

This is a **draft manuscript** that is being made available only for recitation and reading purposes while work continues on the final version. Please do not print for distribution to the public or reproduce any part of this manuscript in other publications. Please do enjoy reciting and reading this amazing sutra in this beautiful new translation by Losang Dawa!

The Sutra of Sublime Golden Light

In Sanskrit: Aryasuvarnaprabhasottamasutrendrarajamahayanasutra

In Tibetan: Phag.pa ser.oe dam.pa.do.dey.wang.poey.gyal.po.zhe.ja.wa. theg.pa chen.poey dho

In English: The King of Glorious Sutras, called Exalted Sublime Golden Light, a Mahayana Sutra

Chapter 1

The Chapter on the Preamble to the King of the Glorious Sutras, The Sublime Golden Light

Homage to all past, future, and present buddhas, bodhisattvas, pratyekabuddhas, and shravakas!

Thus I have heard at one time:
The Tathagata, entering buddhas' domain
Of experience, the profound sphere of reality,
At Vulture Peak expounded
To the supreme bodhisattvas
Who were pure and stainless
The Sublime Golden Light, the King of Glorious Sutras,
Extremely profound on hearing,
And profound on examination.
The buddhas in the four directions
Confer their blessings; blessings
From Achala in the east, Ratnaketu in the south;
Amitabha in the west, and Dundubisvara in the north.
To undo all unwholesome actions
I will proclaim this auspicious sublime discourse,
Which exhausts all negative karma,
Grants every peace and happiness,
Extinguishes all suffering,
Which is the foundation of omniscience,
And is adorned with all that is glorious.
Granting blessings, I will explain this.

Sentient beings whose senses are defective,
Whose life-expectancy has ended, or is fading,
Who are burdened by misfortune,
From whom the gods have turned away,
Who are hated by their beloved ones,
Who are oppressed as household servants,
Who are in conflict with each other,
Who are afflicted with decline in material wealth,
Who are grief stricken and miserable,
Who are ridden with fear and stricken by poverty,
Who are troubled by stars and planetary bodies,
And fierce demonic spirits,
Or who see excruciating nightmares
Following grief and fatigue,
They should bathe well to render themselves clean
And then listen to this sublime sutra.
Should those with virtuous intent and pure mind,
Adorning themselves well in clean garments,
Listen to this sutra on the profound,
The domain of buddhas' experience,
Through the awe-inspiring power of this sutra,
The suffering of all creatures
And the like which cannot be endured
Will forever be pacified.
They will be offered protection
By the guardians of the world,
Their ministers and army chiefs,
And by tens of thousands of millions of yakshas,
The great goddess Sarasvati,
The goddess who dwells in the Nairanjana,
Hariti, the mother of bhutas,
The earth goddess Drdha,
The Brahma kings and the thirty-three kings,
The powerful kings of the serpents,
The kings of kinnaras and the kings of asuras;
Likewise the kings of the garudas.
They, with their clans and might,
Along with mounts arrive, and
Unfailingly, day and night,
Will offer protection to beings.

I will clearly expound this sutra
On the profound, the domain of buddhas' experience
The secret of all buddhas,
Hard to find in tens of millions of eons.

Those who hear this sutra,
Who make others hear it,
Who rejoice in it,

And who make offerings to it,
Will be venerated for tens of millions of eons
By gods and nagas,
By humans and kimnaras,
By asuras and yakshas.

For beings without merit,
The store of their merit
Will grow into a limitless, incalculable
And inconceivable mass.

Fiercely, they will be protected
By the buddhas of the ten directions;
Likewise, also by bodhisattvas
Engaged in the profound.

Clad in clean garments,
Carrying well-perfumed clothes,
With a firm mind of love,
One should honor it without distraction.
Render one's mind spotless,
Exert to make it expansive,
Make it intensely clear,
And listen to this sublime sutra.
They who listen to this sutra
Will hail well among humans,
Will attain an excellent human existence, and
Live a life of comfort.
Those into whose ears
this sublime discourse is echoed,
Their merit-roots will be refined,
And numerous buddhas will applaud them.

This ends the first chapter, the Chapter on the Preamble to the King of the Glorious Sutras,
The Sublime Golden Light.

Chapter 2

The Chapter on Span of the Tathagata's Life

Furthermore, at that time, during that period, in the great city of Rajagriha, there dwelt the bodhisattva, the great being Ruciraketu, who had venerated previous buddhas, cultivated roots of merit, and rendered service to many ten thousand million million buddhas. He thought to himself, "What cause and what condition will cause the Lord Shakyamuni to live for only eighty years? That is such a short life." Furthermore, he thought to himself, "The Lord has himself declared: 'There are two causes and two conditions which prolong life. What are the two? They are namely renouncing killing and giving food wholly.' As for the Lord Shakyamuni, he renounced killing for many incalculable ten thousand million million million

eons; he perfectly adhered to the path of the ten virtuous actions. He gave away food and external and internal objects completely. Not only that, he satisfied hungry living beings with the flesh, blood, bones, and marrow of his own body.”

Then, while this sublime being entertained such thoughts with regard to the Buddha, his house transformed into a vast and expansive palace made of lapis lazuli, embellished with numerous divine jewels, its color transformed by the Tathagata and filled with perfumes surpassing those of the gods. Inside, in the four directions, there emerged four thrones made of divine jewels. These thrones came to be covered with mats of divine jewels and fine cotton raiment; and on those thrones appeared divine lotuses adorned with numerous jewels, their color transformed by the Tathagata. From those lotuses arose four Transcendent Victor Buddhas. In the east appeared the Tathagata Akshobhya; in the south appeared the Tathagata Ratnaketu; in the west appeared the Tathagata Amitayus; and in the north appeared the Tathagata Dundubhisvara. At the very moment these buddha lords appeared on those lion thrones, the great city of Rajagriha was filled with bright lights. The lights pervaded all the triple-thousand, great thousand world systems, the world systems in the ten directions, world systems as many as the grains of sand in the Ganges river. In addition, divine flowers rained down and divine music resounded. Through the power of the Buddha, all sentient beings in the triple thousand great thousand worlds too became possessed of the joy of the gods. Beings whose senses were incomplete became possessed of complete senses; beings blind from birth saw forms with the eyes; deaf beings heard sounds with the ears; insane beings regained their sanity; distracted beings became focused; naked beings became clothed in garments; hungry beings became full-bellied; thirsty beings were quenched; beings afflicted with diseases became free of disease; beings whose bodily organs were defective became possessed of complete organs. Many astounding events took place in the world.

Then, upon seeing those buddhas, the bodhisattva Ruciraketu was greatly astounded. He was satiated, pleased, joyful, and delighted. Feeling happy and ecstatic, with hands folded in the direction of the Transcendent Victor Buddhas, he bowed in homage, remembering those Transcendent Victor Buddhas. Reflecting on the qualities of the Lord Shakyamuni Buddha, he was vexed with misgiving about the lifespan of Lord Shakyamuni Buddha. He wondered, “How is it that the Lord Shakyamuni will live a brief life of only eighty years?”

Those Transcendent Victor Buddhas, while knowing and realizing his thoughts, spoke to him thus: “O child of noble family, do not think, ‘The Lord Shakyamuni will have such a short lifespan.’ Why? Because, O child of noble family, except for the perfectly and fully enlightened conqueror tathagatas, we do not see among the worlds of gods, maras, or brahmas, among ascetics and brahmins, gods, humans, or asuras anyone who could perceive the furthest future reaches of the lifespan of the Tathagata, Lord Shakyamuni.”

As soon as those Transcendent Victor Buddhas made this observation on the lifespan of the Tathagata Shakyamuni, then by the power of the Buddha, the gods residing in the desire and form realms, including nagas, yakshas, gandharvas, asuras, garudas, kimnaras, and mahoragas, as well as numerous ten thousand million million million bodhisattvas, gathered and went to the house of the bodhisattva Ruciraketu. Then those tathagatas proclaimed in verse this explanation of the lifespan of Lord Shakyamuni to the entire gathering:

The drops of water in all the oceans
Can be measured,
But no one can measure
The lifespan of Shakyamuni.

The atoms to the finest particles
Of Mount Sumeru can be gauged,
But no one can gauge
The lifespan of Shakyamuni.

The number of finest particles
Existing on this earth
Can be measured,
But not the span of the Conqueror's life.

Although someone through some device
May wish to measure space,
No one can measure
The lifespan of Shakyamuni.

The count cannot be found that states,
'The fully enlightened Buddha lives this long,
This many eons, in eon terms,
Such as one hundred million eons.'

There are two causes
And two conditions for this:
Renouncing deadly violence
And repeatedly giving plentiful food.

The finite count of the lifespan
Of this great being cannot be found, saying
'He will live these many eons.
Likewise, for uncountable eons.'

Hence, have no doubt,
Not even the slightest doubt;
The finite limit of the Conqueror's life
Is not observed anywhere.

Then, at that time, in that assembly, the brahmin teacher and expounder called Kaundinya, together with numerous of thousands of brahmins, venerated the Buddha. On hearing the voice of the great tathagatas, completely gone beyond sorrow, they gathered in that place at once. Bowing at the feet of the Buddha, the brahmin teacher and expounder Kaundinya said to the Buddha: "If the Lord Transcendent Victor is merciful to all living beings, compassionate, desirous of serving, a parent to all, equal to the unequal, illuminating like the moon, with wisdom and knowledge glowing like the sun; if you look upon all living beings as upon your son Rahula, then give me some guidance."

The Buddha remained silent.

Then through the power of the Buddha, in that assembly, a confidence grew in a Licchavi youth called Sarvalokapriyadarshana, and he spoke thus to the brahmin teacher and expounder Kaundinya: “Why do you seek guidance, great brahmin, from the Buddha? I will give you guidance.”

The brahmin said, “For the sake of honoring the Buddha, Licchavi youth, and for the sake of receiving a share of relic particles, I wish to have a relic of the Lord the size of a mustard seed. It is said that if one honors a relic the size of a mustard seed, one attains lordship over the gods of the Thirty-Three. Listen, O Licchavi youth, to the King of the Glorious Sutras, the Sublime Golden Light, which has features and qualities, such as being difficult to know and difficult to comprehend by all shravakas and pratyekabuddhas. O Licchavi youth, the Sutra of Sublime Golden Light is in this way difficult to know and difficult to comprehend. Hence, we brahmins of remote areas wish to have a relic the size of a mustard seed, which when held, either placed in a bowl or held on the body, causes living beings to attain lordship over the gods of the Thirty-Three. Why wouldn’t you, O Licchavi youth, wish to receive a relic the size of a mustard seed from the Tathagata, and keep it in an urn so that living beings may attain lordship over the gods of the Thirty-Three? O Licchavi youth, I seek such a boon.”

Then the Licchavi youth, Sarvalokapriyadarshana, replied in verse to the brahmin teacher and expounder Kaundinya:

When white lilies grow
In the swift currents of the Ganges,
When crows become red,
When cuckoos turn the color of a conch,
When palm fruit grows on the rose-apple tree,
And on the date-tree mangos form,
At that time, a relic the size
Of a mustard seed will appear.

When from tortoise hair,
Cloth that shields winters’ bite
Can be woven well,
Then there will be a relic.

When from the legs of gnats
Multi-storied towers can be built well,
Solidly firm, and not shaking,
Then there will be relic.

When all leeches
Grow white teeth,
Sharp and big,
Then there will be a relic.

When, from the horns of rabbits,
Ladders can be well built

In order to climb high,
Then there will be a relic.

Climbing this ladder,
Should a mouse eat the moon
And harm Rahu as well,
Then there will be a relic.

When bees that buzz in towns
Drink a pitcher of wine
And make dwelling in a house,
Then there will be a relic.

When donkeys become happy,
Well-versed in singing and dancing
With their lips ruddy like the *bimba* fruit,
Then there will be a relic.

When owls and crows
Flock to solitude, frolic together
And become friendly,
Then there will be a relic.

When the leaves of the *palasha* tree
Become an umbrella made of three jewels
That keeps off the rain,
Then there will be a relic.

When large ocean vessels
Fitted with turning devices and sails
Float and set sail on land,
Then there will be a relic.

When owls move freely,
Lifting the Gandhamadana mountain
In their beaks,
Then there will be a relic.

After hearing these verses, the brahmin teacher and expounder Kaundinya replied to the Licchavi youth, Sarvalokapriyadarshana, with these verses:

Excellent, excellent, Supreme youth!
The son of Buddha, great orator,
Heroic and skillful in means,
You have received the sublime prophecy.
Listen to me, O youth, concerning the
The inconceivable greatness
Of the Tathagata, the protector
And savior of the world.
Inconceivable is the realm of the buddhas, and
Peerless are the tathagatas.

All buddhas are ever serene.
All buddhas are perfectly emerged.
All buddhas are of the same hue.
This is the suchness of buddhas.

The Lord Transcendent Victor is uncontrived.
The Tathagata is unborn.
His body, as hard as the vajra,
Manifests emanated forms.
Therefore, there is no such thing as a relic
Of the great sage, even the size of a mustard seed.

Since his body is without bone and blood,
How can there be a relic?
Yet to benefit living beings,
Skillfully, relics are formed.

Dharmakaya, the complete Buddha,
Dharmadatu, the Tathagata
Akin to the deed of teaching Dharma,
Is the body of the Lord.

Because I heard and knew this
I sought this sublime gift.
To make this truth plain and clear
I have initiated this discourse.

Then, having heard such profound explanations of the Tathagata's span of life, all thirty-two thousand sons of gods generated altruistic resolve for the peerless and perfect enlightenment. Their minds filled with intense joy, they spoke this verse in a single voice:

The Buddha does not enter complete nirvana,
Neither does Dharma cease to be,
Yet for the ripening of beings,
Buddhas manifest passing beyond suffering.
The Transcendent Lord Buddha is inconceivable;
Though the Tathagata's body is permanent,
It pervades a multitude of forms
For the welfare of sentient beings.

Having heard these discourses explaining the lifespan of the Lord Shakyamuni from the five Lord Buddhas and the two great beings, the Bodhisattva Ruciraketu was thoroughly satiated, pleased, intensely delighted, and filled with rejoicing. He was overwhelmed with great bliss of mind. During the time this discourse on the Tathagata's span of life was given, inconceivable countless sentient beings generated altruistic resolve for the peerless and perfect enlightenment. Then those five tathagatas vanished in that very spot.

This ends the second chapter, the Chapter on Span of the Tathagata's Life, from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 3

The Chapter on Seeing the Dream

Then the Bodhisattva Ruciraketu slid into sleep. He dreamed he saw a golden drum, shining everywhere like the orb of the sun. Also, in every direction, he saw countless inconceivable numbers of Lord Buddhas, all seated on lapis thrones at the foot of jeweled trees, preaching the Dharma, completely surrounded by numerous hundreds of thousands of retinues.

Then he saw a being with the form of a brahmin beating that drum. He heard these and similar confessional verses issuing forth from the sound of that drum. Then the Bodhisattva Ruciraketu awoke and immediately remembered those verses. Having remembered them, when night came to end, he left the great city of Rajagriha, together with many thousands of beings. He arrived at Mount Grdhrakuta, where the Lord was. There, he prostrated himself at the feet of the Lord, circumambulated the Lord three times, and sat down to one side. Sitting to one side, the Bodhisattva Ruciraketu bowed to Lord with his hands folded in respect, and recited those confessional verses he had heard issuing forth from the drum.

This ends the third chapter, the Chapter on Seeing the Dream, from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 4

Chapter on Confession

One night, without any distraction,
I dreamed a vivid dream:
I saw a large beautiful drum
Permeating golden light everywhere.
It glowed just like the sun,
Beaming brightly everywhere
And seen from all the ten directions.
Everywhere, buddhas were seated
On thrones of precious lapis lazuli
At the foot of jewelled trees,
In front of an assembly of many hundreds of thousands.
I saw a form like that
Of a brahmin beat the drum fiercely.
As he beat it
These verses issued forth:

By the sound of this majestic drum of golden light,
May all suffering of lower migration, and of Yama,
Of poverty in the three realms, and
the triple thousand worlds cease to be.

By the sound of this majestic drum,
May the ignorance of the world be dispelled.
With fears quelled, just as the Vanquishing Lords are fearless,
May sentient beings also become fearless and without fear.

Just as the Omniscient Vanquishing Lord in the world
Is possessed of all qualities of the aryas,
May multitudes of beings possess oceans of qualities,
Qualities of concentration, and the wings of enlightenment.

By the sound of this majestic drum,
May all beings be endowed with the melody of Brahma.
May they touch the sublime enlightenment of buddhas.
May they turn the virtuous wheel of Dharma.
May they remain for inconceivable eons.
May they teach Dharma to guide migrating beings.
Conquering delusion and overcoming affliction,
May their attachment, hatred, and ignorance be pacified.

May sentient beings who have fallen to lower migrations,
Whose bodies of bone are alight with blazing flames,
Hear the speech of this majestic drum.
May they hear the proclamation, "Homage to the Buddha."

In the course of hundreds of births,
And tens of thousands of millions of births,
May all beings come to remember their former lives,
Always keep in mind the Vanquishing Lords,
And hear these teachings at great length.

By the sound of the majestic drum,
May beings always find the company of buddhas.
Thoroughly renouncing all harmful deeds,
May they engage in actions that are only virtuous.

Humans, gods, and all creatures,
Whatever thoughts and wishes they have,
By the sound of this majestic drum
May all these be completely fulfilled.

May the tormenting fires be completely extinguished
For those beings who have been born in the most terrible hells,
Whose bodies are alight with blazing fire,
And who wander aimlessly, grief stricken and without refuge

By the sound of this majestic drum,
May all suffering be completely eased
For hell beings, hungry ghosts, and animals,
And those experiencing unbearable suffering in the human realm.

For those without base, support, or friend,
Who have become without refuge,
May I become their supreme refuge,
Friend, support, and base.

The supreme of the bipeds, O Buddhas
Dwelling in worlds in the ten directions,
With merciful, compassionate mind,
May you kindly listen to me.

O Buddhas possessed of the ten powers
Whatever terrible wicked actions
I have committed in the past,
Before your eyes, I confess them all.

Whatever unwholesome deeds I have done
Not taking parents as parents,
Not taking buddhas as buddhas
And not upholding what is virtuous

Whatever unwholesome deeds I have done
Being haughty with the vanity of wealth, youthfulness,
Class, and affluence;

Whatever unwholesome deeds I have done
Through negative thought, negative speech
Harmful actions done,
Perceiving them not as negative;

Whatever unwholesome deeds I have done
Acting with a childish mind,
A mind dark with ignorance,
Under the sway of a non-virtuous friend,

Through a mind highly charged with emotion,
Under the compulsion of frivolous sport,
The power of depression and sickness,
Or being discontent with wealth;

Whatever unwholesome deeds I have done:
Mixing with base personalities of non-aryas,
Through jealousy and miserliness,
Through guile, and poverty;

Whatever unwholesome deeds I have done
When poverty came to me,
Through fear of losing the desirable,
And being stricken with material poverty;

Whatever unwholesome deeds I have done
Under the power of a flighty mind,

The power of desire and hatred,
Oppressed by hunger and thirst;

Whatever unwholesome deeds I have done
When oppressed by affliction,
For the sake of pursuing women
For the sake of food, drink, and clothing;

Through misdeeds of body, speech, and mind,
I have amassed these three-fold wrong actions.
Whatever actions I have done in this way,
I confess them all.

Whatever I have done that was disrespectful
To buddhas and Dharma
And likewise to shravakas
I confess them all.

Deeds I have done without respect
To pratyekabuddhas
As well as to bodhisattvas,
I confess them all.

Disrespect I have shown
To all who preach Dharma,
Likewise disrespect to Dharma itself,
I confess them all.

Continually unaware of its benefit,
I have rejected the sublime Dharma.
Unwitting disrespect shown to parents,
I confess them all.

Veiled by stupidity and childishness,
Desire, hate, and ignorance,
Arrogance and haughtiness,
I confess them all.

I will worship and honor Those who Possess Ten Powers
Dwelling in worlds of the ten directions.
I will deliver sentient beings dwelling
In the ten directions from all suffering

I will place inconceivable numbers of beings
In the ten grounds of bodhisattvas.
Abiding in the ten grounds,
May they all become tathagatas.

I will strive for ten million eons
For the sake of even one sentient being,

Until I have the ability to free them all
From the ocean of suffering,

I will reveal to these sentient beings
This sutra called the Sublime Golden Light
Which rids one of all unwholesome deeds
And expounds all the profound.

Those who for a thousand eons
Have committed deadly unwholesome deeds,
By confessing them earnestly once
Through this sutra, all will be purified.

By making this confession
Through the Sublime Golden Light,
Whose virtues rapidly consume
All my karmic obstructions,
I will abide in the ten bodhisattva grounds —
The ten supreme mines of precious jewels,
To shine with the Buddha qualities
And free beings from the ocean of existence.

Through buddhas, the ocean of waters
Their qualities, its profound depth
And buddhas qualities, just inconceivable,
I will fully evolve into an omniscient being.

I will become a buddha possessed of the ten powers,
hundreds of thousands of concentrations,
Inconceivable magical incantations,
And the five powers, forces, and seven wings of enlightenment.

I request the buddhas, who incessantly look upon
Sentient beings, to gaze upon me intently.
With minds brimming with compassion
May they hold the remorseful close.

Because of the sinful actions
I have performed over hundreds of eons,
I am pierced by a mind stricken with grief
And wretchedness, sorrow and fear.

I will solemnly fear unwholesome deeds
And always render my mind modest.
Wherever I do anything
I won't allow frivolous excitement.

Since buddhas are compassionate
Dispelling the fear of all beings,
I entreat them to hold fast the remorseful
And free me from all fear.

May the tathagatas keep at bay
My negative emotions and karma.
May the buddhas bathe me
With the waters of their compassion.

I confess all unwholesome deeds:
Whatever I have done in the past,
Whatever I do in the present,
I confess them all.

In the future, I will refrain from doing all deeds
That render me remorseful.
I will not conceal
Harmful actions that I have done.

Three-fold with the body,
Four-fold with the voice,
And three-fold with the mind,
I confess them all.

What I have done with body and speech,
Clearly prompted by the mind,
These ten-fold actions I have done.
I confess them all.

Renouncing the ten unwholesome deeds,
And cultivating the ten wholesome ones,
I will abide in the ten grounds
And develop the ten supreme powers of a buddha.

In the presence of the buddhas
I confess all unwholesome deeds
I have done
That lead to unwanted results.

I rejoice in all those
Who, in this Jambudvipa
And other world systems,
Engage in wholesome virtuous deeds.

Likewise, whatever merit I have gathered
Through body, speech, and mind,
By dint of these merits,
May I reach the supreme enlightenment.

In precarious cyclic existence and with a childish mind,
Whatever deadly unwholesome deeds I have done,
Approaching the presence of the peerless ten powers,
I confess all unwholesome deeds individually.

I confess the mass of evil deeds I have accumulated

Through feeble birth, feeble existence,
Feeble world, feeble volatile mind,
And multitudes of feeble bodily actions.

Wretched with delusion of the childish and foolish,
Wretched through association with misleading friends,
Wretched with existence, wretched with desire,
Wretched with hatred, wretched with ignorance
Wretched with fatigue, wretched with time,
Wretched in accomplishing merits,
Approaching the incomparable conquerors,
I confess all unwholesome deeds individually.

I prostrate to the buddhas,
Oceans of virtue, and golden like Mount Sumeru.
I go for refuge and bow my head
In prostration to the golden conquerors

Golden in color, they glow with the glitter of pure gold;
Their eyes are fine, like the pure and flawless lapis lazuli.
Buddhas are suns from which arise blazing glory, splendor, and renown.
The light of their compassion dispels the two layers of darkness.

Utterly flawless and perfectly formed, their limbs are exquisitely beautiful.
Buddhas are like the sun, their flawless limbs radiating golden shafts of light.
Consumed by the flame of negative passions, sentient beings, blazing like fire,
Are soothed and refreshed by moon-like light of the buddhas.

The thirty-two major marks render their senses exquisitely refined;
The eighty minor marks make their limbs breathtakingly beautiful.
Full of glory, splendor, and merit, like spinning light beams
They orbit like the sun amidst the darkness of the triple realms.

Pure as lapis lazuli with an array of rich color
Your limbs, like the crimson, silver and crystal of the dawn,
Are exquisitely adorned with by myriad of light webs;
Like the sun, O sages, you are enchantingly glorious.

For those fallen into the great river of cyclic existence,
Tossed amidst crushing waves of sorrow and death,
May the numerous immense rays of the tathagata sun
Dry up the ocean of cyclic existence, violent and cruel.

Their limbs brightly shine in the color of gold.
They are the source of wisdom, peerless among the three realms.
Their limbs are adorned with intensely charming marks.
To the buddhas, whose bodies sparkle gold, I prostrate.

Just as water in the ocean is immeasurable,
Just as dust on the earth is endless,
Just as Mount Sumeru has matchless stone,

Just as the edge of space is infinite,
Likewise, so the virtues of the buddhas are limitless.
Even if sentient beings measure the virtues of buddhas
And reflect upon them for countless eons
The extent of their virtue cannot be known.

If counted for eons, it may be possible to know
Water droplets at hair ends,
Particles in rocks, mountains, and oceans of the earth,
But not the limit of the virtues of buddhas.

May sentient beings evolve into such buddhas,
Graced with virtue, color, fame and renown,
Bodies embellished with the major marks of virtue,
And the sublime eighty minor marks.

Through these virtuous actions,
I will soon become a Buddha in the world.
I will preach the doctrine to guide the world.
I will free beings long afflicted by suffering.

I will triumph over Mara with his might and his army.
I will turn the wheel of virtuous Dharma.
I will abide for inconceivable eons.
I will satisfy sentient beings with the water of Dharma nectar.

Just as the former conquerors completed the six perfections,
I too will fully complete the six perfections.
I will conquer delusion and dispel suffering,
Pacify desire, hate, and ignorance.

I will always remember my former births,
Hundreds of births and ten millions of births.
I will always keep in mind the able sages,
And listen to their teachings at great length.

Through these virtuous actions,
I will always find meeting with buddhas,
Thoroughly renounce unwholesome actions,
And undertake virtue, the source of all excellence.

May all creatures in various realms of existence
Be at peace without the sufferings of their worlds.
Beings without sense faculties, or with defective ones,
May they be endowed with complete faculties.

Those who are feeble in body, afflicted with disease,
And who in the ten directions are rendered defenseless,
May they swiftly be freed from their ailments,
Become healthy, strong, and obtain perfect senses.
May those in danger of being threatened and killed by kings or thugs,

Who are distressed by multitudes of hundreds of sufferings,
Who are wretched and weak with misery,
Be freed from these hundreds of horrific fears.

May all those who are beaten, bound, and tortured,
Caught in a multitude of afflictions,
Distressed by many thousands of emotions,
And faced with terrible fear and various sorrows,
Be freed from the shackles of bondage.

May those who are beaten be free from beating.
May those who are being killed be endowed with life.
May those who are feeble be without fear.
Beings who are tortured by hunger, craving, and thirst,
May they find a wealth of food and drink.

May the blind see an abundance of forms.
May the deaf hear captivating sounds.
May the naked find a rich assortment of clothing.
May the poor find a mine of treasures.
Through a wealth of riches, grains, and various jewels,
May all beings be endowed with peace and happiness.

May no one be afflicted with painful experiences.
May all beings be good-looking.
May they have exquisite, beautiful, and auspicious forms.
May their lives be replete with numerous joys.

As soon as they wish, for them may there immediately be
Food, drink, great affluence, and merit,
Large drums, lutes and piwang,
Springs, pools, water holes, and ponds
Imbued with golden and blue lotuses.
Likewise food, beverages, clothing, wealth, pearls, jewels,
Ornaments of gold, and various gems like lapis,
May these be instantly received.

May there be no sounds of woe anywhere in the world.
May not even one being in poor health be seen.

May they instead have great complexion.
May they glow in each other's radiance.

Whatever forms of excellence there are in the human world,
May these come into being wherever they are wished for.
The moment they arise, through the ripening of merit,
May the aspirations of sentient beings come to fruition.

May perfumed incense, garlands, ointments,
Clothing, powder and many flowers

Rain down three times from trees.
May sentient beings receive them and be filled with joy.

May they venerate inconceivable tathagatas
In the ten directions,
Consummating bodhisattvas and shravakas;
And likewise, the flawless, pristine Dharma.

May migrating beings avoid the lower realms.
May they go beyond the eight unfortunate states.
May they attain the eight auspicious states.
May they always receive meeting with the buddhas.

May they always be born in higher classes.
May they be replete with wealth and grains.
For numerous eons, may they be endowed
With renown, fame, great form and complexion.

May all women become men,
Strong, heroic, learned, and lucid.
Applying themselves to the six perfections,
May they always strive for enlightenment.

May they come to behold buddhas in the ten directions,
Seated at ease on the thrones of precious lapis
Under bejeweled precious stately trees.
May they hear the buddhas explain the Dharma.

Unwholesome deeds I have performed.
Whatever I have created in wretched existences in previous times,
Whatever undesirable effects I have received from those deeds,
May these be extinguished without exception.

May those beings who are tied to existence,
Tightly bound by the rope of the cyclic round,
Undo their bondage with a wisdom hand,
And quickly be freed from their suffering.

Whatever beings here in Jambudvipa
And in other world spheres too
Perform profound meritorious deeds,
I rejoice in them all.

By the merit of actions through body, speech and mind
And rejoicing in the virtue of others,
May the fruit of my prayers and practice unfold:
May I attain the pristine state of peerless enlightenment.

Those who recite this dedication -
Prostrate and praise with an unsoiled mind

Always devout and free of stains –
Will for sixty eons avoid unfortunate migration.

By reciting these prayers in verses
Men, women, brahmins, and royals
Who praise the conquerors with folded hands,
Will remember their births in all lives.

They will have bodies adorned with all limbs and senses,
And be endowed with myriad merits and virtues.
The lord of humans will always venerate them.
Such will they be in each place of birth.

Those into whose ears this confession enters,
Have performed virtue in the presence of not just one buddha,
Not two, nor four, nor five, nor ten,
Nor in the presence of thousand buddhas have they performed virtue.

This ends the fourth chapter, the Chapter on Confession, from the King of the Glorious
Sutras, the Sublime Golden Light.

Chapter 5

The Source of Lotuses

Then the Transcendent Conqueror said to the noble goddess, Bodhisattvasammuccaya:
“O noble goddess, at that time, at that moment, a king called Suvarnabhujendra, with this
eulogy of all the tathagatas, called the Source of Lotuses, praised past, future, and present
buddhas:

Conquerors that appeared in the past,
Those who dwell in the worlds in the ten directions,
To those conquerors, I prostrate.
I sing the praises of these conquerors.

The Vanquishing Sages are calm, utterly calm, and pristine.
Their bodies shine with the color of gold.
Their voice is the sweetest of all melody,
For it roars the melody of Brahma.
Their hair is bee, peacock, and lotus-blue
And their jet-blue curly hair is like the blue jay.

Like snow and conch, their teeth, intensely white,
Are ever beautiful, gleaming like gold.
Their eyes, long and flawless blue,
Resemble fully-bloomed blue lotuses.

Their tongues, fine and broad, lotus-colored,
Shining like the lotus, are like the lotus filament.

Their treasure hair, like the lotus and the conch,
Of lapis color, swirls to the right.

The buddhas' eyes are slender like the waning moon.
The navel of their bodies shines like a bee.
Their noses, always high on their lofty faces,
Are soft and fine in color like the divine gold.

Always and incessantly, the conquerors
Taste senses are smooth and sublime, outstandingly superior.
From each hair pore a single hair emerges,
And curls to the right.

Their plaited hair, deep blue, lustrous and glistening,
Is blue like the beautiful neck of a peacock.
As soon as they are born, their bodies illuminate
And dispel limitless suffering in the triple realms
And all the worlds in the ten directions,
Satiating sentient beings with every happiness.

Beings in the hell, animal,
Hungry ghost, god, and human realms
Were all appeased with peace and happiness.
Migrating beings in lower realms were becalmed.

Of fine complexion with light like that of gold,
Like refined gold, their bodies glow.
The face of sugatas, an utterly spotless moon,
Smiling, is most beautiful and pristine.

Their body and limbs are as tender as a newborn child.
Their excellent, heroic gait is like that of a lion.
Their long hands and very long arms
Are like branches of Sal tree swung by the wind.

Their full arm-span blazing light issues rays,
Like a thousand suns, intensely bright.
Flawless are the Vanquishing Lords' supreme forms
That brightly illuminate all the limitless worlds.
The brilliant light of the Buddha
Eclipses the lights
Of the numerous suns and full moons,
Even in limitless hundreds of thousands of worlds.

Buddhas' sun, the light of the world
The hundreds of thousands of buddha suns,
The light of the Tathagatas, are beheld by beings
In limitless hundreds thousands of worlds.

Their forms, possessed of hundred thousand merits,
Are form fully adorned with all virtues.

The arms of conquerors are like an elephant's trunk.
The light of their hands and feet are striking and bright.

Equaling and resembling the dust on earth's surface
Are past buddhas, as numerous as fine dust.
Those yet to come are as numerous as fine dust,
And those abiding now are as numerous as fine dust

To these conquerors, with pure
Speech, mind, and body, I offer flowers.
I offer incense and hundreds of praises;
With a virtuous mind too I prostrate.

Conquerors' qualities are nothing but virtuous,
Of the highest essence, and multifarious.
I, with a hundred tongues, in thousands of eons,
Cannot express qualities of the buddhas.

The qualities of conquerors
Are inexpressible even with a thousand tongues.
How then can I express the qualities of all conquerors,
Even with a hundred tongues?

If all the worlds, including those of gods, turned into an ocean
And became filled with water just below the peak of existence,
The water possibly can be gauged in hair-point units,
Yet not a single quality of the sugatas be gauged.

Through body, speech, and a lucid mind
I have sung the eulogy to all conquerors.
Through the finest fruit of merits I have thus gathered
May sentient beings touch enlightenment.

Having praised the buddhas in this way,
The king made these wishes:

In limitless eons, in the future too,
Wherever I am reborn,
May I see such a drum in the dream,
And hear from it such a confession.
May I find in every birth a eulogy
Of the conquerors such as the Abundance of Lotuses.

Buddha qualities, limitless and peerless,
Hard to find in thousand eons,
I will hear them in the dream,
And expound them when I awake.

I will liberate beings from the ocean of suffering.
I will complete the six perfections,
And later achieve peerless enlightenment.
May my buddha field be not loose and infirm.

As an effect of the fruition of offering the drum,
And singing the eulogy to all buddhas
I will directly behold the Lord Shakyamuni.

There, may I receive the prophecy with my two sons
Kanakabhujendra and Kanakaprabha.
There, with the two sons too,
May I receive the prophecy of supreme enlightenment.

For those beings who have no abode and support,
Who have become wretched, without refuge,
May I in future times
Be their protector, guardian, and refuge.

May I end their suffering and its source,
Be the source of all their virtue.
I will undertake enlightening deeds in the future
For eons as many as those gone in the past.

Through the confession of the Sublime Golden Light,
May the ocean of my misdeeds dry up.
May the ocean of my karma be depleted.
May the ocean of my delusions be exhausted.
May the ocean of my merits be complete.

Through stainless wisdom and sublime light,
May the ocean of my wisdom be perfectly pure
And may it become the ocean of all virtues.

May the precious qualities of enlightenment be complete.
Through the power of the Sublime Golden Light confession,
May my merits shine brightly.

May the light of my enlightenment be perfectly pristine.
Through the sublime light of stainless wisdom,
May the light of my form shine
To make the light of merits shine brightly

May I stand out eminently in the three realms.
May I always be endowed with the power of merits.

To free beings from an ocean of suffering,
And to offer peace and happiness vast like an ocean
I will engage in enlightening deeds
For eons in the future.

However many buddhas hailed previously in the three realms,
Just as their worlds were impeccably distinguished,
Through the virtues of all conquerors,

May my buddha field be likewise so
Through virtues without limit.

This ends the fifth chapter, the Chapter called Source of Lotus, praising all the past, present, and future tathagatas from the King of the Glorious Sutras, The Sublime Golden Light.

Chapter 6

Chapter on Emptiness

Then at that time the Transcendent Victor issued these verses:

In numerous other inconceivable sutras,
I have expounded empty phenomena in detail.
Hence, here in this supreme sutra
I will elucidate empty things only briefly.

As beings of a slight intelligence, ignorant,
Are incapable of knowing all things,
Hence, here in this supreme sublime sutra
Empty things are elucidated only briefly.

So that all beings may certainly know,
And so that they are delivered from existence,
Through compassionate ways, methods, and other means,
I have expounded this supreme Sublime Sutra.

The body is like an empty village or house.
Senses are like soldiers and thieves;
Although they live in the same village
They are unaware of one another.

The eye sense runs after forms;
The ear sense indulges in sounds;
The nose sense captivates numerous smells;
The tongue sense always runs after tastes;

The body sense runs after tactile sensations;
The mental sense is pre-occupied with phenomena.

These six senses are individually
Absorbed in their respective objects.
The mind is flighty like an illusion
With the six senses engrossed in objects
Just as a man who runs to an empty village
Resides among soldiers and thieves.

Just as the mind dwells in the six objects
And fully knows the objects of senses,

So the mind, residing in the six objects,
Fully knows the objects of sensory engagement.

Forms, sounds, and likewise smells;
Tastes, tactiles, and likewise phenomena,
In all six senses, like a bird in flight,
The mind in motion enters these senses.

In whatever sense it abides,
It gives that sense its knowing nature.
The body is without motion and action.
Without core essence, it arises from conditions;
Without intrinsic nature, it arises from concepts.

It is like a machine in an empty village.
Earth, fire, water, and wind
Abiding separately in different parts
Like deadly snakes in the same den
Are ever in conflict with each other.

Of these four snakes of the elements,
Two move up, and two move down.
Moving in twos in directions and sub-directions
These snakes of the elements will perish.

The earth-snake and the water-snake,
These perish down below;
The fire-snake and wind-snake,
These ascend to the space above.

According to actions done previously
The mind and consciousness part abodes.
Gods, humans and the three lower migrations
Are born in existence according to actions done.

At death, when the phlegm, wind, and bile have exhausted,
The body is filled with urine and foul matters.
Not pleasant at all, it becomes a heap of worms.
It is discarded like wood at the charnel ground.

Behold these things, O goddess.
Here, beings, likewise persons
And phenomena, all are empty.
Due to ignorance, they arise.

These great elements have no great origination.
Originating from the unoriginated, they have no origination.
Since that which originates does not originate,
I have called them the great elements.
They do not exist, do not ever exist.
They originate due to the condition of ignorance.

Ignorance itself does not exist.
Thus, I have called it ignorance.
Action, consciousness, name, and form,
Six sources, contact, feeling,
Craving, grasping, likewise existence,
Birth, and aging and death, these sorrows and afflictions
Constitute the twelve links of dependent origination.

The inconceivable sufferings of cyclic existence
As they operate in the circle of existence
Have originated from the unoriginated;
Thus, they are without origination,
Free from discursive thought.

Cut the view of self-existence.
Sever the net of afflictions with the sword of knowledge.
Behold the abode of the aggregates as being empty
And reach the extensive qualities of enlightenment.

I have opened the door of the city of nectar.
I have utterly revealed the vessel of nectar juice.
I have entered the abode of the city of nectar.
I have sated myself with nectar juice.

I have beaten the sublime drum of Dharma.
I have blown the supreme conch of Dharma.
I have lighted the supreme torch of Dharma.
I have rained the sublime rain of Dharma.

I have conquered the potent enemies of afflictions.
I have hoisted the victory banner of Dharma.
I have rescued beings from the ocean of existence.
I have closed the path to the three lower migrations.

For beings scorched by the fire of afflictions,
Who are without support and friendly forces,
I have soothed beings scorched by the fire of afflictions
And satiated them with the nectar juice.

For numerous previous eons
I have venerated inconceivably many Leaders,
And when fervently seeking the dharmakaya
Resolute in vows, I have engaged in Bodhisattva deeds:
I have given my hands, eyes, and legs;
The supreme part the head, beloved sons and daughters,
Jewels, gems, pearls, ornaments, and gold;
Lapis lazuli, and various jewels.

Should a person cut and chop
All trees, bushes, grass

And forests in the triple-thousand worlds –
Everything that grows on earth,
And grinds them into powder,
Renders them into fine particles
And builds a mound of powder
Extending to the limits of space;
They may manage to divide it into three parts.

If what all sentient beings know
Of all dust particles on earth –
The inconceivable spheres of particles
In the triple-thousand worlds –
Becomes encapsulated in one single being,
And then, should he with that knowledge
Count the powder particles of dust,
Being outstandingly superior to all sentient beings
And possessed of exalted wisdom, he may
Possibly count all the powder particles of dust,
But he cannot count the Conqueror's knowledge.

Even a single moment's
Omniscience of the Great Sages
Cannot be measured,
Even in tens of millions of eons.

This ends the sixth chapter, the Chapter on Emptiness, from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 7

Chapter on the Four Great Kings

Then the great king Vaishravana, the great king Dhrtarashtra, the great king Virudhaka, and the great king Virupaksha, getting up from their seats and putting their upper robe over one shoulder, knelt on their right knee and, making a reverential gesture with their hands towards the Transcendent Victor, they spoke thus to the Transcendent Victor: “Venerable Transcendent Victor, this King of the Glorious Sutras, the Sublime Golden Light, is proclaimed by all the tathagatas, is discerned by all the tathagatas, deliberated by all the tathagatas, is upheld by the entire assembly of bodhisattvas, is honored by the entire community of gods, is worshiped by entire community of gods, is praised by all the kings of gods, is venerated, praised, and revered by the world protectors, illuminates the dwellings of the gods, magnanimously bestows supreme bliss upon all sentient beings, dries up the suffering of beings in the hells, the animal realms, and the world of Yamas, severs the continuity of all fears, repels all opponent armies, utterly ends all desolate famine, thoroughly pacifies all desolate illness, overthrows all unfriendly planets, makes beings supremely serene, utterly alleviates sorrows and afflictive emotions, utterly removes all forms of harm, and utterly overcomes hundreds of thousands of harm.

“If, Venerable Transcendent Victor, this, the King of the Glorious Sutras, the Sublime Golden Light, is expounded perfectly and extensively among the circle of retainers, then by hearing the Dharma, and by the nectar of the Dharma, the divine bodies of us four great kings, together with our armies and retainers, wax immensely, having great awe-inspiring glory. There generates in our bodies stamina, might, and prowess. Into our bodies, charisma, excellence, and consummate good fortune will flow.

”Venerable Transcendent Victor, we the four kings, abide by Dharma, profess Dharma, and are kings of Dharma. Venerable Transcendent Victor, through the power of Dharma, we will be the kings of gods, nagas, yakshas, gandharvas, asuras, garudas, kimnaras, and mahoragas. We will rout the terrible hordes of Bhutas, who have no compassion and who steal their glory from others.

“Venerable Transcendent Victor, we, together with the twenty-eight great generals of the yakshas and with numerous hundreds of thousands of yakshas, will always watch over, guard, and protect the whole of Jambudvīpa with our divine eye, which is pure and surpasses the eyes of humans.

“Venerable Transcendent Victor, for this reason, we the four great kings, are known by the name “world-protectors.” When, whatever region, Venerable Transcendent Victor, in this Jambudvīpa is overrun by foreign armies, is afflicted with famine, afflicted with illnesses, is acutely oppressed by hundreds of different harms, thousands of harms, and hundreds of thousands of harms, Venerable Transcendent Victor, we the four kings, will give support to the devout monks who keep the King of the Glorious Sutras, the Sublime Golden Light.

“Venerable Transcendent Victor, when devout monks, upon receiving encouragement from us, the four great kings, through magic power and blessings, travel to those regions and proclaim perfectly the King of the Glorious Sutras, the Sublime Golden Light, the hundreds of harms and the thousands of harms that have occurred in those regions will cease.

“Venerable Transcendent Victor, whatever regions of a king of humans the devout monks who hold the King of Glorious Sutras, the Sublime Golden Light visit, those very regions will be visited by the King of Glorious Sutras, the Sublime Golden Light.

“Venerable Transcendent Victor, should a king of humans listen to the King of Glorious Sutras, the Sublime Golden Light, and having listened, should give protection, should give refuge, should care for, and should save these monks from all their enemies, then Venerable Transcendent Victor, we the four great kings will protect, give refuge, care for, save, give peace and well being to the beings living in the entire country of that king of humans.

“Venerable Transcendent Victor, should a king of humans help monks, nuns, upasakas, or upasikas to hold the King of the Sutras by providing them with all conducive resources, then, we the four great kings, will ensure that all beings living in the entire country of that king of humans have excellent well being and resources.

“Venerable Transcendent Victor, when a king of humans respects, honors, and offers service to the monks, nuns, upasakas, or upasikas who hold the King of the Sutras, then, Venerable

Transcendent Victor, we the four great kings, will greatly respect, greatly honor, greatly offer service, greatly worship that king of humans, and we will praise him in all regions.”

Then the Transcendent Victor congratulated the four great kings: “Excellent, Excellent, O great kings! Excellent, Excellent, you four great kings! It is this way: You have rendered astonishing services to previous buddhas, produced roots of merit, honored hundreds of thousands of ten thousand million million buddhas, have abided by Dharma, and have professed Dharma, and through Dharma, you have become the kings of gods and humans.

“It is this way: for a long time you have held a caring mind for all beings, a loving and a giving mind resolutely set in the special resolve to bring benefit and happiness to all sentient beings. You have averted the unhelpful; you have persevered to achieve complete happiness for all beings.

“O you, four great kings! Do guard, give refuge, guide, care for, avert punishment, and ensure the peace and happiness of kings of humans who venerate and honor this King of the Glorious Sutras, the Sublime Golden Light. Then you, four great kings, with your armies, retinues, and several hundreds of thousands of yakshas will thoroughly safeguard, the Dharma system of the past, present, and future buddhas. You will also preserve and retain it.

“Then, you four great kings, your armies, retinues, and several hundred thousands of yakshas will be victorious in the battle of gods and demigods. The demigods will be routed. In this way, as the King of the Glorious Sutras, the Sublime Golden Light, subjugates the armies of the adversaries, O four great kings, therefore, do guard, give refuge, guide, care for, and ensure peace and happiness of bhikshus, bhikshunis, upasakas, and upasikas who uphold the King of the Glorious Sutras, the Sublime Golden Light.”

Then the great king Vaishravana, the great king Dhrtarashtra, the great king Virudhaka, and the great king Virupaksha, getting up from their seats and putting their upper robe over one shoulder, knelt on their right knee, and making a reverential gesture with their hands towards the Transcendent Victor, they spoke thus to the Lord: “Venerable Transcendent Victor, wherever in the future, in villages, cities, towns, country-vales, in the whole country, at royal courts and whichever regions of a king of humans it may reach, if the King of the Glorious Sutras, the Sublime Golden Light is utilized by a certain king of humans to wield sovereign authority according to the treatise on kingship called the Pledges of the Divine Kings, and if he listens to, venerates, and worships this King of the Glorious Sutras, the Sublime Golden Light, continually, or reveres, venerates, worships, and honors bhikshus, bhikshunis, upasakas, or upasikas who uphold this King of the Sutras, and listens to the King of the Glorious Sutras, the Sublime Golden Light, then, through the water of listening to Dharma and the nectar of Dharma, the divine bodies of us four great kings, our retinues, and numerous hundreds of thousands of yakshas will increase immensely in majesty. We will receive perseverance, energy, and power; our majesty, glory, and all-round excellence will be increased.

“Venerable Transcendent Victor, we the four great kings, our armies, retinues, and numerous hundreds of thousands of yakshas, will make our bodies invisible and will visit now and in the future any place – villages, cities, towns, country-vales, the entire nation, or royal courts, where this King of the Glorious Sutras, the Sublime Golden Light is utilized. We will perpetually protect, give refuge, guide, look after, avert punishment, and ensure peace and happiness of a

king of humans who listens to, venerates, and worships the King of the Glorious Sutras, the Sublime Golden Light. We will perpetually protect, give refuge, guide, look after, avert punishment, and ensure peace and happiness of the royal courts, their lands, and regions. We will free these lands from all fears, harms, and conflicts. And we will turn back invading armies.

“Should a hostile king encroach upon a king of humans who listens to, venerates, and worships this King of the Glorious Sutras, the Sublime Golden Light, Venerable Transcendent Victor, should this hostile encroaching king think to himself, ‘With the four divisions of my army I will march to that region and destroy it,’ then Venerable Transcendent Victor, at that time, at that moment, by the power of the majesty of the King of the Glorious Sutras, the Sublime Golden Light, a battle will take place between the invading king and the other kings. Even if the other king retreats to his own kingdom, there will be conflicts between the regions. There will be fierce troubles with the other kings. There will be planetary afflictions and sicknesses in his territory. Hundreds of different disturbances will break out in the land. Venerable Transcendent Victor, should this invading king go back to this land, there will be hundreds of different disturbances and hundreds of different urgent problems. Venerable Lord, if that hostile king builds up the four divisions of his army and advances to meet a foreign power, leaving his land behind, and presses ahead with his four-division army to that foreign land, and if the land he seeks to overrun is a land where the King of the Glorious Sutras, the Sublime Golden Light exists, then Venerable Lord, we the four great kings, with our armies, retinues, and numerous hundreds of thousands of yakshas, will make our bodies invisible and go there. We will turn back this foreign army in that very spot, even before it begins to enter the land. We will create hundreds of different pressing situations for him and cause obstacles. Thus, that foreign army of the hostile king will not be able to enter this land, much less cause destruction to it.”

Then the Venerable Transcendent Victor congratulated the four great kings and said: “Excellent, Excellent, O great kings! O you four great kings, again, excellent ! You have performed perfectly for ten thousand million million million eons. For the sake of this peerless, perfect enlightenment, do protect, save, guide, look after, avert punishment, and ensure peace and happiness of a king of humans who listens to, venerates, and worships the King of the Glorious Sutras, the Sublime Golden Light. Likewise, do protect, save, guide, look after, avert punishment, and ensure peace and happiness of those royal courts, those cities, those lands, and those regions. Do set free those lands from all fear, harm, and strife. Do turn back foreign armies. Do take delight in ensuring that the kings in Jambudvipa do not fight, do not allege, do not dispute, and do not wage war. If, in the eighty-four thousand cities in this Jambudvipa, eighty-four thousand kings remain immensely happy and contented in their own lands, are immensely happy with their power in their kingdoms, do not intimidate each other with the stockpile of their wealth, do not generate violence against each other, are contented with the lordship of the king over their kingdoms achieved according to the karma they have gathered, do not threaten one another, and do not advance to destroy land; instead, if the eighty-four thousand kings in the eighty-four thousand cities in this Jambudvipa have loving thoughts for another, having mutual loving and caring thoughts and do not fight, allege, dispute, and wage war, and remain very happy in their own lands, then as a result of this, you four great kings with your armies and retinues will flourish, will have years of good harvest, will be relaxed and happy, and the land will be full of people and men. The land will become lush; seasons, months, fortnights, and entire years will be marked by abundance and plenty. The planets, stars, moon, sun, day and night will move smoothly; rain will continually fall on time; all

beings in the whole of Jambudvīpa will be rich with wealth and grains. They will be wealthy. They will not be miserly, but instead be generous. They will follow the path of ten virtuous deeds. Most of them will be born in the world of higher states of existence, and the divine dwellings will be full of gods and divine children.

“O great kings! Suppose a certain being becomes a king of humans. If he then listens, venerates, and worships this King of the Glorious Sutras, the Sublime Golden Light, and also, if he respects, reveres, venerates, and worships bhikshus, bhikshunis, upasakas and upasikas who uphold this King of the Glorious Sutras, the Sublime Golden Light, and if, out of sympathy for you, the four great kings, your armies, retinues, and many thousands of yakshas, he listens to this King of the Glorious Sutras, the Sublime Golden Light continually, then, with the nectar juice of the waterfall of Dharma teachings, he will satisfy your bodies. The great majesty of your divine bodies will be enhanced. He will induce perseverance, energy, and power; this will increase your majesty, glory, and excellence. This king of humans will make inconceivably great, vast offerings to me, the Tathagata Arhat, the perfectly enlightened Buddha Shakyamuni. With all his inconceivably great and vast material resources, this king of humans will make offerings to ten thousand million million million past, future and present tathagatas also. Therefore, great protection will be accorded to that king of humans. Therefore, that king of humans will be fully protected, saved, guided, and looked after. His punishment will be averted, and his peace and happiness ensured. His sublime queen, royal children, retinues of the queen, and all the retinues at the royal court too will be fully protected, saved, guided, and looked after. Their punishment will be averted, and their peace and happiness ensured. Likewise, all the deities dwelling at the palace will be endowed with heightened majesty, power, inconceivable peace, and bliss. They will experience manifold joys. The cities and lands too will be fully protected and looked after, will be without harm, will be without enemies, will not be trodden over, harmed or attacked by a rival army.”

When he had spoken thus, the great king Vaishravana, the great king Dhrtarashtra, the great king Virudhaka, and the great king Virupaksha addressed the Lord in this way: “Venerable Transcendent Victor, should a certain king of humans seek to listen to this King of the Glorious Sutras, the Sublime Golden Light, seek great protection for himself, seek great protection for the sublime queen, the princes, the princesses, and the retinues of the queen, seek the great and inconceivably supremely superior peerless peace and well being for the retinues at the palace, seek to increase in that life the great, inconceivable power of his sovereign kingship, to become endowed with inconceivable greatness and seeks to hold an incalculable stock of merit, seeks to protect his whole land, to guard it, and to ensure that it is without harm and without enemies, not overrun by the rival army, without infectious diseases and without trouble, then Venerable Transcendent Victor, that king of humans, with an undistracted mind filled with respect and veneration should honor and listen to this King of the Glorious Sutras, the Sublime Golden Light. In order to listen to this King of the Glorious Sutras, the Sublime Golden Light that king of humans will go to the special palace. Having arrived there, he will sprinkle the palace with the water of various perfumes and strew it with various flowers. When it has been sprinkled with water of various perfumes and strewn with various flowers, he will erect a high Dharma throne well adorned with various ornaments. That place will be well embellished with various umbrellas, victory banners, and flags. This king of human will wash his body, put on well-perfumed clothes, wear new attire and adorn himself with various ornaments. He will lay a much lower seat for himself. Once seated on that seat he will cease to be haughty with the pride of a king. There he will not have craving for domain of

his kingdom. With a mind that is free from pride, arrogance, and haughtiness he will listen to the King of the Glorious Sutras, the Sublime Golden Light. He will generate the awareness that sees the monk who expounds the Dharma as the Teacher. At that time and at that moment, that king of humans will look with affection and kindness upon his sublime queen, princes, princesses, and the retinues of the queen. He will speak kind words to his sublime queen, princes, and princesses; he will also speak kind words to the retinues of the queen. To celebrate the hearing of Dharma, he will have a myriad of offerings assembled. He will satiate himself with previously unfelt inconceivable joy. He will be blissful through inconceivable joy and peace. His senses will be blissful. He will resolve to achieve the higher purpose. He will gladden himself with this great joy. Feeling very joyous, he will receive the expounder of Dharma.”

When they said this to him, the Lord Transcendent Victor said this to the four great kings: “O great kings, at that time and at that moment, the king of humans will clothe himself wholly in white, light-colored, new beautiful clothing, and will adorn himself exquisitely with various ornaments. He will hold white umbrellas as well. With great royal might and pageantry, taking various auspicious items, he will leave the palace in order to receive the expounder of Dharma. Why? Because for as many ten thousand million million million eons as the numbers of steps he takes there, he will shun cyclic existence. He will obtain Chakravartin-kingship for as many ten thousand million-million as the number of steps he takes. In that life his royal domain will increase inconceivably by the number of steps he takes there. He will obtain expansive dwellings of divine palaces made of the seven jewels for many ten thousand million million million eons. A king of the human race, he will obtain numerous hundreds of thousands of noble divine [palaces]. In all his births he will obtain great domain. He will have longevity; he will sustain life for a long period. He will be endowed with confidence in eloquence. His words will be worthy of retention; he will be famous; he will be widely talked about; he will be worthy of praise; he will bring good for the worlds of gods, humans, and demigods. He will obtain the magnanimous bliss of gods and humans; he will be powerful; he will have the powerful strength of a great crowd, and will be handsome. He will be good looking and attractive; he will be endowed with supreme complexion. He will meet the tathagatas in all his births; he will find virtuous friends; he will hold an incalculable stock of merit. O great kings, seeing such benefits of virtue, the king of humans will go nearly one league to receive the expounder of Dharma; he will go one hundred leagues, one thousand leagues to receive the expounder. He will generate a sense of seeing the expounder as the Teacher.

“He will think to himself, ‘Today the Tathagata, Arhat, fully enlightened Shakyamuni Buddha will enter my palace. Today the Tathagata, Arhat, fully enlightened Shakyamuni Buddha will enjoy a meal in my palace. Today I will hear Tathagata, Arhat, fully enlightened Shakyamuni Buddha’s Dharma, vastly unlike everything in the world. Today, by hearing Dharma, I will advance irreversibly to the peerless, perfect enlightenment. Today I will please many ten thousand million million million tathagatas. Today I will make expansive and inconceivable great offerings to the past, future and present buddhas. Today I will utterly sever the continuum of all suffering for beings in hell, animal, and yama worlds. Today I will plant the seeds of merit to obtain several ten thousand million million million bodies of a Brahma king. Today I will plant the seeds of merit to obtain several ten thousand million million million bodies of Shakra. I will plant the seed of merit to obtain several ten thousand million million million rebirths as a Chakravartin-king. Today I will free from cyclic existence for several ten thousand million million-million eons. Today I will hold a stock of merit that is inconceivable, great, vast, and incalculable. Today I will accord great protection to the entire circle of queen’s

retinues. Today, here in the palace, I will give inconceivable, supreme, excellent, matchless, great peace and happiness. Today I will have the entire land protected, guarded, freed from harm and enemies, undefeated by all foreign armies, free of infectious diseases, and free of conflicts.’

“O great kings, if that king of humans should respect, revere, venerate, and worship bhikshus, bhikshunis, upasakas and upasikas who uphold this King of the Glorious Sutras, the Sublime Golden Light out of such devotion to the sublime Dharma, and should give the best share of merit thus acquired to you, the four great kings, including your armies and retinues, the assemblies of the gods, and numerous hundreds of thousand of yakshas, then that human king’s accumulation of merit and virtue, the inconceivable grandeur of his life and royalty will increase greatly. In that life the king will be endowed with inconceivable majesty. He will be adorned with glory, excellence, and majestic charisma. He will utterly rout all adversaries and enemies in accordance with Dharma.”

As he had spoken thus, the four great kings said this to the Transcendent Victor: “Suppose a certain being becomes a king of humans. Should he then, with such devotion to Dharma, listen to this King of the Glorious Sutras, the Sublime Golden Light, and likewise respect, revere, venerate, and worship bhikshus, bhikshunis, upasakas and upasikas who uphold this King of the Glorious Sutras, the Sublime Golden Light; should he thoroughly sweep and clean his palace for our sake, the four great kings, sprinkle it with various perfumed water, and hear Dharma together with us, the four great kings, and then for his own sake and for the sake of all gods, should he give away a little share of merit-roots, then Venerable Transcendent Victor, for the sake of us, the four great kings, as soon as the bhikshu who will expound Dharma takes his Dharma-seat, he will light various fragrant incenses. Venerable Transcendent Victor, as soon as perfumed incenses are lighted in order to worship this King of the Glorious Sutras, the Sublime Golden Light, vines having various fragrances and perfumes will issue forth. In that instant, second, and moment in the sky above us, the four great kings, there will emerge umbrellas and vines of various incenses and perfumes. Tremendous fragrances of perfume will be smelled. Light like that of gold will arise, and this light will illuminate our dwellings. Venerable Transcendent Victor, in that instant, second, and moment, the vines of incense and perfume will appear in the sky above the dwellings of Brahma, the lord of the fearless world, Indra, the king of the gods, the great goddess Sarasvati, the great goddess Drdha, the great goddess Shri, Samjnaya, the great general of the yakshas, the twenty-two generals of the yakshas, Maheshvara, the divine son, Vajrapani, the great general of the yakshas, Manibhadra, the great general of the yakshas, Hariti with her retinue of five-hundred sons, Anavatapta, the king of the nagas, and Sagara, the great king of the nagas. And the umbrellas of various incenses and perfumes will remain afloat in their dwellings. Exorbitant fragrance of perfume will be smelled. Golden lights will flood their abodes, and these lights will illuminate all their dwellings.

When they said this to him, the Transcendent Victor said: “O great kings, it is not just that the umbrellas of vines of various incense and perfume will arise in the sky above the dwellings of only you four great kings. Why? It is also because, O great kings, as soon as that king of humans lights various incenses in order to worship the King of the Glorious Sutras, the Sublime Golden Light, vines of those various incenses and perfumes will appear from the single stick of incense that he holds in his hands. Then, at that instant, second, and moment, in the entire triple thousand, great thousand world systems in which there are one thousand million moons, one thousand million suns, one thousand million great oceans, one thousand

million Sumerus, the king of mountains, one thousand million Chakravadas and Mahachakravadas, the kings of mountains, one thousand million world systems of the four continents, one thousand million gods in the class of the four great kings, one thousand million gods of the Thirty-third abode of desire realm, one thousand million gods of the neither awareness nor non-awareness of the formless realm, in the abodes of one thousand million gods of the Thirty-Three in all these triple great thousand world systems, as well as in the sky above the dwellings respectively of the assemblies of gods, nagas, yakshas, gandharvas, asuras, garudas, kimnaras, and mahoragas the vines of various incenses and perfumes will float. They will smell the fragrance of exalted perfumes. Golden lights will flood the divine dwellings and illuminate the divine dwellings. O great kings, in this way, just as in the sky above these divine dwellings in the triple great thousand world systems those vines of the incenses and perfumes will abide as umbrellas, so as soon as that king of humans lights various incenses in order to worship the King of the Glorious Sutras, the Sublime Golden Light, then by the power of the King of the Glorious Sutras, the Sublime Golden Light, there will appear vines of various incenses and perfumes. At that instant, second, and moment, on all sides in the ten directions and in numerous world systems as many as ten thousand million million buddha fields equaling grains of sand in the river Ganges, and in the sky above as many ten thousand million million million of tathagatas equaling grains of sand in the river Ganges, umbrellas of vines of various incenses and perfumes will appear. These will smell profusely as incense and perfumes for the ten thousand million million million buddhas. There will be golden light, and that light will illuminate as many ten thousand million million million buddha fields equaling grains of sand in the river Ganges. O great kings, as soon as these miracles have taken place, then as many ten thousand million million-million tathagatas as there are grains of sand in the river Ganges will recognize that expounder of Dharma. They will congratulate him: ‘Excellent, Excellent O sublime being! It is most marvelous that you, a sublime being, wish to preach extensively the great features of the King of the Glorious Sutras, the Sublime Golden Light, possessed of inconceivable qualities such as illumination on the profound. If, even those beings who hear the King of the Glorious Sutras, the Sublime Golden Light, will have no lesser merit-roots, what need is there to say about those who take it up, hold it, recite it, understand it, and expound it extensively in the assembly? Why? Because, O sublime being, as soon as they hear the King of the Glorious Sutras, the Sublime Golden Light, numerous ten thousand million million million bodhisattvas will advance irreversibly to the peerless perfect enlightenment.’”

Then, ten thousand million million million tathagatas residing in their respective buddha fields in all the ten directions, in ten thousand million million million buddha fields as numerous as the grains of sand in the Ganges, proclaimed in this way, with one word and one voice and one sound, to the preaching bhikshu seated on the Dharma seat: ‘O sublime being, in the future you will advance to the final state of enlightenment. O sublime being, having gone to the supremely sublime essence of enlightenment, and sitting at the foot of the king of trees, you will display transcendence over all the triple realms, and display numerous ten thousand million million million austere deeds, awe-inspiring in the entire triple worlds, which surpass those of all beings. O sublime being, you will thoroughly glorify the essence of enlightenment. O sublime being, you will thoroughly save all the triple-thousand world systems. O sublime being, sitting at the foot of the king of trees, you will triumph over the inconceivable army of maras, displaying the most terrifying repulsive forms and various hideous appearances. O sublime being, having gone to the supremely sublime essence of enlightenment, you will attain the complete state of enlightenment that is simply peerless,

perfect, and consummate, incomparable, utterly serene, without dust, and profound. O sublime being, seated upon the immutable vajra seat, you will turn the wheel of Dharma, which is praised by all holders of Dharma wheels to be supremely profound, twelve-fold. O sublime being, you will beat the supreme drum of Dharma. O sublime being, you will sound the supreme conch of Dharma. O sublime being, you will hoist the great banner of Dharma. O sublime being, you will light the supreme torch of Dharma. O sublime being, you will bring a supreme rain of Dharma. O sublime being, you will be victorious over numerous thousands of afflictions. O sublime being, you will free numerous ten thousand million million million sentient beings from the terrifying ocean of fear. O sublime being, you will set free ten thousand million million million sentient beings from the wheel of cyclic existence. O sublime being, you will please ten thousand million million-million buddhas.”

As he spoke thus, the four great kings said thus to Transcendent Victor: “Venerable Transcendent Victor, upon seeing that the king of humans who perceives the King of the Glorious Sutras, the Sublime Golden Light, having such qualities as these in present and futures lives, will generate merit-roots under hundreds of thousands of buddhas, and will thoroughly hold incalculable stocks of merit, then out of compassion, Venerable Transcendent Victor, we the four great kings, with our armies, and retinues, and numerous hundreds of thousands of yakshas, while in our own respective dwellings, as soon as we have been encouraged by the umbrellas of the vines of incenses and perfumes, will render our bodies invisible and will go to the palace of that king of humans to listen to Dharma, the palace built by the king of humans, which is well swept and cleaned, well sprinkled with water of various perfumes, and exquisitely adorned with various ornaments.

“Brahma, the lord of the fearless world, Indra, the king of the gods, the great goddess Sarasvati, the great goddess Drdha, the great goddess Shri, Samjnaya, the great general of the yakshas, the twenty-eight generals of the yakshas, Maheshvara, the divine son, Vajrapani, the great general of the yakshas, Manibhadra, the great general of the yakshas, Hariti with her retinue of five-hundred sons, Anavatapta, the king of the nagas, and Sagara, the great king of the nagas, and numerous ten thousand million million million gods and goddesses will make their bodies invisible and will approach the palace of that king of humans, which is well-adorned and where, on the flower-strewn ground, is set up for the expounder of the Dharma, a high seat well-decorated with various adornments.

“Venerable Transcendent Victor, we the four great kings, with our army and retinues including numerous hundreds of thousands of yakshas, will be agreeable to the king. As soon as we have been satiated with the nectar juice of Dharma by the king of humans who assists in virtues, makes beings receive virtues, and who bestows the supreme generosity of the peerless Dharma, we will fully protect that human king. We will save, guide, care for, and ensure peace and happiness for him. We will also protect his palace, cities, and regions. We will save, guard, look after, ensure peace and happiness, and avert punishment for beings in these places. We will ensure that region is free of all threats, harm, contagious diseases, and conflicts.

“Venerable Transcendent Victor, suppose a certain being becomes a king of humans, and in the land of this king of humans there exists the King of the Glorious Sutras, the Sublime Golden Light. Venerable Transcendent Victor, if that king of humans does not respect, revere, venerate and worship bhikshus, bhikshunis, upasakas, and upasikas who uphold the King of the Glorious Sutras, the Sublime Golden Light, then he will not satisfy us four kings and

numerous ten thousand million million million yakshas with the hearing of Dharma and the nectar juice of Dharma. He will not venerate us. These divine bodies of ours will not increase in majesty. Our perseverance, might, and power will not be enhanced. Majesty, glory, and excellence will not increase in our bodies. Venerable Transcendent Victor, we the four great kings, with our armies and retinues, and numerous ten thousand million million million yakshas will neglect the land. Venerable Transcendent Victor, when we neglect the land, then all the assembly of gods and goddesses who dwell in the land will also neglect the land. Venerable Transcendent Victor, when the gods and goddesses discard the land, then there will be various conflicts in the land. There will be fierce disputes among kings. All beings living in that land will become quarrelsome, accusatory, and contentious. They will become extinct and divided. The land will experience various illnesses and unfavorable planets. Comets will fall from various directions. Planets and stars will become hostile with one another. The moonrise at night will seem like the sunrise. There will be lunar and solar eclipses. Even the sun and the moon in the sky will continually be attacked by Rahu. From time to time halos the color of rainbows will appear in the sky. There will be earthquakes. The wells in the ground will howl with sounds. Gale force winds will blow in the land. There will be torrential rainfalls. There will be desolating famines in the land. Rival armies will crush the land. The land will be filled with swarms of bees. Beings will experience rampant afflictions. The land will become most unpleasant. Venerable Transcendent Victor when we the four great kings, with our armies and retinues, numerous hundreds and thousands of yakshas, and gods and goddesses and nagas who live in the land ignore it, then there will arise hundreds of these and similar harms, and thousands of harms in that land.

“Venerable Transcendent Victor, suppose a certain being becomes a king of humans. If he seeks to provide great protection for himself, seeks to experience various regal joys, seeks to exercise his sovereignty with an intention to give all happiness and well being to all beings living in the land, seeks to defeat the entire rival army, seeks to reign over all the land for a long time, seeks to be a Dharma king, and seeks to free his land from all fears, harm, contagious diseases and conflicts, that king of humans, Venerable Transcendent Victor, will undoubtedly hear the King of the Glorious Sutras, the Sublime Golden Light. He will respect, revere, venerate, and worship bhikshus, bhikshunis, upasakas, and upasikas, who uphold the King of the Glorious Sutra. We, the four great kings, with our armies and retinues will be satisfied by merit-roots gathered from listening to Dharma, and by the nectar juice of Dharma. These divine bodies of ours will increase in majesty. Why? Because, Venerable Transcendent Victor, that king of humans will undoubtedly listen to the King of the Glorious Sutras, the Sublime Golden Light. Venerable Transcendent Victor, the King of the Glorious Sutras, the Sublime Golden Light, supremely surpasses the many various mundane and supramundane treatises expounded by Brahma lords, the many various mundane and supramundane treatises expounded by Shakra, the king of the gods, and the many various mundane and supramundane treatises expounded for the sake of sentient beings by seers with the five extrasensory perceptions. It is perfectly and widely expounded for the sake of sentient beings by the Tathagata who is more supreme and exalted than hundreds of thousands of Lord Brahmas, numerous ten thousand million million million Shakras, and ten thousand million million million seers with the five extrasensory perceptions, so that kings of humans in Jambudvipa may be supreme reigning kings, that all beings may be happy, that they may fully protect their lands, that they may reign in their lands, that their lands may be without harm and enemies, that they may defeat the armies of the adversaries and turn them away, that there may be no infectious illnesses and conflicts in those lands, that through Dharma those lands may be

without conflicts, and are not overrun, that these kings of humans may light the great torch of Dharma and illuminate their lands, that all the divine dwellings may be full of gods and divine children, that we the four great kings with armies and retinues, and hundreds of thousands of yakshas, and all the gatherings of gods dwelling in Jambudvipa may be satisfied and that all may be auspicious, that these divine bodies of ours may increase in majesty, that perseverance, power, and strength may be instilled in our bodies, that majesty, glory, and excellence may flow into our bodies, that Jambudvipa may have good crops and be filled with people, and that all beings dwelling in Jambudvipa may be happy and experience various pleasures, that all sentient beings may have various joys, and experience magnanimous joys of gods and humans for numerous ten thousand million million millions of eons, that they may be in the company of Lord Buddhas, and that they may in some future time be fully enlightened in the peerless state of perfect enlightenment. The Venerable Transcendent Victor, the Tathagata, the Arhat, the fully enlightened Buddha, with blessings infused by the power of the great compassion exceedingly superior to that of ten thousand million million million Brahma lords, with unsurpassable tathagata knowledge exceedingly superior to the knowledge of ten thousand million million million Shaktas, and with blessings exceedingly superior to that of numerous ten thousand million million million various seers possessed of the five extra sensory perceptions, the Venerable Transcendent Victor, the Tathagata, the Arhat, the fully enlightened Buddha, has widely and perfectly expounded here in the Jambudvipa the King of the Glorious Sutras, the Sublime Golden Light for the sake of sentient beings.

“Whatever royal views, royal treatises, and royal duties there are in whole of Jambudvipa which ensure well being of sentient beings, all have been revealed, stated, and expounded by the Venerable Transcendent Victor, the Tathagata, the Arhat, the Fully Enlightened Buddha, in the King of the Glorious Sutras, the Sublime Golden Light. Venerable Transcendent Victor, for this reason and for this cause, the king of humans will undoubtedly listen respectfully, will venerate respectfully, and will worship respectfully the King of the Glorious Sutras, the Sublime Golden Light.”

As they said this to him, the Venerable Transcendent Victor said thus to them: “Therefore, O you, the four great kings, with your armies and retinues, do take unhesitating great delight in protecting the kings of humans who listen to, respect, and worship the King of the Glorious Sutras, the Sublime Golden Light. O great kings, do let bhikshus, bhikshunis, upasakas, upasikas who hold the King of the Glorious Sutras, the Sublime Golden Light uphold buddha deeds. They will perform the buddha deeds in the worlds of gods, humans and asuras. They will expound the King of the Glorious Sutras, the Sublime Golden Light, well and extensively. You, the four great kings by all means will protect, safeguard, guide, look after, and ensure the peace and happiness of bhikshus, bhikshunis, upasakas, and upasikas who hold the King of the Glorious Sutras so they may be secure, without harm, ailments, and conflicts, and with peace of mind enabling them to expound the King of the Glorious Sutras, the Sublime Golden Light well and extensively.”

Then indeed, the great king Vaishravana, the great king Dhrtarashtra, the great king Virudhaka, and the great king Virupaksha rose from their seats, placed their upper robe over one shoulder, knelt their right knee on the ground, and bowed in reverence with their folded hands pointing in the direction of the Transcendent Victor, and praised the Lord Transcendent Victor at that time in these befitting verses:

O Conqueror, your form is flawless like the moon.
 Conqueror, your thousand-ray light is like the sun.
 Conqueror, your eyes are flawless like the lotus.
 Conqueror, your teeth are flawless like the stem of a lotus.
 The virtues of the Conqueror, like the ocean,
 Are the source of myriad jewels.
 The oceans of the Conqueror, are filled with wisdom water,
 Likewise, with one hundred thousand concentrations.
 The feet of the Conqueror are inscribed with wheels,
 Perfectly round and with a thousand spokes.
 Your hands and feet are netted by a web of light.
 The webs of your feet are like that of the king of geese.
 O Conqueror, you are like golden mountain.
 Conqueror, the flawless king of mountain of gold,
 Your virtues are like Mount Meru.
 We worship you, Buddha the lord of the mountain.
 The Tathagata is like the fully waxed moon,
 And likewise resembles and takes after space,
 We prostrate ourselves to the flawless Conqueror.

The Lord Transcendent Victor spoke these verses to the four great kings:

O you, the four world guardians,
 Safeguard with utmost effort
 The King of the Glorious Sutras,
 The Sublime Golden Light of the Ten Powers.
 In this way, this profound precious sutra,
 Which bestows goodness on all beings,
 Will abide long in this Jambudvipa
 To bring solace and benefit.
 In this way, the sufferings of the lower realms,
 All sufferings of hell beings in the hell realms
 In the triple great thousand worlds
 Will be pacified.

Here in this Jambudvipa,
 All the kings,
 Feeling intense great joy,
 Will reign their lands according to Dharma.

One who makes Jambudvipa peaceful,
 Extremely bountiful, and joyful,
 Will make all beings in the whole
 Of Jambudvipa peaceful.

Here, the lords of humans who delight
 In making their lands and themselves happy
 And their kingdoms prosperous

Should hear this King of the Glorious Sutras.
It is this King of the Glorious Sutras
That fully destroys outside enemies,
Is virtuous in averting legions of foreign enemies,
Removes the fear of the acutely terrified and poverty stricken,
And makes everything supremely virtuous.

Just as the jewel-tree, intensely beautiful and the source
Of all virtues, stands as a center piece in a house,
So should this Supreme King of Sutras be viewed
By those who desire the virtues of kings.

Just as cool water quenches the thirst
Of one tortured by heat,
So does the Supreme King of Sutras satisfy
Kings oppressed by thirst for virtues.

Like having a jewel box, the source of all jewels,
In the palm of the hand,
So is the Sublime Golden Light, the Supreme
King of Sutras for the lords of humans.

Venerated by the assembly of gods,
Worshiped by the king of gods,
This King of Sutras is carefully guarded
By the four world protectors possessing potent magic powers.

Also, the buddhas in the ten directions
Continually remember the King of Sutras.
When this King of the Sutras is expounded
Buddhas bestow rejoicing 'Well said!' remarks.

Further, one hundred thousand million yakshas
Will protect lands in the ten directions
Where this King of Sutras
Is listened to with keen interest and joy.

The inconceivable hosts of gods
Who dwell in Jambudvipa
With great joy too
Will listen to this King of the Sutras.
Charisma, power, and enthusiasm they will receive.
The charismatic divine forms of gods
Will wax and wax greatly.

Upon hearing such verses as these from the Transcendent Victor, the four great kings were amazed, enthralled, and delighted. Moved by the power of Dharma, they were overcome by emotion and became tearful. Then wiping away their tears, with their bodies upright, their limbs quivering, endowed with inconceivable joy, happiness, and gladness, they strewed the Buddha profusely with divine mandarava flowers. Having strewn the Buddha with flowers, they

rose from their seats, put their upper robes over one shoulder, knelt their right knees on the ground, and bowed to the Transcendent Lord. Folding their hands in reverence, they observed thus to him: “O Transcendent Victor, in order to protect and care for the bhikshu who expounds Dharma, we the four great kings, each with five hundred yakshas, will always follow after the bhikshu who expounds Dharma.”

This concludes the seventh chapter, the Chapter on the Four Great Kings, from the Sublime Golden Light, the King of the Glorious Sutras.

Chapter 8

Chapter on Sarasvati

Then the great goddess Sarasvati, putting her robe over one shoulder, kneeling on her right knee, and bowing in great reverence with her hands folded to the Lord Transcendent Victor, spoke thus to the Lord Transcendent Victor:

“O Venerable Transcendent Victor, I, the goddess Sarasvati, will also bestow eloquence in order to adorn the speech of the bhikshu who expounds the Dharma. I will also grant him *dharani*. I will always invest in him the power of authoritative speech. I will give the great illumination of knowledge to the bhikshu who expounds the Dharma. If he loses or forgets a word or a letter from the King of the Glorious Sutras, the Sublime Golden Light, I will supply this bhikshu who expounds the Dharma with all the definite sounds, letters, and words. I will grant him *dharani* to prevent it being lost, so that the King of the Glorious Sutras, the Sublime Golden Light, may last long, without disappearing from Jambudvipa for the sake of sentient beings who plant merit-roots before hundreds of thousands of buddhas, the Transcendent Lords, so that these numerous sentient beings may develop inconceivably sharp wisdom upon hearing the King of the Glorious Sutras, the Sublime Golden Light; so that they may receive an inconceivable wealth of wisdom, have excellent energy in their present life; have an increase in life force; so that they may come to hold inconceivable masses of merit, seek various creative methods, be learned in all treatises, and they receive excellent expertise in various arts and crafts.

“I will explain the art of bathing blessed with mantra and aromatic medicine for the welfare of the bhikshu who expounds the Dharma and beings who listen to the Dharma. This will pacify all the afflictions caused by the planets, shooting stars, birth, and death; will bring an end to conflicts, quarrels, wars, disorders, nightmares, afflictions from Vinayaka and all sorcerers and zombies. Aromatic medicines and mantras with which the wise bathe are: (1) vaca, (2) gorocana, (3) sprkka, (4) shirira, (5) shamyaka, (6) shami, (7) indrabasta, (8) mahabhaga, (9) jnamaka, (10) agaru, (11) tvac, (12) shriveshtaka, (13) resin of sarja, (14) shallaki, (15) guggulu, (16) tagara, (17) patra, (18) shaileya, (19) candana, (20) manahshila, (21) sarocana, (22) kushtha, (23) kunkuma, (24) musta, (25) sarshapa, (26) nalada, (27) cavya, (28) sukshmaila, (29) ushira, (30) nagakesara.

Watching for Pushya the star to arrive,
Make these into equal portions

Then consecrate the powder
With this mantra a hundred times:

TADYATHA SUKRTE KRITA KAMALI JANAKARATE / HAMKARATE / INDRAJALI /
SHAKADDREPASHADDRE / ABARTAKSIKE, / NA KUTRAKU / KAPILA KAPILAMATI / SHILAMTI /
SANDHI DHUDHUMAMABATI / SHIRI SHIRI / SATYASHITE SVAHA

Draw a magic circle with cow dung,
And strew loose flowers.
In a gold vessel and a silver vessel
Place the honey.
Place there four men
Donning armor and standing at guard.
Place there too four maids,
Fully adorned and holding vases.
Always incense with bdellium
And play the five cymbal music.
With umbrella, victory banner, and flags
Thoroughly adorn the goddess.
At intervals, place mirrors,
Arrows, and spears.
Then, drawing a boundary line,
Embark on what is to be done.
Reciting the following mantra
Start the delineation of the boundary:

SYADYATHEDANA ARAKE / NAYANE / HILE / MILE / GILE / KHIKHILE SVAHA

Bathing behind an image of the Transcendent Victor, recite this mantra to ensure the peace of
the bathing time:

TADYATHA SAGATE / BIGATE BIGATABATI SVAHA

Protect life, O you moving stars
Who dwell in the four directions.
May the afflictions from stars at birth,
Fears from the mass of actions, and
The terrible fears from the disturbance of elements be removed!

TADYATHA SHAME BISHAME SVAHA / SAGATE BIGATE SVAHA / SIKHATINATE SVAHA /
SAGARASAMBHUTYA SVAHA / SKANDAMATRAYA SVAHA / NILAKANTHAYA SVAHA /
APARAJITABIYAYA SVAHA / HIMABATASABHUTAYA SVAHA / ANIMILABAKTRAYA SVAHA /
NAMOBHAGATE / BRAMANE / NAMAH SARASVATYAI DEBYAI SIDAMHYATUMANTRAPADA /
DAMBRAHMA ANUMANYATU SVAHA

For the sake of the bhikshu who expounds the Dharma, those who listen, and those who write
it down, I myself will go to the bathing site. Together with all hosts of gods, I will completely
eliminate all diseases from villages, towns, cities, and temples. I will completely pacify the
afflictions caused by planets, strife, quarrel, stars, birth, nightmares, the afflictions from

Vinayaka, detractors, and all sorcerers and zombies so that the life force of bhikshus, bhikshunis, upasakas, upasikas who hold this King of the Sutras is assisted, so they receive release from samsara, so they advance irreversibly to the perfect and peerless state of complete enlightenment, and so that swiftly they may be enlightened in the perfect and peerless state of the buddhas.”

Then the Transcendent Lord praised the goddess Sarasvati:

“Excellent! Excellent, great goddess Sarasvati! You have hailed to embark on rendering great benefit to many men, and to bestow well being on many men. The words that you spoke charged with spells and medicaments were well spoken indeed.”

Then the goddess Sarasvati bowed at the feet of the Transcendent Lord and sat on one side.

Then, attracting the attention of the great goddess Sarasvati, the teacher and expounder Kaundinya, the brahmin said:

A great ascetic, the great goddess Sarasvati is worthy of worship.
A great mine of virtues, you bestow supreme boons in all worlds.
Supremely beautiful, you are clothed in a garment made of grass.
You stand on one foot.
All the gods gathered here ask you thus:
Let loose your tongue; speak fine words of virtue to beings.

SAYADYATHEDANA MURE /CIRE /ABAJE ABAJABATI /HINGULE / PINGALABATI / MANGUSHE
/MARICI / SAMATI /DASHAMATI / AGRIMGRI / TARA CHITARA /CHICHIRI SHIRI, MIRI / MARICI
PRANAYE / LOKAJAYRETHE LOKASHRETHE / LOKAPRIYE SIDDHIPRITE / BHIMALAMUKHI SHUCI
KHARI /APRATIHATE /APRATEHATA / BUDDHE / NAMUCI NAMUCI / MAHADEBI PRATIGRIHNA
NAMASKARAM

May my intellect be unimpeded. May versified treatises and tantras, tripitakas, and poetic works become the boon of my magical knowledge incantations.

TADYATHA MAHAPRABHAVE / HILI HILI / MILI MILI

May I be totally victorious through the magical power of the great goddess Sarasvati!

KARATE KEYURE / KEYURABATI / HILI MILI / HILI MILI / HILI HILI

By the power of the truth of the buddhas, by the power of truth of the Dharma, by the power of truth of the Sangha, by the power of truth of Indra, the power of truth of Varuna, by the power of truth of those who speak the words of truth in the world, and the power of the truth itself, I will invoke the great goddess Sarasvati.

TADYATHA HILI HILI / HILI MILI / HILI MILI

May I be totally victorious! Homage to Bhagavati the great goddess Sarasvati! May you lay the foundation of, and grant me success in my words of secret mantra!”

Then the teacher and expounder Kaundinya, the brahmin, sang the praise of the great goddess Sarasvati in these verses:

Listen to me, O you hordes of bhutas:
I will sing the praise of virtues of the sublime goddess with a supremely immaculate face,
The chief of goddesses, the finest among sublime women
In the worlds of gods, gandharvas, and lords of asuras.

She is adorned with limbs embellished with numerous virtues;
Called Sarasvati, her eyes are broad, and she blazes with merit.
She is fully endowed with the virtues of pristine wisdom.
As she looks like an array of precious jewels,
I praise the virtue of her supreme eloquence.
She gives the supreme boon of the sublime,
And perfect mantras and virtues.
Immaculately pristine, she is like a blazing lotus.
Her eyes are holy and incomparable.
Source of virtues, she sheds light to see virtue.

She is adorned with inconceivable qualities.
Her light is bright like the moon.
She is a mine of exalted wisdom and cool mindfulness;
She is the finest lioness, and vehicle for men.
She is adorned with eight arms,
And appears like the fully waxed moon.
She has a beautiful voice and captivating melody.
She is possessed of profound wisdom.
An excellent being, she helps accomplish the highest goals.
Honored by the lords of gods and asuras,
She is celebrated among the abodes of gods and asuras;
And she is continually worshipped in the abodes of bhutas. Svaha!

I bow down to this goddess.
May she grant me a special mass of virtue;
May she grant success in all ventures
And always protect me in the midst of enemies.

If one gets up in the morning, and lucidly utters
These full words, complete in syllables,
All wishes will come true, one will find wealth and grains,
And obtain immense virtue and success.

This ends the eighth chapter, the Chapter on Sarasvati, from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 9

Chapter on Shri

Then the great goddess Shri said thus to the Transcendent Victor:

“Venerable Transcendent Victor, I, the great goddess Shri will also give delight and well-being to that bhikshu who expounds the Dharma. I will offer garments, food, bedding, medicine to treat illnesses, and other excellent articles to ensure that the bhikshu who expounds the Dharma has excellent resources, attains freedom from poverty, is in sound mind, has peace of mind day and night, retains various words and syllables of the King of the Glorious Sutras, the Sublime Golden Light, examines them and expresses them lucidly so that sentient beings may plant merit-roots under hundreds of thousands of buddhas, so that the King of the Glorious Sutras, the Sublime Golden Light may long exist in Jambudvipa and may not quickly disappear, so that beings may hear the King of the Glorious Sutras, the Sublime Golden Light, experience divine and human pleasures for ten thousand million million million eons, so that famine may not occur, so there may be a bountiful year, so that beings may have everything that promotes happiness, so that they may be with the tathagatas, so that in future times, they may awaken to the supreme and perfect enlightenment, and so all the sufferings of beings in the hells, the animal world and the world of Yama may be utterly ended.”

At one time there was this fully enlightened tathagata arhat called Ratnakusumagunasagaravaiduryakanakagirisuvarnakancanaparabhasashri under whom the great goddess Shri planted merit-roots. Now she ponders over different directions, watches over different directions, and goes to different directions, bringing well-being to numerous ten thousand million million million beings by providing them with food, beverages, wealth, grains, shells, gold, jewels, pearls, lapis, conches, crystal, coral, silver, and pure unwrought gold, and beings will not suffer any shortage of other items either. These beings will receive everything they need and use. Through the power of the goddess Shri, they will pay homage to the Tathagata. They will offer incense, flowers, and perfumes. Saying the name of the great goddess Shri three time, if incense, perfume, flowers are to offered to the Tathagata, and if food of various tastes and flavors are offered also, then the mass of grain will greatly increase. Thus, here is observed:

The earth’s nutrients will grow in the earth;
The gods will always be delighted.
The gods of fruit, crops, shrubs, and bushes
Will make various crops grow well in every condition.

The great goddess remembers those beings who recite the name of the King of the Glorious Sutras, the Sublime Golden Light. They will be accorded great glory. The great goddess Shri resides in the palace Adakavati in the glorious park Punyasusumaprabha in the sublime abode called Suvarnadhvaja made of seven jewels. Anyone who wishes to increase the mass of crops should thoroughly clean his house, bathe well, and wear clean white garments, well perfumed. Paying homage to Ratnakusumagunasagaravaiduryakanakagirisuvarnakancanaparabhasashri,

the tathagata, arhat, the Fully Enlightened One, they should say his name three times. With assistance from the great goddess Shri, they should worship the Tathagata by offering flowers,

perfumes, and incenses, as well as food of various tastes and flavors. They should recite the name of the King of the Glorious Sutras, the Sublime Golden Light, three times. They should say the word of truth. Likewise, if the great goddess Shri is venerated, offering flowers, as well as perfumes, and food of various tastes and flavors, then by the power of the King of the Glorious Sutras, the Sublime Golden Light, the great goddess Shri will watch over that house. The mass of grain in that house will increase. Those who wish to invoke the great goddess Shri should remember the following mantras:

Homage to all buddhas, past, present and future;
Homage to all buddhas and bodhisattvas;
Homage to bodhisattvas like Maitreya.

Paying homage to them, I will employ the following mantras. May I receive success through these mantras:

SAYADAYATHEDANA PRATIPURNAVARE SAMANTADARSHANE MAHABIHAGATE
SAMANTABEDANAGATE MAHAKARAMYAPRATIPRABANE SATTVAARTHASAMANTANUPRAPURE
AYANADHARMATA MAHABHOGINE MAHAMAITREUPASAMHIHE HITAIISHI SAMGRIHITE
TESAMARTHANUPALANI

When conferring the initiation from the crown, these are unfailing words that grant the realization of suchness perfectly in one mantric word of suchness. Beings who are placed in the middle with their roots of merits free of unspeakable negativity, and who recite and hold this mantra for seven years, should observe the eight-precept ordination. Then, so they and all sentient beings may complete the wisdom of the omniscient, offering flowers and incense in the morning and afternoon to the buddhas, they should say: 'May my wishes be fulfilled; may they be fulfilled swiftly.' Whether in a monastery or a forest retreat, they should clean their dwelling, draw a circle with cow dung, and offer incense and perfume. They should provide clean seats. They should strew loose flowers on the ground and take their seats. Then, in that very moment, the great goddess Shri will appear and remain there. Thereafter, she will ensure that there is never poverty in the house, village, city, town, monastery or forest retreat. They will be replete with all equipment, gold, jewel, wealth or grain. They will be comfortable with everything that provides comfort. Whatever roots of merit they gather, they will offer the major share to the great goddess Shri. So as long as they live, she will remain there. All their wishes will be fulfilled."

This ends the ninth chapter, the Chapter on Shri, the great goddess from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 10

Chapter on the Maintenance of the Names of the Buddhas and Bodhisattvas

Homage to the Bhagavan Tathagata Ratnashikhin.
Homage to the Bhagavan Tathagata Vimalojjvalaratnarashmiprabhasaketu.
Homage to the Tathagata Suvarnajambudhvajakancanabha.

Homage to the Tathagata Suvaranabhasagarbha.
 Homage to the Tathagata Suvarnashatarashmiprabhasagarbha.
 Homage to the Tathagata Suvarnaratnakaracchatrakuta.
 Homage to the Suvarnapushpojjvalarashmiketu.
 Homage to the Tathagata Mahapradipa.
 Homage to the Ratnaketu.
 The Bodhisattva named Ruciraketu,
 The Bodhisattva named Suvarnabhasottama,
 The Bodhisattva named Suvaranagarbha,
 The Bodhisattva named Sadaprarudita,
 The Bodhisattva named Dharmodgata
 In the east the Tathagata named Akshobhya,
 In the south the Tathagata named Ratnaketu,
 In the west the Tathagata named Amitayus,
 In the north the Tathagata named Dundubhisvara.
 Whoever holds, recites, and commits to memory, the names of these tathagatas and bodhisattvas will always recollect their lines of rebirth.

Then the earth goddess Drdha said thus to the Transcendent Victor: “O Venerable Transcendent Victor, now and in the future, in villages, cities, towns, valleys, forest retreats, valleys of medicinal shrubs, or palaces, wherever the King of the Glorious Sutras, the Sublime Golden Light remains, then O Venerable Transcendent Victor, I, Drdha, the earth goddess will go to those places, whether villages, cities, towns, valleys, forest retreats, valleys of medicinal shrubs, or palaces. O Transcendent Victor, wherever the King of the Glorious Sutras, the Sublime Golden Light is expounded well and at great length, wherever the throne for the expounding bhikshu is set up, or where the expounding bhikshu takes that seat and perfectly teaches the King of the Glorious Sutras, the Sublime Golden Light, O Venerable Transcendent Victor, I, Drdha the earth goddess will go to those very places. Invisible, I will go to the underside of the dharma throne. With my most sublime head, I will support the expounding bhikshu by the soles of his feet. I will listen to the Dharma too and satisfy myself with the Dharma nectar. I will fully honor him. I will fully worship him. I will become satisfied. I will complete deeds of honor. Being pleased, I will greatly enrich the essential nutrients of the earth, from the mass of earth 68,000 leagues in extent to the vajra base of the ground. I will do homage and consummate it. On the top too, I will moisten this earth sphere to the limits of oceans with the essential oil of the earth. I will make this great earth glow with radiant luster. Therefore, the grasses, bushes, medicinal shrubs, and forests in this Jampudvipa will grow very lustrous. All varieties of parks, forests, stately trees, leaves, flowers, fruit, and crops will also become extremely lustrous. They will have sweet fragrance, essential oil, and delicious tastes. They will be beautiful to behold and be great in size. These beings will seek these rich varieties of drink and food. Using these they will greatly grow in longevity, strength, and complexion. Growing in majesty, strength, complexion, and having a robust physique, they will work to accomplish hundreds and thousands of different undertakings on this earth. They will persevere. They will strive. They will perform the actions that lend strength. O Transcendent Victor, through these means Jampudvipa will be at peace, have good crops, prosper, and abide in the state of serene joy. It will be populated by many human beings. All beings in Jampudvipa will be happy, and will experience a myriad of joys. All these beings will have charisma, strength, complexion, and robust bodies. For the sake the King of the Glorious Sutras, the Sublime Golden Light, I will go towards the bhikshu, the bhikshuni, the upasaka, or the

upasika who upholds this king of the sutras, and who take the Dharma seat. Having gone there, for the well being, happiness, and sake of all sentient beings, and with a very lucid mind, I will request those expounders to teach at great length the King of the Glorious Sutras, the Sublime Golden Light. Why? Because if the King of the Glorious Sutras, the Sublime Golden Light is clearly taught, then I, Drdha, the earth goddess along with my attendants will come to have intense luster and immense strength. The teaching will generate in our bodies great strength, joyous resilience, and might. Our bodies will gain charisma, glory, and excellence. O Venerable Transcendent Victor, I, Drdha, the earth goddess will be satisfied by this Dharma nectar. Upon obtaining great charisma, strength, perseverance, and might, the essential earth nutrients of this Jampudvipa of 7,000 will increase immensely. The great earth will become lustrous. O Venerable Transcendent Victor, the beings who rely on the earth will increase, grow, and expand. They will become great. After beings who live on this earth have become great, they will enjoy material well being and a variety of useful things. They will experience happiness. They will enjoy foods, drinks, various alms, clothes, bedding, dwellings, houses, palaces, parks, rivers, ponds, springs, small lakes, and lakes, and tenga, such various resources and amenities that exist on earth, are sourced from the earth, and are earth-dependent. Because of this, O Venerable Transcendent Victor, all beings will be grateful and do me good deeds. Undoubtedly, they will respect, listen, honor, venerate, and worship the King of the Glorious Sutras, the Sublime Golden Light. O Venerable Transcendent Victor, beings will leave from their separate classes and separate homes in order to be in the presence of the expounder of Dharma. Upon arriving there, they will listen to the Sublime Golden Light, the King of the Glorious Sutras. After hearing it, they will return to their respective classes, homes, villages, and towns and say among themselves and to those in their homes, ‘Today we have heard the profound Dharma. Today, we hold an inconceivable mass of merit. The act of listening to Dharma has delighted ten thousand million million million tathagatas. By our listening to Dharma today, beings in the hells will be completely freed. Beings in the world of yamas, animals, and hungry ghosts will be completely freed too. By listening to Dharma today, in the future for many hundreds of thousands of rebirths, we will be reborn as gods and humans. If those who reside in separate homes were to show other beings even just one example from the Sublime Golden Light, the King of the Glorious Sutras, or were to make other beings hear even just one chapter from the Sublime Golden Light, the King of the Glorious Sutras, one account of past events, the name of just one bodhisattva, the name of one tathagata, just one stanza of four lines, or just one word, or show the name of the Sublime Golden light, the King of the Glorious Sutras to others, or, O Venerable Transcendent Victor, if these different beings in various places were to state this sutra’s various lines of reasoning to another being, or make them hear, or narrate an account, then Venerable Transcendent Victor, all those places will become extremely lustrous. The various earth nutrients and resources will grow profusely in those places for the sake of all beings, will increase and greatly expand. All beings in turn will be in a state of well being. They will have great wealth, resources, and will be inclined to giving. They will be have great faith in the Three Jewels.”

After being addressed in this way, the Transcendent Victor said this to the earth goddess Drdha: “O, Drdha the earth goddess, if any being hears even one word from the Sublime Golden Light, the King of the Glorious Sutras, then after dying from this world, they will be born among the gods in the Heaven of the Thirty-Three. O earth goddess, in order to venerate the Sublime Golden Light, the King of the Glorious Sutras, if any being adorns those places by raising even a single umbrella, a single flag, or a single piece of cloth, those adorned places, O earth goddess, will become divine palaces made of the seven jewels, adorned with every

ornament, among the seven classes of gods dwelling in the desire realm. When those beings transmigrate after death from this world of humans, they will be reborn in those divine palaces made of the seven jewels. O earth goddess, those beings will be reborn seven times in each of the divine palaces made of the seven jewels. They will experience inconceivable divine bliss.”

After he said this, the earth goddess Drdha addressed the Lord Transcendent Victor in this way: “Therefore, Lord Transcendent Victor, I, Drdha, the earth goddess will dwell in those earth regions which abide under the seat of the bhikshu who ascends the Dharma throne. That the Sublime Golden Light, the King of the Glorious Sutras may last long in Jambudvipa for the benefit of beings who have planted merit-roots under hundreds and thousands of buddhas, and so that it might not disappear quickly; so that beings in turn may hear the Sublime Golden Light, the King of the Glorious Sutras; so that beings may in future time experience the inconceivable well being of gods and humans for numerous ten thousand million million eons; that they may be in the company of the tathagatas and in a future time awaken to supreme and perfect enlightenment, that the suffering of the hell beings, the animal world, and the world of Yama may be completely severed, I will make my body invisible, and lean the supreme part of my body, my head, upon the soles of the bhikshu who expounds the Dharma.”

This ends the eleventh chapter, the Chapter on the Earth Goddess Drdha, from the Sublime Golden Light, the King of the Glorious Sutras.

Chapter 12

Chapter on Samjnaya

Then the great general of the yakshas called Samjnaya, together with twenty-eight great yaksha generals, rose from his seat, covered one shoulder with his robe, and knelt on his right knees. Bowing in reverence in the direction of the Buddha, he addressed the Buddha in this way: “O Venerable Transcendent Victor, now or in a future time, in villages, cities, towns, valleys, forest seclusions, hilly medicinal valleys, or palaces, wherever the Sublime Golden Light, the King of the Glorious Sutras exists, O Venerable Transcendent Victor, I, Samjnaya, the great general of the yakshas, together with the twenty-eight great generals of the yakshas, will go to those villages, cities, towns, valleys, forest seclusions, hilly medicinal valleys, or palaces. Making our bodies invisible, we will protect the bhikshu who expounds the Dharma. We will give him protection, hold and nurture him, avert punishment, and make him peaceful and well. We will completely protect men, women, boys, or girls who listen to this Dharma. We will completely protect those who listen to and remember as much as a four-line stanza or even a single word from the Sublime Golden Light, the King of the Glorious Sutras. We will completely protect those who hear the name of a single bodhisattva from the Sublime Golden Light, the King of the Glorious Sutras, or the name of a single tathagata, and remember it, or those who hear the name of this Sublime Golden Light, the King of the Glorious Sutras and remember it. We will give them protection, hold and nurture them, avert punishment, make them peaceful and well. We will also completely protect those classes of people, households, villages, cities, towns, secluded places, and palaces. We will give them protection, hold and nurture them, avert punishment, make them peaceful and well.

“O Venerable Transcendent Victor, for what reason has Samjnaya, the Great General of the Yakshas, become my name? The reason is the direct knowledge of the Transcendent Victor. O Venerable Transcendent Victor, I seek all Dharma, thoroughly seek all Dharma, and understand all Dharma. O Transcendent Victor, whatever dharmas there are, whatever is the suchness of all dharmas and however they exist, whatever the myriad categories of all Dharma, O Venerable Transcendent Victor, all dharmas are thus known to me. O Venerable Transcendent Victor, inconceivable is the illumination of my knowledge with regard to all Dharma; inconceivable is the clarity of my knowledge, inconceivable is the extent of my knowledge, inconceivable is the body of my knowledge. O Venerable Transcendent Victor, inconceivable is the extent of all Dharma as the object of my knowledge. O Venerable Transcendent Victor, because I fully seek, fully examine, fully and perfectly comprehend, fully investigate, and fully internalize all Dharma, for that reason O Venerable Transcendent Victor, I, the great general of the yakshas, have become Samjnaya by name.

“O Venerable Transcendent Victor, I will give eloquence to the expounding bhikshu in order to adorn his words. In order that the expounding bhikshu is not physically fatigued, that the senses of his body are healthy, that he may have immense delight, I will inject radiance into his hair pores; will generate energy, prowess, and perseverance; will render the illumination of his knowledge inconceivable; will cause him to perceive his mindfulness; and will give him great zeal so that the Sublime Golden Light, the King of the Glorious Sutras, may endure long in this Jambudvipa and may not quickly disappear, so that beings who have planted merit roots under hundreds of thousands of buddhas may in turn come to listen to the Sublime Golden Light, the King of the Glorious Sutras, may achieve inconceivable bodies of knowledge, be endowed with wisdom, hold an inconceivable mass of merit, experience the inconceivable well being of humans and gods for ten thousand million million million eons, may keep the company of tathagatas, may in future times be awoken to supreme and perfect enlightenment, and so that all suffering of hell beings, animals, and the world of Yama may utterly cease to exist.”

This ends the twelfth chapter, the Chapter on Samjnaya, from the Sublime Golden Light, the King of the Glorious Sutras.

Chapter 13

Chapter on the Royal Treatise Entitled The Inviolable Commitments of Divine Kings

Homage to the Tathagata, Arhat, fully enlightened

Rantnakusumagunasagaraviduryakankagirisuvarnakancanaprabhasashri.

Homage to the Tathagata, Arhat, fully enlightened Shakyamuni, whose body is adorned with ten thousand million million million virtues, and who causes the light of this Dharma to blaze forth.

Homage to the great goddess Shri, who is endowed with unlimited virtues, grain, and good fortune.

Homage to the great goddess Sarasvati, who is endowed with unlimited virtues of wisdom.

“Then at that time, at that moment, King Balendraketu said thus to his son King Ruciraketu, whom he had enthroned, and who had been not long in the royalty: ‘Son, there is a royal treatise called, *Inviolable Commitments of Divine Kings* which, not long after I had been enthroned, I received from my father King Varendraketu. I reigned the kingdom for twenty thousand years according to that royal treatise. I do not recollect being on the wrong side even for a single moment of thought. O son, what then is this royal treatise, the *Commitments of Divine Kings*?’

“O noble goddess, at that time, at that moment, King Balendraketu clearly expounded the *Commitments of Divine Kings*, the royal treatise, to son King Ruciraketu, in these verses:

I will explain the royal treatise
Which benefits all beings,
Cuts through misgiving,
And extinguishes all misdeeds.

O kings, all, one by one
Be in a state of delight;
Listen with your hands folded in reverence
To this entire *Commitments of Divine Kings*.

Here, at Vajrakara, the king of mountains,
When the divine kings assembled,
All the world protectors stood up
To ask Brahma, the divine king:
‘You are the principal god, O Brahma;
You are the lord of the gods.
May you dispel our doubts
And cut through our misgivings?
Why is a king born among humans called ‘divine’?
By what reason is a king called ‘divine son’?
Born in the world of humans
They would be human kings;
How can gods exercise divine kingship among humans?’

When Lord Brahma was
Asked thus by the world protectors,
The chief of gods, Brahma,
Replied in this way:

As the guardians of the world asked me thus,
For the good of all beings,
I will reveal this sublime treatise.
I will explain the origin of kings
Who are born in the realm of humans,
And by what reason they
Become the kings of their regions.

Blessed by the divine kings
They will enter into their mother's womb;
Being first blessed by gods,
Afterwards, they enter her womb.

After being born in the human world
They become the kings of humans.
Because they are born from gods
They are called 'divine sons.'

Saying 'You are the sons of all gods'
And giving them a share of royalty,
The divine kings of the Thirty-Three
Magically create them as human kings
In order to stop wrong doing,
Annihilate that which is not Dharma,
And establish beings in positive deeds
So they may ascend to the abodes of gods.

The kings of humans, whether they be humans,
Gods, gandharvas, untouchables, or rakshasas,
Will put an end to evil deeds.
Blessed by the gods to show
The ripening effects of actions,
The lords of humans are like parents
To those who do good deeds.

Of actions done well and
Wrongly in this life
They have been empowered by the gods
To show the fruition of their deeds.

Should the lords ignore
Unlawful deeds committed in their kingdom
And, to those who are unlawful,
Fail to administer a fitting punishment,
In this way, by ignoring unlawful deeds,
That which is non-Dharma will prevail.

Conflicts and clandestine acts
Will visit the region frequently.
The lord of gods will be enraged
In the palatial dwelling of the Thirty-Three.

When a king overlooks the presence
Of evil-doers in his region
Terrible clandestine acts
Will ruin and destroy that country.

With the arrival of a foreign army,
The country will perish.

Resources and race too will fall away.
They who have amassed wealth
Through deception and counter-deception
Will mutually deprive each other of their resources.

If a king does not perform the duty
By which he has received kingship,
He will destroy his own realm
As the lord of elephants demolishes a lotus pond.

Unfavorable winds will rise.
Unfavorable rains will fall.
Unfavorable will be the sun and the moon,
And likewise the planets and stars.

Where a king is negligent,
In that land, seeds, crops, flowers, and fruit
Will not ripen well, and
Famine will erupt throughout the land.
When a king neglects
The criminals in his realm,
The gods in their dwellings
Will be unhappy in mind.

All the kings of gods
Will lament to one another:

'Unlawful is this king, for he
Remains on the side of the lawless.'

Before long, this king will
Incur the wrath of the gods.
As the gods become angry
His kingdom will wither away.

Lawlessness will prevail in the land;
By weapons too it will perish.
Clandestine deeds and strife
And all diseases will arise.

Intensely angry, the lords of gods
And the gods too will ignore him.
That land will be ruined.
Anguish will be the only company of the king,
For he loses beloved ones,
Relations, and even sons.
Even from his beloved wife will he part,
And his daughter will meet with death.

Shooting stars will rain down
Likewise mock suns.

Fear of foreign armies
And famines will greatly rise.
His valued ministers
And beloved elephants will die.
After this, cherished camels too will die.
People will plunder each other
Of their homes, resources and wealth.
Region by region, they will
Slay one another with arms.
Strife, squabbles, and deception
Will tear apart their lands.
Demons will enter into the land,
And terrible diseases will plague them
Then even the venerable
Will become non-virtuous and corrupt;
And so will their ministers and retainues.
Then those who are non-virtuous
Will come to be venerated;
Those who are law-abiding and virtuous
Will always be punished.
When the non-virtuous are honored
And the virtuous punished,
Three things: stars, water, and wind
Will become catastrophic there.
When the non-virtuous are embraced,
Three things: the flavor, essence, and strength
Of sublime Dharma – the strength of beings
And the quality of the earth – will perish.
When the corrupt are esteemed
And the sublime are dishonored,
Three things – famine, thunderbolts,
and death – will occur there.
Fruit and crops will have
No taste or potency thereafter.
Beings sick with disease
Will fill those regions.
Large sweet fruits will shrink into bitter and sharp.
Play, humor, and fun –
Pleasures of previous times
Now fraught with hundreds of afflictive emotion –
Will lose the touch of enjoyment.

As fruits and crops lose succulence and potency
They will not nourish the body, elements, and senses.
Pale with no complexion, beings will become
Intensely weak, feeble in strength.
Though they may consume much food
They will remain unsatisfied.

Their strength, prowess, and energy will be no more.
The country will be a mass
Of beings with no energy.
A multitude of beings will be
Afflicted with various illnesses.
Changed from various rakshas
There will arise unfavorable planets and stars.

Since the king is not dharmic,
Being on the side of the non-virtuous,
The triple realms in the sphere
Of the three worlds will completely perish.
When the king is partisan,
And ignores those who commit misdeeds
Misfortunes such as these
Will come to be in their regions.

If a king does not exercise
His kingship according
To the role bestowed upon him
By the lord of gods,
And if he overlooks those who do evil,
Those who have committed virtuous actions
Will be reborn in the abodes of gods.
Those who have acted negatively
Will be reborn among hungry ghosts,
Animals, and hell beings.

When a king ignores those who
Carry out misdeeds in this realm,
Then through those misdeeds
Gods will fall from the Thirty-Three.

When a king does not discharge his duty
He will cease to be the son
Of his forefathers, the kings of the gods,
And they will bring misfortune upon his kingdom.

When his realm is ravaged
By rampant disorderly deeds,
The lords of the gods have vested
Kingship upon him in the human realm
In order to quell the misdeeds
And to enforce positive actions.

It is he who effects fruition
For beings in this life,
For he demonstrates the various
Ripened effects of actions
Done well and wrongly,

For this reason, he is called king.

For his sake, for the sake of others,
And for the sake of order in the region,
He is blessed and approved by hosts of gods.
In order to subdue the wicked and sinful in his domain,
And for the sake of order in the region,
He should give up life and sovereignty.

Should he tolerate lawlessness
And wittingly ignore the unlawful,
There can be no threat as terrible as this.

As evil and wickedness arise
If the responsible are not indicted,
The country will be overrun
By utterly objectionable criminals;
Like elephants destroy great pools,
So their regions will be destroyed.

As the abodes of the gods perish,
The kings of the gods become wrathful,
For all things in that realm
Are doomed to be unfavorable.

Hence, those who commit misdeeds
Must be tamed according to their crime.
In the realm protected according to the law of Dharma,
The king should never commit unlawful deeds.

Giving up even his life for justice,
He should never succumb to prejudice.
Should even once the king take the side
Of people related, people unrelated,
Or of anyone in his realm,
He will fall into bias.

The fame and renown of a king who is
Virtuous in Dharma fills the triple worlds,
Gladdening the lords of the gods
In the abode of the Thirty-Three, who say:

‘Our son in Jambudvipa is such a law-abiding king.
He reigns his realm according to the Dharma law,
And establishes people in good deeds.
This king, through good deeds,
Helps beings come here.
He fills the abodes of the gods
With gods and their divine children.

Because he rules his realm according to the Dharma law,

The kings of the gods are well pleased.’

Being pleased, the kings of the gods
Will offer protection to this human king.
The sun and the moon, and likewise
The stars will move well.
The winds will rise in due time;
Rain too will fall in due time.

In the gods’ abodes, and likewise in the
Realm of the king, the gods will ensure prosperity.
The gods and children of gods will abound.

Hence, the king should forsake his own cherished life,
But never the jewel of the Dharma.
To ensure the well being of the world,
He should seek the companionship of the sublime ones
Fully adorned with virtues.
Always happy with their people, refrain from sinful deeds.
Protecting his realm according to Dharma
Teaching well the laws of Dharma too,
He should encourage beings doing the good
And himself refrain from evil deeds.

When those who do evil deeds
Are accordingly tamed,
The year of abundance will ensue.
Magnanimous will be the king
Possessed of renown and fame
Who reigns his subjects in peace.

Thus ends the thirteenth chapter, the Chapter on the Royal Treatise Entitled *The Inviolable Commitments of Divine Kings* from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 14

Chapter on Susambhava

When I became a Chakravartin king,
I offered to all past buddhas
The earth with its oceans, and
Its four continents filled with jewels.

So that I might fully seek the dharmakaya,
There was nothing loved or
Treasured I did not surrender.
I gave even my cherished life for many eons,
As I had for inconceivable eons in the past

During the time of the Sugata Ratnashikhin.

After that sugata had passed into nirvana
There appeared a king called Susambhava.
Hailed as Chakravartin, having domain
Over the four continents, he ruled
The earth as far as the oceans.

One day the good king fell asleep
In the palace known as Jinendraghosha.
Hearing in a dream the virtues of the Buddha,
In the middle of sleep, he did vividly see
The Dharma preacher Ratnoccaya
Shining in the midst of the sun,
Expounding profusely this king of sutras.

And then the king awoke from his sleep,
His whole body overwhelmed by joy.
Ecstatic, he came out of the palace
And approached the supreme assembly of disciples.
Making offerings to the Conqueror's disciples,
He asked after Ratnoccaya, the Dharma preacher,
'Where in this assembly of Sangha
Is the bhikshu, Ratnoccaya, possessed of virtues?'

At that time Ratnoccaya
Was sheltering in another cave,
Reciting this king of sutras, and
Seated comfortably, reflecting upon it.

Then they showed the king Ratnoccaya,
the Dharma preaching bhikshu,
Sitting elsewhere in a cave,
Glowing with glory, brilliance, and splendor.

Here, Ratnoccaya, the expounder of Dharma
Upheld the profound sphere of royal activities,
Always expounding the king of sutras,
Called the Sublime Golden Light.

Worshipping at the feet of Ratnoccaya,
King Susambhava said thus:
'Teach me, O you whose face resembles the waxing moon,
The King of Sutras, the Sublime Golden Light.'

When Ratnoccaya accepted this request,
And assured King Susambhava that he would teach,

All the gods in the triple-thousand
Worlds were overcome with intense delight.

Then, that king of humans
With jewel-like water and fragrant water,
Sprinkled that clean, supremely exquisite site.
Carpeting the ground with loose flowers, he erected a throne-seat.
The king embellished the throne
With umbrellas, victory banners, and many thousand tassels.
The king bestrewed the throne with variegated sandal-powders.
Gods, nagas, asuras, kimnaras,
Yaksha kings and mahoragas
Bestrewed the throne with divine mandarava flowers.

Inconceivable ten thousand million million million gods,
Hungry for the Dharma, scattered Ratnoccaya with
Sal-tree flowers as he emerged.

Ratnoccaya, the Dharma-preacher,
Having thoroughly washed, and dressed in clean clothes
Approached the throne-seat,
Pressed his palms together, and prostrated to it.

Floating in the sky, the kings of gods,
Gods, and goddesses threw mandarava flowers,
Filled the sky with resounding music
Of inconceivable hundreds and thousands of instruments.

Ratnoccaya, the Dharma preaching bhikshu,
Remembering the ten direction hundred thousand million buddhas,
Ascended the throne and remained seated upon it.
Generating a heart full of kindness for all beings,
He perfectly produced the mind of great compassion,
And then expounded this sutra to King Susambhava.

Pressing his palms and prostrating,
The king rejoiced accordingly.
Moved by the Dharma, his eyes shed tears;
His entire body became overwhelmed by ecstasy.

In order to venerate this sutra,
At that time, King Susambhava
Took hold of Chintamani, king of jewels,
And made this dedication for the sake of beings:

‘May there now rain down in Jambudvipa
Ornaments made of seven jewels,
And great riches that bring peace and well being
To the beings in this Jambudvipa.’

Lo! There and then, there rained down
On the four continents, the seven jewels,

Armlets and earrings;

Likewise food, drinks and clothing too.

When king Susambhava saw a cascade of jewels
Raining down upon Jambudvipa,
He presented the jewel-filled four continents
To the Order of Ratnashikhin.

I, the Tathagata Shakyamuni
was that king called Susambhava,
Who at that time completely gave up
the four continents and the jewels therein.

The Tathagata Akshobhya was Ratnoccaya,
the Dharma preaching bhikshu,
The one who well expounded
this sutra to King Susambhava.

At that time, I heard this sutra,
and accordingly rejoiced in it.
Due to that very virtuous deed –
Hearing Dharma and rejoicing in it –
I have gained a body of golden hue,
Endowed with marks of a hundred merits,
Beautiful to behold and intensely enchanting to the eyes,
Giving delight to thousands of millions of gods.
When beheld by beings, they will always obtain a body of joy.

For ninety-nine billion eons
I became a Chakravartin king.
For numerous hundreds of thousands of eons too
I experienced lesser kingship.
For inconceivable eons I became Shakra
And likewise Brahma with a tranquil mind.
I have found the inconceivable ten powers
Whose extent remains ever immeasurable.
Also immeasurable is the mass of merits
Gained by hearing the sutra, and rejoicing in it.
As I intended, I have completed full-awakening
And attained the sublime body of the dharmakaya.

Thus ends the fourteenth chapter, the Chapter on Susambhava, from the King of the Glorious
Sutras, the Sublime Golden Light.

Chapter 15

Chapter on Protection, Called the Refuge of the Yakshas

O great goddess Shri, a devout son or a daughter of noble family who intends to make inconceivably great and extensive offering of resources and articles to past, future and present buddhas, and who is keen to know the profound buddha sphere of past, future and present buddhas, should listen to this King of the Glorious Sutras, the Sublime Golden Light, with full conviction, concentrated mind and attentive ears at the place, monastery, or forest retreat where this Sublime Golden Light is expounded fully.

Then the Buddha, the Transcendent Victor, spoke these verses to elaborate this point at greater length:

He who intends to make
Inconceivable offerings to all buddhas,
And who wishes to know
The profound sphere of all buddhas,
Should go to the place -
Whether a monastery or dwelling -
Where this sublime sutra is expounded.

The sutra is inconceivable,
For its ocean of virtues is limitless;
It frees all beings from
Inconceivable oceans of suffering.
I have not seen the beginning,
The middle, or likewise the end of this sutra.
This sutra is intensely profound,
For there is nothing with which to compare it,
Neither grains of sand in the Ganges,
Nor those on earth or in the oceans,
Nor found in the sky can illustrate it.

When entering the sphere of reality
He should enter at that time;
For within the sphere of reality there is a stupa
Whose nature is the dharmadatu,
Profound and immutable.

Amidst it he will behold Buddha Shakyamuni
Expounding this sutra in a captivating, melodic voice.
There and then he will know
That anyone who hears this sutra
Gathers an inconceivable mass of merit,
Allowing them to experience divine and human pleasures
For inconceivable and incalculable
tens of millions of eons.

As soon as he enters
That monastery or dwelling,
His negative deeds will cease.
For those who are able to cross hundreds
Of leagues fenced by fire pits
And endure intense hardship
In order to hear this sutra,
All bad dreams and evil portents,
Afflictions of planets and stars,
Dreadful spells and demons
Will all turn away.

As soon as he enters that monastery or dwelling,
As revealed to him in a dream,
There he should erect
A throne like a lotus.
Seated upon that throne
He should thoroughly teach this sutra.
He should read what is written
And likewise understand it.
When he comes down from this throne,
Although he may go elsewhere,
There on that throne
Miracles will be seen;
At times, the form of
The Dharma preacher will be visible.
At times, the forms of buddhas,
At times, the forms of bodhisattvas,
Sometimes the forms of Samantabhadra,
Likewise, forms of Manjushri,
And sometimes Maitreya too
Will be visible upon that throne.
At times, only light will be visible;
At times, gods will be visible.
Appearing just for moments
They will become invisible again.
Praised when seen, buddhas
Bring success everywhere.
Grains and signs of excellent fortune
Are magical creations of the buddhas,
Who ensure victory, glory, and fame,
Turn back violent challengers,
Thoroughly crush foreign forces,
Lay battle foes in ruin,
Pacify all bad dreams,
Annihilate negative deeds,
Pacify negative deeds,
And bring victory in battle.

The whole of this Jambudvipa
Will resound with his fame.
All his foes will
Become utterly defeated.
His foes will be vanquished
And he will fully refrain from evil deeds.
Completely victorious in battles
He will be utterly without enemies, and supremely elated.

King Brahma, Shakra, the Lord of the Thirty-Three,
Likewise, the world-protectors,
Vajrapani, the lord of the yakshas,
Samjnaya, the Chief Conqueror,
Anavatapta, the lord of the nagas,
Likewise, Sagara, the lords of the kimnaras,
And the lords of the asuras,
Likewise, the lords of the garudas
With these leaders and others,
And all the gods too
Will come to continually worship
The inconceivable stupa of dharmadatu.
As they see beings worthy of veneration
They will become extremely delighted.
All the glorious lords of the gods
Will speak thus to themselves and to each other:
'Behold all those bestowed
With merit, excellence, and glory!
Men with pristine merit
Have come here
To listen to this profound sutra,
For their faith is inconceivable;
They revere the stupa of the dharmadatu.
Since they have compassion for the world
They work for the welfare of beings.
They are a vessel for the essence
Of Dharma that is profound.
By entering the sphere of reality
They enter this sutra completely.
Those who hear the Sublime Golden Light,
A sublime virtue, are those
Who in the past have pleased
Hundreds of thousands of buddhas.
Through these roots of merit,
Those who have heard the sutra
Will be given full protection
In the four directions and everywhere
By the kings of the gods,
Sarasvati, and likewise

Shri and Vaishravana;
Likewise by the four kings,
And hundreds of thousands of yakshas
Possessed of supernatural powers and great strength.
Indra, Soma, Yama,
Vayu, and Varuna,
Skanda, Vishnu, Sarasvati,
Prajapati, and Hutashana,
All these protectors of the world,
Who are powerful and outshine the enemy
Day and night without fail
Will offer protection to those who hear this sutra.
The two powerful Yaksha lords,
Narayana and Maheshvara,
And the twenty-eight others
Headed by Samjnaya, together with
Hundreds of thousands of yakshas
Possessed of great strength and supernatural abilities
Will offer protection from fear and terror
To those who hear this sutra.
Vajrapani, lord of the yakshas,
With five hundred yakshas
And all bodhisattvas too,
Will offer protection to those who hear this sutra.
Manibhadra, lord of the yakshas
Likewise, Purnabhadra,
Kumbhira, and Atavaka;
Likewise Pingala and Kapila,
Each yaksha lord with
Five hundred yakshas
Will offer protection
To those who have heard the sutra.
Chitasena the gandharva,
Jinarshabha, king of conquerors,
Manikantha and Nikantha,
And Varshadhipati too,
Mahagrasa and Mahakala,
Likewise Surarnakesha;
Panchika and Chagalapada,
Likewise Mahabhaga,
Pranalin and Dharmapala,
Markata and Vali,
Suciroma and Suryamitra,
Likewise Ratnasheka,
Mahapranalin and Nakula,
Kamashreshtha and Chandana,
Nagayana and Haimavata,
Likewise Satagiri,

These beings too, powerful and overwhelming the enemy
With their supernatural feats
Will offer protection
To those who have heard the sutra.

Anavatapta, lord of the nagas,
Likewise Sagara,
Both Mucilinda and Elapatra,
Nanda and Upanandaka,
Accompanied by hundreds of thousands of nagas too,
Possessed of supernatural ability,
Will offer protection from all fear and terror
To those who hear this sutra.
Bali, Rahu, and Namuci,
Vemacitra and Samvara,
Prahlada and Kharaskanda,
And likewise lords of the asuras
Accompanied by hundreds of thousands of asuras
Possessed of great strength and supernatural power,
Will offer protection from prevailing fear and terror
To those who have heard this sutra.

Hariti, mother of bhutas,
Along with her five hundred sons too
Will offer protection to them,
Whether they are sitting, sleeping, or standing.

Chanda and Chandalika,
Likewise Yakshani Chandika,
Kunti and Kutadanti,
The one who steals the glow of beings,
These powerful and overwhelming others
Possessed of supernatural power,
In all four directions will offer protection
To those who have heard this sutra.

Sarasvati, leading inconceivable numbers of goddesses,
Likewise, Shri and so forth,
All these goddesses and
The Earth-Goddess herself,
Deities of fruit, crops, and forest ,
Those dwelling in parks, trees, and stupas,
And the wind deity, all these deities here
With minds overflowing with joy,
Will offer protection to those
Who have heard this sutra.

They will bring longevity, complexion,
And strength to these beings,

Continually adorn them
With excellence, merit, and glory.
They will pacify all
Planetary afflictions and stars.
Overcome misfortune, negative deeds and nightmares.
The Earth-Goddess herself,
Profound and powerful,
Is fully satisfied by the essence
Of the King of the Glorious Sutras,
The Sublime Golden Light.

The potency of the earth,
Six million, eight hundred thousand leagues,
As far as the diamond layer, will increase greatly.
Going down a full one hundred leagues
This potent savor will penetrate.
Through the power of hearing this sutra,
Returning upwards again, it will
Shine the top surface entirely

All these gods and goddesses too
Will be satisfied by the essence
Of the King of Glorious Sutras,
The Sublime Golden Light.

The will have radiant complexion;
Likewise, immensely strong, peaceful,
And satiated will they be,
Satisfied by varied savors
Immensely and profoundly joyous
Will be the deities of fruit, crops and forest
In the whole of this Jambudvipa.
Delighted by the essence of this sutra
They will ensure the growth
Of fruits and crops,
An assortment of various flowers,
And stately fruit trees.

All fruit-bearing trees,
Parks and forests
Will bloom with flowers
That give off fragrant scents.
They will make grow on this earth
All varieties of bushes and forests,
Adorned and laden with flowers and fruit.

In the whole of this Jambudvipa
Inconceivably many naga damsels -
Their minds immensely joyous -
Will approach lotus pools

And plant there various lotuses: night bloom,
Likewise blue and white.

The sky will be pristine
Without smoke and masses of clouds;
Without darkness and dust
All the directions will shine bright with light.

The thousand rays of the sun
Beautiful with lattice light
Profoundly deep in illumination
Will blithely rise.

The lordly sun, the son of the gods,
Residing in the palace of Jambunada gold,
Will be deeply satisfied by this sutra.
Intensely delighted, the lordly sun
Will rise in Jambudvipa.
It will shine everywhere
With its limitless lattice of rays.

As soon as it rises,
It will send forth shafts of rays
Which will awaken the lotuses
That abound the various pools.

To satiate the whole of the earth
The sun will fully ripen
Various flowers, fruit and medicinal plants.
In the whole of this Jambudvipa
The sun and the moon too
Will then shine with unknown glory.
The stars will come precisely
As will wind and rain.
Everywhere in the whole of Jambudvipa
Will have excellent year;
In the area where this sutra is kept,
There will be plenty.

Thus ends chapter fifteen, the Chapter on Protection, called “The Refuge of the Yakshas” from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 16

Chapter on Prophecy of the Ten Thousand Sons of Gods

As the Buddha observed thus, the noble goddess Bodhisattvasamuccaya addressed the Transcendent Lord in this way: “O Venerable Transcendent Victor, for what reason and what

cause, and by the consummation and performance of what meritorious deeds have these ten thousand sons of the gods, such as Jvalanantaratejoraja, on hearing the enlightenment prophecy of these three sublime beings, now arrived from the Thirty-Three abodes to hear Dharma-discourse from you, the Transcendent Victor?”

The Lord Transcendent Victor replied: “It is this way.”

The Goddess Bodhisattvasamuccaya replied: “In a future time, when ten thousand million million million incalculable eons beyond calculation have passed, this sublime being, the Bodhisattva Ruciraketu will awaken to the supreme and perfect enlightenment in the Suvarnaprabhasita world. He will emerge in the world as the tathagata, called Transcendent Victor Suvarnatnakaracchatrakuta, the arhat, fully enlightened one, perfect in wisdom and conduct, gone to bliss, knower of the world, charioteer of men to be trained, peerless teacher of men and gods. So it will be until the time the Transcendent Victor Suvarnatnakaracchatrakuta, the tathagata, arhat, fully enlightened one, has gone to the state beyond suffering, the sublime Dharma has disappeared, and his teaching has completely disappeared. At that time, this boy, Rupyaketu, succeeding this tathagata, will emerge in the world-sphere called Virajadhavaja, as the tathagata, arhat, fully enlightened one called Suvarnajambudhvajakancanabha. His teaching will reign until the Tathagata Suvarnajambudhvajakancanabha, the arhat, the fully enlightened one, has gone to the state beyond suffering and his teaching has altogether and completely disappeared; at that time, this boy, Rupyaprabha, succeeding this tathagata, will awaken to the supreme and perfect enlightenment in the world sphere called Virajadhavaja. He will emerge as the tathagata called Transcendent Victor Tathagata Suvarnashatarashmiprabhasaketu, the arhat, the fully enlightened one, perfect in wisdom and conduct, gone to bliss, knower of the world, charioteer of men to be trained, peerless teacher of men and gods.

“Thus, these three were prophesied by the Transcendent Victor to achieve supreme and perfect enlightenment. But until then, O Transcendent Victor, these ten thousand sons of the gods, such as Jvalanantaratejoraja, have not extensively undertaken the deeds of bodhisattvas to the same extent. There is even not a word to hear that they engaged in the six perfections in the past. There is not even a word to hear that they completely gave away their hands, feet, eyes, heads, the supreme body part, beloved sons, daughters, and wives. There is not even a word to hear that they gave away wealth, grain, inns, gold, jewels, pearl, lapis, conches, crystals, coral, silver, gold, and gems. There is not even a word to hear that they gave away food, drinks, mounts, clothing, bedding, dwellings, palaces, parks, hedges, ponds, and pools. There is not even a word to hear that they gave away elephants, cows and bulls, stallions, and male and female servants. Incalculable numerous ten thousand million million million million bodhisattvas, before they received the prophecy of their own tathagata names from the buddhas, for ten thousand million million million million eons made numerous hundred of thousands of inconceivable numerous acts of veneration with all their possessions to incalculable ten thousand million million million tathagatas. They have completely given all the resources that are to be given away completely. They have completely given hands, feet, eyes, the supreme body part the head, beloved sons, daughters, and wives; they have completely given everything that is to be completely given away. They have completely given wealth, grain, inns, gold, jewels, pearl, lapis, conches, crystal, coral, silver, and gold. They have given food, drinks, mounts, clothing, bedding, dwellings, palaces, parks, hedges, ponds and pools, elephants, cows and bulls, stallions, and male and female servants. In time, they completed the

training in all the six perfections. After completing training in the six perfections, they experienced hundreds of thousands of numerous states of well being.

“O Venerable Transcendent Victor, similarly, for what reasons and causes, and by the consummation and performance of what meritorious deeds, have the ten thousand sons of the gods, such as Jvalanantaratejoraja, who have come here to listen this Dharma discourse from the Transcendent Victor, thus been prophesied to awaken, when numerous ten thousand million million-million eons have passed, to the peerless and perfect enlightenment in a world-sphere called Salendradhvajagravati, with the same family and clan, as ten thousand buddhas named Prasannavadanotpalagandhakuta, perfect in wisdom and conduct, gone to bliss, knower of the world, charioteer of men to be trained, peerless teacher of men and gods?”

When asked thus, the Transcendent Victor said thus to the noble goddess Bodhisattvasammucaya: “O noble goddess, there is reason and there is cause and there is the performing and gathering of pure roots of merit which have resulted in the arrival of ten thousand sons of the gods, such as Jvalanantaratejoraja, from the Heaven of the Thirty-Three to listen to this Dharma teaching. O noble goddess, as soon as they heard the prophecy of these three sublime beings, they generated exceeding reverence and faith in this King of the Glorious Sutras, the Sublime Golden Light. Immediately they were endowed with a pristine mind like stainless and flawless lapis. They became endowed with a mind like the sky: lucid, pure, exceedingly vast and expansive. They became possessed of an inconceivable mass of merit. O noble goddess, because the ten thousand sons of the gods, such as Jvalanantaratejoraja, upon hearing this sutra, were immediately endowed with a pristine mind like stainless and flawless lapis, they received the stage of prophecy. O noble goddess, by the power of the gathering of the merit of hearing this Dharma teaching, and by the power of previous resolve, the ten thousand sons of the gods such as Jvalanantaratejoraja, have now attained the stage of prophecy to peerless and perfect enlightenment. And what, noble goddess, are those former resolves?”

Thus ends the chapter sixteen, the Chapter on Prophecy of the Ten Thousand Sons of Gods, from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 17

Chapter on Healing Illness

“O noble goddess, formerly in the past when incalculable, and still more incalculable eons – extensive, inconceivable, and immeasurable – had passed, at that time, at that moment, there appeared a Transcendent Victor called Ratnashikhin, a tathagata, an arhat, fully enlightened one, perfect in wisdom and conduct, gone to bliss, knower of the world, charioteer of men to be trained, peerless teacher of men and gods.

“O noble goddess, at that time and at that moment when Tathagata Ratnashikhin, an arhat, fully enlightened one passed into the state beyond suffering, when his teaching disappeared, and when there remained just a semblance of teaching, there was a king called Sureshvaraprabha, a virtuous king, who ruled his kingdom according to Dharma and not

according to non-Dharma. He was a like a mother and father to beings who lived in all his regions.

“O noble goddess, at that time and that moment, there lived in the kingdom of King Sureshvaraprabha a merchant called Jatimdhara, a doctor and healer, an expert in the elements. He was well-versed in the eight-fold treatise on medicine. And, O noble goddess, at that time and that moment, the merchant Jatimdhara had a son, Jalavahana, handsome, attractive, blessed with immaculately clear complexion, an expert in various treatises, and a master of all treatises, learned in writing, numerology, palm-reading, and astrology.

“O noble goddess, at that time and at that moment, hundreds of thousands of beings in the kingdom of Sureshvaraprabha were afflicted with various diseases. They were oppressed by various diseases; they experienced pain that was unbearably sharp, severe, and violent. Then, O noble goddess, at that time and at that moment, the merchant’s son Jalavahana, developed a mind of great compassion for the hundreds of thousands of beings afflicted and oppressed by various diseases: “These numerous hundreds of thousands of beings, afflicted and oppressed by various diseases, are undergoing unbearably sharp, severe, and violent sensations of suffering. My father, Jatimdhara, a doctor and healer, an expert in the elements, well-versed in the eight-fold treatise on medicine, is old, decrepit, in the waning phase, dependent upon a walking stick. He is unable to go to villages, cities, settlements, valleys, regions, and palaces. In order to completely free beings who are afflicted with and distressed by various diseases from numerous ailments, I shall approach and fully consult my father Jatimdhara on how to become knowledgeable about the elements involved in illnesses. With this special knowledge I shall go to villages, cities, settlements, valleys, regions, and palace and completely free hundreds and thousands of beings from their various sicknesses.

“Moreover, O noble goddess, at that time and at that moment, the merchant’s son, Jalavahana went to his father Jamtimdhara. He approached him and bowed at the feet of his father Jatimdhara, folded his palms in reverence and sat on one side. Remaining on one side, he asked these questions of this father Jatimdhara in these verses:

How do the senses apprehend objects?
How do the elements change?
At what time do bodily beings receive
Elements that cause sickness?
How does the eating of food,
timely or untimely, effect well being?
By what is the fire
In the body not affected?
How is medicine practiced
In order to pacify illnesses
That have risen from wind and from bile,
From the phlegm and from the compound of these?
When does wind,
When does bile,
When does phlegm
Harmful to beings become active?

“Then, the merchant Jatimdhara revealed the verses through which one gains mastery of the elements to his son Jalavahana:

See that three months are summer, and three autumn,
Three are winter and three spring.
Thus the succession of months forms six phases:
Twelve months are said to be a year.
Note, three and three are phases in brief;
The monthly phase is shown in twos.
Food and drink accordingly are taken and digested.
The doctor, elements and the phases too are shown.
The senses and elements in turn
Change completely in the various phases of the year.
As the senses undergo changes
Various afflictions arise for embodied beings.
In that case, knowledgeable must be a doctor
About the fourfold division into three months,
And the two-month grouping of the six phases.
Food, drink, and medicine are in this sequence:
In summer arise illnesses from excess of wind;
When it turns autumn, bile disturbance occurs;
Likewise, illness from a combination comes in wintertime;
In spring arise illnesses from excess of phlegm.

Fatty, warm, salty, and sour are tastes for summer;
Fatty, sweet, and cold for autumn;
As sweet, fatty and sour in winter;
Coarse, warm, and bitter in spring.

Excess of phlegm arises soon after eating;
Excess of bile arises during digestion time;
Excess of wind arises soon after digestion.
This is the way the elemental changes occur.

Heal wind in a person with rich, potent food;
Remove bile with a purgative;
For illness arising from a combination,
give something possessed of three qualities.
Administer an emetic during a period of excess phlegm;
Know well in which phases
Excess wind, bile, a combination
Or excess of phlegm occur.
According to time, elements, and body,
Prescribe medicine, food and drink.

“Then the merchant’s son, Jalavahana, having inquired about the elements, understood all the eight branches of medical science.

“O noble goddess, at that time and at that moment, the merchant’s son Jalavahana went to all the villages, cities, towns, valleys, regions and royal palaces in the land of King Sureshvaraprabha. He relieved all those numerous hundreds of thousands of beings afflicted with and distressed by various diseases, claiming to them: “I am a doctor! I am a doctor!” Advertising himself in this way, he gave them relief, further saying, “I will completely free you from the various afflictions.”

“O noble goddess, as soon as they heard the merchant’s son Jalavahana making such statements as these, all numerous hundreds of thousands of beings were overcome with intense and great joy. After obtaining relief, they were endowed with inconceivable happiness, peace, and peace of mind. At that time and at that moment, the hundreds of thousands of beings afflicted with and distressed by various ailments were completely cured of their illnesses, and became free of illness. After becoming free of illness, they became endowed with prowess, strength, and energy as before.

“Furthermore, at that time and at that moment, among the hundreds of thousands of beings afflicted with and distressed by various ailments, those who were acutely afflicted with severe illness approached the merchant’s son Jalavahana. Whatever medication was prescribed by the merchant’s son Jalavahana to the hundreds of thousands of beings afflicted with various illnesses and distressed by various diseases cured all the illnesses of all those beings. Being without illness, or with reduced suffering, they became endowed with prowess, strength, and energy as before.

“O noble goddess, at that time and at that moment, in the villages, cities, towns, valleys, regions, and royal palaces in the kingdom of King Sureshvaraprabha, hundreds of thousands of beings afflicted with and distressed by various diseases were freed completely from their various illnesses by Jalavahana, the merchant’s son.”

Thus concludes chapter seventeen, the Chapter on Healing Illness, from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 18

Chapter on the Previous Lives of Jalavahana’s Fish Disciples

“Moreover, O noble goddess, as the merchant’s son Jalavahana made all beings in the kingdom of King Sureshvaraprabha without illnesses or only small illnesses, their bodies were endowed as before with delight and strength. All beings in the kingdom of King Sureshvaraprabha rejoiced, played, and enjoyed themselves, gave gifts, and engaged in meritorious deeds. They honored and celebrated Jalavahana, the merchant’s son, with these words: “May the merchant’s son Jalavahana be victorious. May he be victorious! The king of medicine, he healed all beings of their diseases. Surely he must be a bodhisattva. He has mastered the whole eight-fold treatise on medical knowledge.

“O noble goddess, Jalavahana, the merchant’s son, had a wife called Jalambugarbha. O noble goddess, Jalambugarbha, his wife, had two sons. One was named Jalambara; the other was

named Jalagarbha. Then, O noble goddess, Jalavahana, the merchant's son, together with his two sons visited villages, cities, towns, valleys, regions, and royal palaces. On another occasion, O noble goddess, Jalavahana, the merchant's son, went to a forest wilderness. There in the forest wilderness, he saw that flesh-eating animals, such as dogs, wolves, jackals, and flocks of crows and other birds were all heading in the direction of the forest pool, Atavisambhava. And Jalavahana wondered: "Why are these flesh-eating dogs, wolves, jackals, and flocks of crows and other birds heading in that direction?" He thought to himself: 'I should go in the direction where the dogs, wolves, jackals, crows, and other birds are running.' O noble goddess, then the merchant's son Jalavahana gradually headed for the forest pool Atavisambhava.

"In that great pool, there lived ten thousand fish. There he saw many hundreds of fish bereft of water. He felt great compassion for those fish, and no sooner than he generated that thought of great compassion, he saw a goddess emerging from a tree with only half her body. The goddess said thus to Jalavahana, the merchant's son: 'Excellent! Excellent, O child of the noble family! Since you are called Jalavahana, Water Bringer, give water to these fish. You are called Jalavahana on two counts – bringing water and giving water. Therefore, live up to your name.' Jalavahana asked, 'O goddess, how many fish are there?' The goddess said, 'There are full ten thousand.' Then, O noble goddess, Jalavahana the merchant's son was overcome by an intense feeling of compassion.

'At that time, O noble goddess, there was only some water left in the pool Atavisambhava. Without water, the ten thousand fish were dying and moving frantically about. Then, O noble goddess, Jalavahana, the merchant's son, ran in the four directions. In whichever direction Jalavahana the merchant's son ran, in that direction the ten thousand fish wretchedly looked. O noble goddess, although he ran in the four directions in search of water, Jalavahana, the merchant's son did not find water there. Then as he looked in the four directions, he saw many tall trees not far away. He climbed the trees and cut the branches. Taking the branches to the pool, he built cooling shade for the ten thousand fish.

"After this, O noble goddess, Jalavahana, the merchant's son, went in search of water to channel into the pool. He ran in the four directions, thinking to himself, "From where could water come?" But he did not find water. Very quickly he followed the stream of the river. Then, O noble goddess, he came to a great river called Jalagama, from which the water to the pool in that forest wilderness came. He saw that an evil man had caused the river to flow into a chasm in that area in order to starve the thousand fish of water and eat them later. He thought: 'Since this river cannot to be redirected even by one thousand men, how much less could I alone make it flow back?' With this thought, he returned to the pool.

"Then, O noble goddess, Jalavahana, the merchant's son, went as quickly to where King Sureshvaraprabha was. Paying homage with his head at the feet of King Sureshvaraprabha, he sat down on one side and gave this account: 'In a certain place in Your Majesty's kingdom, where I have relieved the sicknesses of beings in all the villages, cities, and towns, there is a pool called Atavisambhava. In that pool, ten thousand fish, being without water, are scorched by the sun. Just as I have given to humans, so I seek to give life by all means to beings with animal rebirths. I request Your Majesty to give me twenty elephants.' Then King Sureshvaraprabha ordered his ministers, 'Give twenty elephants to this king of doctors.' And the ministers said, 'Go to the elephant house. Take twenty elephants. Help and bring happiness to beings.'

“Then, O noble goddess, Jalavahana, the merchant’s son with his two sons, Jalambara and Jalagarbha, taking twenty elephants and a hundred ox-leather bags from the elephant keepers, returned to where the great river Jalagama flows. They filled the bags with water and, putting them on the elephants, sped away to the forest wilderness where the pool Atavisambhava was. They took the bags down from the back of the elephants and filled the pool with water, and walked about in the four directions. Wherever Jalavahana the merchant’s son went, those ten thousand followed after him.

“Then O noble goddess, Jalavahana, the merchant’s son, thought to himself, ‘Why are these ten thousand fish following after me?’ Next, it occurred to him, ‘No doubt the ten thousand are tortured by the fire of hunger and are seeking food from me. I should give food to them.’

“Then, O noble goddess, Jalavahana, the merchant’s son, said this to his son, Jalambara: ‘O son, ride the fastest of all the elephants and go to my home. Go as fast as possible and convey this message to your grandfather, the merchant, and say: “Grandfather, Jalavahana says: ‘Whatever food may be ready in this house for parents, brothers, sisters, male and female servants, and workers, make it into one packet, put it on Jalambara’s elephant and send him quickly to Jalavahana.’”

“Then the boy Jalambara rode the elephant and went, running as fast as possible, to his house. On arrival, he conveyed the message in detail to his grandfather. Then the boy Jalambara put everything on the elephant’s back, and returned to the pool Atavisambhava. Delighted to see his son, Jalavahana received the food from his son, chopped it up, and threw it into that pool and satisfied the ten thousand fish. Then, he thought to himself, ‘At another time I have heard from a bhikshu in forest solitude reciting Mahayana scripture that anyone who hears the name of the Tathagata Ratnashikhin at the time of death will be reborn in the higher states. I should teach the profound teaching of dependent origination and pronounce the name of Buddha Ratnashikhin, the Tathagata, the Arhat, the fully enlightened one.’

“However, at that time, the views of beings in Jampudvipa were divided into two: Some liked and believed in the Mahayana, others despised it. Then, Jalavahana, the merchant’s son, at that time stood knee-deep in the pool and purposefully and solemnly cried, ‘I prostrate to Buddha Ratnashikhin, the Tathagata, the arhat, the fully enlightened one. When the Tathagata Ratnashikhin was training in bodhisattva conduct, he made this wish: “Whoever in the ten directions at the time of death hears my name, may they transmigrate from their world, be reborn in the god realm of the Thirty-Three, and be equal among the gods.”

“Then, Jalavahana, the merchant’s son expounded Dharma in this way to beings in animal rebirths: ‘As this exists, this arises; because this is produced, this is produced. Thus, due to ignorance, karmic formation arises; due to karmic formation, consciousness arises. Due to consciousness, name and form arise; due to name and form arise the six sense sources. Due to the six sense sources, contact arises; due to contact, feelings arise. Due to feelings, craving arises; due to craving, grasping arises. Due to grasping, existence arises; from existence arise aging and death, sorrow, lamentation, suffering, unease of mind, strife and conflict. In this way, this great aggregate of suffering comes into being. Furthermore, it is this way: with the cessation of ignorance, karmic formation ceases, and likewise through to the cessation also of this great aggregate of suffering.’

“Giving this Dharma teaching to the beings in the animal state, O noble goddess, at that time, at that moment, Jalavahana, the merchant’s son, returned home with his sons Jalambara and Jalagarbha.

“Then, at an another occasion, after feasting and drinking at a great festival, Jalavahana, the merchant’s son, lay intoxicated on his bed. At that time, at that moment, an significant omen appeared. As the night ended, the ten thousand fish died and were reborn equal among the gods of the Thirty-Three. As soon as they were born there, this thought occurred to them: ‘By reason of what virtuous action have we been born among the gods of the Thirty-Three?’ The answer arose in their minds: ‘In Jambudvipa we were ten thousand fish. While we were in that animal state, Jalavahana, the merchant’s son, gave us water and food and satiated us. We were also given a Dharma teaching on the profound principle of dependent origination. He also pronounced to us the name of Buddha Ratnashikhin, the Tathagata, the arhat, the fully enlightened one. By reason of this cause and condition we were born among the gods. We should go where Jalavahana, the merchant’s son, is and make offering to him.’

“Then, the ten thousand sons of the gods disappeared from among the gods of the Thirty-Three and went to the house of the merchant’s son. At that time, while Jalavahana, the merchant’s son, lay asleep in his bed, the sons of the gods placed ten thousand pearl necklaces by his head. They placed ten thousand pearl necklaces at the soles of his feet. They placed ten thousand pearl necklaces on his right. They place ten thousand pearl necklaces on his left. They rained down a great shower of divine mandara flowers and mahamandara flowers. They played divine cymbals, and the sound of these cymbals woke up the people of Jambudvipa. The merchant’s son, Jalavahana, woke up also. Then the ten thousand son of the gods rose into the sky. The divine sons also rained down a shower of divine mahamandara flowers in other regions of King Sureshvaraprabha’s realm. Then they went to the pool Atavisambhava and rained down a great shower of divine mahamandara flowers. Becoming invisible in that spot, they soared back to their divine abode. There they frolicked in the five sensual objects and enjoyed themselves. Delighting in what pleased them, they experienced great glory and good fortune.

“Then as the day broke in the Jambudvipa, seeing these omens, King Sureshvaraprabha asked the astrologers and the chief of the ministers: ‘Why did those signs appear last night?’ They said, ‘May it please Your Majesty to know that in the house of Jalavahana, the merchant’s son, there rained down forty thousand pearl necklaces as well as cascades of divine mahamandara flowers.’ Then King Sureshvaraprabha said to the ministers: ‘Sirs, summon Jalavahana, the merchant’s son, with kind words.’ The astrologers and the senior ministers went to Jalavahana’s house and said thus to the merchant’s son Jalavahana, ‘King Sureshvaraprabha has asked for you.’

“Then Jalavahana, the merchant’s son, together with the senior ministers, went to King Sureshvaraprabha. The king asked, ‘Jalavahana, last night such omens occurred. Do you know the reason such omens appeared last night?’ Then, Jalavahana, the merchant’s son replied thus to King Sureshvaraprabha: ‘I do, Your Majesty. Certainly, they were omens for the death of the ten thousand fish.’ The king said, ‘How do you know?’ Jalavahana said: ‘Your Majesty, let my son Jalambara go to the pool to see whether those ten thousand fish are dead or not dead.’ The king said: ‘So be it.’ Then Jalavahana, the merchant’s son said thus to Jalambara: ‘Go, son;

check whether the ten thousand fish in the pool Atavisambhava are dead or alive.’ Then the boy Jalambara went as quickly as possible to the pool Atavisambhava and saw that the ten thousand fish had died, and that there had been a great shower of divine mahamandara flowers as well. He returned and said to his father: ‘They are dead.’

“Then, as soon as he heard these words from his son Jalambara, Jalavahana, the merchant’s son approached King Sureshvaraprabha and gave the message in detail: ‘Your Majesty, I beg you to know: The ten thousand fish died and were reborn amongst the gods of the Thirty-Three. It was through their power and my power too that there were such auspicious omens last night. At my home too there rained down forty thousand pearl necklaces and divine mahamandara flowers.’ The king, delighted and joyful, rejoiced.

Then the Transcendent Victor, said thus to the noble goddess Bodhisattvasamuccaya: “O noble goddess, if you think that King Sureshvaraprabha at that time, at that moment was another, do not see it so. Why? Because Dandapani, the Shakyana, at that time, at that moment was the king called Sureshvaraprabha. O noble goddess, if you think that the merchant Jatimdara at that time, at that moment, was another, do not see it so. Why? Because King Shuddhodana, at that time, at that moment, was the merchant called Jatimdara. O noble goddess, if you think that Jalavahana at that time, at that moment was another, do not see it so. Why? At that time, at that moment, I was the merchant’s son called Jalavahana. O noble goddess, if you think that his wife Jalamburgarbha at that time, at that moment was another, do not see it so. Why? Gopa, the Shakyana daughter, at that time, at that moment, was the wife called Jalamburgarbha. Rahula was at that time, at that moment, his son called Jalambara. The noble Ananda was at that time, at that moment his son called Jalagarbha. O noble goddess, if you think that the ten thousand fish were others at that time, at that moment, do not see it so. Why? The ten thousand sons of the gods such as Jvalanantaratejoraja were, at that time, at that moment the ten thousand fish whom I satisfied with water and excellent food, to whom I gave the profound Dharma teaching on the principle of dependent origination, and to whom I pronounced the name of Buddha Ratnashikhin, the Tathagata, the Arhat, and the fully enlightened one. By reason of that virtuous cause they have come here and received the prophecy of supreme and perfect enlightenment. Furthermore, because they have listened to this Dharma teaching with intense joy, aspiration, supreme joy, and reverence they all have received prophecies and names. O noble goddess, if you think that the forest goddess at that time, at that moment, was another, do not see so. Why? O noble goddess, at that time, at that moment, *you* were the forest goddess.

“On these counts, O noble goddess, let it known that while revolving in cyclic existence, I have fully ripened many beings towards enlightenment, and they have all received the prophecy to supreme and perfect enlightenment.”

Thus concludes chapter eighteen, the Chapter on the Previous Lives of Jalavahana’s Fish Disciples from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 19

Chapter on the Tigriss

“Furthermore, O noble goddess, a bodhisattva gives away even their body and life to help others. If you ask, ‘How is that so?’ In the company of one thousand bhikshus, the Transcendent Victor, projecting bright light rays of hundreds of pure and vast virtues to heaven and earth, with the power to eclipse challengers with unobstructed wisdom and sight, and power, was passing through the regions of the Pancalas, when they came to a certain forest. There he saw a grassy area lush with dark green soft grass, and embellished with an assortment fragrant meadow flowers. Seeing this, the Transcendent Victor said to the venerable Ananda: ‘This site is beautiful, Ananda. It has the indication of being a place of a Dharma teaching. Lay a seat for the Tathagata.’ As instructed by the Tathagata, a seat was set up. Having laid the seat, Ananda said thus to Transcendent Victor:

The seat is laid, O Transcendent Lord, the chief and supreme among bipeds;
Freeing beings from bondage, you bestow supreme benefit to humans.
Be seated, and may the nectar of sublime discourse
For the benefit of humans be kindly given.

Then the Transcendent Victor sat on that seat and addressed the bhikshus in this way: ‘Would you like to see the remains of the bodhisattva who performed tasks that are difficult to perform?’

When thus addressed, those bhikshus said this to the Transcendent Victor:

O Sublime Sage, the time is right for us to see the remains
Of one, the best of supreme beings, in whom rested inconceivable virtues
Of immense patience and fortitude, of delight in calm and humility,
Of wisdom and delight in a mind of recollection.
Tell us well.

Then the Transcendent Victor struck the surface of the earth with his hand, whose palm was marked with a thousand-spoked wheel, and which was as soft as the newly bloomed lotus. As soon as it was struck, the earth shook in six different ways, and from it emerged a stupa made of jewels, gold and silver. Then the Transcendent Victor said thus to Ananda, “Ananda, open this stupa.” Heeding these instructions from the Transcendent Victor, the Venerable Ananda opened the stupa. He saw an urn covered with gold and studded with jewels and pearls. Having seen this, he said to the Transcendent Lord. “O Transcendent Victor, there is an urn made of gold.” The Transcendent Victor said: “Open these seven urns.” Accordingly, he opened them. He saw relics whose colors were like snow and white lily. Seeing this, the Venerable Ananda said to the Transcendent Victor: “O Transcendent Victor, there are relics.” Then the Transcendent Victor said: “Ananda, bring here the relics of the great being.” Then the Venerable Ananda took the remains and handed them to the Buddha. Taking the remains to the bhikshus and holding them in his hand, the Transcendent Victor addressed them thus: “These are the bones of one endowed with a mass of excellent virtues and supreme intellect;

Humility, meditation, delight through patience, and sublime fame;
Of one who continually strived for the wisdom of this enlightenment,

Of one whose had steadfast joyous perseverance and intelligence,
And of one who always delighted in giving.”

Then the Transcendent Victor said this to the bhikshus: “O bhikshus, offer homage to the bodhisattva’s relics fully charged with morality and virtues, which are extremely rare to witness, and are a field of merits.” Then the bhikshus paid homage to the remains with hand pressed together in reverence and their hearts filled with aspiration.

Next, with his hands pressed together, the Venerable Ananda addressed the Transcendent Victor in this way: “The Tathagata Transcendent Victor has clearly risen above all the world, and is venerated by all beings. How is it that the Tathagata venerates these remains?”

Then the Transcendent Victor said thus to the Venerable Ananda: “Ananda, it is because of these remains that I awoke quickly to the peerless and supreme enlightenment. Ananda, formerly in a time long past, there was a king called Maharatha who possessed chariots, wielded great power, and overcame his opponents with unobstructed power and strength. He had three sons, who were like the sons of the gods: Mahapranada, Mahadeva, and Mahasattva. One day the king went to a park for sport. Drawn by the enchanting features of the park, and wanting to find flowers, the princes ran about and entered the great Dvadashavanagulma forest. As the princes went off, the attendants of the princes, dismissed, went their own way. The princes entered the thick twelve forests of that fully protected forest reserve. Then Mahapranada spoke to his two brothers: “My heart is overwhelmed by the fear we might be killed by wild beasts. Come here.” Mahadeva said: “As for me, I have no fear, except an anxiety in my heart that I might be separated from my beloved ones.” Mahasattva said:

Here in the forest solitude acclaimed by the seers,
I am not afraid, nor have I anxiety.
This heart of mine is greatly overjoyed
In hope of finding opportunity for vast and great benefit.

Then as the princes strolled through the Dvadashavanagulma, they came across a tigress who had given birth a week earlier, surrounded by her offspring, hungry and thirsty, famished, her body extremely feeble. Seeing her, Mahapranada said: “Alas! It would have been six or seven days since this wretch has given birth. She has not found food. Either she will devour her own cubs or die of starvation.”

To this, Mahasattva said: “What is the food of this wretch?” Mahapranada said: “Here, they say fresh meat and warm blood are the food suitable for tigers, bears, hyenas, and lions.”

Mahadeva said: “This wretch, with a body tortured by hunger and thirst, has little life left. Since she is extremely feeble, she is not able to look for food. Who would sacrifice their life in order to save hers?”

Mahapranada said: “O good fellows, giving one’s body is a daunting task.”

Mahasattva said: “For people like us who are of feeble mind and greatly attached to their bodies, such an act is a difficult task. But, O dear brothers, it is not difficult for great beings, embarked on completely giving their bodies, who strive for the good of others.

Moreover, born of affectionate love and compassion, arya beings
Who consider their bodies as just obtained in heaven or on this earth,
Their joyous minds most agreeable to saving others' lives,
Remaining steadfast, would have hundred-fold compassion in this case.

Feeling very sad, the young prince looked at the tigress for a length of time without blinking, and went on his way. Then Mahasattva thought to himself: "Now the time has come for me to give this body away. Why?"

Although I have long guarded this putrid body, subject to death and decay,
Provided it with food, drink, expensive beds, clothes, and vehicles.
Ultimately doomed to crumble and end in woe,
This body has no purpose save to discard its previously unknown nature.

Furthermore, since it is wholly impure, it will not endure. Now I should use it for a noble end. Thus it will be like a boat for me to cross the ocean of death and rebirth.

Moreover, giving this body of hundreds of abscess-like existences, filled with urine
and feces,
Without substance, like foam, bearing hundreds of worms, laying to waste
what is done,
I will achieve the timeless, sorrowless dharmakaya, free of the afflicted aggregates,
Replete with hundreds of stainless virtues such as samadhi.

With his heart brimming with supreme compassion, and having resolved thus, he asked the other two to leave him, saying: "You two can go off. I am going to the Dvadashavanagulma for a personal thing." Then, Prince Mahasattva left that part of the forest and returned to where the tigress was. Hanging his clothing on a forest creeper, he prayed:

To benefit transmigrating beings, I wish to attain the peace of peerless enlightenment;
Out of compassion and with unwavering mind, I will give this body that others find hard to
relinquish;
May I achieve the flawless, priceless enlightenment which bodhisattvas so keenly seek.
From intense fear in the ocean of existence, I will free beings of the triple worlds."

Then Mahasattva lay in front of the tigress, but the tigress did nothing to the compassionate bodhisattva. Then the bodhisattva thought to himself: "Alas! She is too weak and incapable!" He got up to find a sharp instrument, but not finding one, got hold of a strong branch of a hundred-year old bamboo-stick. Cutting open his throat, he fell down before the tigress. As soon as the bodhisattva fell down, the earth shook in six different ways, like a boat pounded by the winds amidst the ocean. The sun, as if caught by Rahu, did not shine beautifully with its rays. And a rain of flowers mingled with divine perfumes and powders fell. Then, her mind overcome by astonishment, a certain goddess praised the bodhisattva with these words:

O noble-minded one, reaching out to all beings through compassion,
As you joyfully give your body here, hero among men,
Before long and without difficulty you will find pristine peace
The supreme state of tranquility devoid of the pain of birth and death.

Then, licking the blood-stained body of the bodhisattva, the tigress reduced the body to bones without flesh and blood.

Feeling the earthquake, Mahapranada said thus to Mahadeva:

The way the earth with its seas greatly shook
As far as the ocean of the ten directions,
The way the sun lost its rays, and a shower of flowers has fallen:
My mind is troubled; my brother has now given his body.

Mahadeva said:

Considering the words of compassion he spoke,
And the way he looked intently upon the famished tigress,
Tortured by a multitude of suffering, weak
And on the verge of eating her own cubs, I too am troubled.

Then, overcome by extreme grief, their eyes filling with tears, the two young princes went back along that very path to where the tigress was. They saw his clothing hanging on bamboo shoots, his bloody bones scattered about, and his hair scattered in all directions. The moment they saw this, they fainted and fell down upon the remains. When they revived after some time, they stretched their arms up and issued a wretched cry:

Alas, our beloved brother!
The king and our mother too were most devoted to their son.
Our mother will surely ask, 'Where did you leave the third one of you,
The one with eyes as long as lotus petals?'
Alas! For the two of us in this very part of the forest land
Living is not as good as meeting death.
Having lost Mahasattva, how can our parents care for us?

Then, crying many lamentations, two young princes went their way. The servants of the princes, running about searching for them in all directions, saw each other and asked: "Princes, what happened? What happened?"

At that moment, the queen who was lying on her bed dreamed a dream showing separation from a beloved one: her two breasts were cut off and her teeth were wrenched out. Finding three young frightened doves, one was snatched by a hawk. Terrified by the earthquake, the queen suddenly awoke and wondered:

Why did this sustainer of beings, clothed in oceans, so violently shake?
The sun was robbed of its rays, pointing to the sorrow in my heart.
In my dream, my body was weak, my eyes were quivering, and my breasts were cut off.
I wonder if my sons who went to the forest to play sport are well?

As the queen was thinking thus, a distressed maidservant entered and said to the queen: "Mother, the attendants of the princes are looking for the prince, and it is heard that your beloved son has perished." As soon as she heard this, with trembling heart and tear-filled eyes, the queen approached the king and said: "Lord, I have heard that my darling son has

perished.” The king too was distraught. With trembling heart, he said: “I have lost my beloved son.”

To give solace to the queen, the king said: ‘Do not grieve, good queen. I will immediately search for the prince.’ As he set out in search of the prince, he saw a gathering of people crowding about. Then the king saw the two princes in the distance. Seeing them, the king cried: ‘The princes are coming, but not all of them. Alas! It is agony to see oneself bereaved of a son.

The joy for gaining a son for a man
Is not same as the pain of losing a son for another;
Are those men not happy who have no sons in the world,
Or those who have met death with their children still living?

Overcome with intense grief, the queen, like a she-camel struck in the vital part, issued a most wretched cry:

If my three sons and their entourage of servants
Entered the forest clearing overgrown by blossoms,
My youngest darling son has not returned.
Where is the last son, who is like my heart?

Then, as the two princes arrived, the king asked the princes: ‘Where is the youngest of you?’

Grief-stricken, their eyes filled with tears, their mouths dry, they said nothing. The queen said: “Where is my youngest son? My heart is about to burst. My body is in unbearable pain. My mind is failing me. Speak at once.”

Then the two sons gave a full account of what had happened. As soon as they heard it, the king and the queen went insane. When they regained their sanity, weeping pitifully, they went to that place. Seeing the bones without flesh, blood, and sinews, and hair scattered about, the king and the queen fell down to the ground like trees blown down by the wind. The priest and ministers, witnessing this situation, refreshed and revived the bodies of the king and the queen with water and salve of the Malaya-sandal. Upon reviving, the king arose and cried this lamentation:

Alas! Beloved son, affectionate and jovial,
Why have you gone so quickly to death’s domain?
Why has death not come to me first instead?
Never have I experienced suffering greater than this.

With bedraggled hair, beating her chest, the queen too wailed pitifully and writhed on the ground like a fish thrown onto dry land, like a female buffalo who has lost her young, and like a she-camel who has lost her offspring:

Alas! Who has crushed and scattered on the ground
My darling son, this lotus, most affectionate;
My son with captivating eyes, and moon-like face?
Which of my enemies has annihilated this earth today.

Alas! When seeing the best of sons slain upon the ground
Why doesn't this body collapse in upon itself?
This heart of mine is clearly made of iron;
It does not crack in the face of tragic suffering.
Today, in my dream someone cut of my breasts with a sword,
And wrenched out my teeth. And today my darling son is suddenly no more.
Just as one of the three doves I held was plucked away by a hawk,
Today, when I was surrounded by three sons, death has snatched away one.
Alas! The fruit of the evil dream has come true.

Then the king and the queen cried laments of many kinds. Baring themselves of all ornaments, they paid homage to the remains of their son in the company of large crowd and placed the remains of the prince in this place.

“Ananda, if you think the young prince called Mahasattva, at that time, at that moment, was another, do not see it so. Why? At that time, at that moment, I was the young prince called Mahasattva. Ananda, if even before I was completely free from desire, hatred, and ignorance, I helped all beings from the suffering of the hell realms, how much more would I now, being free from all weaknesses and having attained the perfect state of enlightenment? In this way, even for the sake of one being I have happily remained in the hell realms for eons, and freed them completely from cycle of birth. With the best of heart, I have helped all varieties of beings and performed numerous different daunting tasks.”

Then the Transcendent Victor at that time pronounced these verses:

While seeking this supreme enlightenment,
I have given my body for many eons.
Just as when I became a king or a prince,
I have completely given my body.
As I recall my past rebirths,
Once there was a king called Maharatha.
He had a very generous son
Called Mahasattva, the sublime.
And Mahasattva had two brothers
Called Mahapranada and Mahadeva.
The brothers ventured into a thick forest,
And there they saw a tigress tortured by hunger.
Agonizing was Mahasattva's compassion for this tortured being:
'So famished is this tigress with hunger and thirst
That she will eat her own cubs.
Thus I should now offer my body to her.'
Mahasattva, the son of Maharatha,
Seeing the famished tigress and the cubs,
Out of compassion, jumped down
The mountain slope to save them.
The earth and its mountains shook,
Scattering many flocks of birds and terrifying herds of deer.
This world remained shrouded in thick darkness.

His two brothers, Mahapranada and Mahadeva,
Looked for him in that great forest.
Failing to find Mahasattva,
They ran mindlessly about the forest.
Overcome by intense grief and pain in their hearts.
Wandering about the forest with tears running down their faces,
They searched for their brother.

Mahapranada, and likewise Mahadeva,
these two young princes
Approached close to where the weak tigress lay,
The tigress and the cubs –
Their tiger mouths covered with blood –
Some bones and some hair,
A few drops of his blood,
Were seen scattered upon the ground.

Seeing the blood-stained ground
The two distraught young princes swooned
And fell to the ground, their bodies covered with dust and dirt,
Bereft of memory, their minds ruined.
Their entourage of attendants too
Cried lamentations and were overcome with grief.
Frantically sprinkling water upon them
With their arms upraised, they wept.

The beloved queen, his mother who had borne him,
Was seated comfortably in the palace
In the company of five hundred women.
The moment he fell, milk streamed from her nipples and turned to blood.
Her body and her limbs, as though pricked by needles,
Were racked with sharp pains.

She approached the king with a heart flooded with grief,
stricken with deep distress, and pierced by arrows of sorrow.
Weeping wretchedly before the king,
She said thus to King Maharatha:

Listen to me, King, lord of humans,
My body burns with the fire of grief;
Milk from the two tips
Of my breasts oozed as blood.
My body stings as if pierced by needles;
My heart is next to bursting.
Such are the portents that
I will not see my beloved sons again.
Such is the predicament of my sons.

Be compassionate; give me my life.
Today, in my dream

I saw three young doves;
The young dove, the youngest son,
So sweet and filled with affection,
Was snatched away by a hawk appearing there.
The sorrow of such dreams
Has entered this heart of mine.
As this mind is scorched by distress,
Before long I will succumb to it.
Such is the predicament of my sons.
O Compassionate One, give me my life.

Saying thus, the chief queen
Fainted and fell upon the ground.
Losing the power of recollection,
Her mind became scattered and unconscious.

The whole crowd in the palace too
Wept and wailed in pitiful voices.
Seeing the sublime queen faint
And fall there upon the ground,
Immediately the lord king
Was overcome by the loss of his son.
The ministers and attendants too
Set off to search for the princes.

People all over the city
Emerged from their respective homes.
Crying, with tears flowing down their faces,
They asked after Mahasattva:

'Is he alive or dead?
Where has Mahasattva gone?
Will we see him today,
He who is beloved and pleasing to see?

Suddenly the wind of grief,
Which could not be heard
Went forth in the region, fierce and without making a noise,
Yet, due to limitless magic, a sharp sound.

Then King Maharatha rose up.
Being oppressed with grief, and crying,
He sprinkled water on the sublime queen, fallen on the ground.
Until she became conscious again.
With a forlorn mind she asked:
'Are my sons dead or alive?'

Then King Maharatha
Said thus to the chief queen:
'The ministers and the attendants too

Have gone to search for the princes.
Do not be downcast in mind.
Do not always be sorrowful in heart.’
In this way, having comforted the sublime queen
King Maharatha emerged from the royal palace.
Overwhelmed by grief, and crying,
Surrounded by a host of ministers,
Weak in mind and feeble in body.

Many hundreds of beings too,
Crying with falling tears,
Ran out of that excellent city
To look for the young princes.
Seeing the king emerge from the palace
They followed after him.

As soon as they were out of the city,
Looking for his beloved sons
The king looked in all directions with staring eyes.

He saw a man coming his way,
Whose head was shaven, his limbs smeared with blood,
His clothes covered with dust and dirt,
His face sodden with tears,
And a fierce grief took hold
Of King Maharatha’s heart.
His face covered with tears, he wept.
Standing with his arms upraised, he lamented.

Then, a particular minister came
quickly and swiftly from afar.
Approaching King Maharatha,
The lord of men, he said:

‘O Lord of men, do not be sad.
Your charming sons are alive!
Before long in your presence
You will see your beloved sons.’

The king continued on for a moment.
Then a second minister came to the king,
Clad in dust-laden and sweat-sodden clothes,
In a tearful voice, he said this to the king:

‘O great king, two of your sons
Are alive, scorched by the fire of grief.
O king, one of your sons is missing.
Mahasattva is captured by impermanence.
He had seen a starving tigress
Who not long before had given birth

And who was near to eating her cubs.
For them young Mahasattva
Set forth a heart full of compassion.
He made a great resolve for enlightenment:
“I will free all beings;
In the future may I realize
The profound enlightenment I have so keenly desired.”
Then Mahasattva jumped down the steep slope.
The famished tigress arose
And in no time rendered his body fleshless.
The prince was left with just a few bones.’

Hearing these dreadful words
King Maharatha fainted
And fell upon the ground with shattered mind.
The fire of grief blazed without relent.
The ministers and the attendants,
Weeping in a wretched voice and overcome by sorrow,
Sprinkled water on him, and lamented with arms upraised.

The third minister said to the king:
‘Today I have seen both the princes
In the great forest, in a state of faint,
Lying on the ground, with shattered minds.
We profusely sprinkled water upon them
Until they revived and rose up again.
Seeing the four directions ablaze,
Standing briefly, they fell to the ground.
They lamented wretchedly in pitiful voice.
With arms raised, they profusely sang their brother’s praise.’

The king’s mind ebbed extremely low
And was distraught at having lost his son.
In excruciating grief, he cried lamentations.
Then the king thought this to himself:

‘Mahasattva, my beloved and charming son,
Has been captured by impermanence.
The life of my other two sons as well
Might be ended by the fire of grief.
Therefore, I should quickly proceed there
To see the sons who are a pleasing sight to behold.
On speedy mounts I will quickly
Bring them to the royal court of the royal palace.
Otherwise, the heart of their mother who bore them
Will burst from the scorching fire of grief.
She will find peace when sees these two sons
And will not lose her life.’

The king accompanied by a host of ministers
Mounted his elephant and set off to see his sons.
Crying in wretched pitiful voices, the two sons
Were seen coming their way, calling their brother's name.
The king, taking the two sons,
And weeping agonizingly, returned home.
Very quickly, like one in hurry,
He presented the queen her sons.

I, the Tathagata Shakyamuni,
Was formerly Mahasattva
The son of King Maharatha,
Who made the tigress well.

Shuddhodana, the great king
Was the king called Maharatha,
And Queen Maya was the sublime queen.
Mahapranada became Maitreya,
And likewise, Prince Mahadeva
Was the youthful Manjushri.
That which was the tigress was Mahaprajapati.
The five bhikshus were her five cubs.

Then the great king Maharatha, and the great queen, wretchedly crying many lamentations, bared themselves of all ornaments, and along with a crowd of people, made homage to the remains. Keeping the remains of Mahasattva at that very place, they built this stupa of seven jewels. When Mahasattva gave his body to the tigress, he made this altruistic wish: 'By the merit of complete giving of body, may I even in the future time for eons utterly beyond calculations perform the deeds of buddhas for sentient beings.'

When this exposition was being given, inconceivably innumerable number of beings, creatures including gods and humans, generated the altruistic intention for the supreme perfect enlightenment. And this is the reason and this is the cause of revealing this stupa here. Then, through the power of the Buddha's blessing, that stupa descended into the ground at that very spot.

Thus ends chapter nineteen, the Chapter on the Tigress, from the King of the Glorious Sutras, the Sublime Golden Light.

Chapter 20

Chapter on the Praise by All the Bodhisattvas

Then those hundreds of thousands of bodhisattvas approached the Tathagata Suvarnatnakaracchatrakuta. Paying homage with their heads at the feet of the Transcendent Victor, the Tathagata Suvarnatnakaracchatrakuta, they stood to one side. Having stood to one side, then the numerous hundreds of thousands of bodhisattvas folded their hands in reverence and praised the Tathagata Suvarnatnakaracchatrakuta in these verses:

O Conqueror, your body is like refined gold,
 For your body has a glorious presence in a golden hue.
 You have the color of gold like the golden king of mountains.
 The White-Lotus Seer is of gold complexion.
 Sublime major marks fully adorn your body;
 Sublime minor signs embellish your body-parts.
 You are brilliant, with the fine splendor of gold.
 Utterly pristine and serene, like the lord of mountains,
 You have the voice of Brahma and Brahma's harmonious sound.
 You sing the rumbling song of the lion and of the dragon;
 Your sixty-fold echoing melody is pure resonance.
 Conqueror, your melody is endowed with the peacock and the cuckoo's song.
 Utterly spotless, stainless, and immaculate with glorious light
 Conqueror, you are adorned with the marks of hundreds of merits.
 With your ocean of wisdom, supremely spotless and flawless,
 Conqueror, you are like Mount Sumeru, endowed with all virtue.
 With supreme compassion for the welfare of beings,
 You are the supreme giver of peace to the world.
 Conqueror, you expound the highest sublime truth
 And usher in the peace of the state beyond suffering;
 For you bestow the state of peace that is beyond death.
 Conqueror, you explain the nectar of Dharma;
 As you usher in the deathless city.
 An abode of peace, you are the source of all that is serene.
 Conqueror, you free migrating beings from suffering,
 Liberate all creatures from the ocean of suffering
 Place them well on the path to peace
 And bestow peace upon all creatures.
 Nothing can be found that is comparable
 To the sage's ocean of virtues and wisdom.
 You have compassion for all life-laden beings,
 The powers of love, ingenuity, and perseverance.
 There is none among beings, including the gods
 Who, even in many thousand million eons,
 Can fully explain even one drop of virtue
 Taken from the ocean of your virtues.
 Taking a drop of from the ocean of virtue,
 I have stated some in brief.
 By whatever merits I have gathered in this way,
 May beings come to touch supreme enlightenment.

This ends chapter twenty, the Chapter on Praise by All Bodhisattvas from the King of the
 Glorious Sutras, the Sublime Golden Light.

Chapter 21

Praise to All the Tathagatas

Then indeed the Bodhisattva Ruciraketu rose from his seat, placed his upper robe over one shoulder, knelt with his right knee on the ground, folded his hands in reverence towards the Transcendent Victor, and praised the Transcendent Victor in these verses:

Lord of Sages, you are possessed of the marks of hundreds of merits,
And adorned with thousands of glorious enchanting virtues.
With a sumptuous complexion, you look supremely serene
As if one thousand suns shone forth dazzling light.

Blazing with many rays, you are engulfed with light.
You are like jewels resplendent with many colors.
With blue, white, golden lights, and likewise with lapis lazuli
Coppery and dawn-crystal lights
You crush the diamond-hard king of mountains, Mount Sumeru.
Illuminating many tens of millions of worlds,
Soothing fiercely intense suffering
You satisfy beings with supreme peace.
Bright and beautiful to behold are your complexion and your senses.
Your insatiable form is a joy for beings to see.
Like the peacock's color, your hair is enchantingly beautiful.
It has shined like that of a lotus filled with many bees.
You are adorned with the virtue of pure compassion.
You have gathered sublime merit through concentration and love.
You are possessed of sublime minor marks in various colors.
You are adorned with the virtues of the seven wings of enlightenment, such as samadhi.
You assist beings by giving them full satisfaction.
Giver of well-being, all sources of peace and happiness stem from you.
You are adorned with a rich array of profound virtue.
You shine vividly in tens of millions of pure lands.
Gloriously radiant with rays like glowing light from a fire,
You are like the sun in the sky.
Endowed with all virtues like Sumeru,
You are magnanimous in all the world-spheres.
Like cow-milk, a conch, a white lily, or the moon,
The rows of teeth, beautiful in your mouth
Are white like the pristine color of snow,
As is the king of geese, graceful in the sky.
Curling to the right, the precious treasure hair in the center
Of the forehead of your serene moon-like face,
Is stunningly beautiful, like lapis lazuli.
Like the sun amid the sky, it shines with bright light.

This ends chapter twenty-one, the Chapter on Praise to All the Tathagatas from the King of the Glorious Sutras, the Sublime Golden Light.

The Concluding Chapter

Then at that time, at that moment, the noble goddess Bodhisattvasamuccaya praised the Transcendent Victor in these verses:

Homage to the Buddha, who possesses an utterly immaculate mind,
Who possesses mastery over utterly immaculate Dharma,
Who possesses a sublime mind detached from the path of negative karma,
And who possesses a stainless mind that knows existence and non-existence.

How amazing! The Buddha's splendor is boundless.
How amazing! It is like the ocean and Mount Sumeru.
How amazing! The Buddha's field of activity knows no limit.
The Buddha is rare like the *udumvara* flower.
How amazingly compassionate is the Tathagata,
The pinnacle of the clan of Shakya kings, a sun among the lords of men,
That he has expounded sublime sutras as this
In order to nurture and guide all beings!

With his senses serene, the Tathagata Shakyamuni
Has entered the city of peace, the most sublime of all peace.
So profound, calm, and pure is your concentration,
You abide in the sphere of the victorious buddhas."

In this way the bodies of shravakas are empty,
The dwellings of the most sublime of the bipeds is empty.
As all these phenomena are empty by nature
No beings are found that are not empty by nature.

Unwavering and steadfast, I remember the Conqueror;
I am always keen to behold the Conqueror.
I always fervently pray
To see the sun of the fully enlightened Buddha.
Constantly planting my knees on the ground
In sorrowful yearning, I long for the form of the Conqueror.
Sobbing in pitiful voice for the sake of the Leader
I remain intensely thirsty for the sight of the Sugata.
Incessantly I am ablaze with the fire of anxiety.
Grant me, please, the cooling water of your appearance.
O Buddha, act for me with compassion;
Grant me the sight of your serene form,
For I agonize with thirst for your form.
Satisfy me with the water of your compassion.
You are the refuge of beings, including gods.
Thus the bodies of shravakas are empty
All beings by nature are like a dream.
Like space and the nature of space,
Like an illusion, a mirage and moon reflected in water,
O Buddha, you are endowed with the great empty.

Then the Transcendent Victor rose from his seat and spoke in a Brahma voice: “Excellent, noble goddess Excellent again to you!”

As the Transcendent Victor said thus, the bodhisattvas led by the noble goddess Bodhisattvasamuccaya, all the daughters of the gods such as the noble goddess Sarasvati, the hosts of goddesses such as the noble goddess Shri, all the divine kings such as Vaishravana, the whole assembly and the entire world of gods, humans, asuras, gandharvas, kimnaras, maharogas and so forth, rejoiced and greatly praised the speech of the Transcendent Victor.

This ends chapter twenty-two, the Concluding Chapter from the King of the Glorious Sutras, the Sublime Golden Light.

The King of the Glorious Sutras, called the Exalted Sublime Golden Light is finished.

Colophon:

This translation was prepared by Losang Dawa at the request of Lama Zopa Rinpoche, and completed on December 21, 2005, at 10.40 in the morning, in Dunedin, New Zealand. This edition is a rough draft edited by Venerable Gyalten Mindrol, with the assistance of Dr. James Blumenthal, who clarified many points in the Tibetan text. This version was prepared for recitation by the Guhyasumaja Center, April 2006, to avert terrorism. A more complete and accurate version is being prepared.

© FPMT, Inc., 2006