ཐམྤེ་མཐའ་ཡས་བས་བསྒྲུབ་པའི་གཟུངས།

The Dhāraṇī of Accomplishing the Boundless Gateways

Anantamukhasādhakadhāraṇī

འཕགས་པ་སྒོ་མཐའ་ཡས་པས་བསྒྲུབ་པ་ཞེས་བྱ་བའི་གཟུངས།

’phags pa sgo mtha’ yas pas bsgrub pa zhes bya ba’i gzungs

The Noble Dhāraṇī Called Accomplishing the Boundless Gateways

Āryānantamukhasādhakanāmadhāraṇī

· Toh 525 ·

Degé Kangyur, vol. 88 (rgyud ’bum, na), folios 45.a–54.a (in 1737 par phud printing), folios 62.a–71.a (in later printings)
For referencing Tibetan sources, please see our Scholar’s Edition

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Summary

s.1 *The Dhāraṇī of Accomplishing the Boundless Gateways* narrates the Buddha's transmission of a dhāraṇī to a vast assembly of monks and bodhisattvas. It explains the dhāraṇī's purpose and benefits, what qualities must be possessed in order to obtain it, and how its practice leads to the state of enlightenment.

Acknowledgments

ac.1 Dakpa Gyatso completed the initial translation of the text. Barbara Hazelton revised the English translation and checked it against the Tibetan, together with Dakpa Gyatso and Rory Tasker. Khenpo Zhonu Nyima and Khenpo Tsulnam Rinpoche provided valuable comments and advice during the initial translation. Dr. Wangchuk Dorje Negi and Thinley Ram Shashni helped with the rendering of the Sanskrit dhāraṇī. Dr. Rory Lindsay offered feedback and guidance on the translation and its format. Geshe Sonam Ngodrup offered advice regarding the Tibetan vocabulary. The team benefitted tremendously from Hisao Inagaki's 1968 translation of the text.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Nathaniel Rich edited the translation and the introduction, and Dawn Collins copyedited the text. Sameer Dhingra was in charge of the digital publication process.

Introduction

i.1 *The Dhāraṇī of Accomplishing the Boundless Gateways* features the declaration of a dhāraṇī by the Buddha near the end of his life, three months before his parinirvāṇa. The event takes place at the Kūṭāgāraśālā, an important early monastery in the Great Forest near the city of Vaiśālī. It occurs before a large number of monks and bodhisattvas, followed by a vast assembly gathered from throughout the cosmos through the magical powers of Mahāmaudgalyāyana and Śāriputra, and an unfathomably large number of bodhisattvas gathered from buddhafields in the ten directions. The Buddha is prompted by questions from Śāriputra about the exalted attainments of bodhisattvas. He begins his reply to Śāriputra by proclaiming the dhāraṇī for which this discourse is named. This is followed by a description of how bodhisattvas cultivate *recollection of the Buddha* in their practice of the dhāraṇī, specifically in terms of everything they do *not* meditate on when they cultivate such recollection, in a style reminiscent of the Perfection of Wisdom sūtras.

i.2 The discourse proceeds with the Buddha describing to Śāriputra various sets of four things or qualities (Skt. *dharma*) bodhisattvas must possess in order to obtain the dhāraṇī. This serves to emphasize its rarity and power, inspiring those in the audience to seek it out and put it into practice. The Buddha then narrates an episode, countless eons ago, in which, in a previous life, the buddhas Dīpaṅkara and Amitāyus encountered and put into practice the dhāraṇī. It was at that time that the Buddha himself and all the bodhisattvas of the Fortunate Eon also first encountered it. The discourse ends with the Buddha describing the benefits that accrue to the person who practices the dhāraṇī—that "the radiance of eight yakṣas who dwell on the bodhisattva levels" will enter the practitioner's body, and that eight bodhisattvas will keep the practitioner in mind.

i.3 *The Dhāraṇī of the Boundless Gateways* is found in three recensions in the Degé Kangyur—in the General Sūtra section (Toh 140), in the Action Tantra section

(Toh 525), and in the Compendium of Dhāraṇīs section (Toh 914).[1] According to the translators' colophon, which is only found in Toh 914, the translation was edited and finalized by the Indian preceptor Prajñāvarman and the chief editor and translator Bandé Yeshé Dé. This would date the translation to the late eight or early ninth century, which is also supported by the text's inclusion in both of the catalogs of translations produced during early ninth century, the Denkarma (Tib. *ldan dkar ma*) and Phangthangma (Tib. *'phangs thang ma*).[2]

i.4 The present translation is based primarily on the recension found in the General Sūtra section, with reference in the notes to substantive variants found in the other two Degé Kangyur recensions and the Stok Palace recension. The Comparative Edition (*dpe bsdur ma*) was also consulted. Interestingly, Toh 140 and Toh 525 are essentially identical, whereas Toh 914 often differs from those two recensions. The Stok Palace recension appears to be essentially identical to Toh 914, except for the Sanskrit title given on its title page (*Anantamukhanirhāradhāraṇī*),[3] which differs from that found in the three Degé Kangyur recensions. There are nine Chinese translations of the text in the Taishō Tripiṭaka. However, Hisao Inagaki has identified possible errors with the names of the translators and dates of the translations. [4]

i.5 A folio of this text in Sanskrit was introduced in the *Manuscript Remains of Buddhist Literature Found in Eastern Turkistan*, and another folio was recently discovered by Prof. Kazunobu Matsuda of Bukkyo University, Tokyo. This folio is the last part of the sūtra, i.e., from the end of chapter 16 through chapter 19. A commentary on this *dhāraṇī* text was composed by Jñānagarbha (8th century CE), in which he divides the contents of the sūtra into eighteen chapters. Jñānagarbha's commentary was translated, edited, and analyzed by Hisao Inagaki as a Ph.D. thesis in 1968, and a revised version of this work was published in 1999.

The Translation

1.

The Noble Dhāraṇī Called Accomplishing the Boundless Gateways

1.1 [5] Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was dwelling at the Kūṭāgāraśālā[6] in the Great Forest of Vaiśālī, together with a great monastic sangha of eight thousand monks and a great many bodhisattva great beings.

1.3 It was at that time that the Blessed One mindfully and knowingly relinquished his life force[7] with the thought, “In three months’ time the Tathāgata will attain parinirvāṇa.” Then the Blessed One said to the venerable Mahāmaudgalyāyana, “Mahāmaudgalyāyana, go and gather all the monks who dwell in the chiliocosm here at the Kūṭāgāraśālā in the Great Forest.”

1.4 The venerable Mahāmaudgalyāyana replied, “I will do that, Blessed One,” and, heeding the Blessed One’s instructions, at that very moment, by his own miraculous power, he appeared at the peak of Mount Meru and proclaimed to the chiliocosm, “Whichever beings, dwelling in this world system, who are disciples of the Well-Gone One—all of you, listen to me! Today the Teacher will shower down a rain of Dharma. Those of you who wish to hear, come!”

1.5 Forty thousand monks then gathered at the Kūṭāgāraśālā in the Great Forest. Having arrived there, they saw the Blessed One, bowed their heads at his feet, circumambulated him three times, and then sat down to one side.

1.6 Then the venerable Śāriputra, through the power of the Buddha, at that very moment thought, “I must manifest the kind of miraculous power by which all the monks dwelling in the trichiliocosm—whether they are of the vehicle of the

hearers, or of the vehicle of the pratyekabuddhas, or of the Great Vehicle—will be gathered at the Kūṭāgāraśālā in the Great Forest."

1.7 Then the venerable Śāriputra manifested such miraculous power and, having done so, all the monks dwelling in the trichiliocosm—whether they were of the vehicle of the hearers, or of the vehicle of the pratyekabuddhas, or of the Great Vehicle—were gathered at the Kūṭāgāraśālā in the Great Forest. Having arrived there, they saw the Blessed One, bowed their heads at his feet, circumambulated him three times, and then sat down to one side.

1.8 Then, at that very moment, the Blessed One said to all the bodhisattva great beings—to the bodhisattva great being Amoghadarśin, the bodhisattva great being Mañjuśrī Kumārabhūta, the bodhisattva great being Abandoning All Lower Realms, the bodhisattva great being Vanquishing the Darkness of All Sorrow, the bodhisattva great being Sarvanīvaraṇaviṣkambhin, the bodhisattva great being Jālinīprabha, the bodhisattva great being Intelligence Vanquishing the Darkness of All Places, the bodhisattva great being Avalokiteśvara, the bodhisattva great being Mahāsthāmaprāpta, the bodhisattva great being Indefatigable, the bodhisattva great being Gandhahastin, the bodhisattva great being Hero, the bodhisattva great being Gaganagañja, the bodhisattva great being Amitābha, the bodhisattva great being Mati,[8] the bodhisattva great being Jñānaketu, the bodhisattva great being Bhadrapāla, the bodhisattva great being Sāgaramati, the bodhisattva great being Akṣayamati, the bodhisattva great being Vajragarbha, the bodhisattva great being Ākāśagarbha, the bodhisattva great being Vajrapāṇi, the bodhisattva great being Samantabhadra, the bodhisattva great being Pratibhānakūṭa, and the bodhisattva great being Maitreya—"O sons of noble family, go now and gather here at the Kūṭāgāraśālā in the Great Forest all the bodhisattvas dwelling in the buddhafields of the ten directions, as numerous as the grains of sand in the River Ganges, who are in their final existence, who have only one more birth remaining, who are irreversible from progress toward enlightenment, who have attained acceptance of the fact that phenomena are unborn, or who are devoted out of faith."

1.9 The bodhisattva great beings heeded the Blessed One's instructions, saying, "Excellent, Blessed One, excellent!" At that very moment, they displayed such appearances and, having displayed them,[9] inexpressibly many hundred-sextillion bodhisattvas in their final existence arrived at the Kūṭāgāraśālā in the Great Forest, and ninety hundred-sextillion bodhisattvas with only one more birth remaining, eighty hundred-sextillion bodhisattvas irreversible from progress toward enlightenment, thirty hundred-sextillion bodhisattva great beings who had attained acceptance that phenomena are unborn, and eight hundred-sextillion bodhisattva great beings who are devoted out of faith arrived at the Kūṭāgāraśālā in the Great Forest.[10] Having arrived there, they saw the Blessed One, bowed their heads at his feet, circumambulated him three times, and then sat down to one side.

1.10 Then the venerable Śāriputra, having seen that great assembly of bodhisattvas, at that very moment thought, "I must ask the Tathāgata, the Arhat, the Perfectly Complete Buddha for answers to questions[11] about how these bodhisattva great beings dispel all doubts, quickly attain unobscured wisdom and eloquence, and hear the teachings of the Dharma from all the tathāgatas, arhats, perfectly complete buddhas, in buddhafields as numerous as the grains of sand in the River Ganges; how, having heard them, they remember them, not forgetting them until they attain unsurpassable, perfectly complete enlightenment; how they obtain four purifications[12] that are the practices of bodhisattva great beings—the purification of beings, the purification of the Dharma, the purification of aspirations, and the purification of buddhafields; how they obtain four things that make them excellent and appealing—an appealing body, appealing speech, an appealing mind, and an appealing birth; and how they gain the four kinds of entry into the dhāraṇī gateways—entry into the dhāraṇī gateway of accomplishment by means of inexhaustible gateways, entry into the dhāraṇī gateway of skill with respect to the faculties of beings, entry into the dhāraṇī gateway of effortless skill with respect to actions and their ripening, and entry into the dhāraṇī gateway of acceptance of the profound Dharma."

1.11 Then the venerable Śāriputra asked the Blessed One in detail those questions just as he remembered them, considered them, and understood them, and he further asked, “Blessed One, with these questions just as I have remembered them, considered them, and understood them, please explain how the practices of these bodhisattva great beings will be purified.”

1.12 The Blessed One replied to the venerable Śāriputra, “Excellent, Śāriputra, excellent! It is excellent, Śāriputra, that you have thought to ask the Tathāgata about this topic. Therefore, Śāriputra, listen well and be attentive and I will explain it to you.”

1.13 The venerable Śāriputra replied to the Blessed One, “I will do that, Blessed One,”[13] and he heeded the Blessed One’s instructions.

1.14 The Blessed One then said to him as follows: “Śāriputra, bodhisattva great beings who neither accept nor appropriate any phenomena should retain these mantra-words of the dhāraṇī:

1.15 *tadyathā/ oṃ aṇe mahāraṇe/ akhe/ mukhe/ mukhe/ samantamukhe/ saumesa/ sauryarame/ sautiyugame/ nirugatiprabhehilehile/ kalape kelapa/ sisale/ saravati/ hilehile/ hilehile/ hilihilili/ mahāhilele/ caṇḍecapane/ caracaraṇi/ acale/ macāle/ anante/ anantemukhe/ anantagate araṇenirmalade/ nirvalane/ nirvadhanate/ dharmdhare/ nirhare/ gimeleśrīmaviśodhani/ prakṛtidhipane/ bhavavebhavane/ asaṃge asaṃge/ vihare/ damesame/ vimale/ vimalaprabhe/ saṃkarṣaṇi/ dhiredhidhirilahādhidhire/ yeṣeyaṣopati/ cale acale/ macale/ samacale/ ṭadhiṭudhasandhisthira/ asaṃge asaṃge/ vihare/ asaṃganirhare/ nirhara/ vimale/ nirhaṭaśotaniḍadhisome/ sthiresthime/ sthamavati/ mahāprabhe/ samantaprabhe/ vipulaprabhe/ vipularasmisaṃbhave/ samantamukhe/ sarvatrayavugate/ chedyayanatachedyapratibhane/ dharaṇe/ ṇiḍena/ dharmanidhanagotra/ samantabhadrai/ sarvatathāgatahṛdaya adhiṣṭhāna adhiṣṭhite svāhā*[14]

1.16 “Śāriputra, bodhisattva great beings retaining these dhāraṇīs do not form conceits about conditioned or unconditioned phenomena . They do not apprehend them, do not disparage them, do not neglect them, do not appropriate them, and do not strive for them. They do not act for the sake of obtaining them, abandoning them, meditating upon them, or increasing them. They do not change them. They do not fabricate them. They do not see any phenomena that are associated with them, nor do they see any not associated with them. They do not see the arising of phenomena, they do not seen the cessation of phenomena, they do not see past phenomena, they do not see future phenomena, they do not see present phenomena, and they do not see either the increase or the decrease of phenomena. They do not accumulate any phenomena whatsoever, nor do they diminish any. They do not label anything, and they do not make anything known. They cultivate recollection of the Buddha alone.

1.17 “When they meditate,[15] it is not on form nor on the lack of form; it is not on the major signs nor on the lack of major signs; it is not on the secondary marks nor on the lack of secondary marks; it is not on consciousness nor on the lack of consciousness; it is not on afflictions nor on the lack of afflictions; it is not on ethical discipline nor on the lack of ethical discipline; it is not on concentration nor on the lack of concentration; it is not on wisdom nor on the lack of wisdom; it is not on liberation nor on the lack of liberation; it is not on the knowledge and vision of liberation nor on the lack of the knowledge and vision of liberation; it is not on birth nor on the lack of birth; it is not on family nor on the lack of family; it is not on clan nor on the lack of clan; it is not on retinues nor on the lack of retinues; it is not on an abode nor on the lack of an abode; it is not on attainment nor on the lack of attainment; it is not on realization nor on the lack of realization; it is not on the extinction of afflictions nor on the lack of the extinction of afflictions; it is not on the aggregates, the elements, or the sense bases nor on the lack of the aggregates, the elements, or the sense bases; it is not on knowledge nor on the lack of knowledge; it is not on teaching the Dharma nor on not teaching the Dharma; it is not on the purification of self nor on the purification of others; it is not on the purification of beings nor on the

purification of nonbeings; it is not on the benefit of self nor on the benefit of others; it is not on the Dharma nor on the Vinaya; it is not on the purification of the body nor on the purification of speech or the purification of the mind; it is not on the purification of practice nor on the purification of prior practice, the purification of later practice, or the purification of present practice; and it is not on the purification of self nor on the purification of others. This, Śāriputra, is the recollection of the Buddha called *the bodhisattva great beings' engagement in the non-grasping of any phenomena*. It is the dhāraṇī called *the acquisition of fearlessness about the gathering of all qualities by the accomplishment of the ultimate*,[16] the samādhi called *fulfilling all intentions by attaining absolute certainty*,[17] the dhāraṇī called *abiding in the unsurpassed family of the treasury of qualities, the major signs and secondary marks, by accomplishing independent knowledge of all the roots of virtue*,[18] and the dhāraṇī called *overpowering all the māras' works by the skill in seeking the highest*.

1.18 "Śāriputra, bodhisattvas who obtain the object of this dhāraṇī of accomplishment by means of the boundless gateways are irreversible and will quickly attain unsurpassable, perfectly complete enlightenment. Why is that so? Because, Śāriputra, the qualities of all the buddhas and the treasury of all attributes are certain, and because all the practices of bodhisattvas are distinguished from this dhāraṇī whose practice is without apprehending."[19]

1.19 Then the Blessed One spoke these verses:

1.20 "Have no doubt about the emptiness of all phenomena
And do not create any conceptual elaborations for the sake of enlightenment.
If the dharmadhātu is not disturbed,
This dhāraṇī will be attained!

1.21 "Listen to this sūtra!
The dhāraṇī in it is inexhaustible.
In it is the treasure of wisdom,

So one will attain enlightenment.[20]

1.22 “If fearless bodhisattvas
Perfectly retain this dhāraṇī,[21]
They will come to hear the Dharma teachings
Of the buddhas of the ten directions.

1.23 “Moved by their letter and meaning,[22]
They will understand the supreme of all teachings
And will know their words,
As many as there are rays of the sun.

1.24 “Everything will always be evident
To the one who upholds this sūtra—
That is the supreme Dharma,
With its magnificent gateways of dhāraṇī.[23]

1.25 “If all beings
Were to question him about their qualms for an eon,
All their doubts would be dispelled
But his wisdom would not be exhausted!

1.26 “Whoever delights in this sūtra
Will become a child of the Dharma King.
They will be near to supreme enlightenment,
Will become steadfast in mind, and will be an upholder of the Dharma.

1.27 “Whoever retains this dhāraṇī
Will delight all beings.
All the buddhas will be pleased with them.
Their fame will spread throughout the world.

1.28 “Whoever upholds this sūtra will,

When the time of death arrives,
See eight hundred million buddhas
And attend upon them directly.[24]

1.29 “Upholding this dhāraṇī,
Whatever previous evil deeds performed
Over ten billion eons
Will be purified in one month.

1.30 “All the merit that bodhisattvas
Have accomplished in ten million eons
Will be outshone in one month
By the merit of those who uphold this dhāraṇī.

1.31 “Even if all beings in the three realms
Became demons,
They would be unable to create obstacles
For whoever upholds this sūtra.

1.32 “Until they attain enlightenment
They will possess mindfulness, intelligence, and understanding,
And the sublime dhāraṇī
Will remain on the tip of their tongue.

1.33 “Just as in this teaching of the sūtra
The dhāraṇī is established,[25]
Similarly, from this, omniscience is taught,
And, from this, enlightenment is attained.

1.34 “As soon as this dhāraṇī was taught,
Dīpaṅkara gave me the prophecy,
And, at that very moment, I saw buddhas

As numerous as the grains of sand in the River Ganges.

1.35 “Whoever wishes to understand
This teaching of all the buddhas
Should rely upon this sūtra—
By that they will quickly attain all.

1.36 “The purity of the buddhafields,
The excellence of the śrāvakas,
And the purity of their radiance and features
Are created by this sūtra![26]

1.37 “Therefore, if one is conscientious,
And contemplates this for seven days,
Eight hundred million buddhas
Will then bestow the dhāraṇī.

1.38 “Neither reflect on what is to be thought
Nor on what is not to be thought.
Reflect—do not reflect erroneously![27]
Then one will obtain the dhāraṇī.

1.39 “As an analogy, just as someone who travels on the ocean
Has no doubts about obtaining wealth,
Similarly, a person who has obtained this dhāraṇī
Has no doubts about obtaining bliss.

1.40 “Through this you will approach complete enlightenment.
Therefore, apply yourself to this!
Having attained the state of peace,
You will attain complete enlightenment!”

1.42 Then the Blessed One spoke these verses:

1.43 “Renounce evil, Māra’s domain,
And the stench of desire.
These are the conditions for birth as a hell being
And also the causes of the lower realms.

1.41 The Blessed One then said to the venerable Śāriputra, “Śāriputra, if bodhisattva great beings are endowed with four things, they will obtain this dhāraṇī. They are as follows: having no attachment to sense pleasures; having no envy with respect to any being; giving away all one’s possessions and being generous without regret; and, day and night, rejoicing in and desiring the Dharma. Śāriputra, if bodhisattva great beings are endowed with these four things, then they will obtain this dhāraṇī.”

1.44 “Do not act with envy toward others,
Motivated by the desire for reputation, gain, and fame.
If you look upon beings with eyes full of joy,
You will obtain great power and a beautiful form.

1.45 “Whoever creates disputes with someone—
The basis is grasping.[28]
Therefore, eliminate craving wherever it arises.
When craving is abandoned, one obtains the dhāraṇī.

1.46 “If you desire enlightenment, do not think of anything else.
Seek the Dharma day and night.
If you rely upon words of the Dharma like these,
The dhāraṇī will manifest.

1.47 “Furthermore, Śāriputra, if bodhisattva great beings are endowed with four things, they will obtain this dhāraṇī. They are as follows: dwelling in the wilderness or in a solitary place; giving rise to the power of the acceptance of the profound Dharma; being without attachment to gain, respect, and praise; and

remaining indifferent to all pleasing things, even renouncing life and limb. Śāriputra, if bodhisattva great beings are endowed with these four things, they will obtain this dhāraṇī."

1.48 Then the Blessed One spoke these verses:

1.49 "Dwell in the wilderness, as praised by the victorious ones,
And dwell there without despising others.
Aspire for the acceptance of the profound.
Dwell heedfully as if your head was on fire!

1.50 "As it is the basis for acting hypocritically,
Do not dwell on thoughts of profit or gain.
Be content with the barest necessities, just as a bird is.
Gain the fruit of rebirth as a human.

1.51 "Alas! Obtain the teachings of the Buddha!
Renounce the household, root of many sufferings.
By purifying body, speech, and mind,
Show reverence for the Buddha and the Dharma.

1.52 "Desire for gain, lacking mindfulness, lacking wisdom,
Lacking faith, discipline, and a mind for the Dharma—
These are as far from enlightenment as the sky from the earth.
Therefore, renounce gain!"

1.53 "Furthermore, Śāriputra, if bodhisattva great beings are endowed with four things, they will obtain this dhāraṇī. They are as follows. They should comprehend the meaning of eight syllables. What are these eight syllables? They are as follows: *pa*[29] means that one penetrates and comprehends[30] the fact that ultimately all phenomena are without a self; *la*[31] means that one penetrates and comprehends the major signs and secondary marks, and the dharma-body of the tathāgatas as the lack of major signs and secondary marks;[32] *ba*[33] means

that one penetrates and comprehends the nonduality of the qualities of the childish and the qualities of the wise, just as they are; *dza*[34] means that one penetrates and comprehends the nonarising and nonceasing of beings who are born, age, and die and who are without birth, aging, and death; *ka*[35] means that one penetrates and comprehends the ripening of karma and the non-ripening of karma;[36] *dha*[37] means that one penetrates and comprehends the emptiness, signlessness, wishlessness, and dharmadhātu of the Dharma discourse of the dhāraṇī;[38] *śa*[39] means that one penetrates and comprehends entering into the suchness of all phenomena in calm abiding and special insight and the lack of calm abiding and special insight; *kṣa*[40] means that one penetrates and comprehends the momentariness of all phenomena, that there is no extinction because they are primordially at peace, that they are fearless,[41] that they are unmoving, and that all phenomena are nirvāṇa.

1.54 "Thus, to realize comprehension of the meaning of these eight syllables is the first comprehension of the meaning. Properly writing out and upholding this Dharma discourse of the dhāraṇī is the second comprehension of the meaning. To continuously recite this Dharma discourse of the dhāraṇī and to exert oneself in recollection for half of every month is the third comprehension of the meaning. Bodhisattva great beings assiduously exerting themselves for this Dharma discourse of the dhāraṇī who strive to bring joy to all beings, to encourage them to uphold it, and to cause them to exult in it—this is the fourth comprehension of the meaning. Śāriputra, if bodhisattva great beings are endowed with these four things, they will obtain this dhāraṇī."

1.55 Then the Blessed One spoke these verses:

1.56 "You should reflect on these eight syllables,
Write out this sūtra and uphold it,
Recite it continuously for half of every month,
And encourage beings to uphold it.

1.57 “Your wisdom will be vast, enlightenment will be near,[42]
And, therefore, you will see before you
All the buddhas dwelling in the ten directions.
Therefore, generate aspiration and train in this.

1.58 “Śāriputra, these four things are the benefits for bodhisattva great beings assiduously exerting themselves for this dhāraṇī: all the blessed buddhas of the ten directions think of them, the works of Māra do not emerge for them, their karmic obscurations will be swiftly purified, and they will swiftly attain unceasing eloquence. Śāriputra, those four things are the benefits for bodhisattva great beings who assiduously exert themselves in this dhāraṇī.”

1.59 Then the Blessed One spoke this verse:

1.60 “All the buddhas will keep them in mind.
Māra will find no opportunity to harm them.
Their karmic obscurations will be swiftly purified.
They will attain boundless eloquence.

1.61 “Śāriputra, in the past—an innumerable, incredibly innumerable, exceedingly vast, immeasurable, and unfathomable number of eons ago—there appeared in the world a tathāgata, arhat, perfectly complete buddha known as Gloriously Splendid Kinglike Jewel, endowed with knowledge and conduct, well-gone, a knower of the world, a guide for those beings to be tamed, unsurpassed, a teacher of gods and humans, a buddha, and a blessed one.

1.62 “Śāriputra, when the blessed one, the tathāgata, arhat, perfectly complete buddha Gloriously Splendid Kinglike Jewel attained parinirvāṇa, there appeared a wheel-turning monarch named Light Bearer, a lord of humans possessing the seven treasures. He had a son named Inconceivable Glory of Precious Qualities. At the age of sixteen, he heard the Dharma discourse of the dhāraṇī of accomplishment by means of the boundless gateways from the

blessed one, the tathāgata, arhat, perfectly complete buddha Gloriously Splendid Kinglike Jewel.

1.63 “As soon as he heard the dhāraṇī, he strove to obtain it. For seventy thousand years, he was never overcome by lethargy or sleep—not even once did he delight in kingdom, wealth, or self. For seventy thousand years he never lay down on the ground on his side, and he lived in complete seclusion.

1.64 “Having heard the Dharma taught by nine hundred million buddhas and having retained all of it,[43] he went forth[44] under the blessed one, the tathāgata, arhat, perfectly complete buddha Gloriously Splendid Kinglike Jewel himself. Ninety thousand years after going forth, he accomplished this dhāraṇī of accomplishment by means of the boundless gateways. Having accomplished it, he extensively taught it to beings. In that very life, he caused eighty hundred-sextillion beings to reach for[45] unsurpassable, perfectly complete enlightenment and established them on the level of irreversibility from progress toward enlightenment. Śāriputra, in that retinue, there was a merchant’s son named Moon Crest, who heard from that Dharma-teaching monk this Dharma discourse of the dhāraṇī of accomplishment by means of the boundless gateways. Having heard it, he rejoiced, and through the root of virtue arisen from that instant of rejoicing, he heard the Dharma taught by nine hundred million buddhas and retained all of it. In every respect, he became supreme among those who have obtained the dhāraṇī, supreme among those who speak honorably,[46] and supreme among bodhisattva great beings with unceasing eloquence. For three eons he pleased those tathāgatas, arhats, perfectly complete buddhas. Having pleased them, after the three eons had passed, he attained unsurpassable, perfectly complete enlightenment.

1.65 “Śāriputra, if you are unsure, uncertain, or doubtful, thinking that, at that time, the one who was the merchant’s son named Moon Crest was someone else, Śāriputra, you should not see it that way. Why is that? Because at that time, the

blessed one, the tathāgata, arhat, perfectly complete buddha Dīpaṃkara was the merchant's son named Moon Crest.

1.66 "Śāriputra, if you are unsure, uncertain, or doubtful, thinking that, at that time, the Dharma teacher named Inconceivable Glory of Precious Qualities was someone else, Śāriputra, you should not see it that way. Why is that? Because at that time, the blessed one, the tathāgata, arhat, perfectly complete buddha Amitāyus was the Dharma-teaching monk Inconceivable Glory of Precious Qualities.

1.67 "Śāriputra, at that time, I and the bodhisattva great beings of the Fortunate Eon also heard this Dharma discourse of the dhāraṇī. Having heard it I rejoiced, and through the root of virtue arisen from that instant of rejoicing, I demolished saṃsāra for forty quadrillion eons. I heard the Dharma taught by nine hundred ninety million buddhas. In every respect, I became supreme among those who have obtained the dhāraṇī, supreme among those who speak honorably,[47] and supreme among bodhisattva great beings with unceasing eloquence.

1.68 "Therefore, Śāriputra, bodhisattva great beings who wish to quickly attain unsurpassable, perfectly complete enlightenment should strive to rejoice in this Dharma discourse of the dhāraṇī. Why is that? Because if that will become the cause for bodhisattva great beings to attain the stage of irreversibility from progress toward unsurpassable, perfectly complete enlightenment and to please the Dharma teachers, how much more will that be the case for those who write it out, who expound it, uphold it, recite it, comprehend it, properly reflect on it, and teach it extensively to others? The measure of that amount of merit cannot be known or conceived of by any being apart from the tathāgatas."

1.69 Then the Blessed One spoke these verses:

1.70 "The extent of the river of merit generated

By those who hear and rejoice in the sūtra,
Who write it out, uphold it, and recite it,
Cannot be known by any being.

1.71 “In all their lives they will see the victorious ones,
Acquiring inconceivable faith in them.
They will know the method of the profound sūtra
And swiftly attain enlightenment.

1.72 “Until they touch the state of unsurpassable enlightenment
They will never lose their samādhi,
Superknowledges, dhāraṇīs,
Physical form, enjoyments, or seeing the buddhas.

1.73 “In my recollection of previous lives,
A merchant’s son obtained this dhāraṇī,
Saw buddhas as numerous as the grains of sand in the Ganges,
And, because of that, attained the enlightenment that he wished for.

1.74 “At that time Dīpaṃkara was the merchant’s son.
In a previous life he was Boundless Rays of Light.[48]
At that time the Dharma teacher was the buddha Amitāyus.
I rejoiced with those of the Fortunate Eon.

1.75 “Whoever wishes to swiftly touch the state of enlightenment,
Whoever wishes to swiftly vanquish the māras,
Whoever desires the excellent features of hundreds of merits—
If they exert themselves in this, they will find no difficulty obtaining that.

1.76 “Even if someone filled world systems
As numerous as the sand-grains of the River Ganges with jewels
And then gave them away, that gift could not be compared

To the merit of one who writes out and upholds this sūtra.

1.77 “Thus it is said that, having heard it, one-pointedly heedful,
Wise bodhisattvas who uphold it
Or write out and contemplate this dhāraṇī
Will have no difficulty in attaining enlightenment.”

1.78 Then the Blessed One said to the venerable Śāriputra, “Śāriputra, the radiance of eight yakṣas who dwell on the bodhisattva levels[49] will enter the bodies of bodhisattva great beings who assiduously exert themselves in this dhāraṇī of accomplishment by means of the boundless gateways, and they will guard, protect, and shelter them day and night. Who are these eight? They are the yakṣas Hero, Firm, Sovereign, Nārāyaṇabala, Cāritramati, Hard to Conquer, Dreadful, and the yakṣa Subāhu.

1.79 “In order for those eight yakṣa kings to come, one should bathe thoroughly, put on very clean clothes, perform walking meditation,[50] and give rise to an attitude free of animosity toward any being. This Dharma discourse of the dhāraṇī should also be kept the mind, and if one does so, the eight yakṣas will quickly show their faces.

1.80 “Eight bodhisattva great beings born among the gods of the desire realm will also think of you. Who are these eight? They are the bodhisattva great being Vairocana, Avabhāsakara, Light of Wisdom, Sunlight, Encourager, Fulfiller of All Intentions, Nakṣatrarāja, and the bodhisattva great being Cāritramati. In order to obtain the dhāraṇī from these eight bodhisattva great beings, assiduously exert yourself. Bodhisattva great beings who strive for this dhāraṇī should make a commitment to the truth,[51] be thankful, feel gratitude, desire the Dharma, delight in the Dharma, and assiduously exert themselves for the acceptance of the profound Dharma. Bodhisattva great beings who strive for the dhāraṇī should engage in freely giving to all. In this regard, if you are to give

gifts even if what you have is small or lacking, what need is there to say that you should do so if you have much?"

1.81 When the Blessed One gave this Dharma discourse of the dhāraṇī, as many bodhisattvas as there are grains of sand in thirty hundred-sextillion Ganges Rivers obtained this dhāraṇī of accomplishment by means of the boundless gateways, and attained irreversibility from progress toward unsurpassable, perfectly complete enlightenment. The sixty hundred-sextillion beings, gods, humans, and asuras who had not previously generated the mind of enlightenment gave rise to the mind set on unsurpassable, perfectly complete enlightenment.

1.82 Then the venerable Śāriputra asked the Blessed One, "Blessed One, what is the name of this Dharma discourse? How should we remember it?"

1.83 The Blessed One said, "Śāriputra, remember this Dharma discourse as *The Dhāraṇī of Accomplishment by Means of the Boundless Gateways*. Remember it as *Totally Exalting Bodhisattvas*.[52] Remember it as *Destroying All the Māras*. Remember it as *Obtaining Total Omniscience*."

1.84 After the Blessed One spoke these words, the venerable Śāriputra, the monks, the bodhisattvas, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.

1.85 *This concludes "The Noble Dhāraṇī of Accomplishment by Means of the Boundless Gateways."*[53]

Colophon

c.1 This was subsequently edited and finalized by the Indian preceptor Prajñāvarman and the chief editor and translator Bandé Yeshé Dé in connection with the commentary.[54]

Notes

1. Note that there is a discrepancy among various databases for cataloging the Toh 914 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 914, n.1, for details.

2. Herrmann-Pfandt 2008, p. 96, no. 178.

3. Note that the Tibetan *sgrub pa* can render both the Sanskrit *sādhana* (here *sādhaka*), found in the three Degé Kangyur recensions, and the Sanskrit *nirhāra*, found in the Stok Palace recension. It is not presently clear if there were separate Sanskrit recensions with different titles or if one or both Sanskrit titles are back-translations from Tibetan.

4. For a discussion of these issues, see Hisao Inagaki, *Amida Dhāraṇī Sūtra and Jñānagarbha's Commentary: An Annotated Translation from Tibetan of the Anantamukha-Nirhāra-Dhāraṇī Sūtra and Ṭīkā*, p. 4.

5. The folio references of the Degé Kangyur appearing in the Tibetan source and compare view of this publication (or which are shown inline in the PDF and ePub versions) refer to the post *par phud* printing of the Degé. Note that, as described in the bibliographical reference on the title page, there is a 17-page discrepancy in volume 88 (*rgyud 'bum*, *na*) of the Degé Kangyur between the 1737 *par phud* printings and the late (post *par phud*) printings. This is due to an extra work, *Bodhimaṇḍasyālaṃkāra lakṣadhāraṇī* (Toh 508, *byang chub snying po'i rgyan 'bum gyi gzungs*), being added as the second text in the volume.

6. "Kūṭāgāraśālā" ("hall with an upper chamber") is typically rendered by the Tibetan *khang pa brtsegs pa'i gnas*, but here the Tibetan is *khang pa brtsegs pa'i khang bzangs* ("mansion with an upper chamber").

7. "Life force" renders the Tibetan *tshe'i 'du byed* (Skt. *āyuḥsaṃskāra*). The narrative trope of the Buddha mindfully relinquishing his life force three months before his parinirvāṇa is featured elsewhere in Buddhist literature. See, for example, the Pali *Mahāparinibbāna Sutta*, the sixteenth sutta of the Dīgha Nikāya.

8. Toh 914 and Stok have the name *zla 'od* (Skt. *candraprabha*) instead.

9. "Displayed such appearances" renders the Tibetan *ltas de lta bu byas*. This translation is tentative.

10. In Toh 914 and Stok these numbers are much larger. For example, the first number is given as *bye ba khrag khrig brgya stong brjod du med pa'i brjod du med pa bye ba khrag khrig phrag 'bum dag* in Toh 914 (*bye ba khrag khrig brgya stong brjod du med pa'i brjod du med pa bye ba khrag khrig'bum dag* in Stok). The numbers in Toh 914 and Stok agree except for that given for irreversible bodhisattvas (in Toh 914, *bye ba khrag khrig brgya 'bum phrag stong phrag brgyad cu*, and in Stok, *bye ba khrag khrig 'bum phrag brgyad cu*).

11. "Answers to questions" renders the Tibetan *zhus pa lung bstan pa*.

12. Commentary by Jñānagarbha: "purification because they purify with the realization of non-substantiality, the anātman of sentient beings and so forth" (Inagaki, p. 56).

13. This follows Toh 140 and Toh 525, which read *bcom ldan ’das de bzhin no zhes gsol te*, while Toh 914 and Stok read *bcom ldan ’das de ltar ’tshal lo/ de bzhin no zhes gsol te*. The Tib. *de ltar ’tshal* could be translated in the same way that *de bzhin no* has been.

14. The dhāraṇī has been transliterated exactly as it appears in Toh 140. The dhāraṇī in Toh 525 is identical except for the following: *gimeleśrīmaviśodhani* reads *gimileśrīmaviśodhani*; *ṇiḍena* reads *ṇiṭane*. The dhāraṇī in Toh 914 appears as follows: t*adyathā oṃ aṇe aṇe aṇe / mukhe mukhe mukhe / samantamukhe jyotisaume satye satyārāme / sautiyukte / nirukte / nirukteprabhe / hilihili / kalape / kalape sisāre / sāravati / buddhavati / hilihili / hilehilehilehile / hilihili / hilile / mahāhilile / hiletuṇḍe / caṇḍecaṇḍe / carācarāṇe / acale macale / anante anantagate / anantamukhe / araṇe / nirmale / nirbhavane / nirvarttane / nirdānte / dharmadhare / nihāranihāra / vimaleviṣodhane / śīlaviśodhane / prakṛti/ dīpane / bhavane / bhavavibhavane / asaṃge / asaṃgavihare / dame / śame / vimale / vimalaprabhe / samākarṣaṇe / dhire / dhidhire / mahādhidhire / yaśoyaśovati / cale / acale / macale / samacale / ḍiḍhasandhisusthire / asaṃge / asaṃgavihare / asaṃganirhara / nirharavimale / nirharaviśodhane / ḍiḍhasome / sthiresthāmasthāmavati / mahāprabhe / samantaprabhe / vipulaprabhe / vipularaśmisaṃbhavesamantamukhe / sarvatrānugate / anācchedyepritibhane / dhāraṇinidhāne / dharmaṇidhāne / dharmanidhānagotre / samantabhadre / sarvatathāgatahṛdaya adhiṣṭhāna ādhiṣṭhite svāhā.* Stok is closer to Toh 914 but not at all identical.

15. Tib. *sgom* is rendered both by “cultivate” and “meditate,” depending on the context.

16. In Toh 140 and Toh 525, the reading is *don dam pa bsgrub par chos thams cad yang dag par ’du ba la mi ’jigs pa thob pa*. In Toh 914 and Stok, the reading is *don dam pa sgrub* [Stok: *bsgrub*] *pas chos thams cad yang dag par ’du ba la mi ’jigs pa thob pa*. “By the accomplishment of the ultimate” follows the reading in Toh 914 and Stok.

17. This renders the Tibetan *gcig tu nges pa thob pas bsam pa thams cad yongs su rdzogs par byed pa zhes bya ba’i ting nge ’dzin*. The only variant is in Toh 914, which reads *gcig tu nges par thob pa* (“absolute attainment”).

18. In Toh 140 and Toh 525, reading is *dge ba’i rtsa ba thams cad gzhan la rag ma lus pa’i ye shes bsgrubs pas/ chos kyi gter mtshan dang dpe byad bzang po’i rigs zil gyis mi non par gnas pa*. In the Toh 914 and Stok, the reading is *dge ba’i rtsa ba thams cad gzhan la rag ma las pa’i ye shes sgrub pas chos kyi gter mtshan dang dpe byad bzang po’i rigs zil gyis mi non pa*. The latter, then, is simply *the unsurpassed family* rather than *abiding in the unsurpassed family*, but the Tibetan *gzhan la rag ma lus pa* in Toh 140 and Toh 525 is clearly a mistake or corruption, so *gzhan la rag ma las pa* has been adopted from Toh 914 and Stok.

19. This renders the Tibetan *dmigs pa med pa’i spyod pa dang ldan pa’i gzungs ’di nyid las byang chub sems dpa’i spyod pa thams cad rab tu dbye bar ’gyur ba’i phyir*. The readings of the final clause in Toh 914 and Stok are both different. In Toh 914, the reading is *byang chub sems dpa’i spyod pa thams cad kyi bye brag chod pa’i phyir*, which appears to be in error and is possibly a corruption of the reading in Stok, which is *byang chub sems dpa’i spyod pa thams cad kyi bye brag mchog yin pa’i phyir*. The full reading in Stok might be rendered “because in this dhāraṇī whose practice is without apprehending there is the supreme feature of all the practices of bodhisattvas.”

20. Toh 140 and Toh 525 read *de nas byang chub thob par ’gyur*, while Toh 914 and Stok read *des na byang chub thob par ’gyur*. The latter reading has been followed here.

21. Toh 140 and Toh 525 read *gzungs 'dir rab tu bzung byas na* (*'dir* is likely a scribal corruption), while Toh 914 and Stok read *gzungs 'di rab tu bzung byas na*. The latter reading has been followed here.

22. Toh 140 and Toh 525 read *don dang tshig 'bru bskyod*, while Toh 914 and Stok read *don dang tshig 'brus bskyod*. The latter reading has been followed here.

23. Tib. *gang dag chos kyi mchog 'gyur ba/ rlabs chen gzungs kyi sgo rnams te/ gang zhig mdo 'di 'dzin de la/ thams cad rtag tu mngon du 'gyur*. This translation is tentative.

24. "Attend upon them directly" renders the Tibetan *lag pa de la nye bar 'jog pa* (where *lag pa* literally means "hand(s)"). However, this translation is tentative. The Tibetan might be rendered more literally by "will be close at hand."

25. This follows the reading in Toh 914 and Stok, which is *ji ltar mdo sde bstan 'di la/ gzungs ni so sor nges pa bzhin*. In Toh 140 and Toh 525, it reads *ji ltar mdo sde 'dzin de la/ gzungs 'di so sor nges pa bzhin*.

26. This verse renders the Tibetan *sangs rgyas zhing ni rnam dag dang/ nyan thos phun sum tshogs pa dang/ 'od dang mtshan kyang rnam dag pa/ mdo sde 'dis ni byed par 'gyur*. The referent of *'od dang mtshan* is not entirely clear, and it might be that both the second and third lines qualify "buddhafields" just as "purity" in the first line does.

27. These three lines render the Tibetan *bsam bya sems par mi bsam ste/ bsam bya min pa'ang mi bsam mo/ soms shig 'gal bar ma sems shig*. This translation is tentative.

28. This renders the Tibetan *sems can gang dag kha cig rtsod 'gyur ba/ de yi gzhi rtsa yongs su 'dzin pa ste*. This translation is tentative.

29. From the Sanskrit *paramārtha*.

30. "Penetrates and comprehends" renders the Tibetan *'jug pa khong du chud pa*.

31. From the Sanskrit *lakṣaṇa*.

32. This renders the Tibetan *mtshan dang dpe byad bzang po dang/ mtshan dang dpe byad bzang po med par de bzhin gshegs pa'i chos kyi sku la 'jug pa khong du chud pa*. This translation is tentative.

33. From the Sanskrit *bāla*.

34. From the Sanskrit *jāti*.

35. From the Sanskrit *karman*.

36. This follows the reading in Toh 140 and Toh 525, which is *las kyi rnam par smin pa dang/ las kyi rnam par smin pa med pa*. In Toh 914 and Stok, the reading is *las dang rnam par smin pa dang/ las dang rnam par smin pa med pa* ("actions and their ripening, and the lack of actions and their ripening").

37. From the Sanskrit *dharmadhātu*.

38. This follows the reading in Toh 914 and Stok, which is *gzungs kyi chos kyi rnam grangs kyi stong pa nyid dang/ mtshan ma med pa dang/ smon pa med pa dang/ chos kyi dbyings la 'jug pa khong du chud pa*. The reading in Toh 140 and Toh 515 is *gzungs kyi chos kyi rnam grangs stong pa nyid dang/ mtshan ma med pa dang/ smon pa med pa dang/ chos kyi dbyings la 'jug pa khong du chud pa*.

39. From the Sanskrit *śamatha*.

40. From the Sanskrit *kṣaṇa*.

41. This is the reading in Toh 140, Toh 525, and Toh 914. The reading in Stok is "without disintegration" (*'jig pa med pa*).

42. The order of these two is reversed in Toh 914.

43. Toh 914 and Stok read "Having heard the Dharma taught by nine hundred million buddhas he practiced it and retained all of it, and having practiced it…"

44. That is, from home into homelessness as a monk.

45. Here, "reach for" renders the Tibetan *yang dag par 'dzin*.

46. This renders the Tibetan *tshig btsun pa*, which is the reading in Toh 140 and Toh 525. In Toh 914 and Stok, the reading is *tshig btsun pa dang gzungs su gzung ba'i tshig dang ldan pa*. The Tibetan *gzungs su gzung ba'i tshig* might be rendered "whose speech is memorable/remembered," in particular if this is a variant or corruption of *gzungs su bzung ba'i tshig*.

47. This is the reading in Toh 140 and Toh 525. In Toh 914, it reads *tshig btsun pa gzung ba'i tshig dang ldan pa*, and in Stok it reads *tshig btsun pa bzung ba'i tshig dang ldan pa*. The variant might be rendered "who speak honorably and who speak comprehensibly."

48. This renders the Tibetan *sngon tshe tshe rabs 'od zer mtha' yas gyur* (Toh 140 and Toh 525). In Toh 914 and Stok the reading is *sngon gyi tshe rabs 'od zer mtha' yas gyur*. This reference is unclear, in particular since the name of the merchant's son given above was Moon Crest.

49. Toh 140 and Toh 525 read *gangs la gnas pa'i gnod sbyin brgyad po*, which literally means "eight yakṣas who dwell in the snow." If that is indeed the reading, presumably *gangs* ("snow") is short for *gangs ri*, literally "snow mountains" and, in that case, is likely a reference to the Himalayas. There are no variants recorded in the Comparative Edition, and this also appears to be the reading in Stok. The Degé blockprint of Toh 914 also appears to read *gangs*, but the Comparative Edition version reads *gang sa*, which is the reading we have adopted here. It is possible – and perhaps even likely – that in the other recensions a scribal corruption crept in, since all it would take for *gang sa* to become *gangs* is for the tsheg to drop out.

50. This renders the Tibetan *'chag sar 'gro ba*, but the translation is tentative. This might simply be "go for a walk," or more literally "walk on the walking-path," but this seems out of place in this context.

51. "Should make a commitment to the truth" renders the Tibetan *bden pa'i dam bca' bar bya'o*.

52. "Totally Exalting Bodhisattvas" renders the Tibetan *byang chub sems dpa' gcig tu nges par mngon par 'phags par byed pa*.

53. Toh 914 reads *'phags pa sgo mtha' yas pas sgrub pa'i gzungs zhes bya ba'i mdo rdzogs so* ("This concludes The Sūtra 'The Noble Dhāraṇī of Accomplishment by Means of the Boundless Gateways'").

54. This colophon appears only in Toh 914. Neither Toh 140 nor Toh 525 have a colophon.

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Glossary

Abandoning All Lower Realms

ngan song thams cad spong ba

ངན་སོང་ཐམས་ཅད་སྤོང་བ།

A bodhisattva present in the audience for this discourse.

afflictions

nyon mongs

ཉོན་མོངས།

kleśa

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote.

aggregates

phung po

ཕུང་པོ།

skandha

The five aggregates that make up phenomenal existence are form, feeling, perception, formations, and consciousness. On the individual level the five aggregates refer to the basis onto which the mistaken idea of a self is projected.

Ākāśagarbha

nam mkha'i snying po

ནམ་མཁའི་སྙིང་པོ།

ākāśagarbha

A bodhisattva present in the audience for this discourse.

Akṣayamati

blo gros mi zad pa

བློ་གྲོས་མི་ཟད་པ།

akṣayamati

A bodhisattva present in the audience for this discourse.

Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus

'Infinite Life', the name of the buddha in the realm of Sukhāvatī. Also known as Amitābha ('Infinite Light').

Amoghadarśin

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

amoghadarśin

A bodhisattva present in the audience for this discourse.

arhat

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

Use standard definition

Avabhāsakara

snang byed

སྣང་བྱེད།

avabhāsakara

One of a group of eight bodhisattvas.

Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

Bandé Yeshé Dé

ban+de ye shes sde

བཚྭ་ཡེ་ཤེས་སྡེ།

Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

bhadrapāla

A bodhisattva present in the audience for this discourse.

buddhafield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhaksetra

A pure realm manifested by a buddha in which beings may follow the path to awakening without fear of falling into lower realms. In many sources it is said to be brought to manifestation through a buddha or bodhisattva's merit and aspiration.

calm abiding

zhi gnas

ཞི་གནས།

śamatha

A term for a general style and state of Buddhist meditation in which one focuses the mind and abides in a state of calm, as implied by the Tibetan translation of the term. Associated with the states of meditation, concentration, and absorption, and the achievement of supernormal faculties, as well as awakening itself. Often presented as part of a pair of meditation techniques, with the other technique being "deep insight" (Skt. *vipaśyanā*, Tib. *lhag mthong*).

Cāritramati

spyod pa'i blo gros

སྤྱོད་པའི་བློ་གྲོས།

cāritramati

The name of both a bodhisattva and a yakṣa in this sūtra.

chiliocosm

stong gi 'jig rten gyi khams

སྟོང་གི་འཇིག་རྟེན་གྱི་ཁམས།

sāhasralokadhātu

In Buddhist cosmology, a universe that itself contains a thousand world systems, each made up of its own Mount Meru, four continents, sun, moon, and god realms.

dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Use standard definition

Dharma teacher

chos smra ba, chos smra ba'i dge slong

ཆོས་སྨྲ་བ།, ཆོས་སྨྲ་བའི་དགེ་སློང་།

dharmabhāṇaka, dharmabhāṇakabhikṣu

Speaker or reciter of scriptures. In early Buddhism a section of the saṅgha would consist of *bhāṇakas*, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in the preservation of the teachings. Various groups of dharmabhāṇakas specialized in memorizing and reciting a certain set of sūtras or vinaya.

dharmadhātu

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

A synonym for emptiness, the ultimate reality, or the ultimate nature of things. This term is interpreted variously due to the many different meanings of *dharma* as element, phenomena, reality, truth, and/or the teaching.

Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A previous buddha who gave Śākyamuni the prophecy of his buddhahood. In depictions of the buddhas of the three times, he represents the buddhas of the past, while Śākyamuni represents the present, Maitreya the future.

Dreadful

'jigs su rung ba

འཇིགས་སུ་རུང་བ།

A yakṣa.

elements

khams

ཁམས།

dhātu

Use standard definition

eloquence

spobs pa

སྤོབས་པ།

pratibhāna

The Tibetan, like the Sanskrit, literally means "confidence" or "courage," but in the Buddhist sūtras it refers specifically to inspired speech, to being perfectly eloquent in expressing the Dharma.

Encourager

yang dag skul byed

ཡང་དག་སྐུལ་བྱེད།

One of a group of eight bodhisattvas.

eon

bskal pa

བསྐལ་པ།

kalpa

Use standard definition

ethical discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Use standard definition

Firm

brtan po

བརྟན་པོ།

A yakṣa.

Fortunate Eon

bskal pa bzang po

བསྐལ་པ་བཟང་པོ།

bhadrakalpa

The name of the current eon, so-called because one thousand buddhas are prophesied to appear during this time.

Fulfiller of All Intentions

bsam pa thams cad yongs su rdzogs byed

བསམ་པ་ཐམས་ཅད་ཡོངས་སུ་རྫོགས་བྱེད།

One of a group of eight bodhisattvas.

Gaganagañja

nam mkha'i mdzod

ནམ་མཁའི་མཛོད།

gaganagañja

A bodhisattva present in the audience for this discourse.

Gandhahastin

spos kyi glang po che

སྤོས་ཀྱི་གླང་པོ་ཆེ།

gandhahastin

A bodhisattva present in the audience for this discourse.

Gloriously Splendid Kinglike Jewel

rin chen dpal gyi gzi brjid rgyal po lta bu

དེན་ཆེན་དཔལ་གྱི་གཟི་བརྗིད་རྒྱལ་པོ་ལྟ་བུ།

Name of a previous buddha.

Great Forest

tshal chen po

ཚལ་ཆེན་པོ།

mahāvana

The great forest (*mahāvana*) was the location of Kūṭāgāraśālā, where the Buddha and his community often stayed when visiting the great city of Vaiśālī.

Hard to Conquer

thub dka'

ཐུབ་དཀའ།

A yakṣa.

Hero

dpa' bo

དཔའ་བོ།

A name held by two figures in the sūtra: a bodhisattva present in the audience for this discourse and a yakṣa.

Inconceivable Glory of Precious Qualities

yon tan rin po che sam gyis mi khyab pa'i dpal

ཡོན་ཏན་རིན་པོ་ཆེ་སྣམ་གྱིས་མི་ཁྱབ་པའི་དབང་ལྡན།

The name of the buddha Amitāyus in a previous life when he was the son of a king named Light Bearer who went forth and became a Dharma teacher.

Indefatigable

yid yongs su mi skyo ba

ཡིད་ཡོངས་སུ་མི་སྐྱོ་བ།

A bodhisattva present in the audience for this discourse.

Intelligence Vanquishing the Darkness of All Places

yul thams cad kyi mun pa nges par ’joms pa’i blo gros

ཡུལ་ཐམས་ཅད་ཀྱི་སྒྲུན་པ་དེས་པར་འཇོམས་པའི་བློ་གྲོས།

A bodhisattva present in the audience for this discourse.

Jālinīprabha

dra ba can gyi ’od

དྲ་བ་ཅན་གྱི་འོད།

jālinīprabha

A bodhisattva present in the audience for this discourse.

Jñānaketu

ye shes tog

ཡེ་ཤེས་ཏོག

jñānaketu

A bodhisattva present in the audience for this discourse.

Kūṭāgāraśālā

khang pa brtsegs pa’i khang bzangs

ཁང་པ་བརྩེགས་པའི་ཁང་བཟང་སྟེ།

kūṭāgāraśālā

An important early monastery outside the city of Vaiśālī where the Buddha often stayed. The name Kūṭāgāraśālā means “hall with an upper chamber.” It refers to a temple with one ground-floor room and at least one additional upper room within its structure.

Light Bearer

snang ba ’dzin

སྣང་བ་འཛིན།

Name of a wheel-turning monarch at the time of the buddha Gloriously Splendid Kinglike Jewel.

Light of Wisdom

she rabs ’od

ཤེ་རབས་འོད།

One of a group of eight bodhisattvas.

Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

Use standard definition

Mahāsthāmaprāpta

mthu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta

A bodhisattva great being. Along with Avalokiteśvara, he is one of the two main bodhisattvas in the realm of Sukhāvatī.

Maitreya

byams pa

བྱམས་པ།

maitreya

Use standard definition

major signs

mtshan, mtshan ma

མཚན།

lakṣaṇa

Use standard definition

Mañjuśrī Kumārabhūta

’jam dpal gzhon nur ’gyur pa

འཇམ་དཔལ་གཞོན་ནུར་འགྱུར་པ།

mañjuśrī kumārabhūta

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies insight. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of insight in his right hand and a volume of the Prajñāpāramitāsūtra in his left. In addition to the epithet Kumārabhūta, which means "having a youthful form," Mañjuśrī can also take on the names Mañjughoṣa, Mañjusvara, and Pañcaśikha.

Mati

blo gros

བློ་གྲོས།

mati

A bodhisattva present in the audience for this discourse.

Moon Crest

zla ba'i tog

ཟླ་བའི་ཏོག

The name of the buddha Dīpaṃkara in a previous life, when he was a merchant's son.

Nakṣatrarāja

skar ma'i rgyal po

སྐར་མའི་རྒྱལ་པོ།

nakṣatrarāja

One of a group of eight bodhisattvas.

nārāyaṇabala

sred med kyi bu'i stobs

སྲེད་མེད་ཀྱི་བུའི་སྟོབས།

nārāyaṇabala

A yakṣa.

Prajñāvarman

Prajñāvarman

Pratibhānakūṭa

spobs pa brtsegs pa

སྤོབས་པ་བརྩེགས་པ།

pratibhānakūṭa

A bodhisattva present in the audience for this discourse.

recollection of the Buddha

sangs rgyas rjes su dran pa

སངས་རྒྱས་རྗེས་སུ་དྲན་པ།

buddhānusmṛti

The Sanskrit term buddhānusmṛti (Pali: *buddhānussati*), meaning “mindfulness or recollection of the Buddha,” is a common practice in all Buddhist traditions that involves taking a buddha such as the Buddha Śākyamuni or Amitābha as one’s meditative object.

Sāgaramati

blo gros rgya mtsho

བློ་གྲོས་རྒྱ་མཚོ།

sāgaramati

A bodhisattva present in the audience for this discourse.

Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

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

Śāriputra

shA ri’i bu

ཤཱ་རིའི་བུ།

śāriputra

Use standard definition

Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkambhin

An important bodhisattva, included among the “eight close sons of the Buddha.” His name means “One Who Completely Dispels All Obscurations”

and, accordingly, he is said to have the power to exhaust all the obscurations of anyone who merely hears his name.

secondary marks

dpe byad bzang po

དཔེ་བྱད་བཟང་པོ།

anuvyañjana

The eighty secondary physical characteristics of a buddha and of other great beings (*mahāpuruṣa*), which include such details as the redness of the fingernails and the blackness of the hair. They are considered “minor” in terms of being secondary to the thirty-two major marks or signs of a great being.

sense bases

skye mched

སྐྱེ་མཆེད།

āyatana

Use standard definition

Sovereign

bdag po

བདག་པོ།

A yakṣa.

special insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

Use standard definition

śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Use standard definition

subāhu

lag bzangs

ལག་བཟང་ས།

subāhu

A yakṣa.

Sunlight

nyi ma'i 'od

ཉི་མའི་འོད།

One of a group of eight bodhisattvas.

tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Use standard definition

trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi khams

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

Use standard definition

Vairocana

rnam par snang byed

རྣམ་པར་སྣང་བྱེད།

vairocana

One of a group of eight bodhisattvas.

Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

vaiśālī

Use standard definition

Vajragarbha

rdo rje snying po

རྡོ་རྗེ་སྙིང་པོ།

vajragarbha

A bodhisattva present in the audience for this discourse.

Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

Vanquishing the Darkness of All Sorrow

mya ngan thams cad kyi mun pa nges par ’joms ba

མྱ་ངན་ཐམས་ཅད་ཀྱི་མུན་པ་དེས་པར་འཇོམས་པ།

A bodhisattva present in the audience for this discourse.