troubles, may I become in future time their protection, resort and refuge. ²⁹ As one who causes the destruction of arising woes and one who has become a mine of every blessing, may I proceed in a future aeon to enlightenment as so many previous millions have gone. ³⁰ By the exposition of the Suvarṇaprabhāsa may the ocean of evil be dried up for me; may the ocean of acts be destroyed for me; may the ocean of impurities be destroyed for me; ³¹ may the ocean of merit be filled for me; may the ocean of knowledge be purified for me. By the excellent splendour of flawless knowledge may I become the ocean of all virtues. ³² Filled with jewel-like virtues, with the virtues of enlightenment, by the power of the Suvarṇaprabhāsa and its Confession, may there be for me splendour of merits; may the

splendour of enlightenment be pure for me. (54) ³³ By the excellent splendour of flawless knowledge may there be splendour of body for me. By the shining of the splendour of my merit may I become distinguished in the whole triple world. ³⁴ Continually endowed with the power of merit, a deliverer from the ocean of woe, and like a sea of all blessing, may I proceed to enlightenment in a future aeon. ³⁵ May a field for me in future time be so distinguished by countless virtues as were the fields of all the Buddhas in the triple world distinguished by countless virtues, however many former millions of them passed.' "

So (ends) the fourth chapter, the Chapter called " Abundance of Lotus ", on the praise of all the past, future and present Tathāgatas, in the excellent Suvarṇabhāsa, king of Sūtras.

(55)

5. CHAPTER ON EMPTINESS

Then indeed the Lord at that time uttered these verses :

" ¹ In inconceivably many other Sūtras empty things have been expounded in great detail. Therefore these empty things are expounded briefly in (this) excellent Sūtra. ² A being of slight intelligence, ignorant, is incapable of knowing all things. Therefore here in (this) excellent chief of Sūtras the empty things are expounded briefly. ³ By other expedients, methods, and causes, for the sake of producing the power of compassion for beings, (56) this excellent Sūtra has been expounded so that all beings may understand. ⁴ And this body is like an empty village. The senses are like six thieves in the village : they all dwell in the one village but they do not perceive one another. ⁵ The eye-sense runs after forms, the ear-sense after the consideration of sounds, the nose-sense takes up various smells, the tongue-sense runs after tastes continually, ⁶ the body-sense runs after sensations of touch, the mind-sense after consideration of things. These are the six senses, which severally approach their own object. (57) ⁷ The mind is flighty like magic and the six senses consider their objects just as a man runs about in an empty village and is dependent on the six thieves in the village. ⁸ So the mind, dependent on the six objects, knows fully the spheres of the senses, form, sound,

likewise smell, taste, touch, likewise the sphere of things. ⁹ And in the case of all six senses the mind, flighty like a bird, enters the senses and whatever sense it bases itself upon, it gives that sense its peculiar knowledge. ¹⁰ And the body is motionless, inactive, unsubstantial, having its origin through causes, (58) arising out of false discrimination. It is like a machine made by acts (or) ⁽¹¹⁾ like an empty village. ¹¹ Earth, fire, water, and wind, remaining in a village in various places, are always opposed to one another just like snakes in a single cage. ¹² And these snake-elements are fourfold : two are ascending, two descending. By twos they go in the directions and subdirections. All these snake-elements disappear. (59) ¹³ The earth-snake and the water-snake both proceed downwards to destruction. The fire-snake and the wind-snake both are ascendant. ¹⁴ Thought and perception, being dependent, having gone according to the action done previously among gods, men, and in the three evil states, have entered existence according to the act done. ¹⁵ When the phlegm, wind and bile have attained their final destruction, the dead body is full of urine and excrement. (60) It gives no pleasure, having become a heap of worms. It is thrown down in a cemetery like a piece of wood. ¹⁶ Behold these things, goddess. What here is a being or an individual, all these things are indeed empty, for they arise by reason of ignorance. ¹⁷ These great elements have great non-origination. Having originated from the unoriginated they are without origination. Therefore have they been proclaimed great elements by me, because having originated they are without origination. (61) ¹⁸ By ignorance (*avidyā*) (a thing) is never found (*vidyate*), but it arises by reason of ignorance. Being thus not found and due to ignorance, therefore has this been called ignorance by me. ¹⁹ Predisposition and consciousness associated with name and form, the six senses, contact, likewise feeling, desire, grasping, likewise arising of birth, old age and death, grief and affliction (constitute the chain of causation).⁽¹²⁾ ²⁰ Inconceivable are the woes in the cycle of existence, and as they reside in the circle of existence, they have originated from the unoriginated, and

⁽¹¹⁾ The Khotanese has o " or " here (2475 KT 1.235).

⁽¹²⁾ This is expounded in detail below (193-4). See n. 92.

(hence) they are without origination, without conception, (merely) the discrimination of the mind.”

“²¹ Cut out the false view of self. With the sword of knowledge sever the net of afflictions. Regard the abode of the aggregates as become empty. Touch the noble virtue of enlightenment.”

“²² I have opened the door of the City of Nectar. I have fully revealed the vessel of nectar juice. (62) I have entered the fair City of Nectar. I have sated myself with nectar juice. ²³ I have beaten the drum of the Good Law. I have blown the conch of the Good Law. I have lighted the lamp of the Good Law. I have rained down the rain of the Good Law. ²⁴ I have conquered the foreign enemies of afflictions. I have raised up the unmatched banner of the Law. I have rescued beings from the ocean of existence. I have closed the three paths to the evil states. ⁽¹³⁾ . . . ²⁵ I have extinguished for beings the conflagration of the fire of their afflictions. . . . ²⁶ Wherefore previously during numerous aeons I have honoured inconceivably many Leaders, I have proceeded by firm vow to enlightenment, seeking the body of the Good Law. (63) ²⁷ I gave up my hands and feet, wealth, gold, gems, pearls, ornaments, eyes, the supreme member, beloved sons and daughters, gold, beryl and various jewels.”

²⁸ If one should cut up in the triple-thousand world from all the trees, grass and woods ⁽¹⁴⁾ . . . and all of the tree ; ²⁹ and if one should crush it all, make it like fine dust, making a heap of powder extending into the sphere of the sky, ³⁰ he is capable of analysing it into its three parts equal to the dust of the earth. . . . ⁽¹⁵⁾ ³² But even men with greater knowledge than

⁽¹³⁾ Three lines seem to be missing from the Sanskrit of verse 25, as established by Nobel from comparison with the Tib. and Chinese. Tib. I reads: “The beings have become consumed by the fire of afflictions (*kṛeṣā*) and are without refuge, without protection. I have extinguished for creatures the conflagration of the fire of their afflictions (*kṛeṣā*). I have satisfied them with cool nectar juice.”

⁽¹⁴⁾ Verse 28 is apparently incomplete in the Sanskrit. Tib. I has: “If one should cut into pieces all the trees in the triple-thousand world, all the grass and grasses, the woods and all that grows from the earth.”

⁽¹⁵⁾ Verse 30 is incomplete in the Sanskrit and verse 31 is missing. Tib. I has: “He is capable of analysing into its three parts here what is the dust on the earth, the inconceivable sphere of dust of all the triple-thousand worlds. (31) If the knowledge of every being should be present in one single being, with that knowledge one could count the particles of dust.”

all beings are not able to count up all the knowledge of the Buddha. ³³ Whatever knowledge belongs to the Buddha in a single moment cannot at all be counted up in numerous millions of aeons.

So (ends) the fifth chapter, the Chapter on Emptiness, in the excellent Suvarṇabhāsa, king of Sūtras.

(64) 6. CHAPTER ON THE FOUR GREAT KINGS

Then indeed the great king Vaiśravaṇa, the great king Dhṛtarāṣṭra, the great king Virūdhaka, (and) the great king Virūpākṣa, getting up from their seats, put their cloaks over one shoulder, placed their right knees on the ground, and making a reverential gesture with their hands towards the Lord, they spoke thus to the Lord:

“Lord, this excellent Suvarṇabhāsa, king of Sūtras, has been spoken by the Tathāgata, has been watched over by all the Tathāgatas, has been protected by all the Tathāgatas, has been taken care of by all the multitudes of Bodhisattvas, has been worshipped by all the multitudes of the gods, has been honoured by all the multitudes of the gods, has been praised by all the multitudes of the chief gods, has been honoured by all the world-protectors, has been praised, eulogised, extolled, (65) shines in the dwellings of all the gods, bestows supreme blessing on all beings, dries up all the woes of the hells, the animals, the world of Yama, destroys the continuity of all fears, repels all foreign armies, removes all the oppression of hunger, removes all the oppression of illness, overthrows all the planets, creates supreme tranquillity, removes grief and trouble, removes the various afflictions, destroys the hundreds of thousands of afflictions. When, dear Lord, this excellent Suvarṇabhāsa, king of Sūtras, is being expounded in detail in the assembly, by merely hearing this Law and by the nectar juice of the Law, the divine bodies of us four great kings together with our armies and retinues will wax with great might. In our body there will be produced prowess, strength and energy. Brilliance, glory and splendour will enter our body. We, dear Lord, the four great kings will be law-abiding, will preach the Law and will rule by the Law. By the Law, dear

Lord, will we exercise our sovereignty over the gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kiṃnaras and Mahoragas. We will rout the hordes of Bhūtas, who are pitiless, whose minds are without compassion, who take ⁽¹⁶⁾ their glory from others. (66) We, the four great kings, dear Lord, together with the twenty-eight great generals of the Yakṣas and with numerous hundreds of thousands of Yakṣas, will continually watch over, guard and protect the whole of Jambudvīpa with our divine eye, which is pure and surpasses human eyes. For this reason, dear Lord, the name world-protector has been ascribed to us four great kings. Whatever regions, dear Lord, in this Jambudvīpa will be smitten by a foreign army, will be oppressed by the affliction of hunger, by the affliction of illness, by hundreds of different oppressions, by thousands of oppressions, by hundreds of thousands of oppressions, we, dear Lord, the four great kings, will give encouragement to those monks who keep ⁽¹⁷⁾ the Suvarṇabhāsa, king of Sūtras."

"And when, dear Lord, these monks, preaching the Law, by the magic power, influence and encouragement of us four great kings, approach those regions, they will proclaim in detail in those regions this excellent Suvarṇabhāsa, king of Sūtras. These and similar various hundreds and thousands of oppressions afflicting those regions will cease. (67) Whichever, dear Lord, king of men's region those monks who hold the chief Sūtras and preach the Law shall enter, this excellent Suvarṇabhāsa, king of Sūtras, will be brought to those regions. And when, dear Lord, a king of men should hear this excellent Suvarṇabhāsa, king of Sūtras, and having heard it, should give protection, should give salvation, assistance, defence from all their enemies to those monks who hold the chief Sūtras, we, dear Lord, the four great kings, will give protection, will give salvation, assistance, defence, peace, welfare to that king of men and to the beings in all regions. And when, dear Lord, the king of men should make blessed with the gift of every blessing those monks, nuns, laymen and laywomen who hold the chief Sūtras, we, dear Lord, the four great kings, will make

⁽¹⁶⁾ Read *anyatejasaharāṇi* Nobel, *Tib.* p. 49 n. 35.

⁽¹⁷⁾ Deletting *ca sūtreṇdra* with Nobel, *Tib.* p. 49 n. 52.

blessed with all blessings and endowed with all commodities the beings in every district of that king of men." (68)

"And when, dear Lord, the king of men should honour, respect, reverence, worship the monks, nuns, laymen and laywomen who hold the chief Sūtras, we, dear Lord, the four great kings, will make that king of men more honoured than all kings, and we will cause him to be respected, will cause him to be revered, will cause him to be worshipped, and will cause him to be praised in all regions."

Then indeed the Lord congratulated the four great kings: "Bravo, bravo, great kings! Bravo, bravo, you great kings! As you have rendered services to previous Buddhas, have planted merit-roots, have been honoured by many hundreds of thousands of millions of Buddhas, are law-abiding, preach the Law and exercise sovereignty over gods and men according to the Law, as for a long time previously your minds have been devoted to the welfare, blessing and love of all beings, you were endowed with a disposition to the welfare and blessing of all beings, you eliminated every discomfort, you were intent upon bringing complete welfare to all beings, (as) you, the four great kings, will give protection to those kings of men who are intent upon worship and honour to this excellent Suvarṇabhāsa, king of Sūtras, will give salvation, assistance, defence, (69) peace, therefore the Way of the Law of the past, future and present Lord Buddhas will be protected, will be guarded and preserved by you, the four great kings, with your armies and retainers and with numerous hundreds of thousands of Yakṣas. Therefore there will be victory for you, the four great kings, together with your armies and retainers and numerous hundreds of thousands of Yakṣas, when you enter the conflict of the gods and Asuras. And there will be defeat for the Asuras. Thus, for the sake of this excellent Suvarṇabhāsa, king of Sūtras, which overcomes all foreign armies, you will give protection, will give assistance, defence, peace, welfare to those monks, nuns, laymen and laywomen who hold the chief Sūtras."

Then the great king Vaiśravaṇa, the great king Dhṛtarāṣṭra, the great king Virūḍhaka, and the great king Virūpākṣa, getting up from their seats, covered one shoulder with their

cloaks, placed their right knees on the ground, and putting their hands in the gesture of reverence towards the Lord, they spoke thus to the Lord :

“ Wherever, dear Lord, in future time this excellent Suvarṇabhāsa, king of Sūtras, will go forth in villages, settlements, districts, lands, royal palaces, and whichever king of men's region it may reach, whichever king of men, dear Lord, there may be who will exercise (70) sovereignty in accordance with the treatise on kingship (called) ‘ Instruction concerning Divine Kings ’, who will hear, reverence, honour this excellent Suvarṇabhāsa, king of Sūtras, and will respect, venerate, reverence, honour those monks, nuns, laymen and laywomen who hold the chief Sūtras and will continually listen to the excellent Suvarṇabhāsa, king of Sūtras, by this flowing water of the hearing of the Law and by the nectar juice of the Law, he will magnify with great might these divine bodies of us four great kings with our armies and retinues and those of the numerous hundreds of thousands of Yakṣas. And he will produce in us great prowess, energy and power. He will magnify our brilliance, glory and splendour. Therefore we, dear Lord, the four great kings, with our armies and retinues and with numerous hundreds of thousands of Yakṣas, with invisible bodies, now and in future time, wherever we come upon villages, cities, settlements, districts, lands and royal palaces, there this excellent Suvarṇabhāsa, king of Sūtras, (71) will go forth, and we will give protection, will give salvation, assistance, defence, escape from punishment, escape from the sword, peace, welfare to those kings of men who hear, reverence, honour this excellent Suvarṇabhāsa, king of Sūtras. And we will give protection, will give salvation, assistance, defence, escape from punishment, escape from the sword, peace, welfare to their royal palaces, their lands and their regions. And we will deliver these regions from all fears, oppressions (and) troubles. And we will turn back foreign armies.”

“ If there should be another hostile king neighbouring upon that king of men who hears, reverences, honours this excellent Suvarṇabhāsa, king of Sūtras, and if, dear Lord, this neighbouring hostile king should produce such a thought : ‘ I will

enter this region with a fourfold army to destroy it,’ then indeed, dear Lord, at that time, at that moment, by the power of the brilliance of that excellent Suvarṇabhāsa, king of Sūtras, there will arise a conflict between that neighbouring hostile king and other kings. And there will be regional disturbances in his own regions. (72) There will be fierce troubles with kings and diseases caused by planets will become manifest in his area. Hundreds of different distractions will become manifest in his area. And if, dear Lord, there should arise for that neighbouring hostile king in his own area hundreds of similar variegated oppressions and hundreds of variegated distractions, and (if), dear Lord, that neighbouring hostile king should employ his fourfold army to go against a foreign power and it should leave his own area, and (if) that hostile king together with his fourfold army should desire to enter, should desire to destroy that region where this excellent Suvarṇabhāsa, king of Sūtras, may be, we, dear Lord, the four great kings, with our armies and retinues, with numerous hundreds of thousands of Yakṣas, with invisible bodies, will go there. We will turn back that foreign army from the very path it has taken. We will bring upon it hundreds of different distractions and we will make an obstacle so that that foreign army cannot enter this region, much less cause destruction to the region.”

Then indeed the Lord congratulated those four great kings : “ Bravo, bravo, great kings ! Bravo, bravo, again, great kings ! If you, (73) for the sake of supreme and perfect enlightenment, acquired through incalculable hundreds of thousands of millions of aeons, give protection, give salvation, assistance, defence, escape from punishment, peace, welfare to those kings of men who hear, reverence, honour this excellent Suvarṇabhāsa, king of Sūtras, and (if) you protect, endow with salvation, assistance, defence, escape from punishment, peace, welfare, those royal palaces, those cities, those lands, and those regions, and (if) you deliver those regions from all fears, oppressions and troubles, and (if) you turn back foreign armies, and (if) you exert zeal for the removal of quarrel, strife, hostility and contention among the kings of men in the whole of Jambudvīpa, and if in this Jambudvīpa, that belongs to you, the four great kings, with your armies and retinues, the eighty-four thousand

kings in the eighty-four thousand cities should rejoice in their own regions and should rejoice in the sovereignty over their own realm and in their own accumulation of objects and should not injure one another, should not cause injury to one another, should obtain kingship according to their own accumulation of former acts (74) and should be contented with the sovereignty over their own realm, should not harm one another, should not advance for the harm of regions, and if in this Jambudvīpa in the eighty-four thousand regions and cities the eighty-four thousand kings should have minds devoted to the welfare of one another, minds full of love and blessing, should rejoice with one another without quarrel, strife, hostility and contention in their own regions—then this Jambudvīpa, that belongs to you, the four great kings, with your armies and retinues, will be flourishing, will be plentiful, will be happy, will be full of many people and men. And the earth will become mightier. The seasons, months, half-months and years will all be associated with the proper time. Day and night, planets, asterisms, moon and sun, will move properly. (75) In due time showers of rain will fall down upon the earth. The beings in the whole of Jambudvīpa will become rich with every possession and grain. They will have great enjoyment and be without envy. They will be liberal. They will follow the path of the ten good acts. For the most part they will be born in the good state of heaven. The dwellings of the gods will become full of gods and divine sons. Whatever, great kings, king of men there will be (who) should hear this excellent Suvarṇabhāsa, king of Sūtras, should reverence and honour it, and (who) should give respect, veneration, reverence and honour to those monks, nuns, laymen and laywomen who hold the chief Sūtras, and (who) by reason of sympathy for you, the four great kings, with your armies and retinues and numerous hundreds of thousands of Yakṣas, should continually hear this excellent Suvarṇabhāsa, king of Sūtras, with this flowing water of the hearing of the Law and with the nectar juice of the Law he will satisfy these bodies of yours and he will increase these your divine bodies with great might. He will produce in you great prowess, energy and power. He will increase your brilliance, glory and splendour.

(76) To me, Śākyamuni, the Tathāgata, Arhat, perfectly enlightened one, that king of men will do inconceivable, great, vast, extensive homage. That king of men will do inconceivable, great, vast, extensive homage with all services to numerous hundreds of thousands of millions of past, future and present Tathāgatas. Thereby will great protection be given to that king of men. Thereby to that king of men will be given protection, salvation, assistance, defence, escape from punishment, peace, welfare. And great protection will be given, salvation, assistance, defence, escape from punishment, peace, welfare will be given to his queen, the king's sons, the whole harem and the whole palace. And all the deities dwelling in the palace will become mightier, more powerful, and endowed with inconceivable blessing and happiness. They will experience various pleasures. The cities, lands, and regions will be protected, will be guarded, will be unoppressed, (77) will be without enemies, will be unconquered by all foreign powers, without misfortunes and without troubles."

When he had so spoken, the great king Vaiśravaṇa, the great king Dhṛtarāṣṭra, the great king Virūdhaka, and the great king Virūpākṣa spoke thus to the Lord :

" If, dear Lord, any king of men should exist who should be desirous of hearing this excellent Suvarṇabhāsa, king of Sūtras, should be desirous of giving himself great protection, should be desirous of giving great protection to his queen, princes, princesses and his whole harem, should be desirous of giving great, inconceivable, supreme, distinguished, unequalled peace (and) welfare to his whole palace, should be desirous of increasing his own present, great, inconceivable sovereignty, accompanied by inconceivable royalty, should be desirous of obtaining an unlimited heap of merit, should be desirous of protecting all his own regions, should be desirous of guarding them, should be desirous of making his own region unoppressed, without enemies, undefeated by all foreign powers, without misfortune and without trouble, that king of men, dear Lord, with his mind undistracted, with honour and respect, must do homage and listen to this excellent Suvarṇabhāsa, king of Sūtras. In order to hear this excellent Suvarṇabhāsa, king of Sūtras, that king of men must enter the chief palace. And

having entered that ⁽¹⁸⁾ palace, he must sprinkle it well with water of various perfumes and bestrew it with various flowers. (78) In that place, when it has been well sprinkled with water of various perfumes and has been strewn with various flowers, a seat of the Law is to be provided, set up high (and) well adorned with various adornments. That place must be well adorned with various umbrellas, banners and flags. And that king of men must wash his body well, wear well-perfumed clothes, be clad in new and brilliant garments, be adorned with various ornaments. For himself a lower seat must be provided. When he has sat down on that seat, he must not be elated by his sovereignty. There he must not have passion for royal dominion. He must listen to this excellent Suvarṇa-bhāsa, king of Sūtras, with a mind that is free from all pride, elation and haughtiness. In the presence of that monk who is preaching the Law he must produce the thought that the monk is his teacher. The king of men must at that time, (79) at that moment, look with affection and kindness upon his queen, princes, princesses, and the whole group attached to the harem. With affectionate words he must converse with his queen, the princes and princesses. He must with affectionate words converse with the whole group attached to the harem. He must command (to be done) various acts of honour on account of his hearing the Law. He must satisfy himself with inconceivable, unrivalled affection. He must be blessed with inconceivable affection and happiness. He must have happy senses. He must have great power over himself. His self must be gladdened with great gladness. He must stand up before the preacher of the Law with great abundance of joy.” ⁽¹⁹⁾

When this had been said, the Lord spoke thus to the four great kings :

“ At that time moreover, great kings, at that moment, the king of men must clothe himself wholly in white, light-coloured, new, brilliant garments, must adorn himself well with various ornaments and adornments, must obtain white umbrellas, must depart from that palace with great royal power, with great display of royalty and taking various auspicious items. (80) He

⁽¹⁸⁾ Read *tatropasaṃkramya* Nobel, *Tib.* p. 58 n. 359.

⁽¹⁹⁾ Read *praharṣa-* for *prema-* Nobel, *Tib.* p. 59 n. 382.

must go to meet that monk who is preaching the Law. Why is that? However many steps the king of men takes there, for so many hundreds of thousands of millions of aeons will he avoid the cycle of existence, so many hundreds of thousands of millions of palaces of Cakravartin-kings will he obtain. However many steps he will take there, he will increase ⁽²⁰⁾ with inconceivable great royal power over so many present (rulers), for numerous hundreds of thousands of millions of aeons he will obtain exalted residences, divine palaces made of the seven jewels, he will obtain numerous hundreds of thousands of noble, divine and human palaces, ⁽²¹⁾ he will acquire ⁽²²⁾ great dominion in all his births, he will be long-lived, he will reach old age, he will be eloquent, he will be of agreeable speech, he will be famous, he will have a very widespread reputation, he will be praiseworthy, he will be blessed in the world of gods, men and Asuras. He will obtain the noblest blessings of gods and men. He will have great power. He will have the power and might of a great crowd and will be handsome. He will be amiable and good-looking. He will have supreme magnificence of fair colour. In all his births he will meet with Tathāgatas. He will obtain every spiritual adviser. He will possess an unlimited heap of merit. (81) Seeing these and similar great blessings resulting from royal virtues, the king must rise up a league before the preacher of the Law. He must rise up a hundred leagues, a thousand leagues (before him). In the presence of that preacher of the Law he must produce the thought that the preacher is his teacher.”

“ He must think thus: ‘ Today will Śākyamuni, the Tathāgata, Arhat, fully enlightened one, enter my palace here. Today will Śākyamuni, the Tathāgata, Arhat, fully enlightened one, in my palace here enjoy his food. ⁽²³⁾ Today I will hear from Śākyamuni, the Tathāgata, the Arhat, the fully enlightened one, the Law, which is unacceptable to the whole world. Today by hearing this Law I will become a non-returner in supreme and perfect enlightenment. Today I will propitiate numerous

⁽²⁰⁾ Read *vivardhiṣyate* (l. 6) Nobel, *Tib.* p. 60 n. 404.

⁽²¹⁾ Read *rājakula-* for *rājaputra-* Nobel, *Tib.* p. 60 n. 406.

⁽²²⁾ Read *prāpto* (l. 9) for *prāptam* Nobel, *Tib.* p. 60 n. 409.

⁽²³⁾ Read *bhojanam upabhokṣyati* for *svajanam anuśakṣyati* Nobel, *Tib.* p. 61 n. 425.

hundreds of thousands of millions of Tathāgatas. Today I will do inconceivable, great, vast, extensive homage to past, future and present Lord Buddhas. Today I will completely cut off all the woes of the hells, animalhood, and the world of Yama. Today I will plant the seeds of the merit-roots for numerous attainments of hundreds of thousands of millions of bodies with the sovereignty of Brahma-kings. Today I will plant the seeds of the merit-roots for numerous attainments of hundreds of thousands of millions of bodies in the position of Śakra. (82) Today I will plant the seeds of merit-roots for numerous attainments of hundreds of thousands of millions of bodies having the sovereignty of a Cakravartin-king. Today I will deliver from the cycle of existence numerous hundreds of thousands of millions of beings. Today I will obtain a heap of merit that is inconceivable, great, vast, extensive, unlimited. Today I will give great protection to the whole group of my harem. Today I will give here in the palace inconceivable, supreme, excellent, matchless, great peace and welfare. Today I will protect my whole region. I will make it guarded, unoppressed, free of enemies, undefeated by all foreign powers. I will make it free of misfortune and troubles.' "

" And if, great kings, that king of men, with this and similar reverence for the Good Law, should venerate, respect, worship, honour those monks, nuns, laymen and laywomen who hold the excellent Suvarṇabhāsa, king of Sūtras, (83) should give the best share (of the merit so acquired) to you, the four great kings, with your armies and retinues, the multitudes of gods, and numerous hundreds of thousands of Yakṣas, then that king of men, by the accumulation of merits and by the accumulation of good, will prosper with regard to his body and his present, inconceivable, great, royal dominion. He will be endowed with present, inconceivable, great, royal splendour. He will be adorned with glory, brilliance and splendour. All his adversaries and all his enemies will be thoroughly overcome in accordance with the Law."

When he had spoken thus, the four great kings said this to the Lord :

" If there should be, dear Lord, a king of men who should hear this excellent Suvarṇabhāsa, king of Sūtras, with this and

similar reverence for the Law and he should venerate, revere, respect, worship those monks, nuns, laymen and laywomen who hold the chief Sūtras, (if) he should thoroughly purify his palace for the sake of us four great kings, (if) he should thoroughly sprinkle it with water of various perfumes, (84) (if) he should hear this Law together with us, the four great kings, (if) for his own sake and for that of all the gods he should give away whatever was his share of merit, (if), dear Lord, for the sake of us four great kings, that king of men should, immediately after the monk who is preaching the Law has come to the seat of the Law and sat down, cause the spread of various perfumes, as soon as he has caused the various perfumes to spread, dear Lord, for the sake of honouring this excellent Suvarṇabhāsa, king of Sūtras, creepers having various perfumes and odours will come forth. At that very moment, instant, second, in the sky above the several palaces of us four great kings there will arise umbrellas of creepers of various perfumes and odours. They will smell exalted perfumes. Gold-coloured lights will shine. And with that light our dwellings will be lit up. And there will arise umbrellas of creepers of various perfumes and odours, arriving ⁽²⁴⁾ at that instant, moment, second, in the sky above the several palaces, dear Lord, of Brahma, lord of the world-sphere, of Śakra, king of the gods, of Sarasvatī, the great goddess, (85) of Dṛḍhā, the great goddess, of Śrī, the great goddess, of Saṃjñāya, the great general of the Yakṣas, of the twenty-eight great generals of the Yakṣas, of Maheśvara, the divine son, of Vajrapāṇi, great general of the Yakṣas, of Māṇibhadra, great general of the Yakṣas, of Hārītī with her retinue of five hundred sons, of Anavatapta, the great king of the Nāgas, and of Sāgara, the great king of the Nāgas. And they will smell the various exalted perfumes. And gold-coloured lights will become visible ⁽²⁵⁾ inside their dwellings. With this light all their dwellings will be lit up."

When this had been so said, the Lord spoke thus to the four great kings :

" Not only will there arise umbrellas of creepers of various

⁽²⁴⁾ Reading °bhavanānām kṣaṇalavamuhūrtenopary antarthkṣeṇāgatya nānā° Nobel, Berichtigungen.

⁽²⁵⁾ Read prādurbhaviṣyanti Nobel, Tib. p. 64 n. 521.

perfumes and odours' in the sky above the dwellings of you, great kings, the four great kings. (86) Why is that? As soon, great kings, as those various perfumes have been spread by that king of men for the sake of honouring this excellent Suvarṇabhāsa, king of Sūtras, and creepers of various perfumes and odours arise from the one perfume-spoon that he has taken in his hand, then at that very moment, instant, second, in this whole triple-thousand great-thousand world-sphere, in which there are a hundred million moons, suns, great oceans, Sumerus, kings of mountains, Cakravāḍas and Mahācakravāḍas, kings of mountains, world-spheres of four great continents, gods belonging to the group of gods of the four great kings, Thirty-three gods, Yāma-gods, Tuṣita-gods, Nirmāṇarati-gods, Paranirmitavaśavartin-gods, gods dwelling in the stage of the endlessness of space, gods dwelling in the stage of the endlessness of consciousness, gods dwelling in the stage of nothingness, gods dwelling in the stage of neither consciousness nor unconsciousness, among all these in this triple-thousand great-thousand world-sphere, (87) among hundreds of millions of groups of Thirty-three gods and in the sky above the several dwellings of all the groups of gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras and Mahoragas, those umbrellas of creepers of various perfumes and odours will arise. And they will smell exalted perfumes. In the dwellings of all the gods gold-coloured lights will become visible. And with that light the dwellings of all the gods will be lit up. And just as in the sky above the dwellings of all the gods in the triple-thousand great-thousand world-sphere those umbrellas of creepers of various perfumes and odours will arise, so, great kings, by the power of the brilliance of this excellent Suvarṇabhāsa, king of Sūtras, (88) as soon as the various perfumes have been spread by the king of men for the sake of honouring this excellent Suvarṇabhāsa, king of Sūtras, creepers of various perfumes will come forth. At that moment, instant, second, on all sides in the ten directions in numerous world-spheres in as many hundreds of thousands of millions of Buddha-fields as there are grains of sand in the Ganges river, there will arise umbrellas of creepers of various perfumes and odours in the sky above as many hundreds of thousands of millions of Tathāgatas as

there are grains of sand in the Ganges river. And among those numerous hundreds of thousands of millions of Buddhas they will smell various exalted perfumes and odours. Gold-coloured lights will become visible. And with that light those numerous hundreds of thousands of millions of Buddha-fields as many as the grains of sand in the Ganges river will be lit up. As soon, great kings, as these and similar great miracles have become manifest, those numerous hundreds of thousands of millions of Tathāgatas as many as the grains of sand in the river Ganges will think of that preacher of the Law, and they will congratulate him: 'Bravo, bravo, good fellow! Bravo again, you good fellow, (89) since you are desirous of making known in detail this excellent Suvarṇabhāsa, king of Sūtras, whose meaning is so profound as this and similar, whose lustre is so deep, which is so endowed with inconceivable virtues. And those beings will not be endowed with a lesser merit-root who merely hear this excellent Suvarṇabhāsa, king of Sūtras, much less those who take it up, hold it, recite it, understand it and expound it in detail in the assembly. Why is that? As soon, good fellow, as they hear this excellent Suvarṇabhāsa, king of Sūtras, numerous hundreds of thousands of millions of Bodhisattvas will become non-returners in supreme and perfect enlightenment.' "

Then indeed those numerous hundreds of thousands of millions of Tathāgatas on all sides in the ten directions in as many hundreds of thousands of millions of Buddha-fields as there are grains of sand in the river Ganges, established each in his Buddha-field, at that time, at that moment, with one speech, with one voice, with one resounding sound, spoke thus to that monk who was preaching the Law on the seat of the Law:

"You will come, good fellow, in future time to the seat of enlightenment. You will exhibit, good fellow, atop the excellent seat of enlightenment, sitting at the foot of the king of trees, attainments of the powers of vows and austerities, (90) blessed blessings, numerous hundreds of thousands of millions of difficult acts, the most distinguished in the whole triple world, surpassing those of all beings. You will thoroughly adorn, good fellow, the seat of enlightenment. You will deliver, good

fellow, all the triple-thousand great-thousand world-spheres. Sitting at the foot of the king of trees, good fellow, you will defeat the inconceivable army of Māra, of very terrifying aspect, of supremely frightening appearance, of variously disfigured form. On top of the excellent seat of enlightenment, good fellow, you will attain enlightenment that is unequalled, calm, pure, profound, supreme. Seated, good fellow, upon the diamond seat that is firm in its noble strength, you will turn the Wheel of the supreme Law, which has been praised by all the Buddhas, supremely profound, twelvefold.⁽²⁶⁾ You will strike, good fellow, the supreme drum of the Law. You will blow, good fellow, the supreme conch of the Law. You will raise, good fellow, the great banner of the Law. You will light, good fellow, the supreme lamp of the Law. You will rain down, good fellow, the supreme great rain of the Law. You will defeat, good fellow, (91) numerous hundreds of thousands of afflictions. You will rescue, good fellow, numerous hundreds of thousands of millions of beings from the very terrifying ocean of great fear. You will deliver, good fellow, numerous hundreds of thousands of millions of beings from the wheel of the cycle of existence. You will propitiate, good fellow, numerous hundreds of thousands of millions of Buddhas.”

When this had been said, the four great kings spoke thus to the Lord :

“ Out of compassion, dear Lord, for the king of men, who, seeing these and similar present and future virtues in this excellent Suvarṇabhāsa, king of Sūtras, has planted merit-roots under thousands of Buddhas, and seeing his acquisition of an unlimited heap of merit, we, dear Lord, the four great kings, with our armies and retinues, together with numerous hundreds of thousands of Yakṣas, while in our own dwellings, as soon as we have been impelled by the umbrellas of creepers of various perfumes and odours, will with invisible bodies approach for the hearing of the Law the palace of that king of men, which has its halls free of swept up dust, well cleaned, well sprinkled with water of various perfumes, adorned thoroughly with various adornments. Brahma, lord of the

⁽²⁶⁾ Alluding to the twelve items in the chain of causation, on which see n. 92.

world-sphere, Śakra, king of the gods, Sarasvatī, the great goddess, Śrī, the great goddess, Dṛḍhā, the earth-goddess, Saṃjñāya, the great general of the Yakṣas, the twenty-eight great generals of the Yakṣas, Maheśvara, the divine son, Vajrapāṇi, lord of the Yakṣas, Māṇibhadra, the great general of the Yakṣas, Hārītī, with her retinue of five hundred sons, Anavatapta, the king of the Nāgas, Sāgara, the king of the Nāgas, and numerous hundreds (92) of thousands of millions (of gods) with invisible bodies (will approach for the hearing of the Law) ⁽²⁷⁾ the palace of the king of men, which has been adorned ⁽²⁸⁾ thoroughly with various adornments, where there will ⁽²⁹⁾ have been provided for the preacher of the Law a seat of the Law thoroughly adorned ⁽²⁸⁾ with various adornments and set high upon the flower-strewn earth. We, dear Lord, the four great kings, with our armies and retinues, with numerous hundreds of thousands of Yakṣas, will be in agreement with all these. As soon as we have been satisfied by this nectar juice of the Law from the giver of the gift of the supreme, great Law, (who has preached) to the king of men, who has as companion a spiritual adviser, who causes the attainment of good, we will give protection to that king of men. We will give deliverance, assistance, defence, peace, welfare. And we will give protection to his palace, city and region. We will give deliverance, assistance, defence, peace, welfare. And we will deliver that region from all oppressions, misfortunes and troubles.”

“ If, dear Lord, there should be any king of men into whose region this excellent Suvarṇabhāsa, king of Sūtras, should come, and if, dear Lord, this king of men should not respect, reverence, honour those monks, nuns, laymen and laywomen who hold the excellent Suvarṇabhāsa, king of Sūtras, should not satisfy, not duly reverence with this hearing of the Law, this nectar juice of the Law, us, the four great kings, and the numerous (93) hundreds of thousands of millions of Yakṣas, should not increase with great might these our divine bodies, should not produce in us prowess, energy and

⁽²⁷⁾ Nobel, *Tib.* p. 69 n. 650 *tenopasaṃkramayīṣyāmo* for *tatra* (l. 4), but 3 pl. is required.

⁽²⁸⁾ Read *nānālaṃkāra*- Nobel, *Berichtigungen*.

⁽²⁹⁾ Read *prajñāptaṃ bhaviṣyati* Nobel, *Tib.* p. 68 n. 649.

power, should not increase in our bodies the brilliance, glory and splendour, we, dear Lord, the four great kings, with our armies and retinues, with numerous hundreds of thousands of millions of Yakṣas, will neglect his region. When we, dear Lord, neglect the region, the groups of gods dwelling in all regions will neglect this region. When the gods, dear Lord, neglect the region, there will arise in that region various regional disturbances. There will be fierce disputes among kings. The beings in all the regions will become quarrelsome. They will become argumentative and contentious. They will enter a dispute. Various illnesses due to planets will become manifest in their region. From the various directions there will become manifest showers of meteors. Planets and asterisms will become at variance with each other. Images of the sun will be seen at the rise of the moon. (94) There will be eclipses of the moon and eclipses of the sun. In the midst of the sky the sun and the moon will be continually afflicted by Rāhu. At all times halos the colour of rainbows⁽³⁰⁾ will be visible in the sky. There will be earthquakes. The wells in the earth, disappearing, will dry up. Rough winds will blow in the region. Fierce rains will arise. There will be oppressions by hunger in the region. Foreign powers will destroy the region. [The region will be uprooted and those beings] will have much trouble.⁽³¹⁾ [That region will be in an unhappy state.⁽³²⁾] When, dear Lord, we, the four great kings, with our armies and retinues, with numerous hundreds of thousands of Yakṣas, and the groups of gods dwelling in the regions, neglect that region, there will arise in that region hundreds of these and similar variegated oppressions or thousands of oppressions."

"If, dear Lord, there should be any king of men who should be desirous of gaining great protection for himself, should be desirous of long experiencing various royal blessings, should be desirous of exercising his sovereignty with a mind given over

⁽³⁰⁾ Read *indrācāpa-* for *ulkāpāta-* Nobel, *Tib.* p. 70 n. 703.

⁽³¹⁾ Following Nobel, *Tib.* p. 70 n. 710 *tāni ca sattvāny āyāsabahulāni bhaviṣyanti* instead of *teṣāṃ ca sattvānām āyāsabahulaṃ bhaviṣyati*. The beginning of the sentence is reconstructed by Nobel from *Tib.* I.

⁽³²⁾ Translating the *Tib.*, as this sentence is missing in Sanskrit.

to every blessing, should be desirous of making happy the beings in all regions, should be desirous of defeating all foreign armies, should be desirous of protecting his whole region for a long time, (95) should be desirous of exercising his sovereignty according to the Law, should be desirous of delivering his region from all fears, oppressions, misfortunes and troubles, then that king of men, dear Lord, must assuredly hear this excellent Suvarṇabhāsa, king of Sūtras. He must respect, venerate, reverence, honour those monks, nuns, laymen and laywomen who hold the chief Sūtras. We, the four great kings, with our armies and retinues, must be fully satisfied with this heaping up of merit-roots resulting from the hearing of the Law, with this nectar juice of the Law. And these our divine bodies must be increased with great brilliance.⁽³³⁾ Why is that? Because, dear Lord, that king of men must assuredly hear this excellent Suvarṇabhāsa, king of Sūtras. However many, dear Lord, various mundane and supramundane treatises have been expounded by the lord Brahma, however many various treatises have been expounded by Śakra, king of the gods, however many various mundane and supramundane treatises have been expounded for the sake of beings by various seers, who possess the five kinds of supernatural knowledge, [this excellent Suvarṇabhāsa, king of Sūtras, is superior and more outstanding.⁽³⁴⁾ Superior to and more outstanding than the hundreds of thousands of Brahma-lords, numerous hundreds of thousands of millions of Śakras, and all the hundreds of thousands of millions of seers possessing the five kinds of supernatural knowledge is the Tathāgata, who for the sake of beings expounds in detail this excellent Suvarṇabhāsa, king of Sūtras, (96) so that the kings of men in the whole of Jambudvīpa are to exercise their sovereignty, that all beings will be blessed, [that one's own region will be protected, guarded⁽³⁵⁾], that all regions will be unoppressed, free from enemies, that all foreign powers will be defeated and turned back, that those regions will become free from misfortunes,

⁽³³⁾ Read *mahātejasā* for *mahātaujaśā* Nobel, *Berichtigungen*.

⁽³⁴⁾ Reconstructed from the *Tib.* by Nobel.

⁽³⁵⁾ Reconstructed from the *Tib.* by Nobel. He later preferred *paripālitaś* to *parigrhitaś* (*Berichtigungen*).

free from troubles, that the Law in every region will be free from trouble, undefeated, that the great lamp of the Law will be kindled and lit by those kings of men in their several regions, that the dwellings of all the deities will be filled with gods and divine sons, that we, the four great kings, with our armies and retinues, and the numerous hundreds of thousands of Yakṣas, and the multitudes of gods in the whole of Jambudvīpa will be satisfied and propitiated, [that these our divine bodies will increase in brilliance,⁽³⁶⁾] that there will be produced in our body great prowess, strength, and energy, that brilliance, glory and splendour will enter our body in greater measure, that the whole of Jambudvīpa will become plentiful, happy, and full of many people and men, that the beings in the whole of Jambudvīpa will be blessed, will experience various pleasures, that beings (97) during numerous hundreds of thousands of millions of aeons will experience inconceivable, most exalted blessings, will have meetings with the Lord Buddhas, in future time will be fully enlightened in supreme and perfect enlightenment. All this now (is) due to the Lord, the Tathāgata, the Arhat, the fully enlightened one, (for) with great blessing from the power of compassion [surpassing hundreds of thousands of millions of Brahma-lords⁽³⁷⁾], with the Tathāgata-knowledge that is unmatched and surpasses the divine knowledge of hundreds of thousands of millions of Śakras, (and) with the blessing from asceticism surpassing various numerous hundreds of thousands of millions of groups of seers all possessing the five kinds of higher knowledge, the Lord, the Tathāgata, the Arhat, the fully enlightened one, has in detail expounded here in Jambudvīpa this excellent Suvarṇabhāsa, king of Sūtras, for the sake of all beings. Whatever mundane or supramundane royal duties, royal textbooks (and) royal acts have gone forth in the whole of Jambudvīpa, by which these beings will be blessed, all these have been revealed, expounded, set forth here in the excellent Suvarṇabhāsa, king of Sūtras, by the Lord, the Tathāgata, the Arhat, the fully enlightened one. (98) For this reason, dear Lord, for this cause, the king of men must

⁽³⁶⁾ Reconstructed by Nobel from the Tib. and from parallel passages. Correct to *mahātejasā* (Berichtigungen).

⁽³⁷⁾ Reconstructed from the Tib. by Nobel.

assuredly hear respectfully, honour respectfully, worship respectfully this excellent Suvarṇabhāsa, king of Sūtras.”

When this had been said, the Lord spoke thus to the four great kings :

“ Therefore the four great kings with their armies and retinues will show great zeal for the sake of protecting those kings of men who hear, reverence, honour this excellent Suvarṇabhāsa, king of Sūtras. And these great kings will sustain those monks, nuns, laymen and laywomen who hold the chief Sūtras and the acts of the Buddha. They will perform Buddha-acts here in this world of gods, men and Asuras. (99) They will expound in detail this excellent Suvarṇabhāsa, king of Sūtras. Assuredly you, the four great kings, must give protection, must give defence, deliverance, assistance, peace and welfare to those monks, nuns, laymen and laywomen who hold the chief Sūtras. So that the monks, nuns, laymen and laywomen who hold the chief Sūtras may be protected, unoppressed, without misfortunes or troubles, happy-minded, (it is necessary) to explain in detail to beings this excellent Suvarṇabhāsa, king of Sūtras.”

Then indeed the great king Vaiśravaṇa, the great king Dhṛtarāṣṭra, the great king Virūḍhaka, (and) the great king Virūpākṣa, rose from their seats, covered one shoulder with their robes, put on their upper garment, placed their right knee on the ground, placed their hands in the gesture of reverence in the direction of the Lord, bowed down, and at that time, face to face, praised the Lord with these becoming verses :

“ ¹ The Buddha's body is pure as the moon, with the brilliance of the rays of a thousand Buddha-suns. His eyes have the pure brilliance of the lotus. His excellent teeth are flawless as lotus-fibres. ² The Buddha's virtues are like the ocean, a mine of numerous jewels. The Buddha-ocean is full of the water of knowledge, replete with hundreds of thousands of meditations. ³ The Buddha's feet bear the mark of the wheel,⁽³⁸⁾ whose felly is all-embracing and which has a thousand spokes. His hands and feet are adorned with a net.⁽³⁹⁾ The net on his feet is like (that on the feet of) a lord of geese.

⁽³⁸⁾ The second major mark (*lakṣaṇa*). See also (204).

⁽³⁹⁾ The sixth major mark (*lakṣaṇa*).

⁴ The Buddha is the lord of mountains, pure as gold, like the golden mountain. (100) We worship the Conqueror, the Buddha-king of mountains, who has all the virtues like Meru. ⁵ We worship the very pure Buddha, who is equal to the sky, resembles the moon, is like the moon (reflected) in the water, the Tathāgata-moon, who is similar to illusion and mirage, who is impartial.”

Then indeed the Lord addressed the four great kings in verses :

“ ⁶ This best king of Sūtras, the excellent Suvarṇabhāsa of the ten-powered Buddhas must be protected by you world-protectors. ⁷ Since this jewel-like Sūtra is profound and gives blessing to all beings may it long go forth in this Jambudvīpa for the sake of the welfare and blessing of beings. ⁸ By it in the triple-thousand great-thousand world-sphere all the woes of the evil states, the woes of beings in hell, are removed. ⁹ And here in Jambudvīpa may all the kings in Jambudvīpa, with great joy in their hearts, protect their regions according to the Law. ¹⁰ By it this Jambudvīpa may become peaceful, plentiful, and enjoyable (and) all beings in the whole of Jambudvīpa will be blessed. ¹¹ This king of Sūtras must be listened to by that king of men in whose region there is affection (for it), affection for the welfare of oneself, and affection for one's royalty and dominion. ¹² This king of Sūtras causes the destruction of foreign enemies, routs foreign armies, (101) removes the greatest fears and misfortunes, causes the greatest good. ¹³ Like the jewel-tree that gleams, produces all virtues and stands in a good house, so this king of Sūtras must be viewed by those who desire the virtues of kings. ¹⁴ Just as one who is oppressed by heat finds in cold, icy water relief from thirst, so may this king of Sūtras provide the lords of men with virtues and blessings. ¹⁵ Like a jewel-box in the palm of the hand, which is a mine of every jewel, so is the excellent Suvarṇabhāsa, king of Sūtras, to multitudes of kings. ¹⁶ This king of Sūtras has been honoured by multitudes of gods, paid homage to by the king of the gods and protected by the four world-protectors, who possess great magic powers. ¹⁷ For this king of Sūtras has been continually watched over by the Buddhas in the ten directions. The fully enlightened ones

congratulate one who expounds this Sūtra. ¹⁸ Hundreds of thousands of Yakṣas protect the region in the ten directions (where) they hear this king of Sūtras with joyful mind, happy. ¹⁹ There are inconceivable multitudes of gods in Jambudvīpa. May all these multitudes of gods hear this Sūtra joyfully. ²⁰ Through hearing this Law they obtain brilliance and power, prowess, and they will cause to increase with great might their divine bodies.”

Then indeed when the four great kings had heard these and similar verses in the presence of the Lord, they became amazed, astonished, delighted.⁽⁴⁰⁾ (102) Impelled in just a moment by the force of the Law, they shed tears. With their bodies erect, with all their limbs quivering, endowed with inconceivable joy, happiness and gladness, they bestrewed the Lord with divine *māṇḍārava*-flowers. Having bestrewed and scattered them, they rose up from their seats, covered one shoulder with their robes, placed their right knees on the ground, made the gesture of reverence in the direction of the Lord and spoke thus to the Lord :

“ We, dear Lord, the four great kings, each king with his retinue of five hundred Yakṣas, will be continually attached to the monk who preaches the Law for the sake of honouring and protecting that preacher of the Law.”

So (ends) the sixth chapter, the Chapter on the Four Great Kings, in the excellent Suvarṇabhāsa, king of Sūtras.

7. THE CHAPTER ON SARASVATĪ

Then indeed Sarasvatī, the great goddess, covered one shoulder with her robe, placed her right knee on the ground, made the gesture of reverence in the direction of the Lord and spoke thus to the Lord :

“ I, dear Lord, the great goddess Sarasvatī, will contribute eloquence for the sake of adorning the speech of the monk who preaches the Law. (103) And I will bestow on him a

⁽⁴⁰⁾ Read *audbilyaprāptās* for Nobel's *udvignaprāptās*. The MSS. indicate this reading as does the Tib. Moreover, the cliché is well known. See e.g. É. Lamotte, *L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa)*, Louvain, 1962, p. 105 n. 45.

Dhāraṇī. I will arrange the substance of his speech so that it is well spoken. I will give great illumination of knowledge to the monk who preaches the Law. Whatever words or letters from this excellent Suvarṇabhāsa, king of Sūtras, may have been lost or forgotten, I will supply this monk who preaches the Law with all these well-spoken words and letters. And I will bestow on him a Dhāraṇī for the sake of preventing the loss of its memory, so that this excellent Suvarṇabhāsa, king of Sūtras, may long go forth in Jambudvīpa for the welfare of those beings who have planted merit-roots under thousands of Buddhas, (so that) it may not soon disappear, (so that) numerous beings having heard this excellent Suvarṇabhāsa, king of Sūtras, may have inconceivable, acute wisdom, (so that) they may obtain an inconceivable heap of knowledge, (so that) they may obtain old age and prosperity in this life, (so that) they may gain help for living and an unlimited heap of merit, [(so that) they may become skilled in various expedients,⁽⁴¹⁾] (so that) they may become learned in all the textbooks, (so that) they may obtain success in the performance of various arts."

(104) "I will explain the act of bathing attended by spells and medicaments. For the sake of the monk who preaches the Law and for the sake of those beings who listen to the Law, all the oppressions caused by planets, asterisms, birth or death, the oppressions caused by strife, quarrels, foul tumults and disorders, evil dreams, (or the god) Vināyaka, all Kākhordas and Vetālas will be completely removed."

"Medicaments and spells with which the learned bathe: ¹ *Calamus*, cow-bezoar, coriander-seed, *Acacia Seeressa*, *śāmyaka*, *Prosopis spicigera*, *indrahasta*, *mahābhāga*, *jñāmaka*, aloe, *Cinnamomum Zeylanicum*, ² *śrīveṣṭaka*, the resin of *Shorea robusta*, *Boswellia thurifera*, the resin of *Amyris Agallochum*, (105) *Tabernaemontana coronaria*, *patra*, *śaileya*, sandal, realgar, ³ *sarocanā*, Indian costus, saffron, *Cyperus rotundus*, white mustard, Indian spikenard, *Piper Chaba*, *Elettaria Cardamomum*, *Andropogon muricatus*, *nāgakesara*, — ⁴ one should pound these, when Puṣya is the asterism, into equal portions and one should

⁽⁴¹⁾ Reconstructed from the Tib. by Nobel, who (rightly) preferred *nānopāyāṃś ca prajāntīyuh* (Tib. p. 79 n. 26).

consecrate the powder a hundred times with the following spell, so: *sukṛte kṛta kamalijanakarate, haṃkarāte, indrajāli, śakaddrepaśaddre, abartaksike, na kutraku, kapila kapilamati, śīlamati, sandhi dhudhumamabati, śiri śiri, satyasthite*. Hail!"

"⁵ Having made a magic circle with cow-dung, one should strew fragments of flowers and one should place sweet juice in a gold vessel and in a silver vessel. (106) ⁶ One should put there four men clad in armour and place four beautifully-adorned maidens bearing pots. ⁷ One must continually scatter incense of *Amyris Agallochum*, play the five kinds of musical instruments and thoroughly adorn the goddess with umbrellas, flags and banners. ⁸ One must use such things as pieces of mirrors, arrows and spears. Then one must make one's boundary-line. Next one must begin what has to be done. One must begin (to make) one's boundary-line in the course of uttering this spell, so: *arake, nayane, hile mile, gile, khikhile*. Hail!"

"If one has bathed behind the Lord, one should provide peace for the bathing by uttering the following spell, so: *sagaṭe, bigaṭe, bigaṭābati*. Hail!"

"⁹ May the asterisms in the four directions protect one's life. May the oppressions caused by asterisms or birth be removed, the onset of fears caused by heaps of acts, cruel fears produced by the confusion of the elements."

"*śame, biśame*. Hail! *sagaṭe bigaṭe*. Hail! *sukhatinate*. Hail! *sāgarasambhūtāya*. Hail! *skandamātrāya*. Hail! *nīlakaṅthāya*. Hail! (107) *aparājītabīryāya*. Hail! *himabata-sambhūtāya*. Hail! *animilabaktrāya*. Hail! *namo bhagabate brahmaṇe, namaḥ sarasvatyai debyai*.⁽⁴²⁾ May my magic words succeed. *taṃ brahmānumanyatu*. Hail!"

"At this act of bathing, for the sake of the monk who preaches the Law, for the sake of those who listen to the Law and of those who write it down, I myself will go there. Together with the whole multitude of gods, I will cause the removal of every disease in that village, city, district, or dwelling. I will remove all oppressions caused by planets, quarrels or strife, asterisms, birth, oppressions caused by evil dreams or (the god) Vināyaka, all Kākhordas and Vetālas, so that there may be

⁽⁴²⁾ Apparently "Homage to the Lord Brahma, homage to the goddess Sarasvatī".

help for living for those monks, nuns, laymen or laywomen who hold the chief Sūtras, (that) they may obtain escape⁽⁴³⁾ from the cycle of existence and may become non-returns in supreme and perfect enlightenment, (that) they may quickly awaken before supreme and perfect enlightenment."

Then indeed the Lord offered congratulations to the goddess Sarasvatī:

"Bravo! bravo! great goddess Sarasvatī! You have come for the welfare of many men, for the blessing of many men, since you have spoken such words concerning spells and medicaments." (108)

And the goddess Sarasvatī did worship at the Lord's feet and sat down on one side.

Then indeed the teacher and expounder Kauṇḍinya, the brahmin, called to the goddess Sarasvatī:

"¹⁰ Sarasvatī, the great goddess, is worthy of worship, possesses great asceticism, famous in all worlds, a giver of boons, of great virtues. ¹¹ Dwelling on a peak, beautiful, clad in a grass garment, wearing grass clothing, she stands on one foot. ¹² All the gods assembled and spoke these words to her: 'Let loose your tongue. Speak to beings a fine speech.'"

"So be it: *mure, cire, abaje, abajabati, hingule, miṅgule, piṅgalabati, maṅguṣe, marīci, samati, daśamati, agrīmagrī, (109) tara, citara, cabati, ciciri, śiri miri, marīci, praṇaye, lokajyeṣṭhe, lokaśreṣṭhe, lokapriye, siddhipriye, bhīmamukhi śuci khari, apratihate, apratihatabuddhi, namuci namuci mahādebi pratigrhṇa namaskāraṃ.* May my insight be unobstructed. May my knowledge prosper in such as textbooks, verses, magic books, doctrinal books, poems. So be it: *mahāprabhāve hili hili, mili mili.* May it go forth for me by the power of the blessed goddess Sarasvatī. *kaṛaṭe keyūre, keyūrabati, hili mili, hili mili, hili hili.* I invoke the great goddess by the truth of the Buddha, by the truth of the Law, by the truth of the Assembly, by the truth of Indra, by the truth of Varuṇa. Whatever truth-speakers there are in the world, by the truth-speaking of those truth-speakers I invoke the great goddess, so: *hili hili, hili mili hili mili.* May it go forth for me. Homage to

⁽⁴³⁾ Read *-niryānaṃ* for *-nirvānaṃ* Nobel, Berichtigungen.

the blessed great goddess Sarasvatī. May the words of my spell succeed. Hail!"

(110) Then the teacher and expounder Kauṇḍinya, the brahmin, praised Sarasvatī, the great goddess, in these verses:

"¹³ May all the hordes of Bhūtas hear me. I will praise the goddess, whose face is supremely, extremely beautiful, who among women in the world of gods, Gandharvas, and lords of Asuras, is the supreme, chief, excellent goddess. ¹⁴ Sarasvatī by name has members that have piles of adornments of various virtues. Her eyes are broad. She is brilliant in merit. She is full of the virtues of pure knowledge. She is beautiful like a variety of jewels. ¹⁵ I will praise her by reason of her distinguished virtues of excellent speech, because she causes excellent, supreme success, because of her famous teaching, because she is a mine of virtues, because she is pure and supreme, because she is brilliant as a lotus, (111) ¹⁶ because her eyes are fair and excellent, because her residence is beautiful, because her appearance is beautiful, because she is thoroughly adorned with inconceivable virtues, because she resembles the moon, because her splendour is pure, ¹⁷ because she is a mine of knowledge, because of the superiority of her mindfulness, because she is the best of lionesses, because she is a vehicle for men, because she is adorned with eight arms,⁽⁴⁴⁾ because her appearance is like that of the full moon, ¹⁸ because of her heartening speech, because of her soft voice, because she is endowed with profound wisdom, because she causes the accomplishment of the best deeds, because she is an excellent being, because she is honoured by the lords of gods and Asuras, because she is praised in all the dwellings of a multitude of gods and Asuras, because she is continually worshipped in the abode of a multitude of Bhūtas. Hail!"

"¹⁹ I bow down to this goddess. May she give me a special mass of virtues. May she grant me success in every act. May she continually protect me in the midst of enemies." (112)

²⁰ (If) one rises up in the morning, and, pure, utters these complete syllables and full words, one obtains all desires, wealth and grain, and one gains splendid, noble success.

⁽⁴⁴⁾ This is thought to be the source of the eight-armed representation of Sarasvatī in Japanese iconography. See *Hōbōgirin* s.v. Benzaiten.

So (ends) the seventh chapter, the Chapter on Sarasvatī, in the excellent Suvarṇabhāsa, king of Sūtras.

8. THE CHAPTER ON ŚRĪ

Then indeed the great goddess Śrī spoke thus to the Lord :
 “ I, dear Lord, the great goddess Śrī, will give zeal to that monk who preaches the Law as well as such equipment as garments, begging-bowl, bed, seat, and medicines to deal with illness, and other excellent equipment, so that the (113) preacher of the Law may be provided with every equipment, and he may have no lack, he may be sound in mind, he may pass night and day with happy mind, he may take up from this excellent Suvarṇabhāsa, king of Sūtras, various words and letters, he may examine them, so that, for the welfare of those beings who have planted merit-roots under thousands of Buddhas, this excellent Suvarṇabhāsa, king of Sūtras, may long go forth in Jambudvīpa, may not quickly disappear, and beings may hear the excellent Suvarṇabhāsa, king of Sūtras, and may during numerous hundreds of thousands of millions of aeons experience inconceivable divine and human pleasures, that famine may disappear, and plenty may be manifest, that beings may be blessed with the supply of excellent human blessings, may meet Tathāgatas, and in future time may awaken to supreme and perfect enlightenment, that all the woes of hells, animals, and the world of Yama, may be fully cut off.”

There (was) a Tathāgata, Arhat, fully enlightened one, named Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāsaśrī, where the great goddess Śrī (114) planted a merit-root. Where now (the preacher of the Law) ⁽⁴⁵⁾ watches over any direction, surveys any direction, approaches any direction, in that direction numerous hundreds of thousands of millions of beings will be blessed with the supply of every excellent blessing, will have no lack. Those beings will be replete with every equipment, with food, drink, wealth, grain, gold, jewels, pearls, beryl, conches, (115) crystal, coral, gold,

⁽⁴⁵⁾ Sanskrit has only *sa* “ he ”, which is ambiguous here. The context was not clear to the editors of the Sanskrit MSS. See Nobel, Sanskrit text, p. 114 n. 4. Cf. also n. 69.

silver and other items. By the power of the great goddess Śrī, homage must be done to that Tathāgata. Perfumes, flowers and incense must be offered. One must thrice utter the name of the great goddess Śrī. One must offer her perfumes, flowers and incense. One must cast down various excellent juices. For him there will grow a great heap of corn. There this is to be said :

“ ¹ The earth’s savour grows in the earth. The deities rejoice continually. The deities of the fruits, crops, shrubs, bushes, trees make the crops grow in brilliant condition.”

The name of the excellent Suvarṇabhāsa, king of Sūtras, must be uttered. Those beings the great goddess Śrī will watch over. For them she will create great good fortune. (116)

The great goddess Śrī was dwelling in the palace Aḍakāvati in the excellent park Puṇyakusumaprabhā in the excellent abode named Suvarṇadhvaja made of the seven jewels. Whatever man should be desirous of increasing his heap of corn, he should thoroughly purify his house, bathe well, clothe himself in pure, white garments and wear well-perfumed clothing. Doing homage, he should thrice utter the name of the Lord Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāsaśrī, the Tathāgata, Arhat, fully enlightened one. With the help of the great goddess Śrī worship is to be done to that Tathāgata. Flowers, incense and perfumes must be offered. Various excellent juices must be cast down. One must thrice utter the name of the excellent Suvarṇabhāsa, king of Sūtras. The word of truth must be spoken. Homage must be done to the great goddess Śrī. Flowers and incense must be offered. Various excellent juices must be cast down. By the power of this excellent Suvarṇabhāsa, (117) king of Sūtras, at that time the great goddess Śrī will watch over that house. And she will make increase the great heap of his corn. One who desires to invoke the great goddess Śrī must recollect the following magic spells : “ Homage to all the Buddhas, past, future and present. Homage to all the Bodhisattvas. Homage to the Bodhisattvas beginning with Maitreya.” When homage has been done to those, I employ the following magic spells. May these magic spells succeed for me. So be it : *pratipūrṇa-ṣāre, samantadarśane, mahābīhāragate, samantabedanagate,*

mahākāryapratiprāpaṇe, sattvaarthasamantānuprapuṇe, āyāna-dharmatā mahābhogine, mahāmaitriupasaṃhite, hitaiṣi, saṃgrihīte, tesamarthānupālani.

These are the magic words for lawful consecration of the head, the words for constant ⁽⁴⁶⁾ success, the words whose meaning cannot deceive. When those who in the midst of beings pursue their careers with blameless merit-roots, uttering and maintaining ⁽⁴⁷⁾ (the magic spells) (118) for seven years, observing the sabbaths by keeping the eight moral precepts, have done worship morning and evening to all the Lord Buddhas with flowers, perfumes and incense, in order to fulfill the omniscience of himself and of all beings, may all his wishes succeed, may they quickly succeed. Having made his house pure or his monastery or forest retreat, and having made a circle of cow-dung, he must offer perfumes, flowers and incense. He must provide a pure seat. He must go to (a place) bestrewn with flowers. Then at that moment the great goddess Śrī will enter and stay there. Thereafter in that house, village, city, (119) settlement, monastery or forest retreat, no one at all will cause deficiency. They will be replete with all equipment, gold, jewel, wealth or grain, blessed with the supply of every blessing. Whatever merit-roots are performed, the great goddess Śrī must be given the chief share of them all. As long as he lives, she will remain there. She will not hesitate, and all their desires will be fulfilled. ⁽⁴⁸⁾

So (ends) the eighth chapter, the Chapter on Śrī, the great goddess, in the excellent Suvarṇabhāsa, king of Sūtras.

9. CHAPTER ON THE MAINTENANCE OF THE NAMES OF BUDDHAS AND BODHISATTVAS ⁽⁴⁹⁾

Homage to the Lord Ratnaśikhin, the Tathāgata. [⁽⁵⁰⁾ Homage to the Tathāgata Vimalojjvalaratnasuvarṇabhāsaketu. Homage

⁽⁴⁶⁾ Sanskrit *ekā* is uncertain. The original reading may have been *ekānta-siddhipadā*. The Tib. is evidently makeshift: *gcig-tu de-kho-na* "in one place" = Sanskrit *ekatra* or Buddhist *ekādhyam, ekādhye*. The Khotanese *iyāndu* (5477 *KT* 1.238) "constantly" is undoubtedly correct.

⁽⁴⁷⁾ Reading *°dhārayamāṇaiḥ* as implied by MSS. ABCDE.

⁽⁴⁸⁾ Read *sarvābhīprāyās . . . paripūrayiṣyanti* Nobel, *Tib.* p. 91 n. 129.

⁽⁴⁹⁾ Not originally a separate chapter but the beginning of chapter 10 as in Tib. (see Nobel, Sanskrit text, p. xxxiii) and in Khotanese (*KT* 1.239).

⁽⁵⁰⁾ Reconstructed by Nobel from Tib.

to the Tathāgata Jambusuvarṇadhvajakāñcanabhāsa. ⁽⁵¹⁾ Homage to the Tathāgata Suvarṇabhāsagarbha. Homage to the Tathāgata Suvarṇaśataraśmibhāsagarbha.] Homage to the Tathāgata Suvarṇaratnākaracchatrakūṭa. (120) Homage to the Tathāgata Suvarṇapuṣpojjvalaraśmiketu. Homage to the Tathāgata Mahāpradīpa. Homage to the Tathāgata Ratnaketu. The Bodhisattva named Ruciraketu, the Bodhisattva named Suvarṇabhāsottama, the Bodhisattva named Suvarṇagarbha, the Bodhisattva named Sadāprarudita, the Bodhisattva named Dharmodgata, in the east the Tathāgata named Akṣobhya, in the south the Tathāgata named Ratnaketu, in the west the Tathāgata named Amitāyus, in the north the Tathāgata named Dundubhisvara—whoever holds, recites, understands these Tathāgata-names (and) Bodhisattva-names in the excellent Suvarṇabhāsa, king of Sūtras, he will always be mindful of his births.

So (ends) the ninth chapter, the Chapter on the Maintenance of the Names of Buddhas and Bodhisattvas.

(121)

10. THE CHAPTER ON DṚḌHĀ

Then indeed the earth-goddess DṚḌHĀ spoke thus to the Lord:

"In whatever village, city, settlement, district, forest-region, mountain-cavern or royal palace this excellent Suvarṇabhāsa, king of Sūtras, dear Lord, now and in future time shall go forth, I, dear Lord, the earth-goddess DṚḌHĀ will approach that village, city, settlement, district, forest-region, mountain-cavern or royal palace. Wherever this excellent Suvarṇabhāsa, king of Sūtras, shall be expounded in detail, in whichever region of the earth, Lord, the seat of the Law will have been provided for the monk who preaches the Law, wherever the preacher of the Law, having sat on that seat, shall expound in detail this excellent Suvarṇabhāsa, king of Sūtras, there I, dear Lord, the earth-goddess DṚḌHĀ, will come to those regions of the earth. Having gone up to the seat of the Law with my invisible body I will lean with my head upon the soles of the

⁽⁵¹⁾ Note the very similar, attested name Suvarṇajambudhvajakāñcanābha (169).

feet of the monk who is preaching the Law. And I will satisfy myself with that hearing of the Law, (122) with the nectar juice of the Law. I will do homage, I will rejoice. When I have satisfied myself, done homage, rejoiced, I will cause to increase in respect of the savour of the earth a mass of earth six million eight hundred ⁽⁵²⁾ thousand leagues in extent as far as the foundation of the earth made of the thunderbolt. I will do homage, I will completely fill it. And above it I will make moist with the moist savour of the earth this circle of the earth that reaches the edge of the ocean. And I will make this great earth stronger so that in this Jambudvīpa the various grasses, bushes, plants and trees will grow stronger. All the trees in parks and groves and all the various leaves, flowers, fruits and crops will be stronger, will be more fragrant, more moist, more tasty, will be more beautiful, greater. And when those beings have enjoyed those various drinks and foods, they will increase their longevity, strength, complexion and senses. And having become endowed with brilliance, power, complexion, and form, they will perform the various numerous hundreds of thousands of activities appropriate to the earth. They will be devoted. They will be thorough. (123) They will do acts that have to be done with power. For this reason, dear Lord, the whole of Jambudvīpa will become peaceful, will become plentiful, flourishing, delightful, and full of many people and men. And in the whole of Jambudvīpa all beings will be blessed, will experience a variety of pleasure. Those beings will be endowed with brilliance, power, complexion and form. For the sake of this excellent Suvarṇabhāsa, king of Sūtras, they will approach the presence of those monks, nuns, laymen and laywomen who hold the chief Sūtras and who are upon the seats of the Law. Having approached, with their minds pure, they will beseech those preachers of the Law, for the good, welfare and blessing of all beings, to expound this excellent Suvarṇabhāsa, king of Sūtras. Why is that? When, dear Lord, this excellent Suvarṇabhāsa, king of Sūtras, is being expounded, I, the earth-goddess Dṛḍhā, together with my retinue, will become stronger and more powerful. In our body

⁽⁵²⁾ Reading with MS. G °*śatasahasraṃ* Nobel, *Tib.* p. 93 n. 54 and Chinese p. 273 n. 3.

there will be produced great power, fortitude and strength. Brilliance, glory and fortune will enter our body. When I, dear Lord, the earth-goddess Dṛḍhā, have been satisfied with the nectar juice of the Law (124) and have obtained great brilliance, fortitude, strength and force, this Jambudvīpa with its seven thousand leagues ⁽⁵³⁾ of the great earth will increase in the savour of its earth. And the great earth will become stronger. And, dear Lord, all those beings who are dependent upon the earth will find increase, extension and expansion. And they will become great. And having become great, those beings will enjoy the various enjoyments and pleasures on earth and will experience blessings. And may they enjoy all the various foods, drinks, nourishment, clothes, beds, seats, dwellings, residences, palaces, parks, rivers, ponds, springs, lakes, pools and tanks, these and similar varieties of aids and blessings existing on the earth, manifest on the earth and dependent upon the earth. For this reason, dear Lord, all beings should show gratitude to us. Assuredly this excellent Suvarṇabhāsa, king of Sūtras, must be listened to respectfully, be respected, honoured, revered, worshipped. And when, dear Lord, all those beings come out of their various residences, their various houses, to approach those preachers of the Law, having approached, (125) may they listen to this excellent Suvarṇabhāsa, king of Sūtras. And, moreover, having listened, when they have severally entered their various residences, houses, villages, cities or settlements, when they have gone to their own homes, may they converse thus with one another: 'Today we have heard the profound Law. Today we have gained an inconceivable heap of merit. [By this hearing of the Law we have pleased numerous hundreds of thousands of Tathāgatas.⁽⁵⁴⁾] By this hearing of the Law [we have today ⁽⁵⁴⁾] escaped from hell, have escaped from the region of animals, of the world of

⁽⁵³⁾ Read °*sāhasrikāyo* with MS. A. With a Sanskrit adjective the Tib. genitive is compatible. Jambudvīpa is traditionally said to be 7,000 leagues in extent in Buddhist cosmography. See W. Kirfel, *Die Kosmographie der Inder*, Bonn and Leipzig 1920 (repr. Hildesheim 1967), p. 188, citing Lalitavistara (ed. S. Lefmann) p. 149 (*jambudvīpaḥ sapṭayojanasahasvāni*). For the tradition in Khotanese, see R. E. Emmerick, *JRAS*, 1967, 22-5. It occurs also in the Khotanese Sudhana story, see H. W. Bailey, *BSOAS*, xxix.3, 1966, 511.

⁽⁵⁴⁾ Reconstructed by Nobel from Tib. *ārāgītāni* better for *ārādhitāni* Nobel, *Berichtigungen*.

Yama, and of ghosts. Today by this hearing of the Law we will have gained rebirth among gods and men in future time during numerous hundreds of thousands of births.' And when they have returned to their various homes, may they tell other beings even a single illustration from this excellent Suvarṇabhāsa, king of Sūtras; may they cause other beings to hear from this excellent Suvarṇabhāsa, king of Sūtras, even a single chapter or a single birth-story [or even the name of a single Bodhisattva or the name of a single Tathāgata,⁽⁵⁵⁾] even a four-verse stanza, even a single verse; (126) may they cause other beings to hear even the mere name of this excellent Suvarṇabhāsa, king of Sūtras. Wherever, dear Lord, the various beings in various regions of the earth tell one another these and similar varieties of Sūtra-arguments or cause them to be heard or should talk about them, all those regions of the earth, dear Lord, will become stronger and will become more moist. For all the beings in those regions of the earth, the various savours of the earth, all its aids, will become more abundant, will increase, will expand. All those beings will be blessed. They will have great wealth and great enjoyment but will be devoted to liberality. They will have faith in the Three Jewels."

When this had been said, the Lord spoke thus to the earth-goddess Dṛḍhā :

" Whatever beings, earth-goddess, may hear even a single verse from this excellent Suvarṇabhāsa, king of Sūtras, they will transmigrate from this world of men and will be reborn among the group of Thirty-three gods (and) among other groups of gods. Whatever beings, earth-goddess, adorn those places for this excellent Suvarṇabhāsa, king of Sūtras, cover them with even a single umbrella, a single flag, or a single piece of cloth, those adorned places, earth-goddess, (127) will become divine palaces, made of the seven jewels, adorned with every adornment, among the group of seven ⁽⁵⁶⁾ gods dwelling in the realm of desire. And when those beings transmigrate from this

⁽⁵⁵⁾ Reconstructed by Nobel from Tib.

⁽⁵⁶⁾ The *kāmāvacara*-gods are usually six as in I-tsing (p. 276 n. 4). The number " seven " (also in Tib. I) may have been induced by the *saptavārān* " seven times " immediately below.

world of men, they will be reborn in those divine palaces made of the seven jewels. They will be reborn, earth-goddess, seven times in each divine palace made of the seven jewels. They will experience inconceivable divine blessings."

When this had been said, the earth-goddess Dṛḍhā spoke thus to the Lord :

" Therefore, dear Lord, I, the earth-goddess Dṛḍhā, will dwell in those regions of the earth, where the monk who preaches the Law has sat upon the seat of the Law. With invisible body I will rest my head upon the soles of the feet of that monk who preaches the Law, so that this excellent Suvarṇabhāsa, king of Sūtras, may, for the welfare of those beings who have planted merit-roots under thousands of Buddhas, long go forth in Jambudvīpa and not quickly disappear. And may beings hear this excellent Suvarṇabhāsa, king of Sūtras. May they in future time during numerous hundreds of thousands of millions of aeons experience inconceivable divine and human pleasures. May they meet Tathāgatas. In future time may they awaken to supreme and perfect enlightenment and may all the woes of hells, animalhood, and the world of Yama be wholly cut off." (128)

So (ends) the tenth chapter, the Chapter on the Earth-goddess Dṛḍhā, in the excellent Suvarṇabhāsa, king of Sūtras.

II. THE CHAPTER ON SAṂJÑĀYA

Then indeed the great general of the Yakṣas called Saṁjñāya, together with twenty-eight great Yakṣa generals, rose up from his seat, covered one shoulder with his robe, placed his right knee on the ground, made the gesture of reverence in the direction of the Lord and spoke thus to the Lord :

" In whatever village, city, settlement, district, forest-region, mountain-cavern or royal palace, this, dear Lord, excellent Suvarṇabhāsa, king of Sūtras, shall go forth, there I, dear Lord, the great Yakṣa general called Saṁjñāya, together with the twenty-eight great Yakṣa generals, will approach that village, city, settlement, district, forest-region, mountain-cavern or royal palace. With invisible body I will give protection to the monk who preaches the Law, I will give

deliverance, help, defence, escape from punishment, peace and welfare. To all those (129) women, men, boys and girls who hear the Law, whoever should hear even one stanza of four verses, even one verse, from this excellent Suvarṇabhāsa, king of Sūtras, should hear even only the name of a single Bodhisattva from this excellent Suvarṇabhāsa, king of Sūtras, should accept it, should hear the name of a single Tathāgata, even the name of this excellent Suvarṇabhāsa, king of Sūtras, should accept it—to all those I will give protection, I will give aid, defence, deliverance, escape from punishment, peace and welfare. And to their dwellings, their houses, their villages, their cities, their settlements, their forests, their palaces I will give protection, I will give deliverance, aid, defence, escape from punishment, peace and welfare.”

“ For what reason, [dear Lord, have I been given the name Saṃjñāya, the great Yakṣa general? . . . By me, dear Lord, are all things known,⁽⁵⁷⁾] all things are fully known, all things are perceived. However many are all things, how all things are, what things exist, of what kinds are all things, (130) all things, dear Lord, are apparent to me. Inconceivable, dear Lord, is the splendour of my knowledge, inconceivable the clarity of my knowledge, inconceivable the extent of my knowledge, inconceivable the quantity of my knowledge. Inconceivable, dear Lord, is the sphere of my knowledge, which operates among all things. And as, dear Lord, all things are fully known by me, fully examined, fully comprehended, fully surveyed, fully perceived, for this reason, dear Lord, I, Saṃjñāya, the great general of the Yakṣas, have been given⁽⁵⁸⁾ the name Saṃjñāya.”

“ I, dear Lord, in order to adorn the speech of the monk who preaches the Law, will contribute eloquence. I will insert strength into his hair-pores. I will produce in his body great energy, strength and prowess. I will make inconceivable the splendour of his knowledge. I will make him perceive his mindfulness. I will give him great zeal, so that the preacher

⁽⁵⁷⁾ Reconstructed by Nobel from Tib. He later preferred *saṃjñōdapādi* (Nobel, *Tib.* p. 101 n. 43).

⁽⁵⁸⁾ Read *saṃjñōdapādi* for *nāmadheyam samudapādi* Nobel, *Tib.* p. 101 n. 42.

of the Law may not be weary in body, that his body may have happy senses, that he may be full of joy, so that this excellent Suvarṇabhāsa, king of Sūtras, for the welfare of those beings who have planted merit-roots under thousands of Buddhas, may long go forth in Jambudvīpa, may not quickly disappear, (so that) beings may hear this excellent Suvarṇabhāsa, king of Sūtras, (so that) they may obtain an inconceivable (131) quantity of knowledge, they may become wise, they may gain an unlimited mass of merit, they may in future time during numerous hundreds of thousands of millions of aeons experience inconceivable divine and human pleasures, they may meet Tathāgatas, they may in future time awaken to supreme and perfect enlightenment and all the woes of hell, animalhood, and the world of Yama may be wholly cut off.”

So (ends) the eleventh chapter, the Chapter on Saṃjñāya, in the excellent Suvarṇabhāsa, king of Sūtras.

12. CHAPTER ON INSTRUCTION CONCERNING DIVINE KINGS

Homage to the Lord Ratnakusumaguṇasāgaravaiḍūrya-kanakagirisuvarṇakāñcanaprabhāsaśrī, the Tathāgata, Arhat, fully enlightened one. Homage to the Tathāgata Śākyamuni, whose body is adorned with numerous hundreds of thousands of millions of virtues and who has made⁽⁵⁹⁾ shine the lamp of his Law. Homage to (132) the great goddess Śrī, who is endowed with unlimited virtues, grain, and blessings. Homage to the great goddess Sarasvatī, who is equipped with unlimited wisdom and virtues.

Then indeed at that time at that moment, King Balendraketu spoke thus to his son King Ruciraketu, whom he had not long ago consecrated and who was established in his new royalty:

“ There is, son, a textbook for kings called ‘Instruction concerning Divine Kings’, which formerly, when I had just been consecrated and established in new royalty I received in the presence of my father King Varendraketu. I exercised sovereignty for twenty thousand years according to that royal textbook ‘Instruction concerning Divine Kings’. I do not

⁽⁵⁹⁾ Read *juḷitā* for *jvalati* Nobel, *Tib.* p. 103 n. 4, as indicated by MS. G and Tib.

know that I ever stood on the side of anyone unlawfully even if only for the measure of a single moment's thought. What then, son, is that textbook for kings called 'Instruction concerning Divine Kings'?"

Then indeed, noble deity, King Balendraketu at that time, at that moment, expounded in detail to his son King Ruciraketu in these verses the textbook for kings called "Instruction concerning Divine Kings". (133)

"¹ I will set forth the textbook for kings, which causes the welfare of all beings, disposes of all doubts, and removes all evil deeds. ² May all kings here severally be joyful-minded. May you listen to the whole 'Instruction concerning Divine Kings' with your hands in the gesture of reverence."

"³ On this lord of mountains Vajrākara at a meeting of the divine kings, there arose a questioning⁽⁶⁰⁾ of King Brahma by the world-protectors: '⁴ You, Brahma, are a venerable teacher among the gods, you are lord of the gods. Solve our problems. Remove our doubt. ⁵ Why is a king, though born among men, called "divine"? And for what reason is a king called a "divine son"? ⁶ If he is born here in the world of men, he should become king, but how will a god exercise kingship among men?' (134)

"⁷ Thus then was King Brahma interrogated by the world-protectors. The venerable teacher of all the gods Brahma spoke thus to the world-protectors: '⁸ If now I have been so interrogated by the world-protectors, I will now, for the good and welfare of all beings, speak of this excellent teaching. ⁹ I will speak of the origin of kings born in the abode of men and for what reason they become kings in their regions. ¹⁰ Under the blessing of the divine kings, he will enter the womb of his mother. Having first been blessed by the gods, he afterwards enters her womb. ¹¹ Although as king he is born and dies in the world of men, (135) yet since he comes from the gods he is called a divine son. ¹² The Thirty-three divine kings have given a portion to the king. Hence his sonship to all the gods, (for) the lord of men has been magically created.

⁽⁶⁰⁾ Reading °pariprcchatā with MS. G, as proposed by F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2: *Dictionary*, New Haven 1953, s.v. pariprccha-tā.

¹³ For the sake of suppressing what is unlawful, a destroyer of evil deeds, he would establish beings in good activity in order to send them to the abode of the gods. (136) ¹⁴ Whether a man or a god, a Gandharva, a lord of men, a Rākṣasa, an untouchable, he removes evil deeds. ¹⁵ The king is the parent of those who do good deeds. The king has been blessed by the gods in order to show their fruition and fruit. ¹⁶ The king has been blessed by the gods as belonging to the present world to show the fruition and fruit of deeds well done and of deeds ill done. ¹⁷ For when a king overlooks an evil deed in his region and does not inflict appropriate punishment on the evil person, ¹⁸ in the neglect of evil deeds lawlessness grows greatly, wicked acts and quarrels arise in great number in the realm. ¹⁹ The chief gods are wrathful in the dwellings of the Thirty-three (137) when a king overlooks an evil deed in his region. ²⁰ His region is smitten with dreadful, most terrible acts of wickedness, and his realm is destroyed⁽⁶¹⁾ on the arrival of a foreign army, ²¹ his enjoyments and houses. Whoever has accumulated wealth, by various evil acts they deprive one another of them. ²² If he does not perform the duty on account of which he has kingship, he destroys his own realm, just as the lord of elephants (tramples) on a lotus-pool. ²³ Unfavourable winds will blow; unfavourable showers of rain (will fall); unfavourable (will be) planets and asterisms, likewise moon and sun. ²⁴ Crop, flower, fruit and seed will not properly ripen. Famine will arise there where the king is neglectful. ²⁵ Unhappy in mind will the gods be in their dwellings when the king overlooks an evil deed in his region. ²⁶ All the kings of the gods will say to one another: (138) 'Unlawful is this king, for he supports the side of the lawless.' ²⁷ This king will ere long anger the gods. Through the anger of the gods his region will perish. ²⁸ There will be destruction by the weapon in the region where⁽⁶²⁾ there is lawlessness. Wicked acts, quarrels, diseases will arise. ²⁹ The lords of the gods will be angry. The gods will ignore him. His realm will be ruined. The king will come to grief. ³⁰ He will find himself separated from his loved ones,

⁽⁶¹⁾ Read *vinaśyanti* with MSS. Nobel, *Tib.* p. 106 n. 78.

⁽⁶²⁾ Instead of *tu* read *yatra* with MSS. ABCDE, supported by Khotanese *kāmiṇa* (64r5 KT 5.115).

from brother or son, separated from his beloved wife. Or his daughter will die. ³¹ There will be showers of meteors, likewise mock suns. Fear of foreign armies and famine will increase greatly. (139) ³² His beloved minister will die and also his beloved elephant. As soon as they have died, his beloved horses and female camels will likewise (die). ³³ They will carry off one another's house, enjoyments, wealth. In every district they will slay one another with arms. ³⁴ In the regions there will be disputes, quarrels, evil acts. An evil demon will enter the realm. There will be severe disease. ³⁵ After that the venerable will become lawless. His ministers and attendants will become lawless. ³⁶ After that there will be respect for the lawless person and there will be constantly oppression of law-abiding beings. ³⁷ (Where there is) honour for lawless people and oppression of the law-abiding, there three things go wild: asterisms, water, and winds. ³⁸ Three things perish when there is acceptance of lawless people: the savour and strength of the good Law, the strength of beings, and the savour of the earth. (140) ³⁹ (Where there is) honour for untruthful people and dishonour for truthful people, there will be there three things: famine, thunderbolt, and defilement.⁽⁶³⁾ ⁴⁰ After that there will be no savour or strength in fruit or crop. Many beings will become ill in those regions. ⁴¹ Large sweet fruits in those regions will become small, bitter and sharp. ⁴² Play, laughter and pleasure, things previously enjoyable, will become feeble and unenjoyable, fraught with hundreds of troubles. ⁴³ The moist nature and the savour of crops and fruits will disappear. Thus they will not satisfy the body, the senses, or the elements. ⁴⁴ Beings will become of bad complexion, of very little strength, and very weak. Having eaten much food they will not attain satiety. ⁴⁵ After that they will get no strength, prowess or energy. Beings in those regions will become without prowess. ⁴⁶ Beings will become disease-ridden, oppressed by various illnesses. There will arise evil demons, asterisms and various Rākṣasas. (141) ⁴⁷ A king would be lawless if he stood on the side of lawlessness: the three spheres in the circle of the whole triple world are harmed. ⁴⁸ Numerous

⁽⁶³⁾ Read *malam* with MSS. BDE(F), supported by Khotanese *āchei* "disease" (65r2 KT 5.116).

such evils arise in those regions when a king is partisan and overlooks an evil act. ⁴⁹ (If) he overlooks ⁽⁶⁴⁾ an evil act, a king does not exercise his kingship according to the duty for which he was consecrated by the lords of the gods. ⁵⁰ By good action beings are reborn as gods in the abode of the gods, but by evil action they go among ghosts, animals or the hells. ⁵¹ Because of the evil act, when a king overlooks an evil act in his region, (the gods) are made to fall from the dwelling of the Thirty-three gods. ⁵² He bears ⁽⁶⁵⁾ the guilt of his fathers, the kings of the gods. There is no sonship. Kingship would not be exercised, ⁵³ when his realm is being destroyed by very terrible acts. Therefore is the king blessed by the lords of the gods in the abode of men: ⁵⁴ for the sake of suppressing evil acts, a promoter of good acts, the king produces fruition for beings in this life. (142) ⁵⁵ He is called king because he acts in various ways in order to demonstrate the fruition and fruit of acts that are well done or ill-done. ⁵⁶ He has been blessed by multitudes of gods and approved by deities for the sake of himself, for the sake of others, for the sake of the Law of his region. ⁵⁷ In order to control wicked, evil people in his realms, he should give up life and sovereignty for the sake of the Law of his region. ⁵⁸ He must not knowingly without examination overlook a lawless act. No other destruction in his region is so terrible. ⁵⁹ When on the arising of evil there is no suppression of the evil-doing, (143) there arise in abundance very terrible evils in that region. ⁶⁰ This realm is destroyed as a great pool by elephants, the lords of the gods are wrathful, and the abode of the gods is destroyed. ⁶¹ All things become unfavourable for that region. Therefore he should impose restraint on evil-doers in conformity with their crime. ⁶² He should protect his realm according to the Law and he should not perform a lawless act. Even giving up his life, he should not take sides. ⁶³ The king should be impartial toward relatives and other people, all the people in his realm. He should not take sides. ⁶⁴ The law-abiding king fills the triple world with his fame, and the lords of the gods in the dwellings of the Thirty-three

⁽⁶⁴⁾ Read *samupekṣate* Nobel, Sanskrit text, p. 141 n. 14.

⁽⁶⁵⁾ Read *bhavate* (for *bhavane*) with ACF, supported by Khotanese *hāmāte* "becomes" (66r1 KT 5.117).

will rejoice: ' ⁶⁵ In Jambudvīpa the law-abiding king is thus our son. (144) He rules his realm according to the Law. He establishes people in good action. ⁶⁶ And this king by good action sends people here, and he makes the abode of the gods full of gods and divine sons.' ⁶⁷ (Since) he rules his realm according to the Law, the kings (of the gods) are very joyful. The lords of the gods are pleased. They protect this king. ⁶⁸ Asterisms and likewise moon and sun move properly. In due time the winds blow. In due time the god sends rain. ⁶⁹ The god provides plenty in the realm and in the abode of the gods. The abode of the gods becomes full of immortals and immortals' sons. ⁷⁰ Therefore a king should give up his own beloved life but should not give up the Jewel of the Law, by which the world may become blessed. ⁷¹ He should keep the law-abiding company of those who are fully endowed with virtues, who are always contented with their own people and continually refrain from evil. (145) ⁷² He should protect his realm according to the Law. He should teach the Law. He should establish beings in good action and he should restrain them from evil action. ⁷³ Plenty arises in the realm (and) the king becomes famous when he imposes appropriate restraint upon evil-doers. The king becomes famous (and) easily protects his subjects.' "

So (ends) the twelfth chapter, the Chapter on Regal Science, called "Instruction concerning Divine Kings", in the excellent Suvarṇabhāsa, king of Sūtras.

13. THE CHAPTER ON SUSAMBHAVA

¹ When I became Cakravartin-king then I gave the earth with its oceans, (146) I presented the four continents full of jewels to the former Buddhas. ² And there is no loved, pleasing object which I did not formerly give up. For the sake of my search for the body of the Law I gave up my dear life during numerous aeons, ³ as (I did) during inconceivable previous aeons in the Order of the Sugata Ratnaśikhin. When that Sugata had attained complete Nirvāṇa, there arose a king called Susambhava. ⁴ This Cakravartin, lord of the four continents, rules the earth as far as the ocean. (147) And then

the excellent king was asleep in the Jinendraghoṣā palace. ⁵ Hearing in his dream the virtues of the Buddha, he sees Ratnoccaya, a preacher of the Law, shining in the midst of the sun, expounding this king of Sūtras. (148) ⁶ And the king woke from his sleep. His whole body was full of happiness. Going joyfully out of his palace, he approached the excellent assembly of the disciples. He does homage to the Buddha's disciples. ⁷ He asks after Ratnoccaya, the preacher of the Law: "Where in this noble assembly is the monk called Ratnoccaya, who is endowed with virtues?" ⁸ Then Ratnoccaya was elsewhere, sitting in a cave, reflecting on this king of Sūtras, studying it, seated comfortably. ⁹ Then they show the king the monk Ratnoccaya, the preacher of the Good Law, (149) sitting elsewhere in a cave, refulgent with brilliance, splendour and glory. ¹⁰ Here this Ratnoccaya, the preacher of the Law, holds the profound sphere of activity of the Buddha. He continually proclaims the king of Sūtras called the excellent Suvarṇabhāsa. ¹¹ Worshipping the feet of Ratnoccaya, King Susambhava speaks this: "Expound to me, you whose face resembles the full moon, the excellent Suvarṇabhāsa, king of Sūtras." ¹² And Ratnoccaya accepted the request of King Susambhava. In the whole triple-thousand world-sphere all the gods rejoiced. ¹³ In a pure place, superb, excellent, with jewel-like water, sprinkled with drops of fragrant water, (150) he strewed the earth with flowers and then the king placed a seat there. ¹⁴ And the king adorned ⁽⁶⁶⁾ that seat with umbrellas, banners and numerous thousands of silk cloths. And the king bestrewed that seat with various excellent sandal-powders. ¹⁵ Gods, serpents, Asuras, Kinnaras, Yakṣas, Yakṣa-kings and Mahoragas bestrewed that seat with divine showers of *māṇḍārava*-flowers. ¹⁶ Inconceivable thousands of millions of gods who came desirous of the Law will bestrew Ratnoccaya as he comes out with flowers from the Sāl-tree. ¹⁷ And Ratnoccaya, the preacher of the Law, having bathed his body well, having put on pure clothing, approached that seat, (151) placed his hands in the gesture of reverence and did homage. ¹⁸ The kings of the gods, the gods and goddesses rain

⁽⁶⁶⁾ *samalaṅkṛtam* translated according to Khotanese *āysāte* (68v2 KT 1.241).

down *māndārava*-flowers. Inconceivable hundreds of thousands of musical instruments are resounding in the sky. ¹⁹ The monk Ratnoccaya, the preacher of the Good Law, ascended (the seat of the Law) and sat down, mindful of inconceivable thousands of millions of Buddhas in the ten directions. ²⁰ Producing compassion for all beings and desirous of effecting a merciful mind, he then expounded this Sūtra to King Susaṃbhava. ²¹ The king, having stood with his hands in the gesture of reverence, rejoiced with one accord. His eyes shed tears at the force of the Good Law. His body became full of joy. ²² For the sake of worshipping this Sūtra, King Susaṃbhava then took hold of the Cintāmaṇi, king of jewels, and made a resolve on account of the welfare of beings: “²³ May there now rain down here in Jambudvīpa ornaments made of the seven jewels (152) and may the beings here in Jambudvīpa be blessed and have great riches.” ²⁴ Then there rained down on the four continents the seven jewels, bracelets and necklaces, excellent ⁽⁶⁷⁾ earrings, likewise food, drinks, and clothing. ²⁵ And when King Susaṃbhava saw this rain of jewels in Jambudvīpa, he presented the four continents filled with jewels to the Order of Ratnaśikhin.

²⁶ And I, the Tathāgata Śākyamuni, was the king called Susaṃbhava. I then gave up the earth, the four continents full of jewels. ²⁷ And the Tathāgata Akṣobhya was the monk Ratnoccaya, the preacher of the Good Law, who then preached this Sūtra to King Susaṃbhava. ²⁸ Because I heard this Sūtra then and rejoiced with one accord, through that good act of mine, (153) and through my rejoicing at the hearing of the Sūtra, ²⁹ I obtained a body that has the colour of gold, that has the mark of a hundred merits, always of pleasing appearance, delightful to the eyes, beautiful for people to behold, causing pleasure to thousands of millions of gods. ³⁰ For nine hundred and ninety million ⁽⁶⁸⁾ aeons I was a Cakravartin-king. For numerous hundreds of thousands of aeons I experienced lesser kingship. ³¹ For inconceivable

⁽⁶⁷⁾ Read *varakuṇḍalāni*, Tib. *rna-cha mchog*.

⁽⁶⁸⁾ So Chinese p. 298. If the Sanskrit is read *navanavatikōṣīśatasahasra* as Nobel, Tib. p. 119 n. 112, this would give 99 billion (99 × 10,000,000 × 100,000).

aeons I was Śakra, likewise Brahma, whose mind is tranquil. Immeasurable are the Buddhas I have pleased, whose measure can never be found. ³² So is the mass of my many merits without measure, since I heard this Sūtra and rejoiced in it, as according to my desire I have obtained enlightenment and have acquired the body of the Good Law. (154)

So (ends) the thirteenth chapter, the Chapter on Susaṃbhava, in the excellent Suvarṇabhāsa, king of Sūtras.

14. CHAPTER ON THE REFUGE OF THE YAKṢAS

Great goddess Śrī, whatever faithful noble son or noble daughter should have the desire to do homage that is inconceivable, great, vast, extensive, with all appurtenances, to past, future and present Lord Buddhas, should be desirous of knowing the profound Buddha-sphere of past, future and present Lord Buddhas, he assuredly, in that region, monastery, or forest-region, in which this excellent Suvarṇabhāsa, king of Sūtras, (155) is expounded in detail, must listen to this excellent Suvarṇabhāsa, king of Sūtras, with concentrated mind and attentive ear.

Then indeed the Lord, illuminating this meaning in greater detail, at that time spoke these verses:

“¹ Whoever should desire to do inconceivable honour to all the Buddhas and to know the profound sphere of all the Buddhas, ² he should approach that place, monastery or cell where this excellent Suvarṇabhāsa is preached. ³ This Sūtra is an inconceivable endless ocean of virtues (and) rescues all beings from the ocean of numerous woes. (156) ⁴ I behold the beginning of the Sūtra, the middle, and the end: it is the king of Sūtras, extremely profound, (and) nothing is found to compare with it. ⁵ Neither the dust in the Ganges, nor on the earth, nor in the ocean, nor that found in the sky can provide comparison.”

“⁶ Then he must enter, by entry into the sphere of the Law, where there is this Stūpa, whose nature is the Law, profound, well-established. ⁷ And in the midst of this Stūpa he will see the Buddha Śākyamuni expounding this Sūtra in a pleasant voice. ⁸ However many millions of aeons, inconceivable,

incalculable periods, (157) he experiences divine and human pleasures, ⁹ one who hears this Sūtra will know that an inconceivable mass of merit has been thus acquired by him. ¹⁰ One who is capable of hearing this Sūtra would traverse a hundred leagues fully covered with holes of fire. He would endure great pain. ¹¹ As soon as he has entered the monastery or cell, his ills depart from him, every evil dream and sign. ¹² As soon as he has entered it, all oppressions caused by planets and asterisms, dreaded evil demons, turn away from him. ¹³ He should make there such a seat resembling a lotus as the Nāga-kings revealed to him in his dream. ¹⁴ And having sat on that seat, he ⁽⁶⁹⁾ will expound this Sūtra. He must read what is written and likewise understand it. ¹⁵ Getting down from the seat he will go to another place. There on that seat miracles will be seen. ¹⁶ And at times the form of the preacher of the Law will be seen there, at times the form of the Buddha and at times a Bodhisattva. ¹⁷ Sometimes the forms of Samantabhadra or of Mañjuśrī, sometimes forms of Maitreya are seen on that seat. ¹⁸ Sometimes merely a glow, sometimes the appearance of gods (158) is glimpsed for a moment and then disappears. ¹⁹ The Buddha's Order is everywhere, producing success, renowned, endowed with grain ⁽⁷⁰⁾ and blessing. [It is a sign, an apparition of the Buddha, ²⁰ causing victory, fortune and fame, turning back opponents, completely defeating hordes of foreign enemies, overthrowing enemies in battle, ²¹ removing all evil dreams, destroying all evils, removing all evils,⁽⁷¹⁾] bringing victory in battle. ²² He will fill the whole of this Jambudvīpa with his fame, and all his enemies will be soundly defeated. ²³ His enemies will always be suppressed and he will turn away from all evil. Having conquered the vanguard, free of enemies, he rejoices."

"²⁴ King Brahma, the Lord of the Thirty (Śakra), likewise the world-protectors, Vajrapāṇi, the lord of the Yakṣas, Saṃjñāya, the chief Conqueror, ²⁵ Anavatapta, lord of the Nāgas, likewise Sāgara, the lords of the Kinnaras and the

(69) i.e. the preacher of the Law. The change of subject is not indicated in the Sanskrit or Tib. but in I-tsing p. 300 v. 13. Cf. also n. 45.

(70) Read *dhānya*- Nobel, *Tib.* p. 123 n. 56.

(71) Translated from Tib. (p. 123) as the Sanskrit is missing.

lords of the Asuras, likewise the lords of the Garuḍas—²⁶ with these placed at the head, all the gods (159) continually honour the inconceivable Stūpa of the Law. ²⁷ When they see venerable beings they will become joyful. All the excellent lords of the gods will think thus, ²⁸ and all those gods will speak to one another: 'Look at all those (beings) endowed with brilliance, glory and merits! ²⁹ Because of a purified merit-root these men have come here, who have come here in order to hear this profound Sūtra, venerable men with inconceivable devotion to the Stūpa of the Law. ³⁰ They have compassion for the world. They are working for the welfare of beings. They are a vessel for the juice of the Good Law, for profound things. ³¹ Those who enter by entry into the sphere of the Law are those who hear this Sūtra, the excellent Suvarṇabhāsa. (160) ³² They have worshipped hundreds of thousands of former Buddhas and because of this merit-root they hear this Sūtra.'"

"³³ All these kings of the gods, likewise Sarasvatī, Śrī, Vaiśravaṇa, likewise the four kings, ³⁴ together with hundreds of thousands of Yakṣas possessed of supernatural powers and great strength, (161) will give them protection everywhere in the four directions. ³⁵ Indra, Soma, Vāyu, Varuṇa, Skanda, Viṣṇu, Sarasvatī, Prajāpati, and Hutāśana, ³⁶ all these world-protectors of great strength and prowess, will always give them protection, unwearied by day or night. ³⁷ And the very powerful Yakṣa-lords, Nārāyaṇa and Maheśvara and the twenty-eight others headed by Saṃjñāya, ³⁸ together with hundreds of thousands of Yakṣas possessed of supernatural powers and great strength, will offer them protection in all their fears and terrors. ³⁹ And Vajrapāṇi, lord of the Yakṣas, with five hundred Yakṣas and all the Bodhisattvas, will give them protection. ⁴⁰ Māṇibhadra, lord of the Yakṣas, likewise Pūrṇabhadra, Kumbhīra, and Āṭavaka, likewise Piṅgala and Kapila, ⁴¹ each Yakṣa-lord with five hundred Yakṣas will give protection to those who have heard this Sūtra. ⁴² Citrasena, the Gandharva, Jinaṣabha,⁽⁷²⁾ king of Conquerors, Maṇikaṅṭha, Nikaṅṭha, Varṣādhipati, ⁴³ Mahāgrāsa, Mahākāla, likewise

(72) Jinaṣabha is the name of a Yakṣa in the Mahāmāyūrī.

Svarṇakeśa, (162) Pāñcika, Chagalapāda, likewise Mahābhāga, ⁴⁴ Praṇālin, Dharmapāla, Markaṭa, Vāli, Sūciroma, Sūryamitra, likewise Ratnakeśa, ⁴⁵ Mahāpraṇālin, Nakula, Kāmaśreṣṭha, Candana, Nāgayana, Haimavata, likewise Satāgiri—⁴⁶ all these, possessed of supernatural powers, great strength and prowess, will give protection to those to whom this Sūtra is dear. ⁴⁷ Anavatapta, lord of the Nāgas, likewise Sāgara, both Mucilinda and Elapatra, Nanda and Upanandaka, ⁴⁸ with hundreds of thousands of Nāgas, possessed of supernatural powers and great strength, will give them protection from every fear and terror. ⁴⁹ Bali, Rāhu, Namuci, Vemacitra, Saṃvara, Prahlāda, Kharaskandha, and likewise other lords of the Asuras, ⁵⁰ with hundreds of thousands of Asuras, possessed of supernatural powers and great strength, will give them protection from fear and terror that has arisen. ⁵¹ Hārītī, mother of the Bhūtas, with her five hundred sons, will give them protection whether they are sleeping, sitting or standing. (163) ⁵² Caṇḍā, Caṇḍālikā, likewise the Yakṣiṇī Caṇḍikā, Kuntī, and Kūṭadantī, who deprives all beings of their strength—⁵³ all these, possessed of supernatural powers, great strength and prowess, will give them protection everywhere in the four directions. ⁵⁴ Sarasvatī at the head and inconceivable gods, all the gods here with Śrī at the head likewise, ⁵⁵ and the Earth-goddess, the deities of fruit, crop, and forest, river-deities (and) those inhabiting parks, trees and shrines—⁵⁶ all these deities, with minds greatly rejoicing, will give protection to those to whom this Sūtra is dear. ⁵⁷ And they will provide beings with old age, complexion, and strength. They will continually adorn them with glory, merits, brilliance and fortune. ⁵⁸ They will remove all oppressions caused by planets and asterisms. They will destroy every misfortune, wickedness, and bad dream. ⁵⁹ And the profound and very powerful Earth-goddess (164) will be satisfied with the savour of the excellent Suvarṇaprabhāsa, king of Sūtras. ⁶⁰ The savour of the earth will increase six million eight hundred thousand leagues as far as the diamond (⁷³) layer. ⁶¹ Formerly it returns a full

(⁷³) Read *vajra*- for *vraja*- (misprint).

hundred leagues. Through the power of hearing this Sūtra, it moistens the earth upwards. ⁶² And all the deities stationed in the ten directions will be satisfied with the savour of the excellent Suvarṇaprabhāsa, king of Sūtras. ⁶³ They will become more powerful, endowed with fortune, prowess and strength. They will be blessed with happiness, satisfied with various savours. ⁶⁴ Everywhere in this Jambudvīpa the deities of fruit, crop, and forest will be joyful at the exposition of this Sūtra here. ⁶⁵ Crops, grasses, various flowers, various fruits and trees they will make grow everywhere. ⁶⁶ All the fruits, trees, parks and forests (165) they will make flower beautifully and emit various perfumes. ⁶⁷ With various flowers and with various fruits, they will make grow all the grasses and trees on the earth. ⁶⁸ Everywhere in this Jambudvīpa inconceivable Nāga-girls will be joyful in mind, and approaching lotus-pools, ⁶⁹ they will plant in all the lotus-pools various kinds of lotuses, blue and white. ⁷⁰ The sky will become pure, free of smoke and masses of clouds. The quarters, with darkness and dust removed, will shine brilliantly. (166) ⁷¹ The sun, shining brightly with its thousand rays, with its mass of beams, rejoicing in its pure brilliance, will rise. ⁷² The lordly sun, offspring of the gods, residing in his orb of Jambudvīpa gold, will be satisfied by this Sūtra. ⁷³ The lordly sun will rise in Jambudvīpa greatly rejoicing. He will shine everywhere with his endless mass of rays. ⁷⁴ As soon as he has risen, at the sending forth of his mass of rays, he will awaken the lotuses that fill the various pools. ⁷⁵ Everywhere in this Jambudvīpa he will fully and properly ripen the various crops, fruits and plants. He will satisfy the whole earth. (167) ⁷⁶ Then the moon and the sun will shine with distinction. The asterisms, likewise wind and rain, will come at the proper time. ⁷⁷ There will be plenty everywhere in the whole (⁷⁴) of Jambudvīpa, especially in that realm where this Sūtra may be."

So (ends) the fourteenth chapter, the Chapter on protection, called "The Refuge of the Yakṣas", in the excellent Suvarṇaprabhāsa, king of Sūtras.

(⁷⁴) Read *sarva*- Nobel, *Tib.* p. 131 n. 195.

15. CHAPTER ON THE PROPHECY CONCERNING THE
TEN THOUSAND DIVINE SONS

When this had been said, the noble goddess Bodhisattvasamuccayā spoke thus to the Lord: "For what cause, dear Lord, for what reason, because of whose performing, accumulating, what pure merit-root, (168) have these ten thousand sons of gods headed by Jvalanāntaratejorāja now come from the dwelling of the Thirty-three⁽⁷⁵⁾ and entered the presence of the Lord in order to hear the Law?"

"For they had heard the prophecy to enlightenment⁽⁷⁶⁾ for the following three good persons: that this good person Ruciraketu will in future time, when numerous hundreds of thousands of millions of incalculable aeons surpassing reckoning have elapsed, awaken to supreme and perfect enlightenment in the Suvarṇaprabhāsītā world-sphere. He will be born in the world as the Tathāgata called Suvarṇaratnākaracchatrakūṭa, the Arhat, fully enlightened one, perfected in wisdom and good conduct, one who has attained bliss, having knowledge of the world, supreme charioteer of men to be trained, teacher of men and of gods, Lord Buddha. (So it will be) until, when the Lord Suvarṇaratnākaracchatrakūṭa, the Tathāgata, Arhat, fully enlightened one, has attained complete Nirvāṇa, the Good Law has disappeared, (169) and his teaching has altogether wholly in every way disappeared, this son called Rūpyaketu, in succession to that Tathāgata, will be born in the world in that Virajadhvaja world-sphere as the Tathāgata called Suvarṇajambudhvajakāñcanābha, the Arhat, fully enlightened one. (So it will be) until, when the Tathāgata Suvarṇajambudhvajakāñcanābha, the Arhat, fully enlightened one, has attained complete Nirvāṇa and his teaching has altogether wholly in every way disappeared, this son called Rūpyaprabha, in succession to that Tathāgata, will in that Virajadhvaja world-sphere awaken to supreme and perfect enlightenment. He will be born in the world as the Tathāgata called Suvarṇaśataraśmibhāsarabha, the Arhat, fully enlightened one,

⁽⁷⁵⁾ Read *trayastrīṃśadbhavanād* Nobel, Nachtrag.

⁽⁷⁶⁾ Read *bodhi-* for *bodhisattva-* with MS. G and in agreement with Tib. *byañ-chub-tu*. Cf. *bodhiviyākaraṇam* p. 172 l. 15 (same phrase).

perfected in wisdom and good conduct, one who has attained bliss, having knowledge of the world, supreme charioteer of men to be trained, teacher of men and of gods, Lord Buddha."

"All these were now prophesied by the Lord to supreme and perfect enlightenment. (170) But until then, dear Lord, those ten thousand divine sons, headed by Jvalanāntaratejorāja, had not followed extensively the Bodhisattva-career. It has not previously been heard that they have previously behaved according to the six perfections. It has not been heard that they have previously given up hands, feet, eyes, the chief member, beloved sons, wife, daughters. It has not been heard that they have previously given up wealth, grain, gold, gems, pearls, beryl, conches, crystal, coral, silver, gold, and jewels. It has not been heard that they have previously given up food, drink, clothing, vehicles, beds, seats, dwellings, palaces, parks, ponds, and pools. It has not been heard that they have previously given up elephants, cows, horses, mares, female and male servants, just as those numerous hundreds of thousands of millions of Bodhisattvas during numerous (171) hundreds of thousands of millions of previous incalculable aeons will do worship with numerous, inconceivable, various hundreds of thousands of acts of worship, with all the appurtenances, to numerous incalculable hundreds of thousands of millions of Tathāgatas; will give up all objects; will give up hands, feet, eyes, the chief member, beloved sons, wife, daughters; will give up wealth, grain, gold, gems, pearls, beryl, conches, crystal, coral, silver, and gold; will give up food, drink, clothing, beds, seats, dwellings, palaces, parks, gardens, ponds, elephants, cows, horses, mares, female and male servants; will fulfill successively the six perfections; having fulfilled successively the six perfections, will experience numerous hundreds of thousands of blessings, before they obtain from the Lord Buddhas prophecy to the name of Tathāgata.⁽⁷⁷⁾ For what reason then, dear Lord, for what cause, through what kind of pure merit-root have these ten thousand divine sons, headed by Jvalanāntaratejorāja (172) approached the presence of the Lord here for the hearing of the Law (and) have now been

⁽⁷⁷⁾ Run on as preferred by Nobel, *Tib.* p. 134 n. 97.

prophesied by the Lord to supreme and perfect enlightenment, that in future time, when numerous hundreds of thousands of millions of incalculable aeons have elapsed, they will awaken to supreme and perfect enlightenment in the Sāleन्द्रadhvajā-gravatī world-sphere, one after the other, with the same family and clan, and with the same name. They will be born in the world in the ten directions as ten thousand Buddhas named Prasannavadanotpalagandhakūṭa, perfected in wisdom and good conduct, having attained bliss, having knowledge of the world, supreme charioteers of men to be trained, teachers of men and of gods, Lord Buddhas."

When this had been said, the Lord spoke thus to the noble goddess Bodhisattvasamuccayā: "There is, noble goddess, this reason, there is this cause, there is this pure merit-root on account of doing and accumulating which, these ten thousand divine sons, headed by Jvalanāntaratejorāja, have now come here from the dwelling of the Thirty-three to hear the Law. Hearing this prophecy to enlightenment for those three good men, as soon as they had heard it, noble goddess, they obtained exceeding ⁽⁷⁸⁾ reverence, delight, and faith towards this excellent Suvarṇabhāsa, king of Sūtras. (173) They became so long endowed with a pure mind resembling a flawless beryl; they became endowed with profound faith of mind resembling the pure, vast, extensive sky; they acquired an unlimited heap of merit; and, noble goddess, as soon as they had heard it, the ten thousand divine sons, headed by Jvalanāntaratejorāja, so long obtained exceeding ⁽⁷⁹⁾ reverence and faith towards this excellent Suvarṇabhāsa, king of Sūtras, and became so long endowed with a pure mind resembling a flawless beryl, until they reached the stage of prophecy. Through that acquisition of the merit-root due to hearing the Law and as the result of the power of a previous resolve, the ten thousand divine sons, headed by Jvalanāntaratejorāja, have now been prophesied by me to supreme and perfect enlightenment."

"And what, noble goddess, are those former resolves?"

So (ends) the fifteenth chapter, the Chapter on the Prophecy

⁽⁷⁸⁾ Read *sūtreṅdrarājasyātirekacitrī*° Nobel, *Tib.* p. 135 n. 128.

⁽⁷⁹⁾ Read *sūtreṅdrarājasyātirekacitrī*° Nobel, *Tib.* p. 136 n. 138.

concerning the ten thousand divine sons, in the excellent Suvarṇabhāsa, king of Sūtras.

(174) 16. CHAPTER ON HEALING ILLNESS ⁽⁸⁰⁾

Formerly, noble goddess, in past time, when incalculable aeons, ⁽⁸¹⁾ extensive, inconceivable, immeasurable, had elapsed, at that time, at that moment, there appeared in the world a Tathāgata called Ratnaśikhin, an Arhat, fully enlightened one, perfected in wisdom and good conduct, having attained bliss, having knowledge of the world, supreme charioteer of men to be trained, teacher of men and of gods, Lord Buddha. And indeed at that time, noble goddess, at that moment, when the Lord Ratnaśikhin, the Tathāgata, Arhat, fully enlightened one, had attained complete Nirvāṇa, when the Good Law had disappeared and there was a copy of the Good Law about, there was a king called Sureśvaraprabha. A Law-abiding king of the Law he protected his realm according to the Law, not according to lawlessness. He was like a mother and father to the beings dwelling in all his districts.

Moreover, at that time, noble goddess, at that moment, there was (175) in the land ⁽⁸²⁾ of King Sureśvaraprabha a merchant called Jaṭiṃdhara, a doctor, a medical man, expert in the chief elements. ⁽⁸³⁾ He was fully versed in the eight-fold ⁽⁸⁴⁾ treatise ⁽⁸⁵⁾ on medicine. And indeed at that time, noble goddess, at that moment, the merchant Jaṭiṃdhara had

⁽⁸⁰⁾ For discussion of this chapter, see J. Nobel, *Ein aller medizinischer Sanskrit-Text und seine Deutung*, Supplement to *JAOS*, no. 11, 1951.

⁽⁸¹⁾ Read *asaṃkhyeyaiḥ kalpais* as apparently MS. G in accord with Tib. and Chinese.

⁽⁸²⁾ Read *viṣaye for rāṣṭre* Nobel, *Tib.* p. 137 n. 13.

⁽⁸³⁾ The six (usually seven, but six is specified in v.8) elements (*dhātu*) are the fundamental parts of the body. The seven are: *rasa* "fluid", *rakta* "blood", *māṃsa* "flesh", *medas* "fat", *asthi* "bone", *majjā* "marrow" and *śukra* "semen". Dharmakṣema and I-tsing, however, have reinterpreted *dhātu* as meaning the same as *mahābhūta*, the elements earth, water, fire, and wind.

⁽⁸⁴⁾ The eight branches of medicine were: 1. *śalya*, removal of foreign bodies; 2. *śālakya*, wounds and breaks; 3. *kāyacikitsā*, treatment of illnesses such as fever that affect the whole body; 4. *bhūtavidyā*, treatment of diseases caused by supernatural beings; 5. *agadatantra*, antidotes (toxicology); 6. *kumārabhṛtya*, paediatrics; 7. *rasāyanatantra*, elixirs to prolong life; 8. *vājīkaranatantra*, increasing sexual energy.

⁽⁸⁵⁾ Read *tantra* Nobel, *Nachtrag*.

a son called Jalavāhana, the merchant's son, handsome, fair, attractive, endowed with supreme excellence of pure complexion, expert in the various treatises, adept in all the treatises, learned in writing, reckoning and counting.

And indeed at that time, noble goddess, at that moment, there were in the land of King Sureśvaraprabha numerous hundreds of thousands of beings afflicted with various illnesses. Oppressed by their various diseases, they experienced pain that was wretched, severe, sharp, fierce, unpleasant. And indeed at that time, noble goddess, at that moment, for the sake of those numerous hundreds of thousands of beings, beings afflicted with various illnesses, oppressed by various diseases, the merchant's son Jalavāhana produced a supremely compassionate thought: "These (176) numerous hundreds of thousands of beings afflicted with various illnesses, oppressed by various diseases, are ⁽⁸⁶⁾ now experiencing pain that is wretched, severe, sharp, fierce, unpleasant. And this father of mine, Jaṭimdhara, the merchant, a doctor, a medical man, expert in the chief elements, ⁽⁸³⁾ fully versed in the eightfold ⁽⁸⁴⁾ treatise on medicine, is old, decrepit, aged, elderly, advanced in years, leaning on a stick, trembling as he walks. He cannot go to villages, cities, settlements, districts, realms and palaces in order to free from their various diseases those numerous hundreds of thousands of beings afflicted with various illnesses, oppressed by various diseases. Wherefore now I will approach my father Jaṭimdhara and inquire about skill in the elements ⁽⁸³⁾ involved in diseases, so that with the skill in the elements ⁽⁸³⁾ that I have inquired about I will go to all the villages, cities, settlements, districts, realms and palaces, and having gone, I will free from their various diseases those numerous hundreds of thousands of beings afflicted with various illnesses, oppressed by various diseases. (177)

Moreover, at that time, noble goddess, at that moment, Jalavāhana, the merchant's son, approached the place where his father the merchant was. He went up to him, did homage with his head at the feet of his father Jaṭimdhara, placed his hands in the gesture of reverence and stood on one side.

⁽⁸⁶⁾ Omit *sma* with ABCDE.

Standing on one side, Jalavāhana, the merchant's son, asked his father, the merchant Jaṭimdhara, about skill in the elements ⁽⁸³⁾ in the following verses:

"¹ How do the senses fail, the elements ⁽⁸³⁾ change? At what time do diseases arise for corporeal beings? ² And how does one eat, in season and out of season, ⁽⁸⁷⁾ the food that brings welfare, by which the body-fire is not harmed inside the body? ³ How is medicine to be practised in order to cure a disease when one has arisen due to wind, bile, phlegm, or a combination (of these)? ⁴ At what time is wind disturbed, at what time is bile disturbed, at what time is phlegm disturbed, so that men are oppressed?" (178)

Then indeed the merchant Jaṭimdhara expounded skill in the elements ⁽⁸³⁾ to the merchant's son Jalavāhana in these verses:

"⁵ The rainy season is seen to be three months, autumn is said to be three, winter likewise three, and three too the hot season. ⁶ Thus the succession of months (forms) six periods. A year is said to have twelve months. The monthly period is to be viewed in threes ⁽⁸⁸⁾ or in twos. Food and drink are consumed accordingly. And the doctor, his skill, and the period, have been explained. ⁷ And the senses and elements ⁽⁸³⁾ change during the division of the year. (179) The senses changing, the various diseases arise for corporeal beings. ⁸ In that case, the doctor must have skill concerning the fourfold division into three months, the six periods in the (bimonthly) division, and the six elements. ⁽⁸³⁾ Food, drink, and medicine are according to this sequence. ⁹ Illnesses due to excess of wind occur in the rainy season. Disturbance of the bile takes place in autumn. Likewise, (illness) due to a combination (arises) in winter-time. Illnesses due to excess of phlegm arise in the hot season. ¹⁰ In the rainy season, the (appropriate) tastes (are) fatty, warm, salty, and sour; in autumn seasons, fatty, sweet, and cold; in winter-time, sweet, sour, and fatty; and in summer-time, rough, warm, and bitter. (180) ¹¹ Excess of

⁽⁸⁷⁾ Reading *kālākāle* (cf. MS. G) as implied by Tib. (Nobel, *Tib.* p. 139 n. 64).

⁽⁸⁸⁾ The translation "in threes" follows the Tibetan *gsum-gsum-du* and the Khotanese *drai drai* (N 75.39). The Sanskrit text is defective.

phlegm erupts as soon as one has eaten. Excess of bile erupts during digestion. Excess of wind erupts as soon as one has digested. In this manner do the three elements⁽⁸⁹⁾ erupt. ¹² Give strengthening to one who has wind, a purgative to remove⁽⁹⁰⁾ bile, in the case of a combination (give) something endowed with the three qualities, and one should use an emetic during a period of (excess) phlegm. ¹³ One must know in which periods excess of wind, bile or a combination, excess of phlegm (occur). That food, drink, or medicine must be prescribed which accords with the time, the element, and the person."

Then indeed as soon⁽⁹¹⁾ as Jalavāhana, the merchant's son, had inquired thus about such skill in the elements,⁽⁸³⁾ he understood the whole eightfold⁽⁸⁴⁾ medical knowledge. (181)

And indeed at that time, noble goddess, at that moment, Jalavāhana, the merchant's son, went to all the villages, cities, settlements, districts, realms and palaces in the land of King Sureśvaraprabha and thus comforted all those numerous hundreds of thousands of beings afflicted with various illnesses, oppressed by various diseases: "I am a doctor, I am a doctor." So did he advertise himself. "I will free you from your various diseases."

As soon as they heard, noble goddess, Jalavāhana, the merchant's son, uttering such words as these, all those numerous hundreds of thousands of millions of beings became full of great joy. They became comforted, endowed with inconceivable joy and gladness. At that time, at that moment, through their rejoicing, numerous hundreds of thousands of millions of beings afflicted with various illnesses, oppressed by various diseases, were freed from their various illnesses. And they became without illness.

And indeed at that time, noble goddess, at that moment, among those hundreds of thousands of millions of beings afflicted with various illnesses, oppressed by various diseases, whoever were afflicted with a severe illness all came to Jalavā-

⁽⁸⁹⁾ The three elements (*dhātu*) are: *vāta* "wind", *pitta* "bile", and *śleṣman* "phlegm". They are usually called *doṣa*.

⁽⁹⁰⁾ Reading [°]*nivartanārtham* as Nobel, Sanskrit text, p. 180 n. 15.

⁽⁹¹⁾ Read *mātrakeṇa* (cf. MS. G) for *naimittikena* with Nobel, *Tib.* p. 141 n. 119.

hana, the merchant's son. And having come, whatever (182) medical prescriptions Jalavāhana, the merchant's son, enjoined upon those numerous hundreds of thousands of millions of beings afflicted with various illnesses, oppressed by various diseases, all the diseases of all those beings were thus removed. And they became without illness or with slight disease, and endowed with such energy, strength and prowess as before.

And indeed at that time, noble goddess, at that moment, in all the villages, cities, settlements, districts, realms and palaces in the land of King Sureśvaraprabha, all those numerous hundreds of thousands of millions of beings afflicted with various illnesses, oppressed by various diseases, were freed from their various diseases by the merchant's son Jalavāhana.

So (ends) the sixteenth chapter, the Chapter on Healing Illness, in the excellent Suvarṇabhāsa, king of Sūtras.

17. THE CHAPTER ON JALAVĀHANA

Moreover, noble goddess, all the beings in the land of King Sureśvaraprabha were made without illness or with slight disease by the merchant's son Jalavāhana and became as before in energy, strength, and body. (183) In the land of King Sureśvaraprabha all the beings rejoiced, played, enjoyed themselves, gave gifts, and performed merits. They honour the merchant's son Jalavāhana: "May he be victorious, may the merchant's son Jalavāhana be victorious, the great king of doctors, the healer of the diseases of all beings. He must surely be a visible Bodhisattva. He has understood the whole eightfold⁽⁸⁴⁾ medical knowledge."

And indeed, noble goddess, Jalavāhana, the merchant's son, had a wife named Jalāmbugarbhā. And indeed, noble goddess, Jalāmbugarbhā had two sons. One was called Jalāmbara, the other Jalagarbha. (184)

Then indeed, noble goddess, Jalavāhana, the merchant's son, together with his two sons, visited successively the villages, cities, settlements, districts, realms, and palaces. Then indeed, noble goddess, at a later time Jalavāhana, the merchant's son, arrived at a certain forest wilderness. Then he saw in that forest wilderness flesh-eating dogs, wolves, jackals, and crows.

They ran in that direction where there was a pool arising in the forest. It thus occurred to him: "For what reason are these flesh-eating dogs, wolves, jackals, and crows running in this direction?" It thus occurred to him: "Wherefore now I will approach that region in which (185) direction the flesh-eating dogs, wolves, jackals, and crows are running." Then indeed, noble goddess, Jalavāhana, the merchant's son, going about in the course of his successive visiting, reached that place where there was a pool arising in the forest.

In that great pool there live ten thousand fish. There he saw many hundreds of fish deprived of water. There he produced a compassionate thought. He saw there a goddess, with half a body, coming out of a tree. This goddess spoke thus to the merchant's son Jalavāhana: "Bravo, bravo, noble son. Since you are called Jalavāhana, give water to the fish. For two reasons is one called Jalavāhana: because he brings water and because he gives water. Therefore act according to your name." Jalavāhana said: "How many, goddess, are those fish?" The goddess said: "There are full ten thousand fish." Then indeed, noble goddess, Jalavāhana, the merchant's son, produced in great measure supremely compassionate thought.

And at that moment, noble goddess, in the pool arising in the forest (186) there was only a little water left. Then those ten thousand fish, having come to death's door, deprived of water, darted about. Then indeed, noble goddess, Jalavāhana, the merchant's son, ran in the four directions. In whatever direction Jalavāhana, the merchant's son, went, in that direction the ten thousand fish looked pitifully upon Jalavāhana. Then indeed, noble goddess, Jalavāhana, the merchant's son, ran in the four directions in search of water, but he did not find water there. He looked in the four directions. He saw not far off a great mass of trees. Climbing those trees and cutting off branches, he approached the pool. Having approached, with those tree branches he made very cool shade for those ten thousand fish.

Then indeed, noble goddess, Jalavāhana, the merchant's son, investigated the arrival of water into the pool, whence the water might come. He ran in the four directions, and he did

not find water. Very quickly he followed the stream. And indeed, noble goddess, from that pool arising in the forest (187) there was a great river called Jalāgamā, whence the water came into it. And at that moment this river had been made to fall into a great hole in such a place by a certain evil being on account of those ten thousand fish so that there would be no further arrival of water for those fish. Seeing this, he thought: "Not even a thousand men could bring the river by this path, how much less then could I alone bring it?" He went back.

Then indeed, noble goddess, Jalavāhana, the merchant's son, proceeding very quickly, approached King Sureśvaraprabha. Having approached he did homage with his head at the feet of King Sureśvaraprabha and sat down on one side. He informed him of this news: "I have indeed removed the illnesses from the beings in all the villages, cities, (188) settlements, realms, and palaces in Your Majesty's land. In a certain place there is a pool called Aṭavisambhavā ('arising in the forest'). There dwell ten thousand fish, deprived of water, scorched by the sun. May Your Majesty give me twenty elephants so that I may give to those who are in the animal state life such as is given to men." Then King Sureśvaraprabha ordered his ministers: "Give to the great king of doctors twenty elephants." The ministers said: "Go to the elephant-house, great being. Take twenty elephants. Act for the welfare of beings."

Then indeed, noble goddess, the merchant's son Jalavāhana, together with his sons Jalāmbara and Jalagarbha, took twenty elephants from the elephant-keepers. Taking a hundred leather bags, he returned to where (189) the great river called Jalāgamā flows. Having come there, he filled those leather bags with water, raised the water on the back of the elephants and went very quickly to where the pool rises in the forest. Having come, he took the water down from the back of the elephants, filled the pool in the four directions with water and walked about in the four directions. Wherever Jalavāhana, the merchant's son, went, those ten thousand fish hastened after him.

Then indeed, noble goddess, this thought occurred to Jalavāhana, the merchant's son: "Why do these ten thousand

fish hasten after me?" Next this occurred to him: "No doubt these fish, oppressed by the fire of hunger, are seeking food from me. Wherefore now I will give them food."

Then indeed, noble goddess, Jalavāhana, the merchant's son, spoke thus to his son Jalāmbara: "Go, noble son, to your own dwelling, mounting the swiftest elephant of all, (190) and having arrived very quickly, speak thus to your grandfather the merchant: "Grandfather, Jalavāhana speaks thus: 'Whatever food may be ready in this house for parents, brothers, sisters, female and male servants and workmen, make it all into a single bundle, put it on Jalāmbara's elephant and despatch him quickly to Jalavāhana.'"

Then indeed his son Jalāmbara mounted the elephant and went off very quickly. He approached his own dwelling, and having approached it, he made known this message to his grandfather in detail. The grandfather despatched everything as previously mentioned to Jalāmbara. Then indeed his son Jalāmbara raised this food upon the elephant's back, (191) mounted the elephant and went to where the pool arose in the forest. Jalavāhana saw his son Jalāmbara, and seeing him, he was contented and happy. He took the food from his son, chopped it up, threw it in that pool and satisfied those ten thousand fish. Thus it occurred to him: (192) "It has been heard by me that at another moment of time in a forest retreat a monk maintaining the Mahāyāna said: 'Whoever should at the time of death hear the name of the Tathāgata Ratnaśikhin will be reborn in the blissful world of heaven.' Wherefore now I will expound to those fish the profound Law of origination by dependence. I will make them hear the name of the Tathāgata Ratnaśikhin, the Arhat, the fully enlightened one."

And at that moment in Jambudvīpa the views of beings were twofold: some believed in the Mahāyāna, others despised it. Then indeed (193) at that time Jalavāhana, the merchant's son, placed both his feet in that pool as far as the knee and solemnly spoke thus: "Homage to the Lord Ratnaśikhin, the Tathāgata, Arhat, fully enlightened one, who, while formerly practising the Bodhisattva-career, made this resolve: 'Whoever in the ten directions should hear my name at the time of

death will transmigrate thence and will be reborn to the same lot as the Thirty-three gods.'"

Then indeed Jalavāhana, the merchant's son, expounded this Law⁽⁹²⁾ to those who were in the animal state: "When this arises from this, from the origination of this, this originates. Now, predispositions are the result of ignorance. Consciousness is the result of predisposition. Individuality is the result of consciousness. The six senses are the result of individuality. Contact is the result of the six senses. Feeling is the result of contact. Craving is the result of feeling. Grasping is the result of craving. Arising is the result of grasping. Birth is the result of arising. As the result of birth there arise old age, death, grief, lamentation, woe, despair, and trouble. Thus is the origin of this whole great mass of evil. Now, from the cessation of ignorance comes the cessation of predispositions; from the cessation of predispositions, (194) the cessation of consciousness; from the cessation of consciousness, the cessation of individuality; from the cessation of individuality, the cessation of the six senses; from the cessation of the six senses, the cessation of contact; from the cessation of contact, the cessation of feeling; from the cessation of feeling, the cessation of craving; from the cessation of craving, the cessation of grasping; from the cessation of grasping, the cessation of arising; from the cessation of arising, the cessation of birth; from the cessation of birth, the cessation of old age, death, grief, lamentation, woe, despair, and trouble. Thus is the cessation of this whole great mass of evil." So, noble goddess, did Jalavāhana, the merchant's son, at that time, at that moment, preach this sermon on the Law to those who were in the animal state. And then he returned to his home with his sons Jalāmbara and Jalagarbha.

Then at a later period of time Jalavāhana, the merchant's son, having enjoyed a great festival, lay on his bed intoxicated

(92) There follows a detailed statement of the doctrine generally known as "the chain of causation", alluded to above (61). The technical name is *pratītyasamutpāda* "origination by dependence", which occurs at (195^a) and (200¹⁸). On this doctrine see the most recent discussion by F. Bernhard, "Zur Interpretation der Pratītyasamutpāda-Formel", *WZKS*, xii-xiii, 1968/69, 53-63 (Festschrift für Erich Frauwallner). For philosophical comment, see F. Th. Stcherbatsky, *Buddhist Logic*, vol. 1, New York 1962 (reprint), pp. 134 ff.

with intoxicating liquor. At that time, at that moment, the appearance of a great sign occurred, when, at the end of the night those ten thousand fish, having died, were reborn to the same lot as the Thirty-three gods. (195) And as soon as they had been reborn, there arose in their mind a reflection of the following kind: "By reason of what good act have we been reborn here among the Thirty-three gods?" It occurred thus to them: "In that Jambudvīpa we were ten thousand fish. While we were in the animal state we were satisfied with abundant water by the merchant's son Jalavāhana and with excellent food. And he preached to us the profound Law of origination by dependence and made us hear the name of the Tathāgata Ratnaśikhin, the Arhat, fully enlightened one. By reason of that good act, for that reason, we have been reborn here among the gods. Wherefore now we will go to Jalavāhana, the merchant's son. Having gone, we will do homage to him." Then those ten thousand divine sons disappeared from among the Thirty-three gods. They stood in the house of the merchant's son Jalavāhana.

And indeed at that moment, Jalavāhana, the merchant's son, was lying on his bed. Those divine sons placed ten thousand pearl necklaces beside his head. They placed ten thousand pearl necklaces at the sole of his foot. They placed ten thousand pearl necklaces at his right side. They placed ten thousand pearl necklaces at his left side. (196) There rained down a great shower of *mandāra*-flowers and *mahāmandāra*-flowers. And divine drums were struck so that all the men in Jambudvīpa awoke. And Jalavāhana, the merchant's son, awoke. Then the ten thousand divine sons came along a path in the sky, and the divine sons, raining down a rain of *māndārava*-flowers in different places in the land of King Sureśvaraprabha, came to where the pool arose in the forest. Raining down on that great pool a great shower of *māndārava*-flowers, they disappeared in that very spot. Having returned to their abode among the gods, they rejoice there with the five qualities of desire, play and enjoy themselves. They experience great glory and good fortune. And in Jambudvīpa night turned to day.

Then indeed King Sureśvaraprabha inquired of his treasurers

and high officials: "Why (197) did those signs appear last night?" They said: "May it please Your Majesty to know: in the house of the merchant's son Jalavāhana there rained down forty thousand pearl necklaces and there descend divine showers of *māndārava*-flowers." The king said: "Summon Jalavāhana, the merchant's son, with kind words." Then the treasurers and high officials went to Jalavāhana's house, and having gone, spoke thus to Jalavāhana, the merchant's son: "King Sureśvaraprabha has invited you."

Then Jalavāhana, the merchant's son, together with the high officials, went to King Sureśvaraprabha. The king asked: "Jalavāhana, do you know what sign it is that last night such signs⁽⁹⁹⁾ appeared?" Then Jalavāhana, the merchant's son, spoke thus to King Sureśvaraprabha: "I know, (198) Your Majesty. Assuredly it was the ten thousand fish, who have died." The king said: "How do you know?" Jalavāhana said: "Let Jalāmbara go, Your Majesty, to the pool and see whether those ten thousand fish are alive or dead." The king said: "So be it." Then Jalavāhana, the merchant's son, spoke thus to his son Jalāmbara: "Go, son, look in the pool that arises in the forest, whether those ten thousand fish are alive or dead."

Then Jalāmbara his son went very quickly to the pool that rises in the forest, and approaching it, he saw that those ten thousand fish had died. And seeing a great shower of *māndārava*-flowers, he returned again and said to his father: "They are dead."

Then Jalavāhana, the merchant's son, hearing these words from his son Jalāmbara, went to King Sureśvaraprabha and revealed this news in detail: "May it please Your Majesty to know that the ten thousand fish are dead and have been reborn among the Thirty-three gods. It was by their (199) power over us that such auspicious signs appeared last night, that in our house forty thousand pearl necklaces and divine *māndārava*-flowers were rained down." Then the king became joyful, contented, delighted, happy.

Then indeed the Lord again spoke thus to the noble goddess

⁽⁹⁹⁾ Deleting *śubha*- as Nobel, Nachtrag.

Bodhisattvasamuccayā: "If, noble goddess, you should think then that he was another, he was at that time, at that moment, the king called Sureśvaraprabha. Yet again it is not to be viewed thus. Why is that? Daṇḍapāṇi Śākya was at that time, at that moment, the king called Sureśvaraprabha. If, noble goddess, you should think then that he was another, he was at that time, at that moment, the merchant called Jaṭiṃdhara. (200) Yet again it is not to be viewed thus. Why is that? King Śuddhodana was at that time, at that moment, the merchant called Jaṭiṃdhara. If, noble goddess, you should think then that he was another, he was at that time, at that moment, the merchant's son called Jalavāhana. Yet again it is not to be viewed thus. Why is that? I was at that time, at that moment, Jalavāhana, the merchant's son. If, noble goddess, you should think then that she was another, she was at that time, at that moment, his wife called Jalāmbugarbhā. Yet again it is not to be viewed thus. Why is that? Gopā, the Śākya daughter, was at that time, at that moment, the wife of Jalavāhana, the merchant's son, called Jalāmbugarbhā. Rāhula was at that time, at that moment, his son called Jalāmbara. The noble Ānanda was at that time, at that moment, his son called Jalagarbha. If, noble goddess, you should think then that they were others, they were at that time, at that moment, the ten thousand fish. Yet again it is not to be viewed thus. Why is that? Those ten thousand divine sons, headed by Jvalanāntaratejorāja, were at that time, at that moment, the ten thousand fish, who were satisfied with water and with excellent food by me and to whom I preached the profound Law of origination by dependence, and whom I made to hear the name of the Tathāgata Ratnaśikhin, the Arhat, fully enlightened one. By reason of that good act they have come here to me, where I have now prophesied them to supreme and perfect enlightenment. Because of their great (201) reverence in hearing the Law with delight, faith, and joy, they have all obtained prophecies and names. If, noble goddess, you should think then that she was another, she was at that time, at that moment, the tree-goddess. It is not to be viewed thus. Why is that? You, noble goddess, were at that time, at that moment, the tree-goddess."

"By this means, noble goddess, must it thus be made known that while I was revolving in the cycle of existence, I ripened many beings to enlightenment, who will all attain the stage of prophecy to supreme and perfect enlightenment."

So (ends) the seventeenth chapter, the chapter on the previous life of Jalavāhana's fish-disciples, in the excellent Suvarṇa-bhāsa, king of Sūtras.

18. THE CHAPTER ON THE TIGRESS

Afterwards, noble goddess, as a Bodhisattva I had to sacrifice myself for the sake of the welfare of others. How was that? (202)

Spreading out over heaven and earth rays of a hundred pure, vast, various virtues, with unobstructed knowledge and perception, power and prowess, the Lord, attended by a thousand monks, wandering in his course through the districts in the districts of the Pāñcālas, arrived at a certain ⁽⁹⁴⁾ part of a wood. There he saw a region of the earth adorned with various flowers on a green, soft, dark, grassy surface.⁽⁹⁵⁾ And having seen it, the Lord called to the venerable Ānanda: "This region of the earth is beautiful, Ānanda, and in it is (203) the mark of blessing for a sermon. Make ready now the Tathāgata's seat." Then he made the seat ready according to the Lord's command. And having made it ready, he spoke thus to the Lord:

"¹ The seat is ready. Be seated, Lord, supreme one, excellent, giver of boons to men, matchless, bringer of deliverance. May sermons on the supreme nectar be sent forth for the welfare of men, o you who have been released from the bondage of existence."

Then the Lord sat down on that seat and summoned the monks: "Do you desire then, monks, to see the relics of the Bodhisattva, who has performed difficult acts?"

When this had been said, the monks spoke thus to the Lord: "² This time, best of seers, has come, chief of excellent beings, for us to see the relics of him who delighted in calm

⁽⁹⁴⁾ Reading *anyatara-* (cf. MS. G) with Nobel, *Tib.* p. 154 n. 12.

⁽⁹⁵⁾ Read *-tala-* (for *-tata-*) Nobel, *Nachtrag.*

and restraint, who excelled in patience and fortitude, who delighted in a mind of recollection, who was established in unlimited virtues. Tell ⁽⁹⁶⁾ this well." (204)

Then the Lord struck the surface of the earth with his hand, whose palm was marked with a thousand-spoked wheel ⁽⁹⁷⁾ and which was as soft ⁽⁹⁸⁾ as a blossoming ⁽⁹⁹⁾ new lotus. And as soon as it had been struck, the earth moved in six ways. And there arose thence a Stūpa made of jewels, gold, and silver. Then the Lord summoned the venerable Ānanda: "Open this Stūpa, Ānanda." Then the venerable Ānanda, hearing the Lord, opened the Stūpa. There he saw a container made of gold, covered with gold ornaments, gems, and pearls. And seeing it, he spoke thus to the Lord: "Lord, a container made of gold has risen up." The Lord (205) said: "These are seven containers. Let them all be opened." And he accordingly opened them all. There he saw relics whose colour resembled snow or white water-lilies. And seeing them, he spoke thus to the Lord: "Lord, there are relics present." The Lord said: "Bring hither, Ānanda, the relics of the great being." Then the venerable Ānanda took up those relics and brought them to the Lord Buddha. And the Lord took hold of the relics, put them down before the assembly and said:

"³ These were the bones of one endowed with a mass of excellent virtues, with rare restraint, meditation, and patience, good mind, energy and fame, who has continually acted more and more with his mind on full enlightenment, of one whose energy is steadfast, of one who was resolute, and of one who delighted always in liberality." (206)

Then the Lord summoned the monks: "Worship, monks, the Bodhisattva's relics, which are fragrant with morality and virtue, which are extremely difficult ⁽¹⁰⁰⁾ to behold, and which have become fields of merit." ⁽¹⁰¹⁾ Then the monks put their

⁽⁹⁶⁾ Sanskrit *ghaṭṭa* is perhaps "touch upon". In Tib. I *śod* "tell" must be read.

⁽⁹⁷⁾ The second major mark (*lakṣaṇa*). See also (99).

⁽⁹⁸⁾ The fifth major mark (*lakṣaṇa*).

⁽⁹⁹⁾ Read *sphuṭita*- Nobel, *Tib.* p. 155 n. 49.

⁽¹⁰⁰⁾ i.e. because they are unparalleled.

⁽¹⁰¹⁾ On the term *punyaḥṣetra*, see É. Lamotte, *La concentration de la marche héroïque (Śūraṅgamasamādhisūtra)*, Brussels 1965, pp. 231-3.

hands in the gesture of reverence and with humble hearts did homage with their head to those relics.

Then the venerable Ānanda, placing his hands in the gesture of reverence, spoke thus to the Lord: "The Lord, the Tathāgāta, has risen above the whole world (and therefore) is worshipped by all beings. But how is it the Tathāgata worships these bones?" Then the Lord spoke thus to the venerable Ānanda: "It is because of these bones, Ānanda, that I quickly thus awoke to supreme and perfect enlightenment."

Formerly, Ānanda, in past time, there was a king called Mahāratha, who was possessed of much wealth, grain, chariots, power, and whose power and prowess were unobstructed. He had three sons who resembled princes of the gods: Mahāpraṇāda, Mahādeva, and Mahāsattva. (207)

Then the king went out to a place in a park for sport. And the princes, through their attachment to the virtues of this park and through their desire for flowers, running to and fro, entered the great Dvādaśavanagulma forest. Then when the king's sons had gone off, the princes' servants went off by themselves, dismissed by the princes. They entered the Dvādaśavanagulma in the great, protected park. Then Mahāpraṇāda spoke to his two brothers: "Fear enters my heart. Come, let us not find destruction here by wild beasts." Mahādeva said: "I have no fear, except of separation from my beloved folk. This thought prevails in my heart." Mahāsattva said: (208)

"⁴ I have no fear here nor even anxiety in this opening in the forest, praised by seers, lonely. This heart of mine rejoices on account of the acquisition of supreme, vast, great benefits."

Then the princes, wandering about in that opening in the Dvādaśavanagulma, saw such a tigress as had given birth seven days ago, surrounded by her five offspring, tortured by hunger and thirst, her body extremely weak. And seeing her, Mahāpraṇāda said: "Ah, alas, this wretch will have given birth six or seven days ago. (209) If she does not now find food, she will devour her own cubs or will die of starvation." Mahāsattva said: "What food (would suit) this wretch?"

Mahāpraṇāda said : " Warm flesh and hot blood would be what is said here to be the food of tigers, antelopes, hyenas, bears, vultures, and lions." Mahādeva said : " This wretch here has a body afflicted with hunger and thirst, has little life left, and is very weak. She cannot search for food in her position. Who would sacrifice himself for the sake of saving her life ? " Mahāpraṇāda said : " Difficult, good fellow, is self-sacrifice." Mahāsattva said : " This course is difficult for small-minded people like us who are attached to life and body, but for others embarked upon self-sacrifice, good people devoted to the welfare of others, it is not difficult. Moreover : " (210)

" ⁵ Noble beings, rising out of pity and compassion, take up their body in heaven and here on earth. A hundred times without changing here, they work with joyful minds for the sake of the life of others."

Then the princes, extremely depressed, examined the tigress for a long time without blinking and set off. Then this occurred to Mahāsattva : " It is now time for my self-sacrifice. Why ? "

" ⁶ For a very long time has this putrid body been maintained with very costly beds, clothes, drink, food and vehicles. Characterized by decay and ruin, finally splitting itself up, having an evil end, it does not for the first time give up its own nature, ungrateful (as it is)."

" Moreover : " (211)

" There is nothing to be gained from it because it is wholly urine. I will now use it in a good act. Therefore it will be for me a boat for crossing the ocean of birth and death. Moreover : "

" ⁷ Sacrificing this body, which has become a sore, possessed of a hundred existences, bearing excrement and urine, without substance, like foam, bearing hundreds of worms, consuming its acts, I will obtain the body of the Law, which is free of grief, changeless, without agglomerations, pure, fully endowed with virtues such as meditation, bearing hundreds of virtues, flawless." (212)

Having thus made up his mind, his heart full of excellent compassion, he reproached those two : " Go off. I will enter the Dvādaśavanagulma on my own business."

Then Prince Mahāsattva returned from that part of the

forest, went to the abode of the tigress, laid aside his clothing on a forest creeper and made a resolve :

" ⁸ For the sake of the welfare of the world, desirous of awakening to matchless, blessed enlightenment, out of compassion, with unwavering mind, I give up my body, which it is so hard for others to sacrifice. (213) May I obtain enlightenment, which is free of disease, revered by the Buddha-sons, free of illness. May I deliver the triple world from the ocean of existence, from fear."

Then Mahāsattva fell down before the tigress. Then the tigress did nothing to the compassionate Bodhisattva. Then the Bodhisattva, thinking : " She is weak, alas, and incapable," rose up and looked for a knife. The merciful-minded one nowhere found a knife. He took hold of a very strong bamboo-stick, a hundred years old, and with it he cut open his throat. He fell down before the tigress. And as soon as the Bodhisattva had fallen down, (214) this earth, like a ship buffeted by the wind in the midst of the ocean, shook in six ways. The sun, as if devoured by Rāhu, did not shine with its rays. And a rain of flowers, mingled with divine perfumes and powders, fell down.

Then a certain goddess, her mind overcome with amazement, praised the Bodhisattva :

" ⁹ As your compassion, good-minded one, has gone forth here to all beings, as you sacrifice joyfully your body here, hero among men, here you will, free from trouble, peaceful, attain ere long the blessed, excellent, fair place that is devoid of the meaning of birth and death."

Then indeed the tigress, seeing the Bodhisattva, whose body was smeared with blood, in a mere flash left only the bones, without flesh or blood. (215)

Then Mahāpraṇāda, perceiving the earthquake, spoke thus to Mahādeva :

" ¹⁰ As this earth with its seas as far as the ocean shook in the ten directions and the sun has been robbed of its rays, a shower of flowers has fallen, and my mind is troubled, my brother has now given up his body here."

Mahādeva said :

" ¹¹ And as he spoke with compassionate voice when he saw

(the tigress) ready to devour her own cubs, full of hunger, consumed by hundreds of troubles, my mind is very weak (and) I have doubt here." (102) (216)

Then the two princes, overcome with extreme grief, their eyes suffused with tears, went back along that very path and came to the very presence of the tigress. They saw all his clothing laid upon a bamboo shoot, his bones filthy with blood, scattered about, and his hair dispersed in the various directions and subdirections. Seeing this, they became faint and fell down to the ground upon his bones. When, regaining consciousness after a very long time, they stood up, with arms upraised they uttered a wretched cry :

"¹² Alas for our beloved mother and the king, likewise for his mother, who was devoted to her son. His mother will ask us : ' Where is the third one of you, he whose eyes are long like the lotus ? ' " (217)

"¹³ Alas, better for us in this part of the earth would be death than life. How will we, without Mahāsattva, look at our mother and father ? "

Then the two princes set off, lamenting pitiably in many various ways.⁽¹⁰³⁾ Then the servants of the prince, running about in the directions and subdirections in search of the prince, on seeing each other, asked : " Where is the prince ? Where is the prince ? "

And at that moment the queen, lying on top of her bed, saw a dream showing separation from a loved one. It was like this. Her breasts were being cut off and her teeth were being wrenched out. The three young doves she was holding were afraid and one was being seized by an eagle. (218) Then when her heart was terrified by the earthquake, the queen suddenly woke up and became lost in thought :

"¹⁴ Why does this sustainer of beings, whose garments are the oceans, shake violently ? The sun has been robbed of its rays, pointing as it were to the sorrow⁽¹⁰⁴⁾ in my breast.

(102) Reading *sudurbalā matir iva saṁśayo 'tra me* as suggested by F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2 : *Dictionary*, New Haven 1953, s.v. *saṁśayālu*.

(103) Read *bahuvidham* Nobel, Nachtrag.

(104) Reading *°sucam* for *°bhūjam* as suggested by Nobel, Sanskrit text, p. 218 n. 11, corresponding to Tib. *mya-nan*.

(219) My limbs cause me distress. My eye quivers, and my breast is as it were cut off. May there be for me the well-being of my sons, who went for sport into the forest clearing."

And then when she was so reflecting, a servant, whose heart was agitated, entered and informed the queen : " Queen, the attendants of the prince are searching for the prince. It is heard that your beloved son has perished." And as soon as she had heard this, the queen, her heart trembling, her eyes and face full of tears, went up to the king and said : " Lord, it is heard that my beloved son has perished." The king too, his heart trembling, was reduced to supreme distress : " Alas, woe ! I have been separated from my beloved son."

Then the king comforted the queen : " Do not be distressed, good queen. We will be energetic in searching for the prince." Many people there set out in search of the prince. (220) Then after a short time the king saw the two princes coming from afar. Having seen them, the king said : " The princes appear, but not all of them. Alas, woe ! Certainly I am bereaved of my son."

"¹⁵ Joy does not so arise for men on gaining a son as misery arises from loss of a son. Surely indeed blessed are they who are childless in this world or those men who have reached death with their sons still living."

Then the queen, overcome with extreme grief, like a she-camel smitten in her vital part, uttered a wretched cry :

"¹⁶ If my three sons with their band of servants have entered the forest clearing full of flowers, where is the third, who is like my own heart, my fine son, if my youngest does not come ? " (221)

And when those two had arrived, the king, who was eager to question them, questioned the two princes : " Where is our youngest son ? " Then, afflicted with grief, their eyes clouded by tears, their palates, lips, teeth and mouths parched, those two said nothing. The queen said :

"¹⁷ Speak at once. My mind fails me, and my body is very severely oppressed. Where is the third, my beloved son ? This heart of mine desires as it were to burst."

Then the two princes made known the occurrence in detail. As soon as they had heard it, the king and the queen became

senseless. And as soon as they had returned to their senses, weeping in pitiful voice, they went to that place. Then the king and the queen, seeing his bones without blood, flesh or sinews, and his hairs scattered in the directions and sub-directions, fell to the ground like trees buffeted by the wind. Then the priest and the ministers, (222) seeing the situation, revived the body of the king and of the queen with water and salves of Malaya-sandal. Then, regaining consciousness after a very long while, the king rose up and lamented in pitiful voice :

“¹⁸ Alas, beloved son, delightful, handsome, why have you come too quickly under the power of death? Why did death not come first to me? There will be for me no other woe greater than this.”

And the queen, having regained her senses, with dishevelled hair, beating her breast with her arms, writhing on the ground like a fish thrown up onto dry land, like a female buffalo who has lost her young, like a she-camel who has lost her offspring, wailed in a pitiful voice :

“¹⁹ Alas, beloved son, by whom has this lotus (223) been broken and scattered over the ground? Who is my enemy on the earth, who has now slain my son, whose eyes were captivating the heart, whose face resembled the moon? ²⁰ Alas, why does not this body now perish, since I behold my excellent son slain upon the ground? Quite clearly this heart of mine is made of iron, since having perceived such disaster it has not broken. ²¹ Alas, this fruit has resulted from that evil dream when today in the midst of my dream someone cut off my two breasts with a sword and wrenched out my teeth: today my beloved son has swiftly perished. (224) Just as one of the three doves I held here was snatched away by an eagle, today, when surrounded by my three sons, one has been taken away by death.”

Then the king and the queen made laments of many kinds in pitiful voice. Taking off all their ornaments, they paid homage to the relics of their son in the company of a large crowd and deposited the prince's relics in this place.

If indeed, Ānanda, you should think that he was another, he was at that time, at that moment, the royal prince called

Mahāsattva. Yet it is not to be viewed thus. Why is that? At that time, at that moment, I was the royal prince called Mahāsattva. Even then, Ānanda, when I was not wholly free from passion, hatred and folly, I helped the whole world with their woes such as hells, how much more would I now, when I am free of every defect and have attained perfect enlightenment, spend in the hells an aeon for the sake of every single being or deliver them from the cycle of birth? (225) I, the best of beings, have helped the whole world with numerous different very difficult acts.”

Then the Lord at that time uttered these verses :

“²² During many aeons I have sacrificed myself while seeking this supreme enlightenment. Just as I became king or prince, so I sacrificed my body. ²³ I remember in former births there was a king called Mahāratha. And he had a very generous son called the excellent Mahāsattva. ²⁴ And then he had two brothers called Mahādeva and Mahāpraṇāda. And the brothers went together into a wild forest. (226) They saw a tigress overcome by hunger. ²⁵ Compassion arose in that excellent being: 'Wherefore now I will sacrifice myself, for this tigress, oppressed by hunger and thirst, will devour her own offspring.' ²⁶ And Mahāsattva, the son of Mahāratha, fell down the mountain-side, when he saw the hungry tigress, in order to save the cubs of the tigress, out of compassion. ²⁷ The earth with its mountains shook. Various flocks of birds flew off. A herd of deer was terrified. This world was filled with darkness. ²⁸ His two brothers, Mahāpraṇāda and Mahādeva, having looked in that great, excellent forest, do not find Mahāsattva. (227) ²⁹ With extreme grief and pain in their hearts,⁽¹⁰⁵⁾ they wander about, senseless, in the forest. They search for their brother, their faces (covered) with tears. They wander about in the middle of the forest. ³⁰ Both those princes, Mahāpraṇāda and Mahādeva, went to where the weak tigress lay. ³¹ Seeing the tigress and her cubs, the lips of the tigress smeared with blood, and seeing some hairs and bones scattered and fallen on the ground, ³² since a few drops of his blood had fallen on the ground, the two princes behold the blood-sprinkled

(105) Read -*hṛdayā* (misprint).

ground. ³³ Made faint and with their minds impaired, they fall there upon the ground, their limbs smeared with mud and dust, bereft of their sense of memory, with confused thoughts. ³⁴ And their attendants, lamenting in pitiful voice, oppressed with grief, besprinkle them with water and weep with arms upraised. (228) ³⁵ And as soon as he had fallen, his mother and bearer, the beloved chief queen, together with five hundred women, went inside the palace and sat down in comfort. ³⁶ Produced from both the nipples on her breasts, milk suddenly flows. For all her body is tormented as if being pricked by needles. ³⁷ Her heart full of extreme grief, pierced by the arrow of the extreme grief of the loss of her son, she approached the king with very sorrowful mind, consumed by grief, ³⁸ weeping in pitiful voice, and then she said to King Mahāratha: 'Listen to me, king, lord of men. My body burns with the fire of grief. (229) ³⁹ From both the nipples on my breasts milk has suddenly been produced. My body is tormented as if being pricked by needles. And my heart is bursting. ⁴⁰ Since the sign was such, I will not again behold the sight of my beloved sons. In my separation from my sons, give me my life. Have compassion. ⁴¹ In a dream today I saw my three young doves. The third young dove is beloved and attractive to me. ⁴² An eagle entered there, and the young dove was snatched away by the eagle. (230) In my dream such grief entered this heart of mine. ⁴³ As a result of thinking ⁽¹⁰⁶⁾ too much on the fire of my grief, there will ere long be death for me. In my separation from my sons, give me my life. Let there be compassion.' ⁴⁴ Having spoken thus, the chief queen fainted and fell upon the ground there, for she was bereft of her sense of memory, her thoughts failed, and her mind was unconscious. ⁴⁵ And the whole crowd in the harem wept and wailed in pitiful voice on seeing the chief queen fallen unconscious there upon the ground. ⁴⁶ Immediately, the king, afflicted with the grief of losing his son, went with his ministers and attendants to find out about the princes. ⁴⁷ The people in the whole city came out of their various houses and stood (there). Thus did they come. (231) Their faces (covered) with tears, weeping, they inquire

⁽¹⁰⁶⁾ Read -*cittān* Nobel, Nachtrag.

after Mahāsattva on the roads: ' ⁴⁸ Is he alive or dead? Where now has Mahāsattva gone? Will I see today him who is delightful, who is beloved and delightful to the sight of beings? ' ⁴⁹ Suddenly the wind of grief, which cannot be heard, goes forth in this region, fierce, without making a noise, with endless magic, with a sharp sound. ⁵⁰ King Mahāratha rose up, weeping, afflicted with grief, and besprinkled his chief queen, who had fallen on the ground, with streams of water. ⁵¹ He besprinkled her with water until she regained her memory. And she rose up and, with unhappy mind, she asked: 'Have my sons died or do they live? ' ⁵² And King Mahāratha spoke thus to his chief queen: (232) 'The ministers and attendants have gone in the subdirections to find out about the princes. ⁵³ Do not be too unhappy in mind (or) continually with grief in your heart.' And thus did Mahāratha console his chief queen. ⁵⁴ He went out of the royal palace with his face (covered) with tears, weeping, sick with grief, attended by a group of ministers, with very unhappy mind and with unhappy eyes. ⁵⁵ Going out of the excellent city to find out about the princes, many hundreds of thousands of beings, with their faces (covered) with tears, weeping, ran off. ⁵⁶ Seeing that the king had gone out, they joined up behind the king. King Mahāratha departed from the city immediately. (233) ⁵⁷ With rolling eyes he looked ⁽¹⁰⁷⁾ in the directions to see his beloved son. With his face (covered) with tears, weeping, he saw coming (towards him) a certain man, whose head had been shaved, whose limbs were smeared with blood and whose ⁵⁸ body was smeared with mud. And fierce grief arose in the heart of King Mahāratha. ⁵⁹ With his face (covered) with tears, he wept, and with arms upraised, he lamented. Then a certain minister came hurriedly, quickly, from afar. ⁶⁰ He approached the lord of men and spoke to King Mahāratha: 'Do not have grief in your mind, king. Your sons are delightful. (234) ⁶¹ Soon you will see your excellent delightful son coming here into your presence.' The king continued his way for a moment. Then there came a second minister. ⁶² Covered with dust and clad in filthy garments, with his face (bathed) in tears, he said this

⁽¹⁰⁷⁾ Reading *prekṣati*. See Nobel, Sanskrit text, p. 233 n. 2.

to the king: 'Two of your sons, great king, are blazing with the fire of grief. ⁶³ One excellent son of yours is not visible, king. Mahāsattva has been consumed by impermanence. And when he saw the tigress, who had recently given birth, desirous of eating her very own cubs, ⁶⁴ the excellent prince Mahāsattva produced a great power ⁽¹⁰⁸⁾ of compassion for them. And he made a noble resolve for enlightenment: "And I will deliver all the beings here. ⁶⁵ May I in future time attain the profound, noble enlightenment, which I have desired." (235) Then Mahāsattva fell down the mountain-side. The tigress arose, overcome with hunger. ⁶⁶ In a moment she made his body without flesh and left the prince with only some bones remaining.' And having heard thus the very dreadful speech, King Mahāratha fainted. ⁶⁷ And he fell upon the ground, his thoughts having failed. And the fire of his grief blazed very fiercely. (236) His ministers and attendants, weeping in pitiful voice, afflicted with grief, besprinkled him with water. ⁶⁸ Standing with upraised arms and lamenting, a third minister said to the king: 'I have today seen both princes in a faint there in that great forest. ⁶⁹ They both fell upon the ground, their thoughts having failed, and we besprinkled them with water, until they regained their memory. Ablaze, they look in the four directions. ⁷⁰ For a moment they stand, (then) they fall to the ground, (and) they wail with a pitiful voice. Those two continually stand with upraised arms and utter praise of this brother.' ⁷¹ And the king had sad thoughts in his heart. (237) His thoughts were distraught because of the loss of his son. Burning with grief he lamented. For thus the king was reflecting ⁽¹⁰⁹⁾: ' ⁷² One of my sons, beloved, delightful, has been devoured by the great Rākṣasa of impermanence. May these my other two sons not attain the destruction of their life through the fire of their grief. ⁷³ Wherefore now I will quickly proceed there. I will behold those two sons of beloved appearance. And I (will bring them) by a speedy vehicle to the capital and make them enter the royal palace speedily. (238) ⁷⁴ May the heart of their mother and bearer not burst

⁽¹⁰⁸⁾ Better would be °*cittam* "thought". See Nobel, Sanskrit text, p. 234 n. 27.

⁽¹⁰⁹⁾ Reading *paricintayantaḥ*. See Nobel, Sanskrit text, p. 237 n. 3.

on account of the fire of her grief. And seeing her two sons, may she obtain peace and not find loss of life.' ⁷⁵ And the king, together with a group of ministers, mounted his elephant and went to see his sons. And having seen his two sons on the way greatly ⁽¹¹⁰⁾ lamenting their brother's name in pitiful voice, ⁷⁶ the king took his two sons, and weeping, proceeded to the city. Very quickly, like one in a hurry, he showed the queen her own two sons."

" ⁷⁷ And I, the Tathāgata Śākyamuni, was formerly the excellent Mahāsattva, (239) the son of King Mahāratha, by whom the tigress was made happy. ⁷⁸ For Śuddhodana, the excellent king, was King Mahāratha by name. And the excellent Queen Māyā was the chief queen. Likewise, Maitreya was Mahāpraṇāda. ⁷⁹ Then there was the king's son Mahādeva: he was Mañjuśrī the Prince. Mahāprajāpatī was the tigress there. The five monks were the cubs of the tigress."

Then the great king and the great queen made many different pitiful lamentations, took off all their ornaments, and together with a large crowd they did homage to the relics of their son. (240) They deposited those relics of Mahāsattva in that place and built this Stūpa made of the seven jewels. And when Mahāsattva gave up his body to the tigress, he made the following resolve through compassion: "Through this sacrifice of my body may all beings in future time during aeons exceeding calculation be caused to perform the Buddha-act."

While this exposition was being expounded, innumerable beings, creatures including men and gods, raised their thought to supreme and perfect enlightenment. And this is the reason, this the cause of the revelation of this Stūpa here. And that Stūpa, through the Buddha's blessing, entered the ground at that very spot.

So (ends) the eighteenth chapter, the Chapter on the Tigress, in the excellent Suvarṇabhāsa, king of Sūtras.

(241) 19. CHAPTER ON THE PRAISE OF ALL THE TATHĀGATAS

Then indeed those numerous hundreds of thousands of Bodhisattvas approached the Tathāgata Suvarṇaratnākara-

⁽¹¹⁰⁾ Read *sutarām* (for *satarā*) with MSS. ABCDEF as accords with Tib. *rab*.

cchatrakūṭa. Having approached, they worshipped with their head the feet of Suvarṇaratnākaracchatrakūṭa and stood on one side. Having stood on one side, the numerous hundreds of thousands of Bodhisattvas placed their hands in the gesture of reverence and praised the Tathāgata Suvarṇaratnākaracchatrakūṭa in the following verses :

“¹ The Buddha's body is like the colour of gold. His members are brilliant with the colour of gold. He has the colour of gold like the golden lord of mountains. The seer is a white lotus of golden colour. ² His members are adorned with major marks that are good. His members are decorated with various good minor marks. He is very brilliant, with the fine splendour of gold. He is very pure, placid, like the lord of mountains. ³ He has the Brahma-voice, the sound of pleasant-voiced Brahma. He has the lion's voice, the sound of a thundering cloud. His sixtyfold thundering voice is a very pure voice. (242) The Buddha's voice has the sound of a peacock or an Indian cuckoo. ⁴ The Buddha is very pure, very brilliant with very flawless splendour, fully adorned with the marks of a hundred merits. The Buddha is an ocean of very pure, very flawless knowledge, is endowed with all the fine virtues of Sumeru. ⁵ The Buddha has supreme compassion for the welfare of beings, is an excellent giver of blessing in the worlds, an excellent expositor of the supreme meaning, a leader to the blessing of complete Nirvāṇa. ⁶ He is a giver of the blessing of nectar. [⁽¹¹¹⁾ The Buddha is an excellent expositor of the nectar of the Law, a leader to the city of nectar, a mine of all blessings, a place of blessing. ⁷ The Buddha delivers beings from woe, releases creatures from the ocean of woe, leads creatures excellently on the path of peace and gives every blessing to creatures. ⁸ It is impossible in your case to make comparison with the extent of the ocean of virtue and knowledge of the Leader. You have compassion for all beings,] the power of love, expedients and heroism.⁽¹¹²⁾ ⁹ It is not possible in the midst of the world with the gods to expound in many thousands of millions of aeons one by one the merits from a drop out of the ocean of your virtue and knowledge. (243)¹⁰ This

(111) Translated from the Tib. The Sanskrit is missing.

(112) Reading °*utryavantam* with MSS. ABCDE.

has been expounded briefly by me. What is a drop of virtue arising from an ocean of virtue? And whatever heap of merit I have heaped up, through that may beings touch upon supreme enlightenment.”

Then indeed the Bodhisattva Ruciraketu rose from his seat, covered one shoulder with his upper garment, placed his right knee on the ground, put his hands in the gesture of reverence towards the Lord and at that time praised the Lord in the following verses :

“¹¹ Lord of sages, you have the marks of a hundred merits and are adorned with a thousand splendid, brilliant virtues. You have a noble complexion, an excellent, placid appearance, a brightness issued as it were by a thousand suns. ¹² Your brightness is filled with the burning of numerous rays. (244) You resemble jewels full of various colours. You have the brilliance of blue, white or gold, the brilliance of beryl, coppery dawn or crystal. ¹³ You illuminate Sumeru-mountains. You light up numerous millions of fields. You becalm the fierce, severe woes. You satisfy beings with excellent blessings. ¹⁴ Your complexion and senses are pure. You are beautiful to behold. Your beauty causes insatiableness. You are pleasing for people to behold. The hair on your head shines with the colour of a peacock. Its splendour is like a lotus full of bees. (245) ¹⁵ You are adorned with the pure virtues of compassion. You have accumulated excellent merits by meditation and love. You are equipped with minor marks in various colours. You are adorned with (such) virtues as the (seven) members of enlightenment (including) meditations. ¹⁶ For you are a bringer of joy, a bringer of good, a bringer of blessing, the source of a mine of every blessing. You are adorned with various profound virtues. You shine in thousands of millions of fields. ¹⁷ You blaze with beams, which as it were cause fire, and you are like the sun's full orb in the sky. Endowed with all virtues like Sumeru, (246) you⁽¹¹³⁾ appear in all the world-spheres. ¹⁸ Resembling cow-milk, a conch, a white lily or the moon, having the colour of snow, like a beautiful white lotus, the row of your teeth shines out from your face just as the sky is as it

(113) Reading *saṃdr̥śyase* with MSS. ABCDEF.

were (brightened) by royal geese. ¹⁹ The hair-circle in the middle of your placid face, moon-like countenance, turns to the right, is very curly, beryl-coloured, with white ⁽¹¹⁴⁾ rays. It shines like the sun in the sky." (247)

Then indeed the noble goddess Bodhisattvasamuccayā at that time praised the Lord in the following verses :

" ²⁰ Homage be to the Buddha, whose enlightenment is pure, who has realized eloquence in the pure Law, who has realized a self free from the paths of lawlessness, who has a pure realization of the knowledge of existence and non-existence. ²¹ How endless is the Buddha's glory ! How he resembles the ocean or Meru ! How endless is the Buddha's sphere, difficult to obtain as is the flower of the *udumbara*-tree ! ⁽¹¹⁵⁾ ²² How compassionate is the Tathāgata, a banner in the family of Śākya kings, a sun among the lords of men, since he has spoken such an excellent Sūtra for the aid of all beings ! (248) ²³ With his senses calm, the Tathāgata Śākyamuni, calm, excellent, entered the calm city. Profound, calm, flawless was his meditation. He entered that sphere of the victorious Buddha."

" ²⁴ And the bodies of the Śrāvakas are empty. The dwelling-places of the best of the two-footed are empty. All those things and their nature are empty. And beings are empty. A self is not found at all."

" ²⁵ Constantly, constantly, I recollect the Buddha. And constantly I am anxious for sight of the Buddha. And always, constantly, I make a resolve in order to see the Buddha-sun. ²⁶ Constantly standing with my knee on the ground, I am consumed with exceeding anxiety to see the Buddha. (249) Weeping pitifully for the sake of the Leader, I am extremely desirous of seeing him who has attained bliss. ²⁷ I am con-

⁽¹¹⁴⁾ *asita*- "black" can hardly be right in this connection. Tib. and Chinese have "white" as expected. Possibly *pāṇḍu*- "white" is to be inferred from the corrupt reading of the good MS. G.

⁽¹¹⁵⁾ The reference is to the rarity of Buddhas. More explicit is Mahāvastu (ed. E. Senart) i.233-4 :

*udumbarasya yatha puṣpaṃ dullabham
kadācid utpadyati loke mānava
evam eva buddhāna mahāyaśāna
kadācid utpādam tathāgatānām*

"As the blossom of the glomerous fig-tree but rarely is found appearing in the world, O young brāhman, so is it with the appearance of glorious Buddhas and Tathāgatas" (tr. J. J. Jones, i.190).

stantly ablaze with the fire of anxiety. Give me the cool water of his appearance. I am extremely desirous of seeing your form. Gladden me with the water of compassion. ²⁸ Act for me with the feeling of compassion, Leader. Grant me your appearance, your placid form. For the world with its gods has been delivered by you. And thus are the bodies of the Śrāvakas empty. (250) ²⁹ And all beings are by nature a dream, equal to space, the sky by nature, resembling magic, a mirage, the moon (reflected) in water. Empty are the great ones of you, the Leader. ⁽¹¹⁶⁾[³⁰⁻¹ The sphere of the Tathāgata is pure like crystal. He enters the city of the supreme nectar of the Law. He is able to bring to beings unlimited blessings. The sphere of the Tathāgata is subtle, wonderful, and very profound. Among all beings none is able to know it. Among seers possessed of the five kinds of supernatural knowledge, among all the Śrāvakas and all the Pratyekabuddhas, none is able to know it. Now I have no doubt concerning the sphere of the Buddha. May he therefore out of mercy and compassion show me his body !]

Then the Lord rose up from his seat and spoke with the Brahma-voice : "Bravo, bravo to you, noble goddess ! Bravo to you, noble goddess, and again bravo !"

This the Lord said, and the Bodhisattvas headed by the noble goddess Bodhisattvasamuccayā and the great goddess Sarasvatī, and the whole assembly, (251) headed by gods, men, Asuras, Garuḍas, Kinnaras, Mahoragas and the like, joyfully acclaimed the Lord's speech.

The noble, excellent Suvarṇabhāsa, king of Sūtras, is finished.

⁽¹¹⁶⁾ Verses 30-1 are not extant in Sanskrit or Tib. I but are partially preserved in Khotanese (N p. 90), as recognized by Nobel. He also noted that the Khotanese version agrees substantially with that of Dharmakṣema. The translation given here is accordingly based on Dharmakṣema.

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APPENDIX: THE KHOTANESE VERSIONS

Nobel was able to use a certain amount of a Khotanese translation of the Suvarṇabhāsa in his edition of the Sanskrit text. Considerably more is now available. Most pages are represented at least in part in one or more of the surviving Khotanese versions. In this Appendix I give references to what is known at present to exist. I have succeeded in identifying a considerable number of fragments hitherto unrecognized or unlocated. New numbers are here given for ease of reference and location.

It will be noticed that Suv. [I] precedes the Sanskrit text. The Khotanese version contained, as often, an original preface by the translator. As it is of some interest and has not previously been translated I have included here a rendering with some notes. Its beginning is missing.

	<i>Nobel.</i>	<i>Khotanese reference.</i>	<i>New number.</i>
0		3r1-4r2 <i>KT</i> 1.232-3	[1]
1 ^{5-6,14-6} 12		4r2-5v7 <i>KT</i> 1.233-4	[2]
11 ⁵⁻¹² 12		Kha. 1.193.1 <i>KT</i> 5.158-9	[3]
13 ⁴		Kha. 1.171 <i>KT</i> 1.257	[4]
20 ²⁻⁴⁴ 19		59vi-75v2 <i>KT</i> 1.242-9	[5]
54 ¹⁵⁻⁵⁶ 13		Kha. 1.91a1 <i>KT</i> 5.139	[6]
56 ³⁻⁶ 12		24r1-24v7 <i>KT</i> 1.234-5	[7]
63 ¹⁰⁻⁶⁵ 6		*27r1-*27v7 <i>KT</i> 1.235-6	[8]
65 ⁵⁻¹⁰		Kha. 1.88 <i>KT</i> 5.136	[9]
66 ³⁻¹⁴		Kha. 1.214a <i>KT</i> 1.250	[10]
67 ¹²⁻⁶⁸ 6		Stein E 1.33 <i>KT</i> 1.250	[11]
68 ⁹⁻⁷⁸ 6		29r1-35v7 <i>KT</i> 5.106-113	[12]
	70 ⁴⁻⁷ 12	N 65 = H. 144 NS 70 <i>KT</i> 5.82	[12a]
	74 ⁶⁻⁷⁵ 10	Kha. 1.119 <i>KT</i> 1.250-1	[12b]
	75 ²⁻⁹	Kha. 1.100 <i>KT</i> 1.251	[12c]
78 ³⁻⁷⁹ 2		H. 144 NS 93 <i>KT</i> 5.53	[13]
78 ⁶⁻⁸⁰ 5		36r1-36v7 <i>KT</i> 1.236-7	[14]
80 ¹³⁻⁸¹ 11		Kha. 1.115 <i>KT</i> 1.251	[15]
83 ¹¹⁻⁸⁴ 10		Kha. 1.115 <i>KT</i> 1.252	[16]
89 ¹⁰⁻⁹⁰ 7		N 66 = H. vii 150.13 <i>KT</i> 5.82-3	[17]

Nobel.	Khotanese reference.	New number.
89 ¹⁷ -90 ¹²	Balawaste 0173-85.5 <i>KT</i> 5.228	[18]
91 ¹⁻¹⁰	Kha. 1.92a1 <i>KT</i> 5.140	[19]
99 ¹² -100 ⁶	Kha. 1.160 <i>KT</i> 1.252	[20]
99 ¹³ -100 ⁵	Kha. 1.160 <i>KT</i> 1.253	[20a]
101 ¹ -102 ²	Kha. 1.198 <i>KT</i> 1.254	[21]
102 ¹⁶ -103 ¹³	Kha. 1.170 <i>KT</i> 1.254-5	[22]
113 ¹⁴ -123 ⁹	53r1-56v7 <i>KT</i> 1.237-241	[23]
118 ⁴ -119 ⁸	Kha. 0012 <i>KT</i> 1.255	[23a]
123 ¹⁰ -124 ⁷	Kha. 1.136.1 <i>KT</i> 1.256; 5.151-2	[24]
124 ⁸ -125 ³	Kha. 1.136.2 <i>KT</i> 1.255; 5.152	[25]
132 ⁹⁻¹³	Kha. 1.99.1 <i>KT</i> 1.256; 5.140	[26]
133 ¹¹ -148 ³	63r1-67v7 <i>KT</i> 5.114-119	[26]
142 ³ -143 ¹¹	Kha. 010 <i>KT</i> 5.119-120	[26a]
142 ⁷ -144 ⁸	N 68-9	[26b]
148 ³ -151 ⁶	68r1-68v7 <i>KT</i> 1.241	[27]
152 ¹⁵ -153 ⁴	Kha. 1.82a3 <i>KT</i> 5.135-6	[28]
169 ¹³ -170 ⁶	Kha. 1.199d2 <i>KT</i> 5.160	[29]
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214 ⁹ -216 ¹	Kha. 1.187a1 <i>KT</i> 5.156	[33b]
224 ⁵⁻¹²	Kha. 1.63.1 <i>KT</i> 5.134	[34]
250 ⁴⁻	N 90	[35]

Kha. 1.138b *KT* 1.256-7 could be variously placed: 69³⁻⁷
71⁶⁻⁹ 77¹³⁻¹⁶ 94¹⁷⁻⁹⁵³.

Further research may lead to the identification of Kha. 1.99.2
KT 1.256; 5.141; Kha. 1.160.2 *KT* 5.152; Kha. 1.160.4
KT 1.252.

Suv. [1]

... there and to gods, goddesses, men, Nāgas, Yakṣas there
a message ... worship of the Law, welfare ... and may they
experience the mind of the Law, the elixir of the Law.

These then are the reasons in this Sūtra on account of which
it is called the " King of Sūtras ".⁽¹⁾ Of Buddhas in it ... and
because of the (doctrine of) emptiness ⁽²⁾ (it is) very noble in
a good way. And the body of the divine Buddhas is called by
it the body of the Law.⁽³⁾ And (their) manifestation ⁽⁴⁾ of life
is unlimited.⁽⁵⁾ And (their) former lives ⁽⁶⁾ were very difficult.
And the difficult ⁽⁷⁾ act of a Śrāvaka (or) of a Bodhisattva
(is in it). And (it is so called) because of the prophecy for many
divine sons ⁽⁸⁾ and the praises ⁽⁹⁾ in it and because of the
Confession ⁽¹⁰⁾ and ripening ⁽¹¹⁾ and congratulation ⁽¹²⁾ and
resolve ⁽¹³⁾ and supplication ⁽¹⁴⁾ and the great Buddha-
power ⁽¹⁵⁾ and the destruction of evil acts ⁽¹⁶⁾ by it and ... and
the caring for all beings in this birth (and) in other births is
mentioned here in this Sūtra and the knowledge of kings ⁽¹⁷⁾
is mentioned by it, how he cares for beings in his land, how they
establish them in the Law ⁽¹⁸⁾ so that they do not proceed to
an evil state (*apāya*), how they are cared for with the things
of this birth. In this Sūtra there is this teaching. (How) one
removes the bodily diseases of diseased beings ⁽¹⁹⁾: this
teaching is here. Therefore is this Sūtra called the " King of
Sūtras ". It is the supporter of the holders of all other
Sūtras ⁽²⁰⁾ too. Therefore ⁽²¹⁾ is this called the " King of Sūtras ".
Why the name Suvarṇabhāsottama? " Suvarṇa " means

(1) *sūtvendravāja passim*.

(2) Śūnyatā-parivarta (Chapter 5).

(3) cf. *dharmakāyo hi sambuddho* 18⁸.

(4) = *vyūhān* 19⁴.

(5) e.g. *mahātmasya āyūḥsamkhyā na labhyate* 12².

(6) e.g. *ekapūrvavayogaṃ* 125¹¹.

(7) e.g. *anekāni duṣkarakoṭimiyutaśatasahasrāṇi* 90¹.

(8) Daśadevapatrasahasravākaraṇa-parivarta (Chapter 15).

(9) Sarvatathāgatastava-parivarta (Chapter 19) and Chapter 4, see 54¹⁴⁻⁵.

(10) Deśanā-parivarta (Chapter 3).

(11) cf. *pariṇāmanavarnitāya* 44⁵.

(12) cf. *puṇya-anumodena* 43⁵.

(13) *pranidhāna* e.g. 193⁴ 240³.

(14) cf. *adhyeṣayuh* 123⁹.

(15) e.g. *buddhānubhāvena* 8⁹ 10³ 13¹.

(16) *Suvarṇabhāsottamā* ... *sarvakarmakṣayaṃkari* 28¹².

(17) Devendrasamaya-parivarta (Chapter 12).

(18) cf. *sukṛte śihāpayeṭ sattvān* 145².

(19) Vyādhiprasāmana-parivarta (Chapter 16).

(20) *sūtvendradhārakā* 68¹ etc.

(21) Read *tāna* for *tātā* 3v2. -na is clear and the two dots above it have
been partially erased.

“ gold ”; “ bhāsa ” means “ shining ”. Just as among jewels gold, it has been said, shines best, so this Sūtra for such reasons as these shines best. Therefore it is called the Suvarṇa-bhāsottama because it is the best. Since I have ordered this Suvarṇabhāsottamasūtra to be written in Khotanese and have made it to be recognized, whatever good there may have accrued, I share it with all my relatives, friends, (and) spiritual advisers, beginning with my mother, father, (and) all my sisters (and) brothers, and I share it with all the land of Khotan and with all beings living in the land of Khotan, and in this way I share with all beings this good. And may I surely thereby obtain the unrestricted enlightenment. And this good too and these merits I take to the Four Great Kings ⁽²²⁾ and also to the great goddess Śrī.⁽²³⁾ May they have the share that is chief of all among these merits of mine here. May the remaining (merit) so prosper, by reason of the merits of Buddhas (and) Bodhisattvas, as has been said also in this Sūtra.

⁽²²⁾ cf. *caturṇām mahārājñām . . . agram pratyamśam dadyāt* 83¹⁻².

⁽²³⁾ cf. *kuśalamūlāś ca ye kriyante tebhyah sarvebhyah Śrīyā mahādevyā agrabhāgaṇapratyamśam dātavyam* 119⁴⁻⁵.