

*The King of Glorious Sutras called the  
Exalted Sublime Golden Light*

*A Mahayana Sutra*

Ārya Suvarṇaprabhāsottamasūtrendrarājamahāyānasūtra

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*21 Chapter Version*

FPMT Inc.  
1632 SE 11th Avenue  
Portland, OR 97214 USA  
[www.fpmt.org](http://www.fpmt.org)

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4 *The Sutra of Golden Light*

# *Preface*

*By Lama Zopa Rinpoche*

This text is very precious; it brings peace and happiness and is very powerful to stop violence. By hearing this text, one's karma is purified.

The purpose of our lives is to benefit others. We can bring others the happiness of this life, but the happiness of all coming future lives is more important. More important than that is bringing sentient beings to liberation, which is free forever from the suffering of samsara. Most beneficial is to bring them to the ultimate, great liberation of full enlightenment. That is the greatest service and benefit for sentient beings. To do this, first we must achieve full enlightenment ourselves.

For the success of attaining the whole path to enlightenment, listen to the Golden Light Sutra. This sutra directs our lives towards enlightenment. It helps us not be reborn in the lower realms. The very first thing, the immediate danger that we need to stop immediately without delaying even one second, is rebirth in the lower realm. We need a higher rebirth so we can continue to practice Dharma. All negative karma is purified by listening to this sutra.

This text increases success and, especially for leaders like kings or presidents, it brings success to their guiding in virtue, the path to happiness. If you have problems, for anyone dying or dead or if the devas have turned against you and nothing is working; or if merely by expressing yourself, your friends, loved ones, husband, wife, family members and even servants get angry with you, if your wealth declines or if you have harm from black magic or spirits, or if you have bad dreams or fearful things happening, then for all of these problems you should wash, put on clean clothes, and with a peaceful mind listen to the transmission of this text. Then all will be pacified. Anyone who hears it creates much merit and is highly admired by the buddhas.

In whichever country this is taught, the whole country will benefit. The king of that country will not be attacked and disease will be eliminated, everyone will be happy, and the country will become harmonious and without quarrels. The king will give religious freedom and will always be protected by the devas. It is especially good to read this in places where there is a lot of fighting. As well, there will be prosperity and rains will come at the right time.

It would be excellent to go into countries where there is much killing and read this precious sutra one hundred times or any number of times. This would be very valuable, very beneficial.

Anyone who keeps, memorizes, or contributes to this text exceeds the eight worldly beings and all their wishes will be fulfilled. Buddha told the four guardians to make offerings and serve this text, and to always protect the people who memorize or even just read it. The four guardians acknowledged they would protect those who read it and would help and fulfill all their wishes.

Memorizing or making offerings to this text is like making inconceivable offerings to Buddha. Enlightenment will never be reversed for anyone into whose ear these holy words are spoken; the life will always be directed toward enlightenment and one will never fall back. The deva Hamachiwa Pala told Buddha that she will protect the bhikshu who recites this text and he will receive all that is needed: property, a stable mind, and so forth. Whoever even tries to read or understand this text will experience the comfort and happiness of devas and humans for 100 billion eons; fame and perfect crops; and will become a buddha. The earth goddess definitely will help even if only one chapter or one bodhisattva's name is mentioned; she will protect those sentient beings who read and try to understand even one verse, and will fulfill their wishes. Those sentient beings who hear only one verse will never go to the lower realms. The Buddha told the earth goddess that even if a person hears only one verse, they will be born in the deva realm. Further, the Buddha told the earth goddess the non-virtuous karma of the person who hears even one verse will be eliminated and they will achieve enlightenment.

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Exalted Sublime Golden Light  
A Mahayana Sutra*

In the language of India:

Ārya Suvarṇaprabhāsottamasūtreṅdrarājamahāyānasūtra

In the language of Tibet:

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བ་ཐེག་པ་ཆེན་པོའི་མདོ།།

Phag pa ser ö dam pa do de'i wang po'i gyäl po she ja wa theg pa  
chen po'i do





## *Chapter 1*

### *The Chapter on the Preamble to the King of 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,  
This King of Glorious Sutras, the Sublime Golden Light,  
Which is extremely profound upon hearing  
And profound upon examination.

The buddhas in the four directions  
Confer their blessings: blessings  
From Akshobhya in the east, Ratnaketu in the south,  
Amitabha in the west and Dundubhisvara in the north.

In order to extinguish all unwholesome deeds  
I will proclaim this auspicious sublime discourse  
That exhausts all negative karma,  
Grants all peace and happiness,  
Completely eliminates suffering,  
Which is adorned with all that is glorious  
And is the foundation of omniscience.  
Granting blessings, this I shall explain.

Sentient beings whose senses are defective,  
Whose life expectancy has ended or is fading,  
Whom the gods have turned against,  
Who are burdened by misfortune,  
Hated by their loved ones,  
Or oppressed as household servants,  
In conflict with one another,  
Afflicted with decline in material wealth,  
Grief-stricken and miserable,  
Ridden with fear and stricken by poverty,  
Troubled by stars, planetary bodies  
And fierce demonic spirits,  
Or who see excruciating nightmares  
Following grief and fatigue,  
They should bathe well to render themselves clean  
And listen to this sublime sutra.

Should those with virtuous intent and pure mind  
Adorn themselves well in clean garments,  
Then 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 –  
The likes of which cannot be endured –  
Will be forever pacified.

Protection will be offered to them  
By the guardians of the world,  
Their ministers and army chiefs,  
Tens of thousands of millions of yakshas,  
The great goddess Sarasvati  
And the goddess who dwells in the Nairanjana,  
By Hariti, mother of bhutas,  
The earth goddess Drdha,  
By the Brahma kings and kings of the Thirty-Three,  
The powerful kings of serpents,

Kings of kinnaras and kings of asuras,  
Likewise by the kings of garudas.

They, with their clans and might will arrive,  
Along with their mounts,  
And unfailingly day and night,  
Offer protection to beings.

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

Those who hear this sutra,  
Those who cause others to hear it,  
Those who rejoice upon hearing  
And make offerings to it,  
For tens of millions of eons  
Shall be venerated by gods and nagas,  
Humans and kinnaras,  
Asuras and yakshas.

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

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

Clad in clean garments,  
Wearing well-perfumed clothes,  
Possessing a mind firm with love,  
Without distraction, one should honor this sutra.

Render the mind spotless,  
Put forth effort to make it expansive  
And intensely clear,  
Then listen to this sublime sutra.

Those who listen to this sutra  
Will be acclaimed among humans,  
Attain an excellent human existence  
And live a life of comfort.

Those into whose ears  
This sublime discourse is echoed,  
Will have merit roots refined  
And numerous buddhas will extol them.

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

## *Chapter 2*

### *The Chapter on the 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 Ruchiraketu, who had venerated previous buddhas, cultivated roots of virtue and rendered service to many hundreds of thousands of millions of 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, "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 hundreds of thousands of millions of 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 Tathagata, 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 gods. In the four directions 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. When those tathagatas appeared on

those lion thrones, the great city of Rajagriha was filled with bright light. That light pervaded all the triple thousand, great thousand world systems, world systems in the ten directions and 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 illness became free of disease; beings whose bodily organs were defective became possessed of complete organs. Many astounding events took place in the world.

Upon seeing those buddhas, the bodhisattva Ruchiraketu was greatly astounded. He was satiated, pleased, joyful and delighted. Feeling happy and ecstatic, with hands folded in the direction of the tathagatas, he bowed in homage, remembering those tathagatas. Then, reflecting on the qualities of the Tathagata Shakyamuni Buddha, he was vexed with misgiving about the lifespan of the Tathagata Shakyamuni Buddha. He wondered, "How is it that the Lord Shakyamuni will live a brief life of only eighty years?"

Those tathagatas, 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 tathagatas expressed this observation on the lifespan of the Tathagata Shakyamuni Buddha, then by the power of the Tathagata, the gods residing in the desire and form realms, including

nagas, yakshas, gandharvas, asuras, garudas, kinnaras and mahoragas, as well as numerous hundreds of thousands of millions of bodhisattvas, gathered and went to the house of the bodhisattva Ruchiraketu. Then those tathagatas proclaimed in verse this explanation of the lifespan of Tathagata 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.

To the finest particle, the atoms  
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 through some device  
One may wish to measure space,  
No one can measure  
The lifespan of Shakyamuni.

The number cannot be found that explains:  
'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 that explains:

‘He will live these many eons’ cannot be found.  
The eons are indeed uncountable.

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

The Tathagata remained silent.

Then through the power of the Tathagata, 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 the guidance you seek.”

The brahmin said, “For the sake of honoring the Buddha, Licchavi youth, and for the sake of receiving a share of relic powder, I wish to have a relic of the Buddha 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 Glorious Sutras, the Sublime Golden Light, which has features and qualities such as being difficult for all shravakas and pratyekabuddhas to know and to comprehend. 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 kept 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 Sarvalokapriyadarshana, the Licchavi youth, replied in verse to the brahmin teacher and expounder Kaundinya:

When white lilies grow  
In the Ganges' swift currents,  
When crows become red  
And cuckoos turn the color of 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 shielding winter's bite  
Can be woven well,  
Then there will be a relic.

When from the legs of gnats  
Multi-storied towers can be well built,  
Solidly firm and never shaking,  
Then there will be a 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 built well  
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,  
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 Sarvalokapriyadarshana, the Licchavi youth:

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 inconceivable greatness  
Of the Tathagata, the protector  
And savior of the world.

The realm of the buddhas is inconceivable  
And the tathagatas are peerless.  
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, hard as a vajra,  
Manifests emanated forms.  
Thus, no relic small as a mustard seed  
Of the great sage is to be found.

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;  
Dharmadhatu – the Tathagata

Akin to the deed of teaching the Dharma,  
These are the body of the Lord.

Because I heard and knew this  
I sought this sublime gift.  
To make this truth plain and clear,  
Thus I 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 these verses in a single voice:

The Buddha does not enter complete nirvana;  
Neither does the Dharma cease to be;  
Yet for the ripening of beings,  
Tathagatas manifest passing beyond suffering.

The Transcendent Victor 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 Tathagata Shakyamuni Buddha from these tathagatas and the two great beings, the bodhisattva Ruchiraketu was thoroughly satiated, pleased, extremely delighted and filled with joy. He was overwhelmed with great bliss of mind. While this discourse on the Tathagata's span of life was being given, inconceivable countless sentient beings generated altruistic resolve for peerless and perfect enlightenment. Then those tathagatas vanished in that very spot.

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

## *Chapter 3*

### *The Chapter on Seeing the Dream*

Then the bodhisattva Ruchiraketu slid into sleep. He dreamed he saw a golden drum, its light shining like the orb of the sun. In every direction, countless inconceivable numbers of tathagatas were preaching the Dharma, seated on lapis thrones at the foot of jeweled trees, completely surrounded by numerous hundreds of thousands of retinues. Then he saw a being in the form of a brahmin beating that drum. From the sound of the drum, these and similar confessional verses issued forth.

Then the bodhisattva Ruchiraketu awoke and remembered those verses at once. Having remembered those verses, when night came to an end, he along with many thousands of beings left the great city of Rajagriha. He arrived at Vulture Peak where the Tathagata was. Having reached there, he prostrated himself at the feet of the Tathagata, circumambulated the Tathagata three times and sat to one side. Sitting to one side, the bodhisattva Ruchiraketu bowed to the Tathagata with hands folded in respect and recited those confessional verses he heard coming forth from the drum.

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

## *Chapter 4*

### *Chapter on Confession*

One night, without distraction,  
I dreamed a vivid dream:  
I saw a large and beautiful drum  
Filling the world with golden light  
And glowing like the sun.  
Beaming brightly to all places,  
It was seen from ten directions.

Everywhere buddhas were seated  
On thrones of precious lapis  
At the foot of jeweled trees  
Facing assemblies of many hundreds of thousands.

I saw a form like that of a brahmin  
Fiercely beat upon the drum;  
When he struck it,  
These verses issued forth:

By the sound of this majestic drum of golden light,  
May the suffering of lower migration,  
Yama and the poverty of the three realms  
Of 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 vanquishing sages are unafraid,  
May sentient beings become fearless and brave.

Just as the Omniscient Vanquishing Sage in the world  
Is possessed of every excellence of the aryas,

May countless beings too possess oceans of qualities,  
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 the Dharma.

Remaining for inconceivable eons,  
May they teach the 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 flame,  
Hear the speech of this majestic drum;  
May the proclamation "Homage to the Tathagata!" be heard.

In the course of hundreds of births  
And tens of thousands of millions of births,  
May every being remember their former lives,  
Hear these teachings completely  
And always recall the vanquishing sages.

By the sound of this majestic drum,  
May beings always find the company of buddhas.  
Thoroughly renouncing every harmful act,  
May they engage in only virtuous deeds.

For humans, gods and all creatures,  
Whatever thoughts and wishes they have,  
May their every wish be totally fulfilled  
By the sound of this majestic drum.

For beings born in the most terrible hells,  
Bodies alight with blazing flame,  
Who wander without aim, bereft of refuge, filled with grief,  
May tormenting fires utterly end.

For those who bear the suffering of humans,  
For hell beings, animals and hungry ghosts,  
May every suffering be completely dispelled  
By the sound of this majestic drum.

For those who are without refuge,  
Without base, support or friend,  
May I become their supreme refuge,  
Their base, their support and friend.

Supreme among bipeds, O buddhas  
Dwelling in worlds of ten directions,  
With merciful, compassionate mind,  
Please pay attention to me.

O buddhas possessed of the ten powers:  
Those terrible wicked acts  
I have committed in the past,  
Before your eyes, I confess them all.

Whatever unwholesome deeds I have done:  
Not holding parents as parents,  
Not holding buddhas as buddhas,  
Not upholding virtuous deeds;

Whatever unwholesome deeds I have done:  
Haughty with the vanity of wealth,  
Haughty with age and youthfulness,  
Haughty with pride of affluence and class;

Whatever unwholesome deeds I have done  
Through harmful thoughts, harmful words,  
The thought of harm as harmless  
And harmful actions done;

Whatever unwholesome deeds I have done:  
Acting with the mind of a child,



A mind dark with ignorance  
Or under the sway of a non-virtuous friend;

Greatly charged with emotion,  
Discontent with wealth,  
Afflicted with depression and malaise  
Or under the impulse of frivolous play;

Whatever unwholesome deeds I have done  
Through mixing with vile characters of non-aryas,  
Through jealousy and miserliness  
And through poverty and guile;

Whatever unwholesome deeds I have done  
When poverty came to me,  
Fearing loss of the desirable  
And stricken with a dearth of material goods;

Whatever unwholesome deeds I have done  
Under the power of a flighty mind,  
Ruled by desire and hatred  
Or oppressed by hunger and thirst;

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

Through misdeeds of body, speech and mind,  
I have amassed threefold wrong acts.  
In these three ways, whatever I have done,  
These deeds I confess in full.

Whatever I have done,  
Disrespecting buddhas, the Dharma,  
And shravakas too,  
These deeds I confess in full.

Actions I have done lacking respect  
To pratyekabuddhas,  
As well as to bodhisattvas,  
These deeds I confess in full.

Disrespect I have shown  
To those who preach the Dharma,  
Likewise contempt of the Dharma itself,  
These deeds I confess in full.

Continually unaware of its benefit,  
I have rejected the sublime Dharma;  
I have shown unwitting insolence to parents;  
These deeds I confess in full.

Childish and veiled by stupidity,  
Blind with desire and hatred,  
Ignorance, arrogance and pride,  
These deeds I confess in full.

Honoring those who possess ten powers,  
I shall worship those dwelling in all directions.  
I shall deliver sentient beings  
Inhabiting every realm from all suffering.

I shall place uncountable beings  
Upon the bodhisattvas' ten grounds.  
Abiding in these ten stages,  
May they all become tathagatas.

Until I am capable of freeing them all  
From countless oceans of suffering,  
For ten million eons I shall strive  
For the sake of even one sentient being.

To these sentient beings I shall reveal  
This sutra called Sublime Golden Light,

Which rids one of every harmful misdeed  
And expounds upon the profound.

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

Swiftly and wholly consuming all karmic obstructions  
By making confession through Sublime Golden Light,  
I shall abide on the ten bodhisattva grounds –  
Those mines of supreme precious jewels –  
That I may shine with a tathagata's marks and signs  
And free beings from the ocean of existence.

Through buddhas, who are the water of oceans –  
Their inconceivable tathataga qualities  
Akin to the ocean's profound depth –  
I shall evolve into an omniscient being.

Becoming a buddha, I shall possess ten powers,  
Hundreds of thousands of concentrations,  
Inconceivable magical mantra incantations,  
Enlightenment's seven wings, the five powers and five forces.

O buddhas who continually look upon beings,  
I request you to gaze intently upon me.  
Your compassionate minds always overflowing,  
May you hold the remorseful always near.

Due to countless sinful actions  
Performed in hundreds of eons past,  
My mind is pierced and stricken with grief,  
Wretchedness, sorrow and fear.

Solemnly fearing unwholesome deeds,  
I shall always keep my mind modest.

Wherever I commit the smallest action,  
I will not succumb to frivolous excitement.

Since buddhas are compassionate  
And dispel the fright of all beings,  
I entreat them to hold the remorseful fast  
And free us from every fear.

May the tathagatas keep at bay  
My negative karma and emotion.  
May the buddhas always bathe me  
With the water of their compassion.

I confess all unwholesome deeds:  
Whatever I have done in the past,  
Whatever is done in the present,  
These deeds I confess in full.

I shall not conceal or hide  
Harmful actions I have done.  
In future times I shall refrain  
From deeds that render me full of shame.

Three actions of the body,  
Fourfold of the voice,  
Threefold of the mind,  
These deeds I confess in full.

Actions I have done through body and speech,  
Clearly impelled by the mind,  
Those tenfold actions I accomplished,  
These deeds I confess in full.

Renouncing the ten unwholesome deeds  
And cultivating those ten which are moral,  
I will come to abide on the ten grounds  
And acquire the buddhas' ten great powers.

Every unwholesome deed I have done  
That leads to unwanted results,  
In the presence of the buddhas,  
These deeds I confess in full.

In the wholesome virtuous deeds  
Of all those dwelling in Jambudvipa,  
And those living in other worlds too,  
In these deeds, I rejoice.

Likewise, whatever merit I have gathered  
Through body, speech and mind,  
By the force of this virtue's ripening effect,  
May supreme enlightenment be attained.

Deeds committed on samsara's precarious wheel,  
Those actions influenced by a childish mind,  
Approaching the presence of the peerless ten powers,  
All these deeds, I confess individually.

Through feeble birth, feeble existence,  
Feeble world and feeble volatile mind,  
Multitudes of physical actions,  
This mass of evil deeds, I confess in full.

Wretched with delusion of the childish and foolish,  
Wretched through association with non-virtuous friends,  
Wretched with existence, wretched with desire,  
Wretched with hatred, wretched with ignorance,  
Wretched with fatigue, wretched with time,  
And wretched in accomplishing virtue,  
I approach the incomparable conquerors  
And confess all negative deeds individually.

I prostrate to the buddhas, oceans of virtue,  
Golden like Mount Sumeru.  
Going for refuge, I bow my head  
In prostration to the golden conquerors.

Their compassionate light dispels the double mantle of darkness;  
Buddhas are suns, blazing glory, splendor and renown.  
Golden in color, eyes fine as pure, faultless lapis,  
They glow with the glitter of pure gold.

Their exquisite and beautiful limbs are  
Utterly flawless and perfectly formed;  
From pristine limbs, the buddhas' sun  
Radiates shafts of golden light.

Consumed by the flame of negative passion,  
Sentient beings blaze like fire;  
They are refreshed and soothed  
By the moon-like light of buddhas.

Thirty-two major marks render their senses exquisitely refined;  
Their awe-inspiring limbs are graced by eighty minor signs.  
Filled with merit and glory, like splendid rays of spinning light,  
They orbit as does the sun in the darkness of the triple realms.

Pure as lapis with an array of rich color,  
Exquisitely adorned by myriad webs of light,  
Your limbs resemble the crystal, silver and crimson of dawn;  
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 abundant immense rays of the sun that is the Tathagata  
Deplete the ocean of samsara, violent and cruel.

With limbs shining brightly, the color of gold,  
They are wisdom's source, peerless among the three realms;  
Their limbs are adorned with intensely charming marks.  
I prostrate to the buddhas whose bodies sparkle gold.

Just as water in the ocean cannot be measured,  
Just as dust on the earth is utterly without end,  
Just as Mount Sumeru possesses matchless stone

And the edge of space is infinitely unknown,  
Likewise, the virtues of buddhas are limitless.  
If sentient beings took the measure of their qualities  
And for countless eons reflected upon them,  
Still the extent of their virtue could not be seen.

If counted for eons, one may possibly know  
Water droplets at hair ends,  
Or particles of the earth's mountains, oceans and rocks,  
But not the limit of buddhas' virtue.

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

Through these virtuous actions,  
I shall soon become a buddha on this earth.  
Preaching the doctrine that guides the world,  
I shall free beings forever afflicted by suffering.

I shall triumph over Mara with his army and might.  
I shall turn the wheel of virtuous Dharma.  
Abiding for inconceivable eons, I shall satisfy  
Sentient beings with the water of Dharma's nectar.

Just as conquerors of the past completed six perfections,  
These perfections I too shall fully achieve.  
My ignorance, hatred and desire pacified,  
I shall conquer delusion and dispel pain.

I shall always remember my former births,  
Hundreds of existences and ten millions of lives.  
Always recalling the vanquishing sages,  
I shall listen to their teachings in full.

Through these virtuous actions,  
I shall always find the company of buddhas;

Accomplishing virtue, the source of every excellence,  
I shall thoroughly renounce unwholesome deeds.

May the creatures of samsara's various realms  
Be at peace, without the misery of their worlds.  
May beings who lack sense faculties or hold defective ones  
Be endowed with powers complete.

For beings feeble in body, afflicted with disease  
And in all ten directions devoid of defense,  
May they swiftly be free of their ailments,  
Obtain perfect senses, strength and good health.

For those imperiled by threats and death from kings or thugs,  
Tormented by numerous hundreds of afflictions,  
May these beings – wretched, weak with sorrow –  
Be free from hundreds of horrific fears.

For those who are tortured, bound and beaten,  
Distressed by passion or captured by delusion,  
May these beings – fearful, faced with sorrow –  
Be freed from the shackles of bondage.

May those who are beaten find freedom from beating.  
May those facing murder be endowed with life.  
May those who are feeble be without fear.  
May beings tortured by hunger, craving and thirst,  
Immediately find a wealth of food and drink.

May the blind see an abundance of forms  
And the deaf hear captivating sounds.  
May the naked find plentiful attire  
And the poor find mines of treasure.  
Through wealth of riches, grain and jewels,  
May beings be endowed with serenity and joy.

May no being face the pain of affliction.  
May all beings be attractive and handsome.



Endowed with exquisite, beautiful, auspicious forms,  
May every life be replete with infinite joy.

As soon as they wish, may there immediately be  
Food, drink, great affluence and merit,  
Large drums, lutes and piwang,  
Springs, pools, water holes and ponds  
Imbued with blue and golden lotuses;  
Likewise, may they receive at once  
Food, drink, clothing and wealth,  
Gems like lapis, golden ornaments, pearls and jewels.

May no sound of woe be heard anywhere in the world  
And not one being in poor health be seen.  
Instead, may beings have great complexion;  
In each other's radiance, may they mutually shine.

Whatever forms of excellence there are in the human world,  
Wherever they are wished for, may these come to be.  
The moment they arise, through the ripening of virtue,  
May the aspirations of sentient beings be fulfilled.

May perfumed incense, garlands and ointments,  
Clothing, powder and abundant flowers  
Rain down from the trees three times.  
Thus may sentient beings be filled with joy.

May they venerate inconceivable tathagatas  
In all the ten directions,  
Completing bodhisattvas, 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 conditions;  
May meetings with buddhas always be received.

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

May all women become like men,  
Heroic, learned, lucid and strong.  
Endeavoring to complete the six perfections,  
May they incessantly strive for enlightenment.

May they come to behold buddhas in the ten directions,  
Seated at ease upon precious lapis thrones  
Under bejeweled exquisite stately trees.  
May they hear the buddhas' Dharma explained.

Unwholesome deeds I have performed  
And created in wretched existences past;  
May those negative effects which ripen due to deeds  
Be completely extinguished.

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

Whatever beings here in Jambudvipa  
And in other world spheres too  
Perform profound virtuous acts,  
In these deeds, I rejoice in full.

Through the merit of actions of body, speech and mind,  
Through rejoicing in others' virtue,  
May every fruit of my prayers and practice unfold;  
May the pristine peerless enlightenment be attained.

Those who recite this dedication,  
Who prostrate and praise with an unsoiled mind,

Always devout and free of stains,  
Shall avoid terrible rebirth for sixty eons.

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

They shall receive bodies adorned  
With complete limbs and senses, myriad merits and virtue.  
The lord of humans will honor them always;  
Such will they be in each place of birth.

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

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

## *Chapter 5*

### *The Source of Lotuses*

Then the Tathagata said this to the noble goddess Bodhisattva-samucchaya: “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 now in the ten directions’ worlds,  
To those conquerors, I prostrate.  
Of these conquerors, I sing praise.

The vanquishing sages are calm, utterly calm and pristine.  
Their bodies shine with the color of gold.  
Their voices are the sweetest of all melodies,  
For they roar the melody of Brahma.  
Their hair is bee, peacock and lotus blue,  
Curly and jet-blue as the blue jay.

Like snow and conch, their teeth are ever beautiful –  
Intensely white, gleaming like gold.  
Their eyes, long and flawless blue,  
Resemble lotuses in full bloom.

Their tongues, fine and broad,  
Lotus colored and shining, resemble a lotus thread.  
Their treasure hair, like the lotus and conch,  
Of lapis color, swirls to the right.

The eyes of buddhas are slender as the waning moon.  
The navel of their bodies shines like a bee.

Their noses, high on their lofty faces,  
Are soft and fine, their color akin to divine gold.

Always and incessantly, the taste senses of conquerors  
Are smooth, sublime and outstandingly supreme.  
A single hair emerges from their every pore  
And curls to the right.

Their plaited hair, deep blue, lustrous and glistening,  
Is blue as the peacock's beautiful neck.

As soon as they are born, their bodies illuminate  
The triple realms and all ten directions' worlds;  
Limitless suffering is dispelled by this light  
And sentient beings are sustained with all happiness.

In the realms of hell beings, animals,  
Hungry ghosts, humans and gods,  
All beings are endowed with peace and happiness.  
Migrating beings of the lower realms are calmed.

Of fine complexion, their bodies glow  
With light the color of refined gold.  
Like a pure spotless moon, the faces of sugatas, smiling,  
Are most beautiful and pristine.

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

Their full armspan, blazing light, issues rays  
Like a thousand suns, intensely bright.  
Flawless are the supreme forms of vanquishing sages  
Who brightly illuminate limitless worlds.

The brilliance of buddhas  
Pales and eclipses the light

Of numerous suns and full moons  
In limitless hundreds of thousands of worlds.  
The sun of the buddhas is the light of the world.  
Hundreds of thousands of buddha suns,  
The light of tathagatas, are beheld by beings  
In countless hundreds of thousands of worlds.

Their forms, possessed of a hundred thousand merits,  
Are fully adorned with every virtue.  
The arms of conquerors resemble the regal elephant's trunk;  
The light of their hands and feet is striking and bright.

Equaling the dust particles on the surface of the earth  
Are past buddhas, numerous as grains of fine sand.  
Buddhas to come are just equal to that in number;  
Equal too are those abiding now.

With speech, mind and body pure,  
I offer flowers, incense and abundant praise;  
My mind overflowing with virtue,  
I prostrate to these conquerors.

The qualities of conquerors are only virtue,  
Of the highest essence and ranging wide.  
Had I a hundred tongues and thousands of eons,  
I could not express the qualities of buddhas.

Since even with a thousand tongues,  
Conquerors' virtues are beyond all words,  
How with merely a hundred tongues  
Could all the qualities of conquerors be told?

Should all the worlds, including realms of gods  
Become an ocean of water approaching samsara's peak,  
These waters may be gauged in hair-tip drops,  
Yet not one virtue of sugatas can be so measured.

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

“Having praised the buddhas in this way, the king made the following wish:

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

Buddha qualities, limitless and peerless,  
Hard to find in thousands of eons,  
I will hear these virtues in the dream.  
Upon waking, I shall expound them.

I shall liberate all beings from the ocean of suffering;  
I shall complete the six perfections.  
When in this way I achieve peerless enlightenment,  
May my buddha field not be loose and infirm.

As an effect of the fruition of offering the drum  
And singing praise to all buddhas,  
I shall directly behold the Lord Shakyamuni.  
Then, with my sons Kanakabhujendra and Kanakaprabha,  
May I receive the supreme prophecy.  
Along with my two children,  
May the prediction of enlightenment be attained.

For those beings who lack abode or support  
And are wretched and bereft of refuge,  
May I in future times  
Become their refuge, protector and guardian.

So that I may end their suffering and its source,  
And become a wellspring of all virtue,  
In the future, I shall accomplish enlightening deeds  
For eons as many as those gone past.

Through this confession of 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 merit be complete.

May the ocean of my wisdom be perfectly pure  
And become an ocean of every virtue.  
May enlightenment's precious qualities be complete  
Through the power of the confession of Sublime Golden Light.

May the force of my merit brightly shine.  
May the light of my enlightenment be pristine.  
Through the sublime light of stainless wisdom,  
May the light of my form glisten  
And cause the light of merit to gleam.  
Always endowed with virtue's power,  
May I be renowned in all three realms.

So I may free beings from an ocean of suffering  
And offer peace and happiness vast as the sea,  
For eons in future times  
I shall always engage in enlightening deeds.

However many buddhas exist in three realms,  
Just as their worlds are impeccably distinguished,  
Through the virtue of conquerors and limitless merit,  
May my buddha field be likewise so.

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



## *Chapter 6*

### *Chapter on Emptiness*

Then at that time the Tathagata spoke these verses:

In numerous other inconceivable sutras,  
I have expounded empty phenomena in detail.  
Hence, here in this supreme sutra  
Empty phenomena I will just briefly explain.

As beings of slight intelligence, ignorant,  
Are incapable of knowing all things,  
Hence, here in this supreme sublime sutra  
Empty phenomena are explained only in brief.

So that all beings may certainly know,  
So they may be delivered from cyclic 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 each other.

The eye sense runs after forms;  
The ear sense indulges in sounds;  
The nose sense captures numerous smells;  
The tongue sense always hunts tastes;  
The body sense pursues tactile sensations;  
And the mental sense grasps at phenomena.

These six individual senses  
Are each absorbed in their objects.  
The mind is capricious as an illusion –  
Its six senses thoroughly engrossed –  
Like a man who runs to an empty village  
And resides there among soldiers and thieves.

The mind dwells in the six objects  
And fully knows the objects of the senses;  
Therefore, the mind resides in six objects  
And fully knows the objects of sense engagement.

Forms, sounds and likewise smells,  
Tastes, tactiles and phenomena,  
The mind in motion, like a bird in flight,  
In all six, enters the sense faculties.  
In whatever sense it abides,  
It lends that sense its knowing nature.

The body, like a machine in an empty village,  
Is without motion and completely without action.  
Lacking core essence, it arises from conditions;  
Arising from concepts, it lacks inherent nature.

Earth, water, fire 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 by twos in directions and sub-directions,  
These snakes of the elements will surely perish.

The earth snake and the water snake,  
Perish down below;  
The fire snake and wind snake,  
Ascend to the space above.

Due to actions done in the past,  
The mind and consciousness depart from their abodes.  
Gods, humans and three lower migrators  
Are born in existence according to deeds done.

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

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

These great elements have no great origination.  
Originating from the unoriginated, they lack origination.  
Since that which originates does not originate,  
I have called them the great elements.  
They do not exist and do not ever exist.  
Due to ignorance, they come into being.

Ignorance itself does not exist.  
Thus, I have called it ignorance.  
Action, consciousness, name and form,  
The six sources, contact, feeling,  
Craving, grasping and existence too,  
Birth, aging and death, sorrows and afflictions –  
These comprise the twelve links of dependent origination.

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

Cut the view of self-existence;  
Sever the net of afflictions;  
Brandish the sword of knowledge;  
Behold the abode of aggregates as empty;  
In this way, enlightenment shall be reached.

I have opened the door to the city of nectar  
And thoroughly entered into its abode.  
I have utterly revealed the vessel of nectar;  
With its juice I have been filled.

I have beaten the sublime drum of the Dharma.  
I have blown Dharma's supreme conch.  
I have rained a sublime shower of Dharma.  
I have ignited Dharma's supreme torch.

I conquered the potent enemy, the afflictions,  
And hoisted Dharma's victory banner high.  
I rescued beings from the ocean of existence  
And sealed the path of the three lower realms.

For beings scorched by the fire of affliction,  
Without support or cooperative forces,  
I soothed those burned by delusion's flame  
And with nectar juice satisfied such beings.

For inconceivably many eons  
I venerated inconceivably many buddhas.  
Fervently seeking dharmakaya, resolute in my vows,  
I engaged in bodhisattva deeds:

I gave my hands, eyes and legs,  
The supreme part, the head, beloved daughters and sons,  
Crystals, gems, pearls, ornaments and gold,  
Lapis and various jewels.

A person might cut and chop  
All that grows on this earth,

Bushes and trees, grasses and forests  
In all the triple thousand worlds.

If he ground them to powder  
And reduced them to dust,  
A mound reaching the end of space  
Could be built and split into three parts.

If knowledge of all the dust on earth –  
Infinite units of triple thousand world spheres –  
Was bestowed upon just one being,  
That being would be extremely superior.  
Possessed of exalted wisdom, he might count  
All those particles in that mound of dust,  
But the extent of the Conqueror's knowledge  
Cannot be known.

Even in countless tens of millions of eons  
The vitality of just a single moment  
Of the Conqueror's omniscient wisdom  
Cannot be measured or gauged.

This ends the sixth chapter, the Chapter on Emptiness, from the  
*King of 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 rose from their seats, put their upper robes over one shoulder and knelt on their right knees. Bowing in reverence in the direction of the Tathagata, they spoke thus: “Venerable Transcendent Victor, this King of Glorious Sutras, the Sublime Golden Light, is proclaimed by all tathagatas, discerned by all tathagatas, considered by all tathagatas, upheld by the entire assembly of bodhisattvas, honored by the entire community of gods, worshiped by the entire community of gods, praised by all the kings of gods, and is venerated, praised and revered by the world protectors. It 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 Yama, severs the continuity of fear, repels all opponent armies, utterly ends all desolate famine, thoroughly pacifies all hopeless illnesses and overthrows all unfriendly planets. This sutra makes beings supremely serene, utterly alleviates sorrow and afflictive emotions, utterly removes all forms of harm and utterly overcomes hundreds of thousands of afflictions.

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

“Venerable Transcendent Victor, we the four great kings abide by the Dharma, profess the Dharma and are Dharma kings. Venerable Transcendent Victor, through the power of the Dharma, we will be kings of gods, nagas, yakshas, gandharvas, asuras, garudas, kinnaras and mahoragas. We will rout the terrible hordes of bhutas who are without compassion and steal their glory from others.

“Venerable Transcendent Victor, we, along with the twenty-eight great generals of the yakshas and with numerous hundreds of thousands of yakshas too, will always watch over, guard and protect the whole of Jambudvipa 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.’ Venerable Transcendent Victor, whatever region of this Jambudvipa is overrun by foreign armies, afflicted with famine and disease, and 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 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 Glorious Sutras, the Sublime Golden Light, the hundreds of harms and the thousands of harms occurring 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 he then give protection, give refuge, care for and

save those monks from all their enemies, then Venerable Transcendent Victor, we the four great kings will protect, give refuge, care for, save and 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 bhikshus, bhikshunis, upasakas or upasikas to hold this king of sutras, providing them with all conducive resources, then we the four great kings will ensure that all beings in the entire country of that king of humans possess excellent well-being and resources.

“Venerable Transcendent Victor, when a king of humans respects, honors, and offers service to the bhikshus, bhikshunis, upasakas or upasikas who hold the king of sutras, then Venerable Transcendent Victor, we the four great kings will greatly respect, greatly honor, greatly offer service and greatly worship that king of humans. We will praise him in all regions.”

Then the Tathagata congratulated the four great kings: “Excellent! Excellent, O great kings! Excellent! Excellent, you four great kings! It is like this: You have offered astonishing service to previous buddhas, produced roots of virtue, honored hundreds of thousands of millions of buddhas, abided by the Dharma and professed the Dharma, and through the Dharma you have become kings of gods and humans.

“It is like this: For a long time you have held a caring mind for all beings, a loving and 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 retribution and ensure the peace and happiness of the kings of humans who venerate and honor this King of Glorious Sutras, the Sublime Golden Light. In this way, you four great kings with your armies, retinues and numerous hundreds of thousands of yakshas



will thoroughly safeguard the Dharma system of past, present and future buddhas. You will also preserve and retain it.

“Then you four great kings, along with your armies, retinues and numerous hundreds of 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 Glorious Sutras, the Sublime Golden Light subjugates the armies of 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 Glorious Sutras, the Sublime Golden Light.”

Then the great king Vaishravana, the great king Dhrtarashtra, the great king Virudhaka and the great king Virupaksha, rose from their seats, put their upper robes over one shoulder and knelt on their right knees. Bowing in reverence in the direction of the Tathagata, they spoke thus: “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 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 Inviolable Commitments of Divine Kings, and if he continually listens to, venerates and worships this King of Glorious Sutras, the Sublime Golden Light, or reveres, venerates, worships and honors bhikshus, bhikshunis, upasakas, or upasikas who uphold this king of sutras and listens to the King of Glorious Sutras, the Sublime Golden Light, then, through the water of listening to the Dharma and the nectar of the 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 general excellence will be increased.

“Venerable Transcendent Victor, we the four great kings, along with our armies, retinues and numerous hundreds of thousands of yakshas, will make our bodies invisible. Now and in the future, we will visit any place – villages, cities, towns, country vales, royal courts or

the entire nation – where this King of Glorious Sutras, the Sublime Golden Light is utilized. We will perpetually protect, give refuge, guide, look after, avert retribution and ensure peace and happiness of the king of humans who listens to, venerates and worships the King of Glorious Sutras, the Sublime Golden Light. We will perpetually protect, give refuge, guide, look after, avert retribution and ensure peace and happiness of the royal courts, their lands and regions. We will free these lands from all fear, harm and conflicts. Invading armies will be turned away.

“Should a hostile king encroach upon a king of humans who listens to, venerates and worships this King of Glorious Sutras, the Sublime Golden Light, and 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 Glorious Sutras, the Sublime Golden Light, a battle will take place between the hostile king and the other king. Even if the other king retreats to his own kingdom, there will be conflicts between the regions. There will be fierce troubles for the other king. There will be planetary afflictions and sicknesses in his territory. Hundreds of different disturbances will break out in the land. Venerable Transcendent Victor, should the invading king go back to his land, there will be hundreds of different disturbances and hundreds of different urgent problems. Venerable Transcendent Victor, if that hostile king builds up the four divisions of his army and advances to meet a foreign power, leaving his land behind and pressing ahead with the four divisions of his army to that foreign land, and if the land he seeks to overrun is a land where the King of Glorious Sutras, the Sublime Golden Light exists, then Venerable Transcendent Victor, we the four great kings along with our armies, retinues and numerous hundreds of thousands of yakshas will make our bodies invisible and go there. Even before it enters the land, we will turn back this foreign army in that very spot. We will create hundreds of different difficult 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 Tathagata congratulated the four great kings and said: “Excellent! Excellent, O great kings! O you four great kings, again, excellent! You have performed perfectly for hundreds of thousands of millions of eons. For the sake of this peerless, perfect enlightenment, do protect, save, guide, look after, avert retribution and ensure peace and happiness of a king of humans who listens to, venerates and worships the King of Glorious Sutras, the Sublime Golden Light. Likewise, do protect, save, guide, look after, avert retribution and ensure peace and happiness of those royal courts, cities, lands and 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 or 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, remain immensely happy with power over their kingdoms, do not intimidate each other with stockpiles of wealth, do not generate violence against each other, are contented with the lordship of a king over their kingdoms achieved according to the karma they have gathered, do not threaten one another and do not advance to destroy land, but instead, if the eighty-four thousand kings in the eighty-four thousand cities in this Jambudvipa have loving thoughts for each other, mutual loving and caring thoughts and do not fight, allege, dispute or 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. That region 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 at the right time; all beings in the whole of Jambudvipa will be rich with wealth and grain. They will be wealthy. They will not be miserly; instead, they will be generous. They will follow the path of ten virtuous deeds. Most of them will be born into worlds of higher states of existence. The divine lands of gods will be full of gods and their divine children.

“O great kings! Suppose a certain being becomes a king of humans. If he then listens to, venerates and worships this King of 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 Glorious Sutras, the Sublime Golden Light, and if, out of sympathy for you four great kings, along with your armies, retinues and many thousands of yakshas, he continually listens to this King of Glorious Sutras, the Sublime Golden Light, then, with the nectar of the waterfall of Dharma teachings, he will satisfy your bodies. The great majesty of your divine bodies will increase. He will induce perseverance, energy and power, and this will increase your majesty, glory and excellence. This king of humans will make inconceivably great, vast offerings to me, the Tathagata, the Arhat, the perfectly enlightened Buddha Shakyamuni. With all his inconceivably great and vast material resources, this king of humans will make offerings to hundreds of thousands of millions of past, future and present tathagatas too. Therefore, great protection will be accorded to that king of humans. Therefore, that king of humans will be fully protected, saved, looked after and guided. His retribution will be averted and his peace and happiness ensured. His sublime queen, royal children, retinues of the queen and all retinues at the royal court will be fully protected, saved, looked after and guided. Their retribution will be averted and their peace and happiness ensured. Likewise, all the deities dwelling in 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 and without enemies. They 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 Tathagata in this way: “Venerable Transcendent Victor, should a certain king of humans seek to listen to this King of Glorious Sutras, the Sublime Golden Light, seek great protection for himself and for his sublime queen as well as the princes, princesses and retinues of the queen, should he seek the great, inconceivable,

supremely superior peerless peace and well-being for the retinues in the palace, should he seek to increase in that life the great, inconceivable power of his sovereign kingship, to become endowed with inconceivable greatness, to hold an incalculable stock of merit, to protect his entire land, guard it, ensure it is without harm, without enemy and not overrun by the rival army, without infectious disease 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 Glorious Sutras, the Sublime Golden Light. In order to listen to this King of Glorious Sutras, the Sublime Golden Light, that king of humans will go to the exalted palace. Having arrived there, he will sprinkle the palace with water of various perfumes and strew it with various flowers. When that palace has been sprinkled with water of various perfumes and strewn with various flowers, he will set up 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. In that place, he will not experience craving for domain of his kingdom. With a mind that is free from pride, arrogance and haughtiness, he will listen to the King of 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 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 hearing the Dharma, a myriad of offerings will be 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. With this great joy, he will gladden himself. Feeling very joyous, he will receive the expounder of the Dharma.”

When they said this to him, the Tathagata 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. He 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 the Dharma. Why? Because for as many hundreds of thousands of millions of eons as the numbers of steps he takes there, he will shun cyclic existence. For as many hundreds of thousands of millions of eons as the number of steps he takes he will obtain Chakravartin kingship. In that life his royal domain will increase inconceivably by the number of steps he takes. He will obtain expansive dwellings of divine palaces made of the seven jewels for many hundreds of thousands of millions of 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 remembrance; he will be famous; he will be widely talked about; he will be worthy of praise; he will bring good to the worlds of gods, humans and demigods. He will obtain the magnanimous bliss of gods and humans. He will be powerful; he will possess the powerful strength of a great crowd and will be handsome too. He will be good looking and attractive; he will be endowed with supreme complexion. In all his births he will meet tathagatas; 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 the Dharma. He will go one hundred leagues, one thousand leagues to receive the expounder of the Dharma. He will generate a sense of seeing the expounder as the Teacher.

“He will think to himself, ‘Today the Tathagata, the Arhat, the Fully Enlightened Shakyamuni Buddha will enter my palace. Today the Tathagata, the Arhat, the Fully Enlightened Shakyamuni Buddha will enjoy a meal in my palace. Today I will hear the Tathagata, the Arhat, the Fully Enlightened Shakyamuni Buddha’s Dharma, vastly unlike

anything in the world. Today, by hearing the Dharma, I will advance irreversibly to the peerless, perfect enlightenment. Today I will please many hundreds of thousands of millions of tathagatas. Today I will make expansive and inconceivable great offerings to past, future and present buddhas. Today I will utterly sever the continuum of all suffering for beings in the worlds of hell, animals and Yama. Today I will plant seeds of virtue to obtain several hundreds of thousands of millions of bodies of a Brahma king. Today I will plant seeds of merit to obtain several hundreds of thousands of millions of bodies of Shakra. I will plant seeds of merit to obtain several hundreds of thousands of millions of rebirths as a Chakravartin king. Today I will be free from cyclic existence for several hundreds of thousands of millions of 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 the queen's retinues. Today, here in the palace, I will give inconceivable, supreme, excellent, matchless great peace and happiness to beings. Today I will cause the entire land to be protected, guarded, freed from harm and enemies, undefeated by all foreign armies, free of infectious diseases and free of conflict.'

"O great kings, if that king of humans should respect, revere, venerate and worship bhikshus, bhikshunis, upasakas and upasikas who uphold this King of Glorious Sutras, the Sublime Golden Light, out of such devotion to the sublime Dharma, and should he give the best share of merit thus acquired to you, the four great kings, along with your armies and retinues, assemblies of gods and numerous hundreds of thousands of yakshas, then that human king's accumulation of merit and virtue and 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 the Dharma."

When he had spoken thus, the four great kings said this to the Tathagata: "Suppose a certain being becomes a king of humans. With such devotion to the Dharma, should he listen to this King of Glorious Sutras, the Sublime Golden Light, and likewise respect, revere,

venerate and worship bhikshus, bhikshunis, upasakas and upasikas who uphold this King of Glorious Sutras, the Sublime Golden Light; should he thoroughly sweep and clean his palace for the sake of us, the four great kings, sprinkle it with various perfumed water and hear the Dharma along with us 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 expounds the Dharma takes his Dharma seat, he will light various fragrant incenses. Venerable Transcendent Victor, as soon as perfumed incenses are lit for the purpose of worshiping this King of 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 four great kings there will emerge umbrellas made of vines of various incenses and perfumes. Tremendous fragrances of perfume will be sensed. 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, lord of the fearless world; Indra, king of the gods; the great goddess Sarasvati; the great goddess Drdha; the great goddess Shri; Samjnaya, the great general of yakshas along with the twenty-eight generals of the yakshas; Maheshvara, the divine son; Vajrapani, the great general of yakshas; Manibhadra, the great general of yakshas; Hariti with her retinue of five hundred sons; Anavatapta, the king of nagas and Sagara, the great king of nagas. The umbrellas of various incenses and perfumes will remain afloat in their dwellings. Exorbitant fragrances of perfume will be sensed. Golden lights will flood their abodes and these lights will illuminate all their dwellings.

When they said this to him, the Tathagata replied in this way to the four great kings: “O great kings, it is not just that the umbrellas made of vines of various incenses and perfumes will arise in the sky above the dwellings of you four great kings alone. 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 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 exist one thousand million moons, one thousand million suns, one thousand million great oceans, one thousand million Sumerus, the kings 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 the desire realm, one thousand million gods of neither awareness nor non-awareness of the formless realm, and in the abodes of one thousand million gods of the Thirty-Three in all these triple thousand great thousand world systems, and in the sky above the respective dwellings of the assemblies of gods, nagas, yakshas, gandharvas, asuras, garudas, kinaras and mahoragas, the vines of various incenses and perfumes will float. Those beings will smell fragrance of exalted perfumes. Golden lights will flood their divine dwellings and illuminate them. O great kings, in this way, just as in the sky above the divine dwellings in the triple thousand great thousand world systems, those vines of incenses and perfumes will abide as umbrellas. As soon as that king of humans lights various incenses in order to worship the King of Glorious Sutras, the Sublime Golden Light, by the power of the King of 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 hundreds of thousands of millions of buddha fields equaling grains of sand in the river Ganges and in the sky above as many hundreds of thousands of millions of tathagatas equaling grains of sand in the river Ganges, umbrellas made of vines of various incenses and perfumes will appear. These will smell profusely as incense and perfumes for the hundreds of thousands of millions of buddhas. There will be golden light and that light will illuminate as many hundreds of thousands of millions of buddha fields equaling the grains of sand in the river Ganges. O

great kings, as soon as these miracles have taken place, then as many hundreds of thousands of millions of tathagatas as there are grains of sand in the river Ganges will recognize that expounder of the 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 Glorious Sutras, the Sublime Golden Light, which is possessed of inconceivable qualities such as illumination on the profound. If even those beings who hear the King of Glorious Sutras, the Sublime Golden Light will have no lesser roots of virtue, what need is there to say that those who take it up, hold it, recite it, understand it and expound it extensively in the assembly will sow great roots of virtue? Why? Because, O sublime being, as soon as they hear the King of Glorious Sutras, the Sublime Golden Light, numerous hundreds of thousands of millions of bodhisattvas will advance irreversibly to peerless perfect enlightenment.'

"Then hundreds of thousands of millions of tathagatas residing in their respective buddha fields in all the ten directions, in hundreds of thousands of millions of buddha fields as numerous as the grains of sand in the Ganges, with one word, one voice and one sound proclaimed 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. You will display numerous hundreds of thousands of millions of austere deeds, awe-inspiring in the triple worlds, surpassing those of all beings. O sublime being, you will thoroughly glorify the essence of enlightenment. O sublime being, you will thoroughly save 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, which display 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 which is peerless, perfect and consummate, incomparable, utterly serene, without dust and profound. O sublime be-

ing, seated upon the immutable vajra seat you will turn the wheel of the Dharma which is praised by all holders of Dharma wheels to be twelve-fold, supremely profound. O sublime being, you will beat the supreme drum of the Dharma. O sublime being, you will sound the supreme conch of the Dharma. O sublime being, you will hoist the great banner of the Dharma high. O sublime being, you will light the supreme torch of the Dharma. O sublime being, you will rain a supreme rain of Dharma. O sublime being, you will be victorious over numerous thousands of afflictions. O sublime being, you will free numerous hundreds of thousands of millions of sentient beings from the terrifying ocean of fear. O sublime being, you will free hundreds of thousands of millions of sentient beings from the wheel of cyclic existence. O sublime being, you will please hundreds of thousands of millions of buddhas.”

As he spoke thus, the four great kings replied to the Tathagata: “Venerable Transcendent Victor, upon seeing that the king of humans who perceives the King of Glorious Sutras, the Sublime Golden Light has such qualities as these in present and futures lives, that he will generate roots of virtue under hundreds of thousands of millions of buddhas and thoroughly hold incalculable stocks of merit, then out of compassion, Venerable Transcendent Victor, we the four great kings, along 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 made of vines of incenses and perfumes, will render our bodies invisible and go to the palace of that king of humans to listen to the Dharma, the palace built by the king of humans which is well swept and clean, sprinkled with water of various perfumes and exquisitely adorned with various ornaments.

“Brahma, lord of the fearless world; Indra, king of the gods; the great goddess Sarasvati; the great goddess Drdha; the great goddess Shri; Samjnaya, great general of the yakshas along with the twenty-eight generals of yakshas; Maheshvara, the divine son; Vajrapani, great general of yakshas; Manibhadra, great general of the yakshas; Hariti with her retinue of five hundred sons; Anavatapta, king of nagas; Sagara, the great king of nagas and numerous hundreds of

thousands of millions of gods and goddesses will all make their bodies invisible and 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, along 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 the Dharma by the king of humans who assists in virtue, causes beings to receive virtue and 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 retribution for beings in these places. We will ensure that region is free of all threats, harm, contagious diseases and conflict.

“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 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 Glorious Sutras, the Sublime Golden Light, then he will not satisfy us four kings or numerous hundreds of thousands of millions of yakshas with the hearing of the Dharma and the nectar juice of the 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 four great kings, along with our armies and retinues and numerous hundreds of thousands of millions of 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, 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 be divided and ruined. 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 rising of the sun. There will be lunar and solar eclipses. Even the sun and moon in the sky will be attacked continually 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 desolate 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, along with our armies and retinues, numerous hundreds of thousands of yakshas, nagas who live in the land and gods and goddesses all ignore it, 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, to experience various regal joys, to exercise his sovereignty with an intention to give all happiness and well-being to every being living in the land, to defeat the entire rival army, to reign over all the land for a great length of time, to be a Dharma king and to free his land from all fear, harm, contagious disease and conflict, that king of humans, Venerable Transcendent Victor, will undoubtedly hear the King of Glorious Sutras, the Sublime Golden Light. He will respect, revere, venerate and worship bhikshus, bhikshunis, upasakas and upasikas who uphold the King of Glorious Sutras. We the four great kings, along with our armies and retinues, will be satisfied by roots of virtue gathered from listening to the Dharma and by the nectar juice of the 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 Glorious Sutras, the Sublime Golden Light. Venerable Transcendent Victor, the King of 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 gods and the many various mundane and supramundane treatises expounded for the sake of sentient beings by seers possessed of 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 hundreds of thousands of millions of Shakras and hundreds of thousands of millions of seers possessed of the five extrasensory perceptions. *The King of Glorious Sutras, the Sublime Golden Light* is expounded so that kings of humans in Jambudvipa may be supreme reigning kings, all beings may be happy, fully protect their lands and reign in their lands, that their lands may be without harm and enemies, that they may defeat the armies of adversaries and turn them away, that there may be no infectious illness and conflict in those lands, that through the Dharma those lands may be without conflict and not be overrun, that these kings of humans may light the great torch of the Dharma and illuminate their lands, that all the divine dwellings may be filled with gods and divine children, that we the four great kings along with armies and retinues and numerous hundreds of thousands of yakshas and all the gatherings of gods dwelling in Jambudvipa may be satisfied, 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 hundreds of thousands of millions of eons, find the company of lord buddhas, and 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 possesses blessings infused by the power of great compassion exceed-

ingly superior to that of hundreds of thousands of millions of Brahma lords, unsurpassable tathagata knowledge exceedingly superior to the knowledge of hundreds of thousands of millions of Shakras, and blessings exceedingly superior to that of numerous hundreds of thousands of millions of various seers possessed of the five extrasensory perceptions. The Venerable Transcendent Victor, the Tathagata, the Arhat, the Fully Enlightened Buddha has widely and perfectly expounded here in Jambudvipa the King of Glorious Sutras, the Sublime Golden Light for the sake of sentient beings.

“Whatever royal views, royal treatises and royal duties there are in the whole of Jambudvipa which ensure happiness for 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 Glorious Sutras, the Sublime Golden Light. Venerable Transcendent Victor, for this reason and for this cause, the king of humans will undoubtedly listen to, venerate and worship the King of Glorious Sutras, the Sublime Golden Light.”

As they said this to him, the Venerable Transcendent Victor said thus to them: “Therefore, O you 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 Glorious Sutras, the Sublime Golden Light. O great kings, do let bhikshus, bhikshunis, upasakas, upasikas who hold the King of Glorious Sutras, the Sublime Golden Light uphold buddha deeds. They will perform buddha deeds in the worlds of gods, humans and asuras. They will expound the King of Glorious Sutras, the Sublime Golden Light well and extensively. You 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 Glorious Sutras so they may be secure, without harm, ailments or conflicts, and endowed with peace of mind enabling them to expound the King of 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 robes over one shoulder, knelt their right knees on the ground and bowed in reverence with their folded hands pointing in the direction of the Tathagata. At that time, they praised the Tathagata in these befitting verses:

O Conqueror, your form is the flawless full moon.  
O Conqueror, your thousand-ray light is the sun.  
O Conqueror, your eyes are the stainless lotus petal.  
O Conqueror, your teeth are the flawless lotus stem.

O Conqueror, your virtues, like the ocean,  
Are the source of myriad jewels.  
O Conqueror, your ocean is filled with wisdom water,  
And with one hundred thousand concentrations.

O Conqueror, the soles of your feet are inscribed with wheels,  
Perfectly round and with a thousand spokes.  
Your hands and feet are netted by webs of light;  
The webs of your feet resemble those of the king of geese.

O Conqueror, you are like a golden mountain.  
O Conqueror, the flawless king of the golden mountain,  
Your virtues are like Mount Sumeru.  
We worship you, O Conqueror, the lord of the mountain.  
The Tathagata is like the fully-waxed moon  
And likewise resembles and takes after space.  
We prostrate to the flawless Conqueror.

Then the Tathagata spoke these verses to the four great kings:

O you, the four guardians of the world,  
Safeguard with utmost effort  
The King of Glorious Sutras,  
The Sublime Golden Light of the ten powers.



In this way, this profound precious sutra  
That bestows goodness upon all creatures  
Will abide long in this Jambudvipa  
To bring solace and benefit to beings.

In this way, the suffering of the lower realms,  
All suffering of hell beings in the hell realms  
Of the triple thousand, great thousand worlds  
Will be utterly pacified.

Here in this Jambudvipa,  
All the kings in the land  
Will feel intense great joy  
And will rule according to the Dharma.

One who makes Jambudvipa tranquil,  
Extremely bountiful and full of joy,  
Will make beings in the whole  
Of Jambudvipa full of peace.

Here, the lords of humans who delight  
In bringing happiness to themselves and their lands  
And who find joy in making their kingdoms prosperous  
Should listen to this King of Glorious Sutras.

This King of Glorious Sutras  
Fully destroys external enemies,  
Turns back legions of foreign armies,  
Removes the fear of the terrified and poor  
And causes supreme virtue.

Just as the jewel tree – intensely beautiful and the source of  
all virtue –  
Stands as a centerpiece in a house,  
So should this supreme king of sutras be viewed  
By those who desire the virtue of kings.

Just as cool water quenches the thirst  
Of one who is tortured by heat,  
So does this supreme king of sutras satisfy  
Kings oppressed by thirst for virtue.

Like having a jewel box, the source of all jewels,  
Sitting in the palm of one's hand,  
The supreme King of Sutras,  
The Sublime Golden Light acts thus for the lords of humans.

Venerated by the assembly of gods  
And worshiped by the kings of gods,  
This king of sutras is carefully guarded  
By four world protectors possessed of potent magic power.

The buddhas in the ten directions  
Continually remember this king of sutras.  
When this king of 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 heard  
With keen interest and great joy.

The inconceivable hosts of gods  
Who dwell in Jambudvipa  
Will listen to this king of sutras  
With great joy.

The gods will obtain charisma,  
Power and enthusiasm.  
Their enchanting divine forms  
Will wax and wax greatly.

Upon hearing such verses as these from the Tathagata, the four great kings were amazed, enthralled and delighted. Moved by the power

of the Dharma, they were overcome by emotion and became tearful. Then, wiping away their tears, endowed with inconceivable joy, happiness and gladness, their bodies upright, their limbs quivering, they strewed the Tathagata profusely with divine mandarava flowers. Having strewn the Tathagata 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 Tathagata. Folding their hands in reverence, they observed thus to him:

“O Venerable Transcendent Victor, in order to protect and care for the bhikshu who expounds the Dharma, we the four great kings, each with five hundred yakshas, will always follow after him.”

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

## *Chapter 8*

### *Chapter on Sarasvati*

Then the great goddess Sarasvati put her upper robe over one shoulder, knelt on her right knee and bowing in great reverence with her hands folded to the Tathagata, spoke thus:

“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 grant him dharani. I will always invest in him the power of authoritative speech. To the bhikshu who expounds the Dharma, I will give great illumination of knowledge. If he loses or forgets a word or a letter from the King of Glorious Sutras, the Sublime Golden Light, I will supply the 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 Glorious Sutras, the Sublime Golden Light may last long without disappearing from Jambudvipa for the sake of sentient beings who plant roots of virtue 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 Glorious Sutras, the Sublime Golden Light, may receive an inconceivable wealth of wisdom, possess excellent energy in their present life and enjoy an increase in life force, come to hold inconceivable masses of merit, seek various creative methods, be learned in all treatises and hold 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 for beings who listen to the Dharma. This will pacify all afflictions caused by planets, shooting stars, birth and death; this 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) *vacha*, (2) *gorochana*, (3) *sprkka*, (4) *shirisa*, (5) *shamyaka*, (6) *shami*, (7) *indrabasta*, (8) *mahabhaga*, (9) *jnamaka*, (10) *agaru*, (11) *tvach*, (12) *shriveshtaka*, (13) *resin of sarja*, (14) *shallaki*, (15) *guggulu*, (16) *tagara*, (17) *patra*, (18) *shai-leya*, (19) *chandana*, (20) *manahshila*, (21) *sarochana*, (22) *kushtha*, (23) *kunkuma*, (24) *musta*, (25) *sarshapa*, (26) *nalada*, (27) *chavya*, (28) *sukshmaila*, (29) *ushira* and (30) *nagakesara*.

Watching for Pushya the star to arrive,  
Make these into equal portions.  
Then consecrate the powder  
With this mantra one hundred times:

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

Draw a magic circle with cow dung  
And scatter loose flowers there.  
In a gold vessel and a silver vessel  
Place the honey.

Place there four men  
Wearing armor and standing at guard.  
Place there too four maids  
Fully adorned and bearing vases.

Always incense with bdellium  
And play the five-cymbal music.  
Thoroughly adorn the goddess  
With umbrellas, victory banners and flags.

At intervals place mirrors,  
Arrows and spears.

Then draw a boundary line  
And embark on what is to be done.

Reciting the following mantra  
Start the boundary delineation:

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

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

TADYATHA SAGATE / BIGATE BIGATABATI SVAHA

Protect life, O you moving stars  
Dwelling in all four directions.  
May the afflictions from stars at birth,  
Fear due to actions done  
And the terrible fear from disturbance of the elements  
be removed!

TADYATHA SHAME / BISHAME SVAHA / SAGATE / BIGATE  
SVAHA / SIKHATINATE SVAHA / SAGARASAMBHUTAYA  
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 that bathing site. Together with all hosts of gods, I will completely eliminate all disease from temples, villages, cities and towns. I will completely pacify the afflictions caused by planets, strife, quarrel, stars, birth, nightmares, afflictions from Vinayaka, detractors and all sorcerers

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

Then the Tathagata praised the goddess Sarasvati in this way: “Excellent! Excellent, great goddess Sarasvati! You have come to the world to create great benefit for many beings and to bestow well-being upon them. The words you spoke, charged with spells and medicaments, were well spoken indeed.”

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

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

A great ascetic, the great goddess Sarasvati is worthy of worship.  
A great mine of virtue, you bestow supreme boons in all worlds.  
Supremely beautiful, you stand on one foot  
And are clothed in a garment made of grass.  
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 LOKASHRERETHE  
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

Through the magical power of the great goddess Sarasvati, may I be victorious!

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, by 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 and grant me success in my words of secret mantra!"

Then the brahmin teacher and expounder Kaundinya sang the praise of the great goddess Sarasvati:

O you hordes of bhutas, listen to me!  
I will sing praise of the virtues of the sublime goddess with a  
supremely immaculate face.  
She is the chief of goddesses, the finest among sublime women  
In the worlds of gods, gandharvas and asura lords.

She is adorned with limbs embellished with numerous virtues;  
Called Sarasvati, she blazes with merit; her eyes are broad.  
She is fully endowed with pristine wisdom's virtue  
And resembles an array of precious jewels.  
I praise the virtue of her supreme eloquence.

She gives the supreme boon  
Of sublime, perfect mantras and qualities.



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.  
A mine of exalted wisdom and cool mindfulness,  
She is the finest lioness and vehicle for humans.

She is adorned with eight arms  
And appears like the fully-waxed moon.  
Possessed of profound wisdom,  
She has a beautiful voice and enchanting song.

An excellent being, she helps accomplish the highest goals.  
Honored by the lords of gods and asuras,  
She is celebrated among divine deva abodes  
And in the realms of bhutas, she is continually worshipped.  
SVAHA!

I bow down to this goddess.  
May she grant me an exalted heap of virtue;  
May she grant success in every venture  
And in the midst of my enemies always protect me.

If one arises in the morning and clearly speaks  
These words in full, every syllable complete,  
All wishes will be granted, one will find wealth and grain,  
And obtain immense virtue and every success.

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

## *Chapter 9*

### *Chapter on Shri*

Then the great goddess Shri said this to the Tathagata: “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 illness and many excellent articles to ensure that the bhikshu who expounds the Dharma has excellent resources, attains freedom from poverty, is sound in mind, has peace of mind day and night, retains various words and syllables of the King of Glorious Sutras, the Sublime Golden Light, examines them and expresses them lucidly so that sentient beings may plant roots of virtue under hundreds of thousands of buddhas, that the King of Glorious Sutras, the Sublime Golden Light may long exist in Jambudvipa and may not quickly disappear, that beings may hear the King of Glorious Sutras, the Sublime Golden Light and experience divine and human pleasures for hundreds of thousands of millions of eons, that famine may not occur, that there may be bountiful crops and beings may have everything that promotes happiness, be with the tathagatas and in the future, awaken to supreme and perfect enlightenment, and the suffering of beings in the hells, animal world and the world of Yama may be utterly ended.”

At one time there was a fully enlightened tathagata arhat called Ratnakusumagunasagaravaiduryakanakagirisuvarnakanchana-prabhasashri under whom the great goddess Shri planted roots of virtue. Now she ponders over different directions, watches over different directions and goes to different directions. She brings well-being to numerous hundreds of thousands of millions of beings, providing them with food, drink, wealth, grain, shells, gold, jewels, pearls, lapis, conches, crystal, coral, silver and pure unwrought gold. Those beings will not suffer any shortage of other items either. They will

receive everything they need and use. Through the power of the goddess Shri, they will pay homage to that Tathagata. They will offer flowers, incense and perfume. If the name of the great goddess Shri is said three times, if flowers, incense and perfume are offered to that Tathagata, and if food of various tastes and flavors are offered too, then the mass of grain will greatly increase. Thus, here it is observed:

The earth's nutrients will grow in the earth;  
The gods will always rejoice.  
The devas of fruit, crops, shrubs and bushes  
Will make every crop flourish in all conditions.

The great goddess Shri remembers those beings who recite the name of the King of Glorious Sutras, the Sublime Golden Light. Thus will they be accorded great glory. The great goddess Shri resides in the palace Adakavati in the glorious park Punyakusumaprabha in the sublime abode called Suvarnadhvaja made of seven jewels. Whoever wishes to increase the mass of grain should thoroughly clean his house, bathe well and, well perfumed, don clean white garments. Paying homage to Ratnakusumagasagaravaiduryakanakagirisuvarna-kanchanaprabhasashri, the Tathagata, the 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, perfume and incense, as well as food of various tastes and flavors. They should recite the name of the King of Glorious Sutras, the Sublime Golden Light, three times. They should say the words of truth. Likewise, if the great goddess Shri is venerated, if flowers are offered as well as perfumes and food of various tastes and flavors, then through the power of the King of 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 past, present and future buddhas!  
Homage to all buddhas and bodhisattvas!  
Homage to bodhisattvas such as Maitreya!

Paying homage to them, I will employ the following mantras. Through these mantras, may I receive success!

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

When conferring the initiation from the crown, these are unfailing words that perfectly grant realization of emptiness in one mantric word of suchness. Beings who are placed in the middle, with roots of virtue free from unspeakable negativity, should recite and hold this mantra for seven years and observe the eight-precept ordination. Then, so that they and all sentient beings may complete the wisdom of the omniscient, they should offer flowers and incense to the buddhas in the morning and afternoon and say, “May my wishes be swiftly fulfilled.”

Whether in a monastery or forest retreat, they should clean that dwelling, draw a circle of cow dung, offer incense and perfume and provide clean seats. Scattering loose flowers on the ground, they should be seated. Then in that very moment the great goddess Shri will appear and remain in that place. She will ensure there is never poverty in that house, village, city, town, monastery or forest retreat. That place will be replete with all equipment, gold, jewels, wealth and grain. Beings will be made comfortable with everything that provides comfort. Whatever roots of virtue they gather, the major share should be offered to the great goddess Shri. Then, as long as they live, she will remain in that place and all their wishes will be fulfilled.

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

## *Chapter 10*

### *Chapter on the Earth Goddess Drdha*

Homage to the Bhagavan Tathagata Ratnashikhin.  
Homage to the Bhagavan Tathagata Vimalojjvalaratnarashmi-  
prabhasaketu.  
Homage to the Tathagata Suvarnajambudhvajakanchanabha.  
Homage to the Tathagata Suvarnabhasagarbha.  
Homage to the Tathagata Suvarnashatarashmiprabhasaketu  
Homage to the Tathagata Suvarnaratnakaracchatrakuta.  
Homage to the Tathagata Suvarnapushpojvalarashmiketu.  
Homage to the Tathagata Mahapradipa.  
Homage to the Tathagata Ratnaketu;  
Homage to the bodhisattva named Ruchiraketu,  
The bodhisattva named Suvarnabhasottama,  
The bodhisattva named Suvaranagarbha,  
The bodhisattva named Sadaprarudita,  
The bodhisattva named Dharmodgata;  
Homage to the tathagata in the east 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 remember their past lives.

Then the earth goddess Drdha said this to the Tathagata: “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 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 Venerable Transcendent Victor, wherever the King of Glorious Sutras, the Sublime Golden Light is expounded well and at great length, wherever the throne for the expounding bhikshu is set up, and wherever the expounding bhikshu takes that seat and perfectly teaches the King of 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 Dharma nectar. I will fully honor him. I will fully worship him. I will become content. 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 Jambudvipa will grow very lustrous. All varieties of parks, forests, stately trees, leaves, flowers, fruit and crops will become extremely lustrous too. 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 rich varieties of drink and food. Using these they will greatly grow in longevity, complexion and strength. Growing in majesty, strength and complexion and possessing robust bodies, they will work to accomplish hundreds and thousands of different activities on this earth. They will persevere. They will strive. They will perform actions that lend strength. O Venerable Transcendent Victor, through these means Jambudvipa 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 Jambudvipa will be happy and will experience a myriad of joys. These beings will have great complexion, robust bodies, charisma and strength. For the sake the King of Glorious Sutras, the Sublime Golden Light, I will go towards the bhikshu, bhikshuni, upasaka or upasika who upholds this king of sutras and who sits upon 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 the King of Glorious Sutras, the Sublime Golden Light at great length. Why? Because if the King of 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 excellence, charisma and glory. 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 Jambudvipa 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 food and drink, various dried fruits, clothes, bedding, dwellings, houses, palaces, parks, rivers, ponds, springs, lakes, small lakes and water holes, 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 will repay my kindness. Undoubtedly, they will respect, listen to, honor, venerate and worship the King of Glorious Sutras, the Sublime Golden Light.

“O Venerable Transcendent Victor, beings will leave from their separate homes and separate clans in order to be in the presence of the expounder of the Dharma. Upon arriving there, they will listen to the King of Glorious Sutras, the Sublime Golden Light. After hearing it, they will return to their respective clans, houses, villages and towns. To those in their homes and to one another they will say: ‘Today we have heard the profound Dharma. Today, we hold an inconceivable mass of merit. The act of listening to the Dharma has delighted hundreds of thousands of millions of tathagatas. By listening to the Dharma today, beings in the hells will be completely freed. Beings

in the world of Yama, animals and hungry ghosts will be completely freed too. By listening to the 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 *King of Glorious Sutras, the Sublime Golden Light*, or were to make other beings hear just one chapter from the *King of Glorious Sutras, the Sublime Golden Light*, one account of past events, the name of just one bodhisattva, the name of one tathagata, one stanza of four lines, just one word or even just the name of the *King of Glorious Sutras, the Sublime Golden Light*, 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 and resources and will be inclined to generosity. In the Three Jewels they will have great faith.”

After being addressed in this way, the Tathagata said this to the earth goddess Drdha: “O, Drdha the earth goddess, if any being hears even one word from the *King of Glorious Sutras, the Sublime Golden Light*, 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 *King of Glorious Sutras, the Sublime Golden Light*, 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, amid the seven classes of gods dwelling in the desire realm. When those beings transmigrate 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 spoke thus, the earth goddess Drdha addressed the Tathagata in this way: “Therefore, Venerable 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. So that the *King of Glorious Sutras, the Sublime Golden Light* may last long in Jambudvipa for the benefit of beings who have planted roots of virtue under hundreds and thousands of buddhas, that it might not disappear quickly, that beings in turn may hear the *King of Glorious Sutras, the Sublime Golden Light*, may in a future time experience the inconceivable well-being of gods and humans for numerous hundreds of thousands of millions of eons, be in the company of the tathagatas and in the future awaken to supreme and perfect enlightenment, and that the suffering of hell beings, the animal world and the world of Yama may be completely cut off, I will make my body invisible and lean the supreme part of the body, my head, upon the soles of the bhikshu who expounds the Dharma.”

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

## *Chapter 11*

### *Chapter on Samjnaya*

Then the great general of the yakshas called Samjnaya, along with the twenty-eight great generals of the yakshas, rose from his seat, put his upper robe over one shoulder and knelt on his right knee. Bowing in reverence in the direction of the Tathagata, he addressed the Tathagata in this way:

“O Venerable Lord, now or in a future time, in villages, cities, towns, valleys, forest retreats, hilly medicinal valleys, or palaces, wherever the King of Glorious Sutras, the Sublime Golden Light exists, O Venerable Lord, I, Samjnaya, the great general of the yakshas, along with the twenty-eight great generals of the yakshas, will go to those villages, cities, towns, valleys, forest retreats, 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 his retribution 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 a stanza of four lines or even a single word from the King of Glorious Sutras, the Sublime Golden Light. We will completely protect those who hear and remember the name of a single bodhisattva from the King of Glorious Sutras, the Sublime Golden Light, the name of a single tathagata, or the name of this King of Glorious Sutras, the Sublime Golden Light. We will give them protection, hold and nurture them, avert their retribution and make them peaceful and well. We will also completely protect those classes of people, households, villages, cities, towns, forest retreats and palaces. We will give them protection, hold and nurture them, avert their retribution and make them peaceful and well.

“O Venerable Lord, for what reason has my name become Samjnaya,

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

“O Venerable Lord, 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 and that he may have immense delight, I will inject radiance into his hair pores. In him I shall generate energy, prowess and perseverance. I shall render the illumination of his knowledge inconceivable, cause him to perceive his mindfulness and grant him great zeal so that the King of Glorious Sutras, the Sublime Golden Light may endure long in this Jambudvipa and may not quickly disappear, that beings who have planted roots of virtue under hundreds of thousands of buddhas may in turn come to listen to the King of Glorious Sutras, the Sublime Golden Light, may achieve inconceivable bodies of knowledge, be endowed with wisdom, hold inconceivable masses of merit, experience the inconceivable well-being of humans and gods for hundreds of thousands of millions of eons, keep the company of tathagatas, and in future times be awakened to supreme and perfect enlightenment, and that all suffering in the world of Yama, hell beings and animals may utterly cease to exist.”

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

## *Chapter 12*

### *Chapter on the Royal Treatise entitled The Inviolable Commitments of Divine Kings*

Homage to the Tathagata, the Arhat, the Fully Enlightened Ratnakusumagunasagaravaiduryakanakagirisuvarnakanchana-prabhasashri.

Homage to the Tathagata, the Arhat, the Fully Enlightened Shakyamuni, whose body is adorned with hundreds of thousands of millions of virtues and who makes the light of this Dharma blaze forth.

Homage to the great goddess Shri, endowed with boundless virtue, grain and good fortune.

Homage to the great goddess Sarasvati, endowed with wisdom's limitless qualities.

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

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

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

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 lords assembled,  
All the world protectors stood up  
To ask Brahma, the divine king:

‘O Brahma, you are the principal god;  
You are the deva king.  
May you cut through our qualms;  
May you dispel our doubt.

Why is a king born among humans called ‘divine’?  
For what reason is he called ‘divine son’?  
Born in the world of humans,  
He would be a human king;  
How do gods wield divine kingship among men?’

When the Lord Brahma was asked thus  
By the protectors of the world,  
Brahma, the chief of gods,  
Replied in this way:

As the guardians of the world asked me thus,  
For the benefit 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 means they  
Become kings of their lands.

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

Once born in the human world,  
They become kings of humans.  
From gods they are born;  
Thus they are called 'divine son.'

Granting them a share of royalty  
And saying, 'You are the son of gods,'  
The divine rulers of Thirty-Three  
Create such human kings in this way  
In order to bring misconduct to an end,  
Thwart what is against the Dharma  
And set beings in virtuous deeds  
So they may ascend to celestial abodes.

The kings of humans - be they gandharva, rakshasa  
Low-caste, human or god - bring the end of evil deeds.  
These human lords, blessed by devas  
To show actions' ripening effects,  
Are like parents to those who engage in virtue.

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

When the lords overlook  
Evil acts committed in their land  
And to those who are unlawful  
Fail to mete out befitting revenge,  
Through neglect of unlawful deeds  
That which is not Dharma will triumph.

Conflicts and clandestine acts  
Will befall the region over and over again.  
The lords 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 land.

Upon arrival of a foreign army,  
The country will utterly succumb.  
Resources and race too will fall away.  
Those who amassed wealth  
Through trickery and deceit  
Will rob each other entirely of means.

When a king does not perform the function  
For which kingship had been bestowed,  
He demolishes his own realm  
As the elephant lord destroys a lotus pond.

Unfavorable winds will arise;  
Unfavorable rains will fall;  
The sun and moon will be unfavorable,  
And likewise the planets and stars.

Where a king is negligent,  
Famine will descend upon the land;  
Seeds, crops, flowers and fruit  
Will cease to grow and flourish.

When a king overlooks  
Those who do wrong in his realm,  
Unhappiness will befall  
The gods in their abodes.

The kings of gods  
Will lament to each other:

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

Before long, the king will incur  
The wrath of the gods.  
When the gods reveal their rage  
His kingdom will wither away.

Mayhem will prevail in the land;  
By weapons too it will give way.  
Covert acts, strife and disease  
Of every variety will come to be.

Overcome by rage, the lords of gods  
And gods too will ignore him.  
That land will lie in ruin,  
Anguish the sole company of that king.

He will lose his beloved ones,  
Brothers and even sons.  
From his beloved wife too he will part;  
His daughters will meet with death.

Shooting stars will rain down;  
Likewise, mock suns will shower.  
Fear of foreign armies  
And famine will greatly occur.

His valued minister, beloved elephant  
And cherished camels will die too.  
People will pillage one another,  
Seizing homes, resources and wealth.  
Region by region throughout the land,  
They will slay one another with arms.

Strife, squabbles and deception  
Will tear apart their land.



Demons will enter into the region.  
Terrible diseases will plague them.

Even the venerable ones,  
Their ministers and retainers too,  
Will succumb to wickedness and deceit.  
When those devoid of virtue  
Become venerated in the land,  
Those law-abiding and virtuous ones  
Will always be victimized.

When the wicked are honored  
And the virtuous persecuted,  
Three things – stars, water and wind –  
Will become calamitous there.

When the wicked are embraced,  
Three things – the flavor, essence and power  
Of the sublime Dharma, the strength of beings  
And quality of the earth – will utterly perish.

When the corrupt are esteemed  
And the sublime dishonored,  
Three things – famine, thunderbolts  
And death – will occur in that place.

Fruit and crops will have no taste  
And no potency thereafter.  
Beings sickened with disease  
Will fill those regions completely.

Large sweet fruit will shrivel, becoming bitter and sharp.  
Play, humor and fun – the pleasures of previous times  
Now rife with infinite delusion –  
Will lose the touch of joy.

Fruits and crops will lose their succulence and force.  
They will cease to nourish body, elements or senses.

Pale and lacking complexion,  
Beings will become weak, feeble and without strength.

Though they may consume much food  
They will remain unfulfilled.  
Their strength, prowess and energy will disappear.  
The country will become a mass  
Of beings utterly without vitality.

Multitudes of beings will become  
Afflicted by various illnesses.  
Due to various cannibalistic deeds,  
There will arise inauspicious planets and stars.

When the king is un-dharmic  
And on the side of those lacking virtue,  
The triple realms in the sphere  
Of the three worlds will completely perish.

When the king is partisan,  
Ignoring those who commit misdeeds,  
Misfortunes such as these  
In their regions will come to be.

When he overlooks those evil doers,  
A king neglects to wield his kingship  
According to the role bestowed upon him  
By the lord of gods.

Those who perform virtuous actions  
Will be reborn in the deva abodes.  
Those who commit negative deeds  
Will be reborn among hungry ghosts,  
Animals and hell beings.

When a king ignores those who  
Carry out misdeeds in his realm,

Through those misdeeds, gods will fall  
From the Heaven of the Thirty-Three.

When a king does not fulfill his duty,  
He is no longer his forefather's son  
And the kings of gods  
Will rain misfortune upon his kingdom.

When his lands are ravaged  
By rampant disorderly acts,  
He should quell these transgressions  
And encourage positive deeds.  
Thus have the lords of gods vested  
Kingship upon him in the human realm.

It is he who effects fruition  
For beings in this life,  
For he demonstrates the  
Ripened effects of deeds  
Done well and wrongly done;  
For this reason he is called 'king.'

For his own welfare and that of all others,  
For the sake of order in that land,  
He is blessed and approved by hosts of gods.  
In order to bring harmony to his kingdom,  
He should renounce life and sovereignty  
And subdue the wicked and sinful in his domain.

Should he tolerate lawlessness  
And wittingly ignore the unlawful,  
No other threat could be  
As terrible as this.

As evil and wickedness arise  
If those responsible are not indicted,

The country will be overrun  
By utterly objectionable criminals;  
As elephants demolish great pools,  
So these regions will be destroyed.

As the abodes of the gods perish,  
The kings of gods become wrathful;  
Then all things in that realm  
Will be doomed to misfortune.

Hence, those who commit misdeeds  
Must be tamed according to their crime.  
In the realm protected in keeping with the Dharma,  
The king should not commit unlawful deeds.

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

The fame and renown of that king  
Who is virtuous in Dharma fills the triple worlds  
And makes the lords of gods happy  
In the dwelling of the Thirty-Three.

Those gods will say:

‘Our son in Jambudvīpa is such an honest king.  
Establishing beings in virtuous deeds,  
He rules his realm according to the Dharma.  
Through good deeds, this king  
Helps beings arrive in our lands.

He fills the abodes of gods  
With devas and their divine sons.

As he rules his realm according to the Dharma,  
We kings of gods are indeed well pleased.'

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

Prosperity will be ensured in the gods' abodes  
And likewise in the realm of the king;  
Gods and gods' divine children  
Will always abound in that place.

Hence, the king should forsake his own cherished life,  
But never give up the Dharma jewel.  
To ensure the welfare of the world,  
He should seek company with those sublime ones  
Fully adorned with virtue, happy with their people  
And renounced from sinful deeds.

Protecting his realm according to the Dharma  
Teaching well the laws of the Dharma too,  
Those engaged in virtue should be encouraged  
And he himself must refrain from evil deeds.

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

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

## *Chapter 13*

### *Chapter on Susambhava*

When I became a Chakravartin king,  
I offered the earth with its oceans,  
Its four continents filled with jewels,  
To all buddhas of the past.

There was nothing loved nor treasured  
I did not surrender  
So I might fully seek the dharmakaya.  
For eons, I gave even my cherished life,  
As I had done for innumerable eons past  
During the reign of Sugata Ratnashikhin.

After that sugata passed into nirvana  
There appeared a king called Susambhava.  
Hailed as a Chakravartin,  
Ruling the four continents,  
He reigned the earth as far as the oceans.

One day that good king fell asleep  
In the palace known as Jinendraghosha.  
In a dream he heard the virtues of Buddha;  
In the middle of sleep, he did vividly see  
The Dharma preacher Ratnocchaya,  
Shining amidst the rays of the sun,  
And expounding profusely this king of sutras.

And then that king awoke from his sleep,  
His whole body overwhelmed with 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 Ratnocchaya, the Dharma preacher:  
'Where in this assembly of Sangha  
Is the bhikshu Ratnocchaya, possessed of virtue?'

At that time Ratnocchaya  
Was sheltering in another cave,  
Seated in comfort, reciting the king of sutras  
And reflecting upon it.

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

Here, Ratnocchaya the expounder of the Dharma  
Upheld the profound sphere of royal activity;  
He always expounded this king of sutras  
Which is called The Sublime Golden Light.

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

Ratnocchaya accepted this request,  
Assuring King Susambhava that he would teach  
And the gods in the triple thousand worlds  
Rejoiced with great delight.

Then that king of humans  
Sprinkled that clean, supremely superb site  
With jewel-like water and fragrant water too.  
He carpeted the ground with loose flowers and set up a throne.

Embellishing the throne with umbrellas,  
With victory banners and thousands of tassels,  
The king sprinkled that throne  
With colorful sandalwood powder.

Gods and nagas, asuras and kinnaras,  
Yaksha kings and mahoragas too  
Bestrewed that throne  
With divine mandarava flowers.

Inconceivable, uncountable devas,  
As well as hundreds of thousands of millions of gods -  
Hungry for the Dharma - strewed Ratnocchaya  
With sala-tree flowers as he left his cave.

Ratnocchaya, the Dharma-preaching bhikshu,  
Having thoroughly washed and dressed in clean clothes;  
He approached that throne seat,  
Pressed his palms together and prostrated to it.

Floating in the sky above, the deva kings, goddesses and gods  
Scattered mandarava flowers and filled the sky  
With music resounding from innumerable  
Hundreds of thousands of instruments.

Then Ratnocchaya, the Dharma-preaching bhikshu,  
Remembered the ten direction hundred thousand million  
buddhas.

He ascended the throne and remained seated upon it,  
Then generated a heart full of kindness for all beings;  
He perfectly produced the mind of compassion  
And expounded this sutra to King Susambhava.

Pressing his palms and prostrating,  
The king accordingly rejoiced.  
Moved by the Dharma, his eyes shed tears;  
His whole body was overcome by bliss.



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

'May there now rain down in Jambudvipa  
Ornaments made of seven jewels  
And great riches that bring peace and well-being  
To beings in this world.'

Lo! There on the four continents  
The seven jewels then rained down;  
Armlets, necklaces and earrings,  
Food, drink and clothing rained down too.

King Susambhava saw this cascade of jewels  
Raining down upon Jambudvipa  
And 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 lands and the jewels therein.

The Tathagata Akshobhya was Ratnocchaya,  
The Dharma-preaching bhikshu,  
The one who expounded well  
This sutra to King Susambhava.

At that time, I heard this sutra  
And accordingly rejoiced in it.  
Due to that very virtuous deed –  
Hearing the Dharma and rejoicing well –  
I have gained this body of golden hue,  
Endowed with marks of a hundred merits.

Beautiful to behold and intensely enchanting to the eye,  
It gives delight to thousands of millions of gods;  
When beings behold this body,  
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  
I ruled as a lesser king.

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.

Equal to that is the mass of merit  
Gained by hearing this sutra and then rejoicing.  
As I desired, I have completed full awakening;  
I have attained the sublime body of dharmakaya.

This ends the thirteenth chapter, the Chapter on Susambhava, from  
the *King of Glorious Sutras, the Sublime Golden Light*.

## *Chapter 14*

### *Chapter on Protection called Refuge of the Yakshas*

“O great goddess Shri, a devout son or daughter of noble family who wishes to make inconceivably great and extensive offerings 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 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 Tathagata, the Transcendent Victor, spoke these verses to further elaborate this point:

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

This sutra is inconceivable,  
For its ocean of virtue is without end;  
It frees every being  
From countless oceans of suffering.

I have not seen the beginning,  
Middle, nor likewise this sutra's end.

This sutra is deeply profound,  
For there is nothing with which it compares:  
Neither grains of sand in the Ganges,  
Those on earth, in the oceans,  
Nor atoms in the sky are its equal.

When entering the sphere of reality,  
He should go at that time,  
For inside there is a stupa  
Whose nature is dharmadhatu,  
Unchanging and profound.

Inside it, he will behold Buddha Shakyamuni  
Expounding this sutra in a charming, melodic voice.  
There and then he will know this:  
Anyone who hears this sutra  
Gathers an inconceivable mass of merit;  
Thus for astonishing, incalculable tens of millions of eons  
They will experience pleasures human and divine.

As soon as he enters  
That monastery or dwelling,  
His negative deeds will fall away.  
For those who are able to cross  
Hundreds of leagues immured by pits of fire  
And endure acute hardship to hear this sutra,  
All bad dreams and evil signs,  
Afflictions of planets and stars,  
Dreadful spells and demons  
Will immediately depart.

The moment he enters that monastery or dwelling,  
Inside he should set up  
A throne resembling a lotus  
As revealed to him in a dream.

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 to another place,  
Miracles will be seen  
There upon that throne.

At times, the form of  
The Dharma preacher will be observed;  
At others, buddha and bodhisattva  
Figures will be seen.

Sometimes the shape of Samantabhadra,  
Likewise, the forms of Manjushri,  
And on occasion Maitreya too  
Will appear upon that throne.

At times, only light will be seen;  
At times, there will be gods,  
Appearing just for moments  
And turning invisible again.

Praised when seen, buddhas  
Bring success in all places.  
Grain and signs of excellent fortune  
Are magical creations of buddhas.

They ensure victory, glory and fame;  
Turning back violent challengers,  
They crush foreign forces completely;  
Laying battle foes in ruin,  
They bring victory in war.  
Pacifying all bad dreams,  
They annihilate negative actions  
And pacify all non-virtuous deeds.

The whole of this Jambudvipa  
Will resonate with his fame.  
His enemies will be utterly routed;  
His foes will be vanquished in full.

He will abstain entirely from evil acts.  
Completely victorious in battle,  
He will be utterly without enemy  
And filled with supreme joy.

King Brahma, Shakra and the world protectors,  
Also the lords of the Thirty-Three,  
Samjnaya, the chief conqueror,  
And Vajrapani, the yaksha lord,  
Anavatapta, lord of nagas,  
Sagara and the asura lords,  
The lords of the kinnaras,  
And likewise, the lords of garudas –  
These leaders and others  
And all the gods too  
Will come to worship without end  
The inconceivable stupa of dharmadhatu.

As they see beings worthy of veneration  
They will be filled with intense delight.  
All the glorious lords of gods  
Will speak thus to themselves and one another:

‘Behold all those bestowed  
With merit, excellence and glory!  
Men with pristine merit –  
Their faith beyond belief –  
Have arrived at this place  
To hear this profound sutra.

They revere the stupa of dharmadhatu.  
Inspired by compassion for the world

They work for the welfare of beings.  
They are vessels for the essence  
Of that Dharma which is profound.  
By entering the sphere of reality  
Into this sutra, they completely arrive.'

Those who hear the sublime virtue,  
The Sublime Golden Light,  
In previous times have pleased  
Hundreds of thousands of buddhas.

Through these roots of virtue,  
Those who have heard this sutra  
Will be granted full protection  
In the four directions and in all places  
By the kings of gods and Sarasvati,  
Likewise Shri and Vaishravana,  
By the four kings  
With hundreds of thousands of yakshas  
Possessed of miraculous power and great strength.

Indra, Soma and Yama,  
Vayu, Varuna and Skanda,  
Vishnu and Sarasvati,  
Prajapati and Hutashana -  
These protectors of the world,  
Who are powerful and outshine every foe,  
Day and night will offer protection without fail  
To those who have heard this sutra.

Narayana and Maheshvara,  
The two powerful yaksha lords,  
Those twenty-eight others led by Samjnaya  
And hundreds of thousands of yakshas  
Possessed of great strength and supernatural power  
Will offer protection from fear and terror  
To those who have heard this sutra.

Vajrapani, lord of the yakshas,  
Along with five hundred yakshas too  
And every bodhisattva will offer protection  
To those who have heard this sutra.

Manibhadra, lord of yakshas,  
Likewise, Purnabhadra,  
Kumbhira and Atavaka,  
Pingala and Kapila too –  
Each yaksha lord  
Along with five hundred yakshas  
Will offer protection  
To those who have heard this sutra.

Chitrasena, the gandharva,  
Jinarshabha, king of conquerors,  
Manikantha and Nikantha,  
And Varshadhipati too,  
Mahagrasi and Mahakala,  
Along with Suvarnakesha,  
Panchika and Chagalapada,  
Mahabhaga, Pranalin and Dharmapala,  
Markata and Vali,  
Suchiroma and Suryamitra,  
Likewise Ratnakesha,  
Mahapranalin and Nakula,  
Along with Kamashreshtha and Chandana,  
Nagayana and Haimavata,  
And likewise Satagiri –  
These powerful beings who overwhelm every foe,  
Will offer protection with their supernatural feats  
To those who have heard this sutra.

Anavatapta, the lord of nagas,  
Likewise Sagara too,  
Both Muchilinda and Elapatra,  
Nanda and Upanandaka,



Accompanied by hundreds of thousands of nagas  
Possessed of supernatural power,  
Will offer protection from all fear and terror  
To those who have heard this sutra.

Bali, Rahu and Namuchi,  
Vemachitra and Samvara too,  
Prahlada and Kharaskandha,  
And likewise the asura lords  
Accompanied by hundreds of thousands of asuras  
Possessed of great strength and supernatural power  
Will offer protection from all fear and terror  
To those who have heard this sutra.

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

Chanda and Chandalika,  
Likewise Yakshini Chandika,  
Kunti and Kutadanti –  
The one who steals the glow of beings –  
Those who are powerful, who overwhelm others,  
Possessed of supernatural power,  
Will offer protection in all four directions  
To those who have heard this sutra.

Sarasvati, leading innumerable goddesses,  
Likewise, Shri and so forth,  
Deities of fruit, forest and crops,  
Those who dwell in stupas, trees and parks,  
The wind deity and every deity here,  
These goddesses and the Earth Goddess herself,  
Their minds overflowing with joy, will offer protection  
To those who have heard this sutra.

They will bring longevity, complexion,  
And strength to these beings;  
With excellence, merit and glory  
They will be adorned.  
They will pacify afflictions of planets and stars,  
Abolish misfortune, wrong deeds and nightmares.

The Earth Goddess herself,  
Powerful and always profound,  
Is fully satisfied by the essence of  
The King of Glorious Sutras, the Sublime Golden Light.

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

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

They will have radiant complexion,  
Be peaceful, satisfied and immensely strong;  
Pleased by varied tastes, the deities of fruit, crops and forest  
In all of Jambudvipa will be filled with profound joy.

Delighted by this sutra's essence,  
They will ensure the growth of fruits and crops,  
Assortments of various flowers  
And multitudes of stately fruit trees.

Every park, all forests and all fruit-bearing trees  
Will bloom with flowers giving off fragrant scents.

On this earth will grow every kind of forest and bush,  
Adorned with flowers and laden with fruit.

In all of Jambudvipa, innumerable naga maidens –  
Their minds immensely filled with joy –  
Will approach lotus pools and plant there many lotuses,  
Night bloom, blue and white.

The sky will be pristine  
Without smoke and masses of clouds;  
Free of darkness and dust,  
Every direction will shine bright with light.

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

The noble sun, the son of gods,  
Residing in a palace of Jambunada gold,  
Will be deeply satisfied by this sutra.  
With great delight, the lordly sun  
Will rise in Jambudvipa  
With limitless lattices of rays  
Shining upon every land.

The moment it rises,  
It sends forth shafts of rays,  
Awakening the lotuses  
Abounding in various pools.

To satisfy 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, the wind and the rain  
Will perfectly come.

The whole of Jambudvipa  
Will have an excellent year;  
In the place this sutra is kept  
There will always be plenty.

This ends the fourteenth chapter, the Chapter on Protection called Refuge of the Yakshas, from the *King of Glorious Sutras, the Sublime Golden Light*.

## *Chapter 15*

### *Chapter on the Prophecy of the Ten Thousand Sons of Gods*

When the Tathagata observed thus, the noble goddess Bodhisattvasamucchaya addressed the Tathagata in this way: “O Transcendent Lord, for what reason and what cause and by the consummation and performance of what virtuous deeds have these ten thousand sons of gods such as Jvalanantaratejoraja, upon hearing the enlightenment prophecy of these three sublime beings, arrived here from the Heaven of the Thirty-Three in order to listen to the Dharma from the Tathagata?”

The Tathagata replied: “It is this way. In a future time, when hundreds of thousands of millions of incalculable eons beyond calculation have passed, this sublime being, the bodhisattva Ruchiraketu, will awaken to the supreme and perfect enlightenment in the Suvarnaprabhasita world. He will emerge in the world as Suvarnatnakaracchatrakuta, the Tathagata, the Arhat, the Fully Enlightened One, perfect in wisdom and conduct, gone to bliss, knower of the world, charioteer of men to be tamed, peerless teacher of men and gods. So it will be until Suvarnatnakaracchatrakuta, the Tathagata, the Arhat, the 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 awaken to the supreme and perfect enlightenment in the world sphere called Virajadhvaja. He will emerge in the world as Suvarnajambudhvajakanchanabha, the Tathagata, the Arhat, the Fully Enlightened One. His teaching will reign until Suvarnajambudhvajakanchanabha, the Tathagata, 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 Virajadhvaja. He will emerge as Suvarnashatarashmiprabhasaketu, the Tathagata, the Arhat, the Fully Enlightened One, perfect in wisdom and conduct, gone to bliss, knower of the world, charioteer of men to be tamed, peerless teacher of men and gods.”

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

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 what causes and by the consummation and performance of what meritorious deeds have these ten thousand sons of gods such as Jvalanantaratejoraja come here in order to listen to the Dharma from the Tathagata? Why has the Tathagata prophesied that they will awaken to the peerless and perfect enlightenment when numerous hundreds of thousands of millions of eons have passed? For what reason will they be enlightened in the world sphere called Salendradhvajagravati, with the same family and clan as those ten thousand buddhas named Prasannavadanotpalagandhakuta, perfect in wisdom and conduct, gone to bliss, knowers of the world, charioteers of men to be tamed, peerless teachers of men and gods?”

When asked thus, the Tathagata said this to the noble goddess Bodhisattvasamucchaya: “O noble goddess, there is reason and there is cause and there is the performing and gathering of pure roots of virtue which have resulted in the arrival of these ten thousand sons of 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 great reverence and faith in this King of Glorious Sutras, the Sublime Golden Light. Immediately they were endowed with pristine minds like stainless, flawless lapis. They became endowed with minds 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 gods such as Jvalanantaratejoraja, upon hearing this sutra, were immediately endowed with pristine minds like stainless, 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 gods such as Jvalanantaratejoraja have now attained the stage of prophecy to peerless and perfect enlightenment. And what, noble goddess, are those former resolves?”

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



## *Chapter 16*

### *Chapter on Healing Illness*

“O noble goddess, at a time when incalculable and still more incalculable eons – extensive, inconceivable and immeasurable – had passed, at that time, at that moment, the Tathagata, the Arhat, the Fully Enlightened One called Ratnashikhin, perfect in wisdom and conduct, gone to bliss, knower of the world, charioteer of men to be tamed, peerless teacher of men and gods, arose in the world.

“O noble goddess, at that time and at that moment when Ratnashikhin, the Tathagata, the Arhat, the Fully Enlightened One passed into the state beyond suffering, when his teaching completely disappeared and when there remained just a semblance of teaching, there was a king called Sureshvaraprabha who was virtuous and who ruled his kingdom according to the Dharma and not according to non-Dharma. He was like a mother and father to the beings who lived in his realm.

“O noble goddess, at that time and at that moment, there lived in the kingdom of King Sureshvaraprabha a merchant called Jatimdharma, a doctor and healer, an expert in the elements. He was well versed in the eightfold treatise on medical science. And, O noble goddess, at that time and that moment, the merchant Jatimdharma had a son called Jalavahana, handsome, attractive, blessed with an immaculately clear complexion, an expert in various treatises, 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, Jalavahana the merchant's son developed a mind of great compassion for the hundreds of thousands of beings afflicted with and oppressed by various diseases: 'These numerous hundreds of thousands of beings are afflicted and oppressed by various diseases. They are experiencing unbearably sharp, severe and violent sensations of suffering. My father Jatimdhara, a doctor and healer, an expert in the elements, well versed in the eightfold treatise on medical science, is old, in the waning phase, decrepit and dependent upon a walking stick. He is unable to go to villages, cities, settlements, valleys, regions and royal 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 illness. With this special knowledge I shall go to villages, cities, settlements, valleys, regions and royal palaces and completely free hundreds and thousands of beings from their various sicknesses.'

"Moreover, O noble goddess, at that time and at that moment, Jalavahana the merchant's son went to his father Jatimdhara. 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 questioned his father Jatimdhara in these verses:

How do the senses apprehend objects?  
 How do the elements change?  
 At what time do embodied beings receive  
 Elements that cause disease?

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 phlegm and from a compound of these?

When does wind,  
When does bile,  
When does phlegm  
Harmful to beings become active?

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

See that three months are summer and three are autumn,  
Three are winter and three are spring.  
Thus the succession of months forms six phases.  
Twelve months are said to be one year.

Note, three and three are phases in brief;  
The monthly phase is shown in twos.  
When food and drink are thus taken and digested,  
The doctor, elements and phases too are shown.

The senses and elements in turn  
Change in the various phases of the year.  
As the senses go through such changes  
Afflictions arise for embodied beings.

In that case, a doctor must have knowledge  
Of the three-month fourfold division  
And the six phase grouping of two months.  
Food, drink and medicine follow this sequence:

In summer arise illnesses from excess of wind;  
When autumn comes, bile disturbance occurs;  
Likewise, disease from a compound appears in winter;  
In spring arise illnesses from excess of phlegm.

Fatty, warm, salty and sour are summer’s tastes;  
Fatty, sweet and cold are fall’s;

Sweet, fatty and sour are tastes for winter;  
Coarse, warm and bitter for spring.

Excess of phlegm arises soon after eating,  
Excess of bile during digestion time,  
Excess of wind arises soon thereafter;  
This is how elemental changes occur.

Heal wind in a person with rich, potent food;  
Remove bile by cleansing the bowels;  
For excess phlegm dispense an emetic;  
When a compound occurs, thus give  
Potent medicine possessed of three qualities.

Know well in which phases excess wind  
Bile, phlegm and a compound occur.  
According to elements, body and time,  
One thus gives medicine, food and drink.

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

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

“O noble goddess, as soon as they heard such statements as these from Jalavahana the merchant’s son, those numerous hundreds of thousands of beings were overcome with unfathomable great joy. They received comfort and were endowed with inconceivable happiness, peace and peace of mind. At that time and at that moment, those 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 Jalavahana, the merchant’s son. Whatever medicine was prescribed by Jalavahana the merchant’s son to the hundreds of thousands of beings afflicted with various illnesses and distressed by various diseases cured the illnesses of all those beings. Cured of all illness or with their suffering greatly reduced, 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 illnesses by Jalavahana, the merchant’s son.”

This concludes the sixteenth chapter, the Chapter on Healing Illness, from the *King of Glorious Sutras, the Sublime Golden Light*.

## *Chapter 17*

### *Chapter on the Previous Lives of Jalavahana's Fish Disciples*

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

“O noble goddess, Jalavahana the merchant’s son had a wife called Jalambugarbha. O noble goddess, Jalambugarbha his wife had two sons. One was called Jalambara; the other was called 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 flesh-eating dogs, wolves, jackals, flocks of crows and other birds all heading in the direction of Atavisambhava, the forest pool. And Jalavahana wondered: ‘Why are these flesh-eating dogs, wolves, jackals, flocks of crows and other birds heading in that direction?’ He thought: ‘I should go in the direction where the dogs, wolves, jackals, crows and other birds are running.’ O noble goddess, then Jalavahana the merchant’s son gradually headed for Atavisambhava, the forest pool.

“In that great pool there lived ten thousand fish. There he saw that numerous hundreds of fish were bereft of water. He felt great compassion for those fish. The moment he generated that thought, he saw a goddess emerging from a tree with just half her body. The goddess said this to Jalavahana, the merchant’s son: ‘Excellent! Excellent, O child of 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 a full ten thousand.’ Then, O noble goddess, Jalavahana the merchant’s son was overcome with great compassion.

“At that time, O noble goddess, in Atavisambhava the forest pool there was only a little water left. Without water, the ten thousand fish were dying and thrashing 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 those 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. He looked in the four directions and saw many tall trees not far away. He climbed those trees and cut their branches. Taking the branches to the pool, he built cooling shade for those ten thousand fish.

“After this, O noble goddess, Jalavahana the merchant’s son went searching for water to channel into the pool. He ran in the four directions, thinking, ‘From where could water come?’ But he could not find any water. Very quickly, he followed the stream. Then, O noble goddess, he came to a great river called Jalagama, from which water in the pool of that forest wilderness came. He saw that the river had been made to flow into a chasm by an evil man wishing to starve those ten thousand fish of water and eat them later. He thought: ‘Since this river cannot be diverted 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 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 Your Majesty's kingdom, I have relieved the diseases of beings in every village, city and town. In one place, there is a pool called Atavisambhava. In that pool, ten thousand fish are without water and are scorched by the sun. Just as I have given to humans, so I seek by all means to give life to beings with animal rebirths. I request Your Majesty to give me twenty elephants.' Then King Sureshvaraprabha gave this order to 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, along with his two sons Jalambara and Jalagarbha, taking twenty elephants and a hundred ox leather bags, returned to where the great river Jalagama flows. They filled the bags with water, put them on the elephants' backs and sped away to the forest wilderness where the pool Atavisambhava was. They took the bags from the back of the elephants and filled the pool with water. They walked about in the four directions. Wherever Jalavahana the merchant's son went, those ten thousand fish followed after him.

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

"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 quickly to my home. Bring 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 or 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 fast, to his father's house. There, he relayed the message to his grandfather



in detail. Then the boy Jalambara put the food on the elephant's back and returned to the pool Atavisambhava. Delighted to see his son, Jalavahana received the food. He chopped it into pieces, threw it into the pool and thus satisfied those ten thousand fish. Then he had this thought, 'At another time, from a bhikshu in forest solitude reciting Mahayana texts, I heard 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 Jambudvipa were divided into two: Some liked and believed in the Mahayana while others despised it. Then Jalavahana the merchant's son at that time stood knee deep in the pool. He 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 deeds, he made this prayer: "At the time of death, whoever in the ten directions hears my name, may they transmigrate from their world and be reborn in the Heaven of the Thirty-Three. There, may they be equal among gods.'

"Then Jalavahana the merchant's son expounded the Dharma in this way to those beings in the animal state: '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, the six sense sources arise. 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, conflict and strife. 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 of this great aggregate of suffering.'

"Having given this Dharma teaching to those 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 another time, after feasting and drinking at a great festival, Jalavahana the merchant's son lay intoxicated on his bed. At that time, at that moment, a great omen occurred: As night came to an end, those ten thousand fish died and were reborn equal among the gods of the Thirty-Three. The moment they were born, they had this thought: ‘By reason of what virtuous act 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 satisfied us with water and food. We were also given a Dharma teaching on the profound principle of dependent origination. He pronounced to us the name of 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 to where Jalavahana the merchant's son is and make offerings to him.’

“Then, those ten thousand sons of gods disappeared from among the gods of the Thirty-Three and went to the house of Jalavahana, the merchant's son. At that time, while Jalavahana the merchant's son lay sleeping in his bed, those sons of gods placed ten thousand pearl necklaces at his head. They placed ten thousand pearl necklaces at the soles of his feet. They placed ten thousand pearl necklaces on his right. They placed ten thousand pearl necklaces on his left. They rained down a great shower of divine mandarava flowers and mahamandarava flowers. They played divine cymbals and the sound of these cymbals woke up the people of Jambudvipa. Jalavahana the merchant's son woke up too. Then those ten thousand sons of gods rose into the sky. Having rained down a shower of divine flowers in other regions of King Sureshvaraprabha's realm, they went to Atavisambhava the forest pool and scattered there a great shower of divine mahamandarava flowers. Becoming invisible in that spot, they soared back to their divine abodes. 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 day broke in Jambudvīpa, King Sureshvaraprabha saw these omens and asked his astrologers and chief minister, ‘Why did those signs appear last night?’ They said, ‘May it please Your Majesty to know: In the house of Jalavahana the merchant’s son there rained down forty thousand pearl necklaces and cascades of divine maha-mandarava flowers.’ Then King Sureshvaraprabha said to the ministers: ‘Sirs, with kind words, summon Jalavahana the merchant’s son.’ The astrologers and senior ministers went to Jalavahana’s house and said to Jalavahana, the merchant’s son, ‘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?’ Then Jalavahana the merchant’s son replied 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 alive or dead.’ The king said, ‘So be it.’ Then Jalavahana the merchant’s son said to Jalambara, ‘Son, go. Check whether the ten thousand fish in the pool Atavisambhava are dead or not dead.’ Then the boy Jalambara went quickly to the pool Atavisambhava and saw that those ten thousand fish had died. He saw that there had been a great shower of divine maha-mandarava flowers as well. He returned and said to his father: ‘They are dead.’

“As soon as he heard these words from his son Jalambara, Jalavahana the merchant’s son approached King Sureshvaraprabha and gave this message in detail: ‘Your Majesty, I beg you to know: The ten thousand fish died and were reborn among 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 maha-mandarava flowers.’ Upon hearing this news, the king was delighted and full of joy.”

Then the Tathagata said this to the noble goddess Bodhisattvasamucchaya: “O noble goddess, if you think that King Sureshvaraprabha at that time, at that moment was another, do not see it like that. Why?

Because Dandapani the Shakyan at that time, at that moment was the king called Sureshvaraprabha. O noble goddess, if you think that the merchant Jatimdhara at that time, at that moment was another, do not see it like that. Why? Because King Shuddhodana at that time, at that moment was the merchant called Jatimdhara. O noble goddess, if you think that Jalavahana at that time, at that moment was another, do not see it like that. 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 like that. Why? Gopa the Shakya daughter at that time, at that moment was his wife called Jalamburgarbha. At that time, at that moment Rahula was his son called Jalambara. The noble Ananda was his son called Jalagarbha. O noble goddess, if you think that the ten thousand fish were others at that time and at that moment, do not see it like that. Why? At that time, at that moment, the ten thousand sons of gods such as Jvalanantaratejoraja were the ten thousand fish who I satisfied with water and excellent food, and to whom I gave the profound Dharma teaching on the principle of dependent origination and pronounced the name of Ratnashikhin, the Tathagata, the Arhat, 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 have all 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 it like that. Why? O noble goddess, at that time, at that moment, you were that forest goddess.

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

This concludes the seventeenth chapter, the Chapter on the Previous Lives of Jalavahana's Fish Disciples from the *King of Glorious Sutras, the Sublime Golden Light*.

## *Chapter 18*

### *Chapter on the Tigress*

“Furthermore, O noble goddess, a bodhisattva gives away even their body and life to help others. How is that so?”

“Accompanied by one thousand bhikshus, the Tathagata – projecting bright rays of hundreds of pure and vast virtues to heaven and earth, possessing power to eclipse challengers with unobstructed wisdom, sight and power – was passing through the regions of the Panchalas when they came to a certain forest. There he saw an area lush with dark green soft grass and embellished with assorted fragrant meadow flowers. Seeing this, the Tathagata said to the Venerable Ananda: ‘This site is beautiful, Ananda. It has the mark of being the place of a Dharma teaching. Lay a seat for the Tathagata.’”

As instructed by the Tathagata, a seat was set up. Having set up the seat, Ananda said to the Tathagata:

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

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

“When addressed in this way, those bhikshus replied to the Tathagata:

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, fortitude and wisdom,  
Delight in calm, humility and the mind of recollection.  
Tell us well.

“Then the Tathagata struck the surface of the earth with his hand, whose palm was soft as the newly bloomed lotus and marked with a thousand-spoked wheel. As soon as he struck it, the earth shook in six ways and there arose a stupa made of silver, gold and jewels. Then the Tathagata said to the Venerable Ananda: ‘Ananda, open this stupa.’ Heeding these instructions, the Venerable Ananda opened the stupa. Inside he saw an urn covered with gold and inlaid with jewels and pearls. Having seen this, he said to the Tathagata, ‘O Transcendent Lord, there is an urn made of gold.’ The Tathagata 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 Tathagata, ‘O Transcendent Lord, there are relics.’ Then the Tathagata said, ‘Ananda, bring here the relics of the great being.’ Then the Venerable Ananda took those relics and brought them to the Tathagata. Taking the relics to the thousand bhikshus and holding them in his hand, the Tathagata addressed them in this way:

Here are the bones of one endowed with excellent virtue and  
supreme intellect,  
Humility, meditation, delight through patience and sublime fame;  
One who continually strove for the wisdom of his enlightenment;  
Intelligent and possessing steadfast joyous perseverance,  
He always delighted in giving.

“Then the Tathagata said this to the thousand bhikshus: ‘O bhikshus, offer homage to the bodhisattva’s relics fully charged with ethics and virtue, which are a field of merit and extremely rare to see.’ Then, their hearts filled with aspiration, those bhikshus paid homage to the relics with hands folded in reverence.

“Then, with hands folded, the Venerable Ananda addressed the Tathagata in this way: ‘The Tathagata Transcendent Victor has risen above all the world and is venerated by all beings. How is it that the Tathagata venerates these remains?’

“Then the Tathagata replied in this way to the Venerable Ananda: ‘Ananda, it is because of these relics that I quickly awoke to peerless and supreme enlightenment. Ananda, formerly in a time long past, there was a king called Maharatha who possessed chariots, wielded great power and defeated opponents through unobstructed might and strength. He had three sons who were like sons of the gods: Mahapranada, Mahadeva and Mahasattva.

“One day the king went to a park for sport. Drawn by the enchanting qualities of the park and wishing to find flowers, the princes ran about and entered the great Dvadashavanagulma forest. As the princes ran about, their attendants were dismissed and went their own way. The princes entered the thick twelve forests of that fully protected forest reserve. Then Mahapranada spoke to his brothers: “My heart is overwhelmed by fear. We might be killed by wild beasts. Stay close.” Mahadeva said: “As for me, I have no fear, but I am anxious I might be separated from my loved ones.” Mahasattva said:

Here in the forest solitude acclaimed by seers,  
I am not anxious nor have I fear.  
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 forest, they came upon a tigress who had given birth the previous week, surrounded by her offspring, hungry and thirsty, famished, her body extremely feeble. Seeing her, Mahapranada said: “Alas! It would be six or seven days since this wretch gave birth. She has not found food. Either she will die of starvation or devour her own cubs.”

“To this, Mahasattva said, “What is the food of this wretch?”

“Mahapranada said, “Here, they say fresh meat and warm blood is food suitable for tigers, bears, hyenas and lions.”

“Mahadeva said: “This wretch, her body tortured by hunger and thirst, has little life left. She is extremely feeble and cannot look for food. Who would sacrifice their life to save hers?”

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

“Mahasattva said: “For people like us, feeble minded and greatly attached to the body, such an act is difficult indeed. However, great beings embark on giving their bodies completely and dauntlessly strive for others’ welfare.

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, then went on his way. Then Mahasattva had this thought: “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,  
Providing it with food and drink, clothing, vehicles and  
luxurious beds,  
Ultimately it is doomed to crumble and end in woe.  
This body has no purpose save to abandon its unknown nature.

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



Moreover, giving this body possessed of hundreds of  
abscess-like existences,  
Filled with feces and urine, without core, like foam, bearing  
hundreds of worms, laying waste to what has been done,  
I shall attain the dharmakaya's timeless state, free of the  
afflicted aggregates,  
Sorrowless and endowed with samadhi, replete with hundreds  
of stainless virtues.

“His heart brimming with supreme compassion and resolve, he asked his brothers to leave him: “You two can go off. I am returning to the Dvadashavanagulma for a personal thing.” Then Prince Mahasattva left that part of the forest and returned to where the tigress was. He hung his clothes on a forest creeper and prayed:

To benefit transmigrating beings, may I attain the peace of  
peerless enlightenment;  
My mind compassionate and steadfast, I give this body which  
others find hard to give up;  
May I achieve the flawless, priceless enlightenment that  
bodhisattvas so keenly seek.  
I shall free beings in the triple worlds from the intense fear of  
the ocean of existence.

“Then Mahasattva lay in front of the tigress, but the tigress did nothing to the compassionate Bodhisattva. The Bodhisattva thought: “Alas! She is too weak and incapable!” He rose up in search of a sharp weapon and did not find one. Taking hold of a strong branch of bamboo stick, one hundred years old, he cut his throat and fell down before the tigress. When the Bodhisattva fell down, the earth shook in six ways, like a boat pounded by winds amidst the sea. The sun, as if caught by Rahu, did not shine with its rays. Flowers mingled with divine perfumes and powders fell. Then a certain goddess, her mind overwhelmed with astonishment, praised the Bodhisattva:

O noble-minded one, holding all beings in your compassion,  
Here, as you joyfully give your body, hero among men,  
Before long and without trouble you will find pristine peace,  
That tranquil supreme state devoid of birth and death's pain.

“Then, licking the bloodstained body of the Bodhisattva, the tigress reduced his body to bones without flesh and blood.

“Feeling the earthquake, Mahapranada said to Mahadeva:

The way the earth with its seas greatly shook  
As far as the oceans in all ten directions,  
The way the sun lost its rays and a rain 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 keenly observed the tigress –  
Tortured by suffering and weak, nearly eating her cubs –  
I too am troubled.

“Then, overcome by extreme grief, their eyes filling with tears, the two young princes went back along the path to where the tigress was. They saw his clothes hanging on bamboo shoots, his bloody bones scattered about, his hair spread in every direction. Upon seeing this, they fainted and fell down upon the remains. Reviving after some time, they raised their arms 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, he whose eyes are long as lotus petals?’  
Alas! For the two of us in this part of the forest land,  
Living is not as good as meeting death.  
Having lost Mahasattva, how will our parents care for us?

“Then, lamenting in many ways, the two young princes went on their way. Their servants, running in all directions in search of the princes, saw them and asked: “Princes, what happened? What happened?”

“At that moment, the queen was lying on her bed. She dreamed a dream showing separation from a loved 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 awoke suddenly and thought:

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 quivered, my breasts  
were cut off.

I wonder if my sons gone to the forest to play sport are well.

“As the queen sustained these thoughts, a maidservant entered. Distressed, she spoke to the queen: “Mother, the princes’ attendants search for the prince. It is heard that your beloved son has perished!” When she heard these words, with trembling heart and eyes filled with tears, the queen approached the king: “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: “Good queen, do not grieve. I will immediately search for our prince.” As he set off, he saw a gathering of people crowding about. Then the king saw the two princes approaching from afar. Upon seeing them, the king cried: “The princes are coming, but not all three. Alas! It is agony to see oneself bereaved of a son.

The joy of gaining a son for a man  
Does not equal 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 grief, the queen, like a she-camel struck in the vital part, issued a most wretched cry:

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

“When the two princes came near, the king asked, “Where is the youngest of you?”

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

“Then the two sons told what had occurred. Upon hearing it, the king and queen became senseless. When they regained their sanity, they wept pitifully and went to that place. Seeing the bones without flesh, blood or muscle, and the hair scattered about, the king and queen fell to the ground like trees blown down by the wind. The priest and ministers witnessed these events, then refreshed and revived the bodies of the king and queen with salve of 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 instead?  
Never have I felt suffering greater than this.

“With bedraggled hair, beating her chest, the queen too wailed pitifully. She writhed on the ground as does a fish thrown onto dry land, a female buffalo deprived of her young, a she-camel whose offspring has perished:

Alas! Who has crushed and scattered on the ground  
My darling son, this lotus, most loving?

Which enemy of mine on this earth today  
Has slain my son of charming eyes and moon-like face

Alas! When seeing the best of sons slain upon the ground  
Why does this body not collapse?  
This heart of mine is clearly made of iron;  
It does not crack in the face of tragic pain.

Today in my dream, my breasts were cut with a sword,  
My teeth were wrenched from my mouth;  
And today my darling son is suddenly no more.  
Just as one of three doves I held was snatched by a hawk,  
Today, surrounded by three sons, death has seized one.  
Alas! The fruit of my evil dream has come to pass!

“Then the king and the queen lamented in many ways. Surrounded by a large crowd, they bared themselves of ornaments, paid homage to the remains of their son and laid his remains in this place.

“Ananda, if you think the young prince called Mahasattva at that time, at that moment, was another, do not see it like that. Why? At that time, at that moment, I was the young prince called Mahasattva. Ananda, even before I was wholly free of ignorance, hatred and desire, I saved beings from the suffering of the hells. Now that I am free of all weakness and arrived at enlightenment’s perfection, how much more would I wish to free all beings? In this way, for the sake of just one being I have happily remained in the hell realms for eons. I have freed beings completely from the cycle of birth. With the most excellent of hearts, I have helped all beings and performed numerous different daunting tasks.”

“Then the Tathagata at that time pronounced these verses:

While seeking supreme enlightenment,  
I gave my body for many eons.  
Just as I became king or prince,  
So I completely gave my body.

As I recall my past rebirths,  
Once there was a king called Maharatha  
Who had a greatly generous son  
Called Mahasattva, the sublime.

And Mahasattva had two brothers,  
Mahapranada and Mahadeva by name.  
These brothers ventured into a thick forest  
And saw there a tigress tortured by hunger.

Agonizing was Mahasattva's compassion for this being:  
'So famished is this tigress with hunger and thirst,  
She will surely eat her own cubs.  
Thus, I shall offer my body to her.'

Mahasattva, the son of Maharatha,  
Saw the famished tigress and her cubs;  
With compassionate thought to save them  
He fell down the mountain slope.

The earth with its mountains shook –  
Scattering various flocks of birds  
And terrifying herds of deer –  
And this world remained shrouded in darkness.

Mahapranada and Mahadeva, his two brothers,  
Looked for him in that great forest.  
Failing to find Mahasattva,  
They mindlessly ran about.

Overcome by grief, their hearts filled with pain,  
They wandered about the forest;  
Tears streamed down their faces  
As they searched for their brother.

Mahapranada and Mahadeva, the two young princes  
Came close to the spot where the weak tigress lay.

They saw the tigress and her cubs,  
Their tiger mouths covered with blood.

On the ground were a few drops of his blood;  
Some bones and some hair were scattered about.  
When they beheld the earth stained with blood,  
The minds of the princes were ruined, without thought.  
The two princes swooned and fell to the ground,  
Their bodies covered with dust and with dirt.

Their entourage of attendants too  
Cried lamentations and were overcome with grief.  
Swiftly sprinkling water upon them,  
With arms upraised, they wept.

The beloved queen,  
The mother who bore him,  
Sat in ease in the palace,  
Accompanied by five hundred women.

The moment he fell, milk streamed from her breasts  
And immediately turned to blood.  
Her body and limbs were racked by sharp pain  
As if they were pierced by pins.

Deeply distressed, she was pierced by the arrows of sorrow.  
Her heart flooded with grief, she approached the king.  
Wretched, weeping before the king,  
She said this to King Maharatha:

‘Listen to me, King, lord of humans:  
My body burns with the fire of grief;  
Milk flowing from the tips of my breasts  
Immediately oozed as blood.

My body stings as if pierced by needles;  
My heart is next to bursting.

Such are the signs I shall not see my sons again.  
Such is the fate of my children.

Be compassionate; give me my life.  
Today, in my dream, I saw three young doves;  
One dove, my young son – sweet and kind –  
Was snatched by a hawk in that place.

The sorrow of such dreams has entered my heart;  
My mind is scorched by distress.  
Such is the fate of my sons;  
Before long I shall succumb to grief;  
O Compassionate One, give me my life.'

Having spoken, the chief queen  
Fainted and fell to the ground.  
Her mind was senseless, deprived of memory,  
And her thoughts failed.

Upon seeing the sublime queen  
Fainted and fallen on the ground,  
The whole crowd in that palace too  
Wept and wailed in pitiful voices.

At once, the lord king  
Was overcome by the loss of his son;  
His ministers and attendants too  
Set out to search for the princes.

People all over that city  
Came out of their various homes.  
Crying and with tears flowing,  
They asked after Mahasattva:

'Is he alive or dead?  
Where has Mahasattva gone?  
Today will we glimpse that one  
Who is beloved and pleasing to see?'



Suddenly the silent wind of grief  
Fierce and without noise,  
Blew throughout that region;  
Yet due to limitless magic, there was a sharp sound.

Then King Maharatha rose up,  
Oppressed with grief and crying.  
He sprinkled water upon his sublime queen,  
Who had fainted and fallen on the ground.  
Regaining her senses, the queen arose;  
Her mind forlorn, she asked,  
'Are my sons dead or do they live?'

Then King Maharatha  
Said 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 be sorrowful in heart.'

In this way, having comforted the queen,  
King Maharatha came out of that royal palace.  
Surrounded by a host of ministers  
He was crying, weak in mind  
Feeble in body and overcome by grief.

Many hundreds of beings too  
Cried with tears falling.  
They ran out of that excellent city  
To search for the young princes.

Seeing the king emerge from the palace,  
Thus, they followed after him.  
The moment the king left that city  
To look for his beloved sons  
He gazed with staring eyes in every direction.

He saw a man coming his way,  
His head shaven, his limbs smeared with blood;  
His clothes covered with dust and dirt,  
His face was sodden with tears.

A fierce grief took hold  
Of King Maharatha's heart.  
His face covered with tears, he wept.  
Standing with arms upraised, he lamented.

Then a certain minister came  
Quickly and swiftly from afar.  
Coming close to King Maharatha,  
The lord of men, he spoke:

'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 upon his way  
And then a second minister came to him;  
Clad in dusty and sweat-sodden clothes,  
In a tearful voice, he said to the king:

'O great king, two of your sons are alive,  
Scorched by the fire of grief.  
O king, your third son is missing.  
Mahasattva is captured by impermanence.

He saw a starving tigress  
Who had given birth shortly before  
And was near to eating her cubs.  
For them young Mahasattva,  
His heart filled with compassion,  
Proclaimed enlightenment's great resolve:  
"All beings I shall set free; in future times,  
May I realize the great enlightenment I so keenly seek."

Then Mahasattva jumped down that steep slope;  
The famished tigress stood up.  
Quickly making his body without flesh,  
She left the prince with just a few bones.'

Upon hearing these dreadful words,  
His mind was shattered.  
King Maharatha fainted and fell to the ground.  
The fire of his grief blazed without relent.  
The ministers and the attendants too  
Wept wretchedly, overcome by sorrow.  
They sprinkled water upon him and lamented with arms upraised.

Then the third minister said this to the king:  
'Today I have seen both princes  
In the great forest, laying on the ground.  
They had fainted; their minds were broken.

We profusely sprinkled water upon them  
Until they revived and rose up once more.  
Ablaze, they looked in the four directions;  
Standing briefly, they fell again to the ground.  
They lamented wretchedly in pitiful voices;  
With arms uplifted, they sang their brother's praise.'

The king's mind ebbed extremely low  
And was distraught at having lost his son.  
In unbearable grief, he cried lamentations.  
Then this thought entered the mind of the king:

'My son Mahasattva, beloved and charming,  
Has been captured by impermanence.  
The life of my other two sons  
Could now be lost to the fire of grief.  
Therefore, I should quickly proceed there  
To see those sons who are pleasing to behold.

On swift mounts, to the royal court  
Of the royal palace I will quickly bring my sons.  
If not, the heart of the mother who bore them  
Is like to burst from the scorching fire of grief.  
Upon seeing her two sons she will find peace,  
And therefore, her life will not be lost.’

The king, escorted by a host of ministers,  
Mounting his elephant went to see his two sons.  
Crying in wretched pitiful voices, the two princes  
Came their way, calling out their brother’s name.

The king wept in anguish.  
He took his two sons and returned home.  
Quickly, like one in great haste,  
He presented her sons to the queen.

I, the Tathagata Shakyamuni  
Was formerly Mahasattva,  
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.  
Likewise, Prince Mahadeva  
Was the youthful Manjushri.  
The tigress was Mahaprajapati;  
The five bhikshus were her five cubs.

“Then the great king Maharatha and the great queen wretchedly cried many lamentations. They bared themselves of all ornaments, and together with a great crowd, made homage to the remains of the prince. Placing the remains of Mahasattva at this very place, they built this stupa of seven jewels. When Mahasattva gave the tigress his body, he made this altruistic wish: “By the merit of completely giving

my body, may I, in future times for eons utterly beyond thought, perform the deeds of buddhas for sentient beings.”

“When this exposition was being given, inconceivable uncountable numbers of beings, including gods and humans, generated the altruistic intention for supreme and perfect enlightenment. And this is the reason and this is the cause for revealing this stupa here.

“Then, through the power of the Tathagata’s blessing, that stupa entered the ground on that very spot.”

This ends the eighteenth chapter, the Chapter on the Tigress, from the *King of Glorious Sutras, the Sublime Golden Light*.

## *Chapter 19*

### *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 Tathagata Suvarnatnakaracchatrakuta, they stood to one side. Having stood to one side, the numerous hundreds of thousands of bodhisattvas folded their hands in reverence and praised the Tathagata Suvarnatnakaracchatrakuta in these verses:

O Conqueror, your body resembles refined gold,  
For its glorious presence possesses a golden hue.  
You are golden like the golden king of mountains.  
The White Lotus Seer has features of gold.

Sublime major marks adorn your body in full;  
Sublime minor signs embellish your body parts.  
You are brilliant and possess the fine splendor of gold.  
Utterly pristine, serene as the lord of mountains,  
You have the voice of Brahma and Brahma's melodic sound.

You roar the rumbling song of the lion and that of the dragon too;  
Your sixty-fold melody echoes and resounds.  
Conqueror, your melody holds cuckoo and peacock songs.  
Utterly without stain, spotless and immaculate with glorious light,  
O Conqueror, marks of hundreds of virtues adorn you.

Your ocean of wisdom is supremely flawless and pristine;  
Conqueror, like Sumeru you are endowed with every virtue.  
With supreme compassion for the welfare of beings,  
You are the supreme bestower of peace upon the world.

Granting the state of tranquility beyond death,  
O Conqueror, you expound the highest sublime truth  
And usher in the serenity beyond suffering.

O Conqueror, through revealing the nectar of the Dharma  
You usher in the deathless city;  
An abode of peace,  
You are the source of everything serene.

O Conqueror, you free migrating beings from suffering  
And liberate creatures from the ocean of misery;  
You place them well upon the path to peace  
And give happiness to every being.

Nothing can be found that is comparable  
To the sage's ocean of virtue and wisdom.  
Possessing compassion for beings laden with life,  
You have the powers of love, perseverance and skill.

There is none among beings, even among gods,  
Who in many thousands of millions of eons  
Can fully explain merely one drop of virtue  
From the ocean of your supreme qualities.

Taking a single drop from your ocean of virtue,  
I have stated some only in brief.  
By whatever merit I have thus gathered,  
May beings touch supreme enlightenment.

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

## *Chapter 20*

### *Praise to All the Tathagatas*

Then indeed the bodhisattva Ruchiraketu rose from his seat, placed his upper robe over one shoulder, knelt his right knee on the ground, folded his hands in reverence towards the Tathagata and praised the Tathagata:

Lord of Sages, you are gloriously adorned with thousands of  
enchanting virtues;  
You possess the marks of hundreds of merits;  
With your sumptuous complexion, you appear supremely serene  
As one thousand suns shining forth with dazzling light.

Blazing with myriad rays, you are engulfed with light.  
Resplendent with color – like jewels of blue and white,  
Gold, lapis, copper and dawn-crystal light –  
You pulverize Sumeru, the vajra king of mountains.  
You illuminate tens of millions of worlds  
And soothe their fierce suffering;  
You satisfy beings with supreme peace.

Your complexion and six sense powers are bright and beautiful  
to behold.  
Your form is a joy for beings to constantly see.  
Enchantingly beautiful, your hair – the color of a peacock –  
Shines as a lotus filled with bees.

You are adorned with the virtue of pure compassion.  
You have gathered sublime merit through concentration  
and love.  
Possessed of sublime minor marks in many colors,  
You fulfill beings with all happiness.



Beautified by enlightenment's seven wings,  
You are adorned with virtues such as samadhi.  
Giver of well-being, all peace and happiness stem from you.  
You are richly adorned with an array of profound virtue  
And shine vividly in tens of millions of pure lands.

Gloriously radiant like a fire's glowing light  
You resemble the full solar orb in the sky.  
Endowed with all virtue as is Mount Sumeru,  
You are magnanimous in every world sphere.

Like cow milk, a conch, white lily or the moon,  
White as pristine snow,  
The rows of teeth are lovely in your mouth,  
As the king of geese is graceful in the sky.

The precious treasure hair in the center  
Of the horizon of your serene moon-like face  
Curls to the right; stunningly beautiful,  
Like lapis or the sun amidst the sky, bright with light.

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

## *Chapter 21*

### *The Concluding Chapter*

Then at that time, at that moment, the noble goddess Bodhisattvasamucchaya praised the Tathagata:

Homage to the Buddha, who is possessed of an utterly  
immaculate mind  
And presides over an utterly flawless Dharma.  
Perfectly knowing existence and non-existence,  
His sublime mind is freed from evil karma's paths.

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 is endless.  
The Buddha is rare as the udumvara blossom.

How amazingly compassionate is the Tathagata –  
The pinnacle of the Shakya kings, a sun among lords of men –  
That he has expounded such a sublime sutra as this  
In order to nurture and guide all beings!

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

In this way the bodies of shravakas are empty;  
The most sublime of bipeds dwells in emptiness too.  
As all these phenomena are empty by nature,  
Those lacking empty nature are not found at all.

Unwavering and steadfast, I remember the Conqueror.  
Always I am anxious to behold the Buddha.

Fervently and incessantly I pray  
To glimpse the fully enlightened tathagata sun.

Constantly planting my knees on the ground,  
In sorrowful thirst, I long for the Conqueror.  
In a pitiful voice I sob for the Leader;  
Deeply thirsty for the Sugata's sight I remain.  
As I incessantly blaze with anxiety's fire,  
Bestow upon me the cooling water of your sight.

O Buddha, act for me with compassion;  
Grant me the boon of your appearance,  
For I suffer with thirst for your sublime form.  
Satisfy me with the water of your compassion.  
You are the refuge of all beings, including the gods.

Thus the bodies of shravakas are empty;  
All beings by nature are like in a dream.  
Like space and the nature of space,  
An illusion, a mirage or the moon reflected in water,  
O Buddha, you are endowed with the great empty.

Then the Tathagata arose from his seat and spoke in a Brahma voice:  
"Excellent, noble goddess! Excellent again to you!"

When the Tathagata spoke in this way, the bodhisattvas led by the noble goddess Bodhisattvasamucchaya, the daughters of gods such as the noble goddess Sarasvati, the hosts of goddesses such as the noble goddess Shri, the divine kings such as Vaishravana, the whole assembly and the entire world of gods, humans, asuras, gandharvas, kinnaras, maharogas and so forth rejoiced and greatly praised the speech of the Tathagata.

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

*The King of Glorious Sutras called the Exalted Sublime Golden Light* is completed.

*Original Colophon:*

The King of Sutras, the Sublime Golden Light was translated from Sanskrit into Tibetan and edited according the linguistic codes of the new Tibetan language by the Indian abbots Shilendra Bodhi, Jna Siddhi and Shakyaprabha, and the translator-editor Bendhi Yeshe De.

Further, it was edited and corroborated against Choje Chaglo's Chinese copy of the sutra by the translator Zhonnu Pel.

*Colophon for this Translation:*

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. Edited by Venerable Gyalten Mindrol, FPMT Education Department, with the kind and extremely generous assistance of Venerable Lhundup Damchö and Dr. James Blumenthal, both of whom took time from their own translating and editing projects to clarify many points in the Tibetan text and offer many helpful suggestions. Michael Joliffe and Megan Evart acted as this text's first test reciters and offered many valuable suggestions. Proofreading and other editorial suggestions were offered in the final stages by Venerable Tenzin Dekyong of Root Institute, and Sara Blumenthal, FPMT Education Department.

*Translator's Notes and Dedication:*

This volume was translated at the behest of the Venerable Lama Zopa Rinpoche. I am indebted to Professor Emmerick's seminal English translation for helping narrow down the meanings of the Tibetan phrases or passages, as they often have different readings. Similarly, people, place and object Sanskritic names in this translation have been modeled on Professor Emmerick's rendition, without the diacritic marks.

I would like to express deep gratitude to Venerable Gyalten Mindrol, my editor, for making the translation more readable and achieving high consistency with regard to style, ordering items and simplifying the Sanskrit names to assist the general readership. I also remain grateful to Merry Colony, the Education Director at FPMT International Office, for her patience and for placing at my disposal a copy of Professor Emmerick's translation and a photocopy of the Tibetan original.

Although attention was paid to the accuracy of the content in readable English, mistakes must remain considering my inadequacies in many areas. Therefore, I

seek the forgiveness of the guardians of the teaching in general and of this sutra in particular. I also seek the forgiveness and understanding of true scholars for my failings. I accept all mistakes as my own.

Finally, should some merits stem from this translation, I dedicate them to the long life of His Holiness the Dalai Lama, the lone beacon of hope and justice, my gurus, and the Venerable Lama Zopa Rinpoche, and to the spontaneous fruition of their seamless altruism for the highest good of Buddha's teachings and sentient beings.

I also dedicate the merits to the just cause of the oppressed people of the world and the speedy fulfillment of their hopes and aspirations.

Last, but not least, I thank my wife, Sallie Dawa, and children, Yeshe and Samdrub Dawa for bearing with the inconveniences I imposed on them during the course of working on this translation. I am also grateful to the University of Otago Language Centre for their kind assistance in the use of their electronic services when communicating with my editor.

Losang Dawa  
December 12, 2006  
Dunedin , New Zealand

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Portland, OR 97214 USA  
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