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Upholding the Roots of Virtue

Kuśalamūlasaṃparigraha

འཕགས་པ་དག་གཞི་རྩ་བ་ཡོངས་སུ་འཛིན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་སྟོན།

'phags pa dge ba'i rtsa ba yongs su 'dzin pa zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “Upholding the Roots of Virtue”

Āryakuśalamūlasamparigrahanāmahāyānasūtra

· Toh 101 ·

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SUMMARY

- s.1 This sūtra, one of the longest scriptures in the General Sūtra section of the Kangyur, outlines the path of the Great Vehicle as it is journeyed by bodhisattvas in pursuit of awakening. The teaching, which is delivered by the Buddha Śākyamuni to a host of bodhisattvas from faraway worlds as well as a selection of his closest hearer students, such as Śāradvatīputra and Ānanda, elucidates in particular the practice of engendering and strengthening the mind of awakening, as well as the practice of bodhisattva conduct for the sake of all other beings.

ac.

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ac.2 The generosity of the sponsors who made work on this text possible is gratefully acknowledged. Their dedication is as follows: For Huang Yi-Hsong, Huang Tsai Shun-Ching, and all sentient beings.

i.

INTRODUCTION

i.1

Upholding the Roots of Virtue is one of the most extensive sūtras in the Tibetan Kangyur, spanning no fewer than 452 Tibetan pages. Apart from a brief summary of the text by Csoma de Körös in 1836,¹ the sūtra has never, to our knowledge, received sustained scholarly attention. While the Sanskrit source text appears to have disappeared, we do have translations of this sūtra into Chinese and Tibetan. The Chinese translation, *Fo shuo hua shou jing* 佛說華手經 (Taishō 657), was produced by the renowned translator Kumārajīva (344–413 CE), who completed the translation toward the end of his life in 406, while residing in the former Chinese capital of Chang'an. The Tibetan translation was produced approximately four centuries later. This might suggest that the sūtra enjoyed some popularity in Indian Buddhist circles during the heyday of Great Vehicle thought and practice. Unfortunately, however, we have not been able to locate any citations from this sūtra in the commentarial works of Indian scholars. Complicating matters further, although the Chinese translation generally corresponds fairly closely with the Tibetan, the Chinese is divided into thirty-five chapters, but the Tibetan into only fifteen. Much remains to be explored, therefore, concerning the history of this sūtra's formation and transmission.

i.2

The Tibetan translation was produced by translators who flourished during the late eighth and early ninth centuries when the majority of Indian Great Vehicle sūtras were translated into Tibetan.² The main translator of this sūtra was a relatively unknown person by the name of Lekī Dé who, as was customary with such translations, was assisted in his task by an Indian scholar, the renowned Indian preceptor Prajñāvarman. The translation was later revised and finalized by Prajñāvarman and another influential Indian paṇḍita, Jñānagarbha, as well as the prolific translator and chief editor Yeshe Dé. While the more than one hundred Kangyur translations to which Yeshe Dé is said to have contributed are generally of very high quality, in working on this sūtra we found that certain sections of the Tibetan translation lacked

the clarity and precision that otherwise characterize translations that acknowledge Yeshé Dé's editorial involvement. We have recorded these passages in the notes, with the hope that scholars might take up the task of comparing them closely with other Tibetan versions and Kumārajīva's Chinese translation. In producing this English translation, we have based our work on the Degé xylograph Kangyur, in consultation with the Comparative Edition (*dpe bsdur ma*) Kangyur and, in the case of several particularly difficult terms and passages, comparison with the Stok Palace manuscript Kangyur and Kumārajīva's Chinese translation.

i.3 The content of the sūtra is structured into fifteen chapters in which the Buddha Śākyamuni teaches a gathering of bodhisattvas from other worlds as well as a small selection of his closest hearer students, such as Śāradvatīputra and Ānanda, a variety of topics roughly centered on how to arouse, sustain, and practice the mind of awakening. The topic of “upholding the roots of virtue” is treated in this Great Vehicle context. A classic account, found in Vasubandhu's *Abhidharmakośabhāṣyam*,³ for example, describes virtuous roots (*kuśalamūla*, *dge ba'i rtsa ba*) as being of three types: absence of desire (*alobha*, *ma chags pa*), absence of hatred (*adveṣa*, *zhe sdang med pa*), and absence of error (*amoha*, *gti mug med pa*). The *Mahāprajñāpāramitāsāstra* attributed to Nāgārjuna explains them as follows:

i.4 There are three roots of good: i) absence of desire; ii) absence of hatred; iii) absence of delusion. All the good dharmas derive their birth and their increase from the three roots of good, just as plants, trees, grasses, and bushes derive their arising and growth from their roots. This is why they are called ‘roots of good.’⁴

i.5 Thus, when these factors are present in a person they will influence the accumulation and ripening of actions (*karman*, *las*) performed by that person. As that process continues, both mundane abundance in the higher realms as well as ultimate liberation and the transcendence of suffering can be attained. In this way, roots of virtue serve as the driving force for accomplishment and can be dedicated (*pariṇāma*, *bsngo ba*) toward general and particular achievements. All the while it is crucial to avoid what is termed the *severance of the roots of virtue* (*dge rtsa chad pa*) that may otherwise occur when someone adopts and adheres to a wrong view (*mithyādrṣṭi*, *log lta*). Since they are the fundamental factors for progress on the path, roots of virtue have also been associated with the principle of “potential” or “class” (*gotra*, *rigs*).⁵

- i.6 In this sūtra we find descriptions of the ways buddhas inspire sentient beings to bring forth roots of virtue in their streams of being, and we hear of how bodhisattvas embrace their roots of virtue with dedication and aspiration, thereby enabling them to achieve ever greater accomplishments. As a Great Vehicle sūtra, *Upholding the Roots of Virtue* stresses the importance of ensuring the unbroken continuity of virtuous roots, such that they do not come to a final end with the attainment of nirvāṇa and the exhaustion of the five aggregates.
- i.7 The chapters in the sūtra may be briefly synopsized as follows:

· Chapter 1: The Setting ·

- i.8 As the sūtra opens, the Buddha Śākyamuni is in the Kalandakanivāpa, at the Veṇuvana in Rājagṛha. He is joined by great hearers and bodhisattvas, who have just completed their summer retreats. The Buddha performs a miracle, causing the venerable Mahākāśyapa and five hundred monks to come before him in an instant, having traveled all the way from the Indraśailaguha cave on Vaidehaka Mountain. A Dharma dialogue ensues between Mahākāśyapa and the Buddha, culminating in the Buddha performing another miracle whereby innumerable human and nonhuman beings are drawn to the site of the Buddha's residence. With his own miraculous abilities Maudgalyāyana creates a magnificent venue for the Buddha's teaching, and the Buddha decides to deliver a teaching to dispel all the doubts and hesitation in his bodhisattva followers.

· Chapter 2: Praising the Magnificent Display of Miracles ·

- i.9 Within the gathering a youth known as Padmaśrīgarbha wishes to receive a teaching. Knowing the youth's thoughts, the Buddha Śākyamuni projects a light that reaches across innumerable universes. In a distant realm a bodhisattva by the name of Jālinīprabha notices the light. When informed by the buddha of that realm, Single Jewel Ornament, about the source of the light, Jālinīprabha decides to travel to Jambudvīpa. Once there, the bodhisattva presents offerings to the Buddha who now begins to teach on the nature of reality. Similar events occur as the light and sounds of the Blessed One reach other buddha realms. As more visiting bodhisattvas appear before Śākyamuni, he teaches on the nature of sentient beings and buddhas, the world, and the bodhisattva path.

· Chapter 3: Praising the Merits of Engendering the Mind of
Awakening and Pursuing the Sacred Dharma ·

- i.10 The many Dharma teachings have inspired a certain Dr̥ḍhamati to develop the mind of awakening, and hence he proceeds to express his understanding of the mind of awakening to the Buddha. The Blessed One responds by guiding Dr̥ḍhamati through an inquiry that illumines the virtues that ensue from a sustained commitment to the welfare and awakening of all beings.

· Chapter 4: Praising the Engendering of the Mind of
Awakening ·

- i.11 In another distant realm the bodhisattva Luminous Sphere of Great Splendor has likewise noticed the lights and sounds. He obtains permission from the buddha Majestic Mountain to see the Buddha Śākyamuni, carrying gifts with him. When the Buddha subsequently teaches on the mind of awakening, he illustrates the subject matter through a colorful account of two royal brothers, Aśoka and Vigataśoka, who competed with each other to reach awakening first.

· Chapter 5: The Gathering of Bodhisattvas ·

- i.12 This chapter recounts the visits of numerous bodhisattvas from their respective buddha realms. Having noticed the extraordinary lights and sounds, the bodhisattvas seek clarification from the buddhas of their realms, and are inspired to make the journey to meet the Buddha Śākyamuni. Traveling miraculously, they soon arrive before Śākyamuni. They present their offerings and take their seats within the vast gathering that surrounds him. All the accounts of this chapter follow a similar pattern, thus amplifying the sense of the far-reaching, cosmic consequences of the Blessed One's presence in Jambudvīpa.

· Chapter 6: Perseverance in the Bodhisattva's Conduct, Exalted
Intention, and Pursuit of the Sublime Dharma ·

- i.13 At this point the Buddha Śākyamuni enters, and subsequently leaves, an extensive number of absorptions. Having finally emerged from the last of these concentrations, the *immovable absorption*, he delivers an extensive teaching to Śāradvatīputra on the entire bodhisattva path and the attainment

of awakening. As part of this teaching, the Buddha recounts a number of stories from the distant past to illustrate his points, including stories about his own past lives as well as that of a previous buddha, Dīpaṃkara.

· Chapter 7: The Perfect Teaching on the Exalted Intention ·

- i.14 The Buddha Śākyamuni continues to teach Śāradvatīputra about the bodhisattva path, elaborating, through enumerations and illustrations, upon the behaviors of body, speech, and mind that are consistent or inconsistent with the bodhisattva's altruistic resolve to reach awakening for the benefit of all beings. The Buddha relates the lengthy account of Prince Smṛtilābha and his encounter with the māra Muṣitasmr̥ti to illustrate how bodhisattvas ideally ought to set their altruistic motivation and follow through with this resolve in the face of extraordinary hardships. The themes that figure strongly throughout this chapter are the importance of renunciation and the consequent resolve to take monastic ordination for the sake of all beings, no matter what perilous situations might be encountered in this and future lives.

· Chapter 8: Inspiring to Uphold, Expressing, and Training in
Engendering the Mind of Awakening ·

- i.15 The Buddha Śākyamuni continues to teach Śāradvatīputra about the bodhisattva path. The Buddha begins with an explanation of the correct view and how it relates to physical and verbal conduct. He then shifts into an elaborate discourse replete with a series of exquisite analogies and stories that illustrate the vast merit in store for those who inspire a bodhisattva through Dharma teachings about the mind of awakening and encourage the bodhisattva to uphold those teachings and to train in them. The Buddha clearly states that such meritorious rewards pertain even to ordinary beings, hearers, or others who are not explicitly training in the bodhisattva path. He recounts stories of his own past lives and gives a series of similes to illustrate this point, including descriptions of the disastrous consequences in store for those who attempt to interfere with the bodhisattva's sublime objectives. The discourse closes with a return to the bodhisattva's view: emptiness.

· Chapter 9: Engaging in Means, Abandoning the Sublime
Dharma, and Encouraging the Bodhisattva to Uphold It ·

- i.16 A beggar called Vijayarakṣa then enters the assembly and asks the Buddha Śākyamuni how he might realize awakening while living a life of negative conduct and hardship through his dependence on the wealth of others. The Buddha reassures Vijayarakṣa that the mind of awakening pertains to all beings of pure intention regardless of social or economic position and prophesies that he will become a buddha. Thereupon Vijayarakṣa is elated, gives rise to the resolve set on awakening, and begins to levitate in the sky. The Buddha shows a smile, which radiates blue and yellow lights that dissolve into his own crown. When Ānanda inquires into the significance of the Buddha's smile, among other related questions, the Buddha responds by relating a prophecy that foretells Vijayarakṣa's eventual awakening. The Buddha then proceeds to outline the many negative karmic consequences of disparaging and interfering with a bodhisattva's engendering of the mind of awakening. The chapter concludes with an episode in which a householder, also named Vijayarakṣa, enters the assembly as the Buddha is preaching about the repulsiveness of the human body as an object of desire. Vijayarakṣa objects that his wife does not fit these criteria, whereupon the Buddha teaches Vijayarakṣa by means of his supernatural powers that his wife too is repulsive. This inspires him to renounce the life of a householder and take ordination.

· Chapter 10: Bodhisattva Conduct ·

- i.17 The Buddha Śākyamuni continues to teach Śāradvatīputra, giving a series of enumerations on the kinds of conduct that bodhisattvas should adopt and avoid. Prevalent themes include a bodhisattva's ideal renunciation, diligence in pursuit of Dharma teachings, altruism, discipline, and great resolve. Included also are enumerations concerning how to avoid abandoning the mind of awakening, as well as admonitions against sectarianism, pride, and conceit. The chapter concludes with a lengthy teaching on how bodhisattvas should construct, restore, and worship stūpas.

· Chapter 11: The Perfect Declaration of Going Forth ·

- i.18 Yet another figure called Vijayarakṣa, this time a seven-year-old boy, enters the assembly and requests the Buddha Śākyamuni for permission to take ordination. The Buddha responds with a profound teaching on the criteria for and nature of ordination, focusing on the mind of awakening as the ultimate benchmark. Śāradvatīputra, now curious as to the qualifications of the young boy, asks the Buddha a series of questions about him. The Buddha reports that Vijayarakṣa had already been an adept for several preceding

eons. This prompts Śāradvatīputra to question Vijayarakṣa about ordination. Vijayarakṣa responds with a teaching on the ultimate nature of ordination and then vanishes. Śāradvatīputra's subsequent astonishment forms the pretext for the Buddha to give a discourse on the qualifications, identity, observance, and benefits of a bodhisattva's genuine ordination. The chapter concludes with the Buddha recounting the story of a prince's renunciation of his kingdom, and his eventual ordination.

· Chapter 12: The Pure Retinue ·

- i.19 The Buddha Śākyamuni now addresses a teaching to Ānanda concerning how bodhisattvas should ideally comport themselves physically, verbally, and mentally when pursuing, receiving, and teaching the Dharma. The Buddha relates a story to illustrate how this kind of conduct with respect to Dharma results in being part of a pure Dharma retinue. The chapter concludes with the Buddha elaborating upon the sublime characteristics of a pure bodhisattva retinue.

· Chapter 13: Accomplishing the Gates of the Teachings ·

- i.20 The bodhisattva Dṛḍhamati and the bodhisattva Guhagupta, who accompanies him, now offer their shawls to the Buddha Śākyamuni to request that Dharma discourses might continue to be given in the future. After a number of miraculous displays are witnessed emerging from the shawls, Ānanda expresses his amazement. The Buddha responds by asking him to relate what he saw, and Ānanda follows suit with an elaborate description followed by questions. However, before the Buddha responds to Ānanda's inquiries, he asks Ānanda to wait for the bodhisattva Dṛḍhamati to ask his questions. Dṛḍhamati then inquires about how beings "enter the gate" of the Dharma before launching into a series of questions concerning the entire bodhisattva path that all center upon whether and how teachers will bestow Dharma teachings in the future. The Buddha recounts how in a previous lifetime Dṛḍhamati had asked other buddhas those same questions. He then proceeds to teach on the gateways of Dharma, the nature of language, the nature of phenomena, and the meditative absorptions by which Dharma preachers acquire insight and eloquence. The chapter ends with the Buddha reassuring Dṛḍhamati that in the future there will be no shortage of beings who will acquire, through meditative absorption, the linguistic gateways into the Dharma and the requisite inspired eloquence to teach the Dharma.

· Chapter 14: The Action of Absorption ·

- i.21 The Buddha Śākyamuni continues his teaching to Dṛḍhamati, elaborating upon the many prerequisites and conditions for attaining the meditative absorptions through which Dharma teachings are given, as well as the ideal qualities of Dharma-teaching spiritual friends.

· Chapter 15: The Benefit of Entrustment ·

- i.22 The Buddha Śākyamuni continues his teaching to Dṛḍhamati, this time with a brief instruction concerning how the superknowledges will be acquired based upon the worship, restoration, and cleansing of stūpas. The Buddha continues in this vein, relating the sublime features of his awakened body before dispensing a series of predictions to Ānanda and Kāśyapa concerning the difficulties of upholding this sūtra and others like it in future times.

The Translation

**The Noble Great Vehicle Sūtra
Upholding the Roots of Virtue**

1.

Chapter 1

THE SETTING

[B1] [F.1.b]

1.1 Homage to all the buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was at the Kalandakanivāpa in the Veṇuvana, near Rājagṛha—an abode for those who practice concentration, an abode for those who do not abide, an abode for those who dwell in emptiness, an abode for those who dwell in signlessness, and an abode for those who dwell in wishlessness. The Blessed One was there together with a great saṅgha of one hundred thousand monks, all of whom talked only little, remained in solitude, and diligently practiced meditative seclusion.

1.3 At one point the venerable Śāradvatīputra rose from his meditative seclusion [F.2.a] and went before the Blessed One. He bowed his head to the Blessed One's feet and then sat to one side. Likewise did the venerable Mahāmaudgalyāyana, the venerable Mahākātyāyana, the venerable Mahākauṣṭhila, the venerable Kapphiṇa, the venerable Mahācunda, the venerable Subhūti, the venerable Amogharāja, the venerable Vāṣpa, the venerable Nanda, the venerable Ānanda, the venerable Nandaka, the venerable Kimbhīra,⁶ the venerable Upagupta, the venerable Nārada, the venerable Vasiṣṭha,⁷ the venerable Mokila, and the venerable Upāli, along with five hundred others who had all gained mastery. They all now rose from their afternoon meditation session and went before the Blessed One, bowed their heads to his feet, and sat to one side.

1.4 A party including the venerable Yaśodatta, the venerable Dhṛtarāṣṭra, the venerable Maruṭpūjita,⁸ the venerable Yaśaskāma, the venerable Nandisena, the venerable Nandikāma, and five hundred other monks had been traveling

from Śrāvastī where they had spent the rainy season. Now they arrived at the Kalandakanivāpa in the Veṇuvana by Rājagṛha. They also went before the Blessed One, bowed their heads to his feet, [F.2.b] and sat to one side.

1.5 At that time another party consisting of the bodhisattva great being Ajita and one thousand bodhisattvas like him were likewise on the way from Campā where they had stayed during the rains retreat. When they arrived at the Kalandakanivāpa in the Veṇuvana by Rājagṛha they also went before the Blessed One, bowed their heads to his feet, and sat to one side.

1.6 Traveling at that time were also the bodhisattva great beings Bhadrapāla, Ratnākara, Susārthavāha, Guhagupta, Naradatta, Indradatta, Varuṇa, Brahmādeva, Balabhadra, Viśeṣamati, Vardhamānamati, Amoghadarśin, Susaṃprasthita, Suvikrāntavikrāmin, Nityodyukta, Anikṣiptadhura, Sūryagarbha, Jagatīṃdhara, Dharaṇīṃdhara, Amṛtaṃdhara, Susthitamati, Anantamati, Dṛḍhamati, Trailokyavikrāmin, Anantavikrāmin, Aprameyavikrāmin, Vajrapadavikrāmin, Amoghapadavikrāmin, Acalapadavikrāmin, Mahāpratibhāna, Tīkṣṇapratibhāna, Gambhīrapratibhāna, Anantapratibhāna, Aprameyapratibhāna, Mañjuśrīkumārabhūta, Padmaśrīgarbha, Dharmodgata, Ratnapāṇi, Ratnadhara, Bearer of the Armor for Infinite Eons, Bearer of the Armor of Female Forms, Bearer of the Armor of Male Forms, Bearer of the Armor of the Forms of Sentient Beings, Infinite Leader, Unfathomable Leader, and Leader Destroying All Reference Points. [F.3.a] All these bodhisattva great beings had equally donned the armor of activity, and while they had observed the rains retreat at different locations, they were now gathered in one group, and so they also arrived at the Kalandakanivāpa in the Veṇuvana by Rājagṛha. Upon their arrival, they went before the Blessed One, bowed their heads to his feet, and sat to one side.

1.7 Knowing that this gathering of bodhisattva great beings had assembled, the Blessed One performed a miraculous feat. Thus, by the doing of the Blessed One, all the monks and nuns, as well as all the male and female lay practitioners, who were present near the Kalandakanivāpa in the Veṇuvana by the city of Rājagṛha now approached the grove and the place where the Blessed One was. They came there in order to see the Blessed One, pay him their respect, and offer him their worship. As they arrived before him, they each bowed their heads to the feet of the Blessed One, and then sat to one side.

1.8 At that time Mahākāśyapa was dwelling in the Indraśailaguha cave on Vaidehaka Mountain together with five hundred monks. They were all forest dwellers, receivers of alms, wearers of refuse rags, wearers of the three Dharma robes, upright dwellers, users of the grass mat, dwellers at the foot of trees, men of few desires, men of contentment, recluses, and wearers of inferior Dharma robes. Now, as the Blessed One effected his miraculous

deed, Mahākāśyapa and the five hundred monks disappeared from the Indraśailaguha cave on Vaidehaka Mountain and emerged at the Kalandakanivāpa in the Veṇuvana by Rājagṛha. Such was the Blessed One's miraculous activity.

1.9 Perceiving the venerable Mahākāśyapa's arrival from afar, [F.3.b] the Blessed One said to his monks, "Monks, the elder Mahākāśyapa, who has just arrived, is a forest dweller, a receiver of alms, a wearer of refuse rags, a wearer of the three Dharma robes, a wearer of inferior Dharma robes, a hermit, a man of few desires, a man of contentment, a recluse, an incorruptible one, and a master of the entire Dharma. Monks, in terms of the ascetic practices, all my hearers should be equal or comparable to the monk Mahākāśyapa. Monks, since the monk and wearer of the three Dharma robes, Mahākāśyapa, does not even wish to speak with the gods, what need is there to mention his disinterest in human conversation."

1.10 When the Blessed One saw Mahākāśyapa arriving from afar, he said, "Kāśyapa, come here. Be welcome here, Kāśyapa. Ah, the elder Kāśyapa has traveled far to be here. Take this free seat, Kāśyapa." As soon as the Blessed One had thus given a seat to the elder Kāśyapa, the Blessed One caused a tremor to arise from that seat, so that the entire trichiliocosm quivered, shivered, and trembled; vibrated, quaked, and moved; and rattled, shook, and convulsed. At the same time, the world became engulfed in a great light. Just as a jar of alloyed metal produced in Magadha emits a deep, reverberating sound when it is struck with an iron hammer, so too from the tremor arising from the seat he had just given to the venerable Mahākāśyapa, the Thus-Gone One, the Worthy One, the Truly and Completely Awakened One likewise now caused a great sound to reverberate throughout the entire trichiliocosm. [F.4.a]

1.11 The venerable Mahākāśyapa then draped his Dharma robe over one shoulder, knelt on his right knee, and, bowing toward the Blessed One, joined his palms in respect. He approached the Blessed One, bowed his head to the Blessed One's feet, and said, "Blessed One, you are my teacher, and I am your hearer. Thus, for us hearers it would not be appropriate to enjoy the Dharma robe, alms bowl, cushion, or any other object used by the Blessed One, the Thus-Gone One, the Worthy One, the perfect Buddha himself. And why is that so? Because, Blessed One, for the entire world including its gods, humans, and demigods these serve as a basis for worship.⁹ Nor, Blessed One, shall I use the refuse rags that the Blessed One dons, because such garments serve as a basis for the worship of the Blessed One.

1.12 "Blessed One, from now on I shall not entertain any thoughts of desire, ill will, or malice. I shall not bring to mind any of the torments of desire, anger, or delusion. Blessed One, in short, for as long as I train, and until I have

reached the ground of no more training, I shall place the Blessed One's refuse rags at the crown of my head. Blessed One, such garments I do not receive for my enjoyment but for the sake of practicing the instructions and advice. Blessed One, as I take up such garments I think myself neither superior nor inferior. Blessed One, I do not think of the [F.4.b] refuse rags as something to be worn on the body in the absence of Dharma robes. Blessed One, I do not think of the refuse rags as something that should be touched by unwashed hands. Blessed One, wherever I may be, I will always prostrate to the refuse rags. Blessed One, I do not think of the refuse rags as something that should be touched by any unclean limb. Blessed One, I bear the refuse rags as a basis for worship. Blessed One, that which I bear is what the Blessed One has relinquished and granted.

1.13 "Apart from the recollection of the buddhas, I do not engage in any attainment for the sake of abiding in some other state. As for the way that I abide, I do not identify earth as earth, water as water, fire as fire, or wind as wind. I do not have any notion of either this world or something that is beyond it. Blessed One, I do not form any notion about anything seen, heard, distinguished, cognized, conceived, or contemplated. Blessed One, the state free from perception, the state of the attainment free from perception, the state of the transcendence of perception, the state of the transcendence of freedom from perception, the state of perception, the state without perception, as well as the state of training and the state of no more training—none of these do I truly perceive. Blessed One, within this state I do not perceive any thus-gone ones, any qualities of the thus-gone ones, [F.5.a] nor any state of the thus-gone ones. That is how I abide.

1.14 "Blessed One, take as an analogy the various names, signs, and designations for open space. Blessed One, in terms of such an application of names, signs, and designations, we may say 'space' and so employ a convention, sign, or representation. Blessed One, likewise, just as we may speak of 'space,' we may also say 'the open,' 'the empty,' 'the void,' 'the hollow,' 'the essenceless,' 'the ungraspable,' 'the limitless,' 'the unsupported,' 'that which cannot be adopted,' 'that which cannot be discarded,' 'the bodiless,' 'the actual,' 'the completely pure,' 'mid-air,' 'the unimpeded,' 'the insubstantial,' 'what cannot be shown'—or any other such convention. Nevertheless, Blessed One, no name, sign, or representation can be employed to successfully delineate, determine, compare, or distinguish space. Blessed One, wherever we may look, we will not find any color, shape, or objective referent whereby space can be demarcated or contained.

1.15 "Similarly, Blessed One, we may say 'the Thus-Gone One,' 'the Buddha,' 'the Teacher,' 'the Refuge,' 'the Protector,' 'the Support,' 'the Guide,' 'the Leader,' 'the Perfect Leader,' 'the Doctor,' 'the Healer,' 'the Revealer of the

Path,' 'the Teacher of the Path,' or make use of some other name or convention. [F.5.b] In that way the learned may praise, venerate, extol, laud, and applaud the Blessed One. Yet whichever mundane quality they may express through words and conventions in this way, this will not make me cognize, regard, or perceive the Blessed One. And why is that so? Because, Blessed One, all phenomena are by nature hollow and without essence.

1.16 "Blessed One, take the analogy of a magician who conjures a universal monarch—a king who has received the royal anointment, is the master of the four divisions of the army, and is in possession of the seven precious treasures. Blessed One, that magically produced monarch may then be engaged in the subjugation of all the beings that inhabit that universe of four continents, and he may succeed in vanquishing that infinite amount of beings. Blessed One, the monarch's body is distinct, and the bodies of the sentient beings are likewise seen as distinct. However, Blessed One, the magically conjured universal monarch will certainly not be thinking, 'I shall be the master of this great army! I shall rule this world of four continents!' And the four divisions of the army will certainly also not be thinking, 'That universal monarch is our leader, so we must follow him!' And yet they do follow him.

1.17 "Similarly, Blessed One, that which is the intrinsic nature of phenomena does not exist as a blessed thus-gone one, a hearer, someone training, someone not training, a solitary buddha, or an ordinary being. Blessed One, within the intrinsic nature there is [F.6.a] no observation, perception, or apprehending of the thus-gone ones' intrinsic nature. There is no observation, perception, or apprehending of the solitary buddhas' intrinsic nature. There is no observation, perception, or apprehending of the hearers' intrinsic nature. There is no observation, perception, or apprehending of ordinary beings' intrinsic nature. There is no observation, perception, or apprehending of the intrinsic nature of form. Likewise, there is no observation, perception, or apprehending of the intrinsic nature of feeling, perception, formation, or consciousness. Blessed One, within the intrinsic nature, form is empty, form is empty thereby, and within that there is no observation of empty form. Likewise, herein feeling, perception, formation, and consciousness are also all empty, they are empty thereby, and within that there is no observation of them as empty. Similarly, herein the thus-gone one is empty, the thus-gone one is empty thereby, and within that there is no observation of the thus-gone one as empty. In the same way, the intrinsic nature of the thus-gone one is empty, the intrinsic nature of the thus-gone one is empty thereby, and within that there is no observation of the intrinsic

nature of the thus-gone one as empty. Blessed One, in the same way, there is no hearer either, and no intrinsic nature of the hearer. There is no ordinary being and no intrinsic nature of the ordinary being.

1.18 “Blessed One, in the analogy of the magically produced universal monarch and his divisions of the army, there is neither any universal emperor nor any divisions of the army. [F.6.b] They are not to be found within the illusion itself, the intrinsic nature of the illusion, or within the magician. They are not in earth, not in water, not in fire, not in wind, not in space, and not in consciousness. They are not within the elements of earth, water, fire, wind, or space. Nor are they within the element of consciousness. Blessed One, all phenomena are this way. Blessed One, I do not think about them, I do not produce them, and I do not speak of them. Blessed One, as I am in this way disengaged from desirable qualities, I recollect the qualities of the thus-gone ones.

1.19 “Blessed One, this is the path, this is the way. The noble sons and daughters who abide upon and have attained this path will not think, ‘I must engage in other trainings. I must search for other teachers. I shall follow other mendicants or brahmins as they teach. That other venerable one knows with insight, sees with vision, and applies the true view with mastery.’ Such thinking is not appropriate. Blessed One, since I have become certain about this, that is how I am. Since I have attained that gateway of the Dharma, that is how I am. This is how all phenomena are: they all share the same nature in terms of their voidness and unborn nature.

1.20 “Blessed One, I wish to bring my doubts about the Dharma before the Thus-Gone One, the Worthy One, the perfect Buddha, and as the Thus-Gone One has given me the opportunity, I have come here to the Kalandakanivāpa from the Indraśailaguha cave. Blessed One, [F.7.a] I am here, and the Blessed One has granted me a seat. When he granted me a seat, this entire trichiliocosm reverberated and the ground trembled and shook in six ways.

1.21 “Blessed One, this is how I think: The Thus-Gone One is a tremendously great being in possession of the Dharma, the vast Dharma. Without any master, the Thus-Gone One is self-arisen, and yet he follows the way of great compassion. Free of special pride, without any pride, he has granted me a seat. This, I find, is a wonder.

1.22 “Blessed One, I think of the analogy of a poor man, who has been struggling to maintain the most basic livelihood. That man may toil hard and so end up with a fine home. At that point he may go before a king who has received the royal anointment and is the commander of an army of four divisions—he may go before such a king in order to see him, prostrate before him, pay him respect, and ask him questions. If, when the man arrives, the king then offers him a free seat the man will think, ‘I came here to see the

king and pay my respects to him. Even an opportunity just to see the king and prostrate before him is rare, let alone the prospects of being able to ask him questions. Still, as soon as I arrived, this monarch who has received the royal anointment granted me a free seat. What a wonder this is!

1.23 “Blessed One, you are the king of Dharma, a thus-gone one, a worthy one, a perfect buddha, self-arisen and without master. How may I wish what even for hearers and solitary buddhas is hard to achieve and hard to imagine, let alone for the world of gods, humans, and demigods? How is it that have I come here—before the Thus-Gone One, the Worthy One, the perfect Buddha—to ask questions on the Dharma, to behold you, to prostrate, and to pay you my respects? [F.7.b] Blessed One, this is how I think: I have succeeded in seeing the Thus-Gone One. I have succeeded in prostrating to him. I have succeeded in paying him my respects. I have succeeded in addressing him. I have succeeded in addressing him in full. As I now stand before the Blessed One, he has granted me a free seat. Indeed, my success is of the finest sort.

1.24 “Blessed One, when the poor man beholds the universal monarch he is filled with wonder, and, Blessed One, I too must marvel. Blessed One, this is how I think: The Thus-Gone One is endowed with great love, great compassion, great joy, and great equanimity. The qualities that the Thus-Gone One possesses are only his, the Teacher’s, and no one else’s. Yet the Thus-Gone One does not think himself special, supreme, or superior. What a wonder this is. I think of how the buddha qualities that belong to the Thus-Gone One, the Worthy One, the perfect Buddha are not shared by any hearer or solitary buddha.”

1.25 The Blessed One then spoke to the venerable Mahākāśyapa: “That is right, Kāśyapa, that is right. Kāśyapa, you are right. Kāśyapa, the thus-gone ones are boundless and endowed with boundless qualities. It is impossible to measure the extent of their generosity, and their transcendent generosity, and so on, through to their insight and their transcendent insight. Their aspiration, their transcendent aspiration, their means, their transcendent means, their activity, their transcendent activity, [F.8.a] their liberation, their transcendent liberation, their vision of liberated wisdom, and their vision of transcendent liberated wisdom—these are all immeasurable.

1.26 “Kāśyapa, four factors pertain to the thus-gone ones’ unequalled wisdom. Due to their possession of those four factors, the thus-gone ones bring forth the lion’s roar in the midst of their retinue. Which are those four? They are the equality of discipline, the equality of absorption, the equality of insight, and the equality of buddha qualities. Kāśyapa, whoever is endowed with this fourfold wisdom of equality is a thus-gone one who proclaims the lion’s roar in the midst of their retinue.”

1.27 The Blessed One then spoke the following verses:

“Buddhas throughout inconceivable worlds,
Endowed with the infinite wisdom of buddhahood,
Have purified the actions of the mind,
And so proclaim the lion’s roar.

1.28 “In letting the lion’s roar resound,
They terrify the extremists,
Who when hearing of phenomena’s intrinsic nature
Fall into the abyss.

1.29 “Those harboring the notion of self
And the notion of a sentient being—
Kāśyapa, such beings I declare
To be extremists in terms of this teaching.

1.30 “Those keeping the notion of an entity
And of ‘my self’—
Kāśyapa, such beings I declare
To be extremists in terms of this teaching.

1.31 “Those deluded beings
Who conceitedly consider themselves disciplined,
Concentrated, and learned—
Those are extremists, Kāśyapa.

1.32 “ ‘I am content and have few desires;
I remain in solitude
And adhere to the simplest of Dharma robes’—
Those who think this are extremists, Kāśyapa.

1.33 “Take the analogy of space:
When a hand moves through space, it is unobstructed.
Moreover, as for space,
It can never be stained by dust. [F.8.b]

1.34 “Likewise, Kāśyapa, those who practice
This Dharma that I have taught
Will not be stained by the afflictions;
It is just as with space and dust, or clouds.

1.35 “People may offer flowers and incense,
Or garlands and ointments to the sky,
Yet the sky will not keep track, thinking,

‘Offerings that arise and cease are made to me.’

- 1.36 “Space will not be stained,
Its nature will not be stained—
Its nature is devoid of any essence.
To mendicants, so are all empty phenomena.
- 1.37 “Space will not be threatened,
Nor will it ever be abused—
To mendicants, this is how all phenomena are.
Like space, they cannot be tarnished by anything.
- 1.38 “Mendicants who train well in this Dharma,
While also showing others the points of training,
Will never develop attachments.
These I declare to be well-trained mendicants.
- 1.39 “Just as space cannot be blocked by the hand,
Nor sullied by dust or smoke,
And just as its path cannot be altered,
So are mendicants who trust the Dharma accordingly.¹⁰
- 1.40 “Across the cloudless sky
The moon travels unhindered,
Yet it does so without thinking,
‘I shall illumine this space.’
- 1.41 “Likewise, when, free from agitation, moon-like mendicants
Visit the households of benefactors
Their minds should be liberated, free from excitement and pride,
And unstained by any mundane phenomenon.
- 1.42 “Having abandoned pride they thus visit the households,
And once there they speak the Dharma.
Having given up desire for pleasures and acquisitions, [F.9.a]
They live in the world by pure discipline.”
- 1.43 The Blessed One then spoke to Mahākāśyapa: “Stand up, Kāśyapa. Stand up
and go take your seat. Kāśyapa, whatever doubts you may have about the
Dharma, you must bring them before the Thus-Gone One. Kāśyapa, I shall
answer your questions and delight your mind.”
- 1.44 The venerable Mahākāśyapa then rose from where he had been kneeling,
bowed his head to the feet of the Blessed One, and took a place at one side.
Once more the Blessed One performed a miraculous act, so that all the

monks and nuns as well as all the male and female lay practitioners in Jambudvīpa now came to the Kalandakanivāpa in the Veṇuvana by Rājagṛha. They approached the site where the Blessed One was, and as they arrived, they bowed their heads to the Blessed One's feet and then sat to one side.

1.45 Miraculously, the Blessed One next caused all the monks, nuns, male lay practitioners, female lay practitioners, gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, and mahoragas to enter the Kalandakanivāpa in the Veṇuvana and, as they entered, this limitless and boundless mass of beings gained insight. The Blessed One then proceeded to perform more miraculous acts. Thereby, from the entire trichiliocosm, the four great kings, King Śakra of the gods, Brahmā, Mahābrahmā, as well as all the divine sons of the heavens of Luminosity, Unlofty, No Hardship, Excellent Vision, and Unexcelled arrived at the Kalandakanivāpa in the Veṇuvana by Rājagṛha due to the power of the Buddha. As they arrived, they proceeded to the place where the Blessed One was residing. [F.9.b] Having bowed their heads to the Blessed One's feet, they sat to one side, facing the Blessed One with their palms joined in homage.

1.46 The Blessed One then performed further miraculous acts. Thus, by the power of the Buddha, there now appeared the kings of the nāgas—Sāgara, Anavatapta, Kambaleśvara, Gautama, Nanda, Upananda, Manasvin, Takṣaka, Sundara, and Elapatra—accompanied by a billion other nāgas. They all went before the Blessed One, bowed their heads to his feet in homage, and sat to one side.

1.47 In this way, by the power of the Buddha, such a vast gathering of gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, mahoragas, monks, nuns, and male and female lay practitioners had now come together at the Kalandakanivāpa in the Veṇuvana. Everyone entered the grove and took a place there without any anxiety about one another. Such was the Blessed One's miraculous activity.

1.48 The Blessed One now addressed the venerable Maudgalyāyana: "Maudgalyāyana, stand up and prepare a seat for the Thus-Gone One. Seated there, the Thus-Gone One shall deliver the Dharma discourse known as 'Cutting Through All Doubts.' He will display the activity that fulfills the wishes of all sentient beings. He will deliver a teaching of the Dharma that satisfies all sentient beings. He will reveal the ocean seal that leads all sentient beings to merge with the Dharma. He will explain how to accomplish the activities of all bodhisattva great beings. [F.10.a] He will explain the way to cultivate the qualities of the buddhas. He will explain the practices that bring sentient beings to maturity. He will explain how to practice transcendent generosity up until transcendent insight. He will

explain the practice of the door to the way of all phenomena. He will show the accomplishment of the lord of all beings. He will show the accomplishment of the activities pertaining to the states of all beings. He will satisfy the four retinues. He will satisfy the retinue of gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, and mahoragas. He will teach just a fraction of the wisdom that is unhindered and unimpeded with regard to past, present, and future. He will teach just a fraction pertaining to the ripening of karmic action, as well as to activity, aspiration, and wisdom.”

1.49 The venerable Maudgalyāyana rose from his seat and bowed his head to the feet of the Blessed One. He then emanated a seat for the Blessed One that was as large as the world of Brahmā. In the sky above he emanated a courtyard for the Blessed One made of the seven precious substances that was as smooth to the touch as *kācalindika* fabric. The courtyard was as vast as a thousandfold universe, and it extended for a distance of seven hundred leagues. Surrounding the courtyard were seven fences, seven arches, seven ledges, and seven layers of lattices made of bells and bangles. To its sides he emanated trees of four precious substances: gold, silver, crystal, and beryl. The trees of gold [F.10.b] had silver leaves, crystal flowers, and beryl fruits; the trees that were of silver had golden leaves, flowers of beryl, and fruits of crystal; the beryl trees had leaves of gold, flowers of silver, and fruits of crystal; and the crystal trees had leaves of gold, silver flowers, and beryl fruits. Between the trees were ponds filled with water endowed with the eight qualities. Leading to the water were four steps, each of them made of precious substances: gold, silver, beryl, and crystal. Sand of gold was strewn, and in the ponds blossomed blue, pink, red, and white lotuses. In the sky above, he emanated a latticed canopy made of the seven precious substances. The courtyard was decorated with numerous silken tassels, the air was filled with pleasant wafts of incense, and there were beds of various flowers, each the size of seven people. Within each of the blue, pink, red, and white lotuses Maudgalyāyana created a monk who looked just like himself.

1.50 When the venerable Mahāmaudgalyāyana had magically produced a seat of this sort, he went before the Blessed One and said, “Blessed One, I have prepared a seat for you. Please know that the time is now right.”

1.51 “Maudgalyāyana,” the Blessed One then asked, “have you finished arranging my seat?”

“Yes, Blessed One, I have,” replied Maudgalyāyana.

1.52 The Blessed One then addressed the bodhisattva great being [F.11.a] Revealing the Accomplishment of Apprehending Infinite Objects: “Noble son, prepare a lion throne for the Thus-Gone One. Seated upon that throne, the Thus-Gone One shall deliver the Dharma teaching known as ‘Truly Satisfying All Sentient Beings.’ ”

- 1.53 Paying heed to the Blessed One, the bodhisattva great being Revealing the Accomplishment of Apprehending Infinite Objects then prepared a seat, and all the bodhisattvas who were in attendance likewise offered their own shawls to the seat, spreading them upon the lion throne.
- 1.54 Next the Blessed One formed the following intention: “In order to dispel the doubts and hesitations of these bodhisattvas, I shall produce a miracle. Based on their own Dharma robes, I will grant them a vision of their bodhisattva activities, engagements, aspirations, display of realms, and maturation of sentient beings. I shall let them perceive the features of the realms within which they are to awaken to true and complete buddhahood. Likewise, I shall let them see their perfect hearers, their perfect bodhisattvas, and their perfect Dharma teaching. I shall show them their perfect lifespan, perfect complexion, perfect form, perfect name, perfect marks, perfect endowments, and their perfect Dharma fearlessness.”
- 1.55 Then, with his wisdom mind thus inclined, the Blessed One sat down upon his seat [F.11.b] and entered the buddhas’ absorption known as *revealing the accomplishment of apprehending infinite objects*. As soon as the Blessed One had entered this meditative absorption, all the bodhisattvas who had placed their upper garments upon the Blessed One’s seat now came to perceive everything—from the perfect array of their own future buddha realm up to their perfect Dharma fearlessness—within each of their own shawls. Witnessing all this, the bodhisattvas were deeply gratified and delighted. Joyous and elated, with one voice they sang the following verses to the Blessed One:
- 1.56 “O you of proper comportment and conduct, source of excellent qualities,
Fearless master of all phenomena—
Endowed with all excellent qualities, how beautiful you are!
You are a masterful victor who abides in absorption.
- 1.57 “You are free from falseness and deceit.
Knowing neither pride, agitation, nor pretense,
You know the deeds related to knowledge and liberation.
Abiding in this meditative absorption, how beautiful you are!
- 1.58 “With fearless mastery you remain in meditation
And so display unparalleled and unsurpassable miracles.
Revealing your unhindered wisdom,
With mastery, today you have disclosed the future.
- 1.59 “We now think we have attained the peace of the immutable stage;
We now think we have entered awakening;
We now think we have conquered the māras;

We now think we have gained knowledge.

- 1.60 “We now think we have attained the supreme eye
With which the victorious ones perceive the voidness of all things
conditioned.
By the kindness of your unhindered wisdom
The eye sees, utterly unhindered.
- 1.61 “While perceiving distinctly, nothing is seen,
And no phenomenon is threatening.
When the mind is free from hostility [F.12.a]
Then that is the supreme buddha eye.
- 1.62 “With the victor’s supreme buddha eye
The three realms are known and accessed without any hindrance.
With a mind in which entity and non-entity are equal
You display true diligence, resting within your own vision.
- 1.63 “When the Victorious One entered this absorption,
He made everyone feel that they had gained accomplishment.¹¹
All achieved these gateways of retention
As well as the supreme gateway of Dharma liberation.
- 1.64 “Having entered the gate, become skilled, and achieved purity,
The mind of the Victorious One shall never decline.
Such is the ripening of great generosity.
Such are the qualities of great discipline.
- 1.65 “Such are the qualities of great insight.
Thus, having relied upon these teachings in the past,
As you took your seat and practiced concentration,
Lord of men, you shone throughout the ten directions.
- 1.66 “Victor, all aspects of death, transference, and karmic action,
As they will be for this gathering of your heart children,
Became clearly evident today
For all gods, nāgas, nonhumans, and kinnaras.
- 1.67 “Within this illuminating absorption
Arose knowledge across eons.
Thus, clearing away doubts and hesitations,
The best of humans will speak with the voice of a lion.
- 1.68 “Pursuing the welfare of self and others
He has been generous in the past.

Generous, disciplined, patient, and diligent—
Throughout eons, he has practiced for all beings.

- 1.69 “Without any gratitude from sentient beings
He is generous, disciplined, patient, and diligent,
Displaying great skill for the sake of all beings.
In this way you enter absorption.
- 1.70 “With supreme insight you master such absorption.
O hero, as today you took your seat,
We joined our palms and requested
You to cut through our doubt and dispel our hesitation.
- 1.71 “Today we have achieved the illumination of all phenomena.
Free from doubt, we have achieved illumination.
For us and for beings to come [F.12.b]
The way of the Dharma will endure for long.”
- 1.72 *This concludes the first chapter.*

2.

Chapter 2

PRAISING THE MAGNIFICENT DISPLAY OF MIRACLES

2.1

Present within the gathering was a youth by the name of Padmaśrīgarbha. He now rose from his seat, draped his shawl over one shoulder, and knelt on his right knee. Joining his palms, he bowed toward the Blessed One. As he faced the Blessed One, the following thoughts arose in his mind: “I wish to request the gateways of the Dharma from the Thus-Gone One. I wish to receive the vajra words. I wish to request the words for practice that are without interruption. I wish to request the words that overcome all other statements, the words of progressive discernment,¹² the words wherein all teachings of the Dharma are contained. If the noble sons and daughters practice such a gateway seal, they will attain the stainless eye that sees all phenomena and they will gain expertise regarding the mind. Ah, Blessed One, in the past I have borne my armor through the accumulation of intentions and practical deeds. Thus, you will be aware of my roots of virtue from the past, arisen through the accumulation of intentions and applications.”

2.2

Aware of the youth Padmaśrīgarbha’s thoughts and prayers, and aware of his practice of accumulating roots of virtue, the Blessed One now looked in the four directions, and at the same time four great light rays shone forth from his mouth. As this light emerged from the mouth of the Blessed One, it spread out into infinite and endless universes, and wherever the light reached—whether to trees, walls, mountains, earth, or the empty atmosphere—everything became suffused with a golden color. In this way the light shone unhindered throughout all the cardinal and intermediate directions. [F.13.a] Throughout the trichiliocosm, wherever sentient beings were touched by this light their bodies became as if made of gold. Whoever was suffering from the torments of desire, anger, or delusion felt that those afflictions decreased. All beings within the trichiliocosm who were living in

hell, suffering the unbearable, ceaseless torments of heat, now experienced relief from their pain due to the power of the Buddha and the power of the bodhisattva's past prayers. Likewise, all beings within the trichiliocosm who were affected by the obscurations of karma, affliction, and the ripening of karma were freed from their obscurations by the power of the Buddha and the power of the bodhisattva's past prayers.

2.3 Next, to intensely brighten the roots of virtue in sentient beings, the Blessed One projected great light from all the pores on his body. This great light traveled to the east, traversing infinitely many universes. Likewise, the same occurred in the south, west, north, zenith, and nadir: the light from the Blessed One shone forth and extended across infinitely many universes. The Blessed One then produced a special sound that likewise could be heard throughout all those universes.

2.4 At that point, in the east, beyond innumerable universes, there was a universe known as Single Parasol. Within that [F.13.b] universe resided the thus-gone one, the worthy one, the perfect buddha Single Jewel Ornament. Abiding and remaining present there, he taught the Dharma. The blessed one, the thus-gone one, the worthy one, the perfect buddha Single Jewel Ornament had prophesied that after himself the bodhisattva great being Jālinīprabha would awaken to unsurpassable and perfect buddhahood.

2.5 Now the bodhisattva Jālinīprabha approached the blessed thus-gone Single Jewel Ornament and asked, "Blessed One, who made this special sound and what is the source of that great light?"

2.6 The blessed one, the thus-gone one, the worthy one, the perfect buddha Single Jewel Ornament replied, "Noble son, to the west of this buddhafiield, beyond innumerable world realms, there is a universe known as Enduring. Within that universe resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering a Dharma teaching that belongs to the Bodhisattva Collection, known as 'Truly Satisfying All Sentient Beings.' Present in the gathering of the blessed thus-gone Śākyamuni's retinue is the bodhisattva great being Padmaśrīgarbha. That bodhisattva wishes to request the gateway for accomplishing all syllables—the seal whereby one truly engages with all dharmas.

2.7 "Jālinīprabha, in that buddha realm, the retinue contains bodhisattva great beings who bear the inconceivable armor, [F.14.a] the armor of undifferentiated activity. Jālinīprabha, the bodhisattva great beings who have donned such armor also benefit other buddha realms. Jālinīprabha, anyone born within the buddha realm of the thus-gone Śākyamuni will, upon seeing or hearing those bodhisattva great beings, be protected and cared for by them. Jālinīprabha, needless it is, then, to mention what will be

the case when someone, upon seeing these bodhisattva great beings, proceeds to pay them respect, reveres them, venerates them, worships them, and asks them questions.”

2.8 The bodhisattva great being Jālinīprabha then addressed the thus-gone Single Jewel Ornament: “Blessed One, I wish to go to that universe, so that I may see, venerate, and serve the blessed thus-gone Śākyamuni, and so that I may see those bodhisattva great beings who bear the inconceivable armor.”

2.9 “Noble son,” said the thus-gone Single Jewel Ornament, “if you know that the time is right, then go. But act with mindfulness when you remain in that buddha realm. Why do I say so? Because, noble son, the bodhisattva great beings of that realm are hard to approach.”

2.10 The thus-gone Single Jewel Ornament then gave an utpala flower that was like a hand to the bodhisattva great being Jālinīprabha. “Jālinīprabha,” he said, “you should offer this hand-like utpala flower to the thus-gone Śākyamuni. Tell him that the blessed thus-gone Single Jewel Ornament [F.14.b] inquires whether the Blessed One has encountered but little hardship and discomfort, and whether he remains healthy, strong, and at ease.”

2.11 The bodhisattva great being Jālinīprabha bowed his head to the feet of the thus-gone one, the blessed buddha Single Jewel Ornament, and then circumambulated him three times. Accompanied by bodhisattva great beings beyond number and count, he next traveled to the world of Enduring, arriving there in a single instant of the mind. Once here, he proceeded to the Kalandakanivāpa in the Veṇuvana by Rājagṛha, and the place where the Blessed One was residing. Bowing his head to the Blessed One’s feet, he said, “Blessed One, the bodhisattva Jālinīprabha bows his head to your feet in homage. Blessed One, I am Jālinīprabha. Bliss-Gone One, I am Jālinīprabha, and in homage I bow my head to your feet.”

“Jālinīprabha,” replied the Blessed One, “you shall live long, and you shall be happy and healthy.”

2.12 Having in this way bowed to the Blessed One’s feet, the bodhisattva great being Jālinīprabha sat to one side and from there addressed the Blessed One: “Blessed One, the blessed thus-gone Single Jewel Ornament [F.15.a] inquires whether the Blessed One has encountered but little hardship and discomfort, and whether he remains healthy, strong, and at ease. The blessed one, the thus-gone one, the worthy one, the perfect buddha Single Jewel Ornament also sends a hand-like utpala flower for the Blessed One. Blessed One, please therefore accept this hand-like utpala flower from the bodhisattva Jālinīprabha.”

- 2.13 The Blessed One accepted the flower and then gave it to the bodhisattva Ajita. Holding the hand-like utpala, the bodhisattva Ajita turned to a group of five hundred that included the bodhisattva Bhadrapāla. “Kinsmen,” said the bodhisattva Ajita, “the Thus-Gone One has given us this hand-like utpala.”
- 2.14 Bhadrapāla, leading the group of five hundred bodhisattvas, now held the hand-like utpala and addressed the Blessed One in the following way: “Blessed One, we have undertaken proper practices and carry out bodhisattva activities. Therefore, is anyone who hears our names certain to awaken to unsurpassable and perfect buddhahood? Blessed One, the bodhisattva Ajita has given us this hand-like utpala. Blessed One, relying on the power of our aspirations, activities, intentions, and resolve never to abandon sentient beings, we shall today toss this hand-like utpala in supplication of the Thus-Gone One. Blessed One, we likewise toss it before all the thus-gone ones, the worthy ones, the perfect buddhas who remain and reside in the east. [F.15.b] We also toss this flower before the blessed ones who have not yet appeared there, before those who are still to appear there, before those who are now appearing, and before those who are disappearing. We do so, likewise, in all the universes located in the south, west, north, nadir, and zenith, as well as in the intermediate directions—we toss this flower before all the blessed buddhas who are present there, or who will appear there. Blessed One, may each and every being who sees this hand-like utpala also experience its fragrance. May each and every one of them be certain to awaken to unsurpassable, true, and perfect buddhahood. May they also journey throughout all buddha realms.”
- 2.15 Then, as they tossed the hand-like utpala, the Blessed One touched the flower with his right hand. As soon as he touched it a half-sized body of the Thus-Gone One appeared within the utpala. Moreover, within each of the utpalas¹³ there was again a half-sized version of the Thus-Gone One. All these half-sized bodies of the Thus-Gone One now declared, “The teachers of those who do not know all phenomena to be like an illusion, and who are not inclined to think so; the teachers of those who do not know all phenomena to be stainless and devoid of characteristics, and who are not inclined to think so—the teachers of all those who have no such comprehension are neither thus-gone ones, nor hearers of the thus-gone ones.” Speaking such words, they departed. They also spoke the following verses:
- 2.16 “Illusion-like phenomena cannot be grasped,
And all that cannot be grasped is like the moon in water.
Because they are empty, they do not possess any empty nature.
Thus, this intrinsic nature [F.16.a] has been taught by the victorious ones.

- 2.17 “Absence of characteristics is the true characteristic of all phenomena.
With such a nature, devoid of characteristics,
Upon examination all phenomena are empty and devoid of self.
They cannot be grasped, nor serve as grounds for dispute.
- 2.18 “Whenever beings wish for this intrinsic nature
Their wish occurs by the blessings
Of the victorious teachers of great power,
And their activities throughout the worlds in the ten directions.”
- 2.19 After the Thus-Gone One’s emanations had proclaimed these verses, they
moved ahead, into the ten directions. [B2]
- 2.20 Now the bodhisattva great being Jālinīprabha said to the Blessed One,
“Blessed One, those noble sons are perfectly trained in aspiration. Any
sentient being who hears their prayers, or pronounces their names, will be
entirely freed from the experience of numerous pains, and they will become
destined for unsurpassable and perfect awakening. What a wonder this is!
But, Blessed One, such blessed ones and such noble sons are not suited for
this universe. Why not?
- 2.21 “Blessed One, as an analogy, a man or woman may have heard of the fame
of a priceless and flawless jewel, a jewel that can deliver all possible benefit
and happiness. That person may then wish to search for the jewel, and he or
she may also have learned the specific characteristics of that precious jewel.
Now, imagine that this man or woman sees that immaculate jewel in the
middle of the dirt in a latrine pit, or some other filthy place. Around that spot
there are some bamboo cane workers, untouchables, outcasts, [F.16.b] or
some other hard-laboring people of low caste. Those people have never
heard of that jewel, so they obviously do not know about its qualities
either—it would be out of the question. Now, the first person who sees the
jewel in the filth may remark that the place where that precious jewel is kept
is not a very beautiful one. But the others will just respond, ‘Which precious
jewel do you have such praise for?’ Even though the first person may
explain about and even point to the jewel, the ignorant people will not
understand. They will say, ‘Hey you, why are you talking about the qualities
of a precious jewel? That “precious jewel” does not have any good qualities.
You are a liar and a trickster. We do not believe anything you say.’ The first
person may then extract the jewel and lift it out from the dirt. As soon as the
jewel emerges the poor people will become extremely upset at each other,
and from then on they will be surrounded by numerous harms.
- 2.22 “Blessed One, we are here in the world of Enduring, a place where poor
beings of lesser roots of virtue are born. Blessed One, the way we perceive
you within this world is similar to the way the person of learning in the

analogy sees and recognizes the precious jewel in the midst of the filth. Blessed One, we see the blessed thus-gone ones and the bodhisattva great beings who don the inconceivable armor to be like perfect and completely pure jewels, capable of granting all manner of happiness. [F.17.a] Yet, Blessed One, other beings within this world regard them in a way that is similar to the way the poor and lowly people of the area look at the precious jewel.

2.23 “Blessed One, in the analogy a person heard about the jewel’s qualities and decided to search for it. When seeing the jewel in a pit of filth, he or she remarked that the jewel was not kept in a proper place. Similarly, Blessed One, the blessed buddhas and the bodhisattvas present throughout the ten directions also remark that the Blessed One’s buddha realm is not befitting to him. In this way they praise the blessed Buddha and all the bodhisattva great beings who bear the inconceivable armor.

2.24 “In the analogy, Blessed One, a man or woman heard about the qualities of a precious jewel, decided to go searching for it, found the jewel stuck in filth, and subsequently declared that the jewel was not being kept properly. We, similarly, have heard praises of the thus-gone one, the worthy one, the perfect Buddha as well as of the bodhisattva great beings who have donned the inconceivable armor. Hence we journeyed here to behold them. But being here, Blessed One, we see that this universe is plagued by hundreds of shortcomings and that sentient beings here possess inferior roots of virtue. [F.17.b]

2.25 “Blessed One, the precious jewel in the mud does not lose its brilliance and, just as in that analogy, the thus-gone ones in the ten directions and the bodhisattva great beings who don the inconceivable armor do not lose their radiance either. However, because the intentions and aspirations of beings here are of an inferior quality, the Blessed One has caused his luster to extend for a distance of no more than one fathom.

2.26 “In the analogy, Blessed One, the poor people do not believe what they hear about the qualities of the jewel. Likewise, beings in this universe do not believe in the Thus-Gone One’s extreme brilliance, his vast aspirations, his emanations, and his qualities of awakening. Needless it is, then, to state that they do not have faith in the bodhisattva great beings either.

2.27 “Blessed One, when the person in the analogy takes out the precious jewel from the dirt, that immediately causes the others there to experience great harm. Similarly, when the Thus-Gone One passes completely beyond suffering and the bodhisattva great beings depart for other world realms it causes bodhisattvas who retain sūtras and who pursue true retention to become extremely disturbed with one another. ‘The Dharma is no longer heard; only non-Dharma can be heard here.’ And why is that? Because under

such circumstances those who live here would fall into non-Dharma and pursue non-Dharmic means of livelihood. They would struggle with, defame, criticize, [F.18.a] and disparage one another. They would cause each other to lose their virtuous qualities, and thus experience suffering. They would no longer apply themselves to Dharma and virtue.

2.28 “Blessed One, no noble son or daughter in pursuit of the meaningful, committed to the pursuit of meaning, and committed to the accomplishment of a buddha’s awakening would in that case take birth in this world. As not even followers of the Hearer Vehicle would appear, what need is there to mention those who adhere to the Bodhisattva Vehicle? Why do I say so, Blessed One? Well, the beings who live in the great hell realms, such as Incessant Pain, Revival, Heat, and Intense Heat, do not experience happiness for even one moment, for even a mere instant. Blessed One, from the perspective of the bodhisattvas in Single Parasol—the realm of the blessed thus-gone one Single Jewel Ornament—the bodhisattva great beings who are born in this Enduring world are comparable to the beings born in the Hell of Incessant Pain, because they do not perceive them to experience any happiness at all.

2.29 “In a buddha realm of sheer and supreme happiness sentient beings are naturally blissful. But, Blessed One, the beings who are born in this universe find it hard to believe what I say. Nevertheless, Blessed One, I have come here to clear my doubts about the Dharma and to listen to the gateway of the Dharma seal. Blessed One, we seek teaching from you. And why? Because, Blessed One, [F.18.b] all pleasure and pain is impermanent. From the Blessed One, the Thus-Gone One, the Worthy One, the perfect Buddha we wish to hear a Dharma in which there is no happiness, no suffering, no permanence, no impermanence, no thought, no conception, no entity, no absence of entity, nothing conditioned, nothing unconditioned, nothing imputed, nothing not imputed, nothing mundane, nothing beyond the world, nothing defiled, nothing undefiled, no truth, no falsity, no awakening, no branches of awakening, no powers, no light, no darkness, no consciousness, no absence of consciousness, no fruition, no lack of fruition, no path, no absence of path, no beginning, no completion, no world, and no liberation from the world. And why is that so? Because, Blessed One, the world should be taught about the happiness that arises from the accumulation of merit and from making resolutions, and all other such things. Blessed One, the qualities of buddhahood cannot be taught. That is to say, in buddhahood there are no powers, no fearlessnesses, no miracles, [F.19.a] no miraculous displays, no advice, no miraculous advice, no teaching, and no miraculous teaching. There are no fearlessnesses nor powers, and there is neither happiness nor suffering. Because all that is thought, all that is conceptual movement.

- 2.30 “Blessed One, whether someone qualifies for the title of ‘thus-gone one’ is not to be decided in terms of whether or not suchness has been attained. All that is conceptual movement, thought, straying, and construction. Truth and falsity, the conditioned and the unconditioned, the defiled and the undefiled, negativity and lack of negativity, the mundane and the supramundane, being disciplined and having flawed discipline, having powers and not having powers, being fearless and not being fearless, being worthy of donations and not being worthy of donations, being a thus-gone one, being a buddha, being a bodhisattva, being a hearer, being a solitary buddha, as well as prayers, and blessings—all such thinking is completely crushed by the thus-gone ones and the path is comprehended completely. That is why the thus-gone ones are undaunted like lions. That is why they trumpet like elephants. When they make their assertions, the thus-gone ones let there be disagreement where there is disagreement and agreement where there is agreement. The thus-gone ones make their assertions [F.19.b] with mindfulness and wisdom, and with both dwell in equanimity.
- 2.31 “The states of the blessed thus-gone ones are states of awakening and states that are self-arisen. Since they are not even shared by hearers or solitary buddhas, they are of course not common to other lowly beings. And why, Blessed One, are they not shared with others? Because all other lowly beings cannot achieve states that are of that quality, or that are so comprehensive, or that are of the same duration, or with the same application, or that involve such bliss. Blessed One, without the thus-gone ones, no sentient being can achieve such states. Blessed One, such states are not accessible to any other being. Blessed One, states of this kind are not accessible to any hearer or solitary buddha. Blessed One, ‘not accessible’ here means that they are not effectuated or experienced. Hence they are inaccessible. And why is this so? Because such states surpass the experience of hearers and solitary buddhas. And why is that the case? Because, Blessed One, such states are infinite. And why, Blessed One, are such states infinite? Because, Blessed One, the wishes of the thus-gone ones are infinite; they cannot be matched by anything at all. And why is this so? Because, Blessed One, such states are beyond language. Being ‘beyond language’ is to be inexpressible, and [F.20.a] language is nothing but expression. Therefore, Blessed One, these states are self-arisen.
- 2.32 “Blessed One, beings who do not observe such states and do not understand them must go through death and transfer to other world realms. Beings who do not comprehend such states come to suffer great harm.
- 2.33 “Blessed One, the state of the thus-gone ones is the ultimate gateway, the gateway of the Dharma. It contains sixty-eight thousand subsidiary gateways. The awakening of the thus-gone Single Jewel Ornament is

limitless like space and the bodhisattva great beings gain accomplishment through the extent of the very same gateway.”

2.34 When this gateway teaching was delivered and explained, seventy-seven thousand bodhisattva great beings attained the gateway of the stainless Dharma, which is the very state of the thus-gone ones. They all thus declared, “Today we have attained awakening! Today we have attained awakening!”

2.35 Furthermore, one quadrillion beings set their minds on unexcelled and perfect awakening, and because of their initial generation of the mind of awakening the Blessed One prophesied their attainment of unexcelled and perfect awakening. Likewise, eight sextillion beings attained the stainless and immaculate Dharma eye that sees phenomena, and three thousand monks liberated their minds from defilement with no further perpetuation.

2.36 At this point the Blessed One smiled, and as soon as he did so a magnificent light shone forth in the world and the great earth shook. The venerable Ānanda [F.20.b] now draped his Dharma robe over one shoulder and knelt on his right knee. Joining his palms, he bowed toward the Blessed One and inquired, “When the Blessed One smiled, a magnificent light shone in the world and the great earth shook. What were the causes and conditions for this to happen?”

2.37 “Ānanda,” the Blessed One replied, “when the bodhisattva Jālinīprabha taught and explained this gateway of the Dharma, seventy-seven thousand bodhisattvas attained the gateway of the stainless Dharma seal. Ānanda, the bodhisattva Jālinīprabha has obtained this teaching of the Dharma seal from eight thousand buddhas at locations throughout the expanse of space. Having thus obtained this stainless Dharma gateway, he has gained deliverance by means of it, and so he has become skilled in journeying from buddha realm to buddha realm.”

2.38 At that time, beyond seventy-eight innumerable buddha realms to the west, there was a world known as Single Heap of Jewels. Within that universe resided a thus-gone one, a worthy one, a perfect buddha known as Infinite Jewel Leader. Abiding and remaining present there, he taught the Dharma to a retinue of many hundreds of thousands. Present in that gathering was also the regent of the blessed one Infinite Jewel Leader, the bodhisattva great being Purposeful Compelling Leader.

2.39 Hearing a clear voice, and perceiving the light from the thus-gone Śākyamuni, the bodhisattva great being Purposeful Compelling Leader asked the thus-gone Infinite Jewel Leader, “Blessed One, whose is this clear voice, and whose is this radiance?”

2.40 Then the thus-gone one, the worthy one, the perfect [F.21.a] buddha Infinite Jewel Leader said to the bodhisattva great being Purposeful Compelling Leader, "Purposeful Compelling Leader, to the west, beyond seventy-eight innumerable universes, there is a world known as Enduring. Within that universe resides a thus-gone one, a worthy one, a perfect buddha known as Śākyamuni. Abiding and remaining present there, he is now teaching a gathering headed by incomparable bodhisattvas. He is delivering a Dharma teaching belonging to the Bodhisattva Collection that satisfies all beings and is known as 'Cutting through the Doubts of All Beings.'

2.41 At this point the bodhisattva great being Purposeful Compelling Leader said to the thus-gone one, the worthy one, the perfect buddha Infinite Jewel Leader, "Blessed One, I wish to go to the world known as Enduring, so that I may see, venerate, and serve the blessed thus-gone Śākyamuni, and so that I may see those incomparable bodhisattvas."

2.42 "Noble son," replied the blessed thus-gone Infinite Jewel Leader, "if you know that the time has come, then go. But act with mindfulness as you remain in that buddha realm. Why do I say that? Because, Purposeful Compelling Leader, the bodhisattva great beings born in that world are hard to approach. [F.21.b] When you arrive, ask on my behalf whether the Blessed One has encountered but little hardship and discomfort, and whether he remains healthy, strong, and at ease. You must also offer this hand-like lotus flower to the Thus-Gone One."

2.43 The bodhisattva great being Purposeful Compelling Leader then rose from his seat, and bowed his head to the feet of that blessed one. After he had also circumambulated that blessed one, he left for the world of Enduring, accompanied by seventy-eight thousand other bodhisattvas. As soon as they arrived, all the flowering trees and fruit trees in Enduring bore flowers and fruits regardless of the season. A rain of flowers and scented water fell from the sky, and numerous musical sounds could be heard. The bodhisattva great being Purposeful Compelling Leader proceeded to the Kalandakanivāpa in the Veṇuvana by Rājagrha. Arriving there, he bowed his head to the feet of the Blessed One. Holding on to the Blessed One's feet with both hands, and touching them to his head, he said, "Blessed One, the bodhisattva Purposeful Compelling Leader bows his head to your feet in homage."

2.44 "Purposeful Compelling Leader," replied the Blessed One, "you have offered your respect, worship, and veneration."

2.45 Then the bodhisattva great being Purposeful Compelling Leader stood up [F.22.a] and, standing before the Blessed One, he said, "The blessed one, the thus-gone one, the worthy one, the perfect buddha Infinite Jewel Leader

inquires whether the Blessed One may have encountered but little hardship and discomfort, and whether he remains healthy, strong, and at ease. Blessed One, he also sends you a hand-like lotus flower, requesting that out of your great love you accept it from the bodhisattva Purposeful Compelling Leader.”

2.46 Having in this way received the hand-like lotus flower from the bodhisattva, the Blessed One inquired, “Purposeful Compelling Leader, has the blessed thus-gone Infinite Jewel Leader encountered but little hardship and discomfort, and does he remain unchanged?”

2.47 “Blessed One,” replied Purposeful Compelling Leader, “the blessed thus-gone Infinite Jewel Leader has encountered but little hardship. He is strong and remains unchanged, happily enjoying his buddha realm.”

2.48 Then the Blessed One gave the hand-like lotus flower to the bodhisattva great being Ajita. Holding up the lotus, the bodhisattva great being Ajita offered the following prayer:

2.49 “Blessed One, by this root of virtue, may the buddha realms of all noble sons and daughters who set their minds on unexcelled and perfect awakening be perfectly pure, and may sentient beings gain maturity. Why do I express this prayer? Because, Blessed One, [F.22.b] it is hard to teach the Dharma to beings who are not mature, who have not engendered roots of virtue, who possess lesser roots of virtue, or who are inspired by what is inferior.

2.50 “And what is here the objective? The objective is, Blessed One, for this hand-like lotus flower to enable beings to perceive whichever realm of the world they may wish. The objective is for the flower to enable the perception of the world known as Heap of Jewels, the buddha realm of the blessed thus-gone Infinite Jewel Leader. It is to enable the perception of the bodhisattvas of that world, who have truly entered their vehicle, as well as the perception of the perfect hearers there, who for the most part are endowed with the threefold or sixfold knowledge.

2.51 “In that blessed thus-gone one’s buddha realm the lotus flowers are produced through a great ripening of karma. Hence, Blessed One, I dedicate this root of virtue so that bodhisattvas may be free from obscurity with regard to any phenomenon. Blessed One, I dedicate this root of virtue so that those bodhisattvas who have not yet engendered the mind of unexcelled and perfect awakening may do so. I dedicate this root of virtue toward the thus-gone ones’ perfect awakening to the suchness of all phenomena and their perfect awakening to the suchness that is free from disturbance.”

2.52 Then the Blessed One asked Bhadrāpāla, “Bhadrāpāla, do you understand what Maitreya¹⁴ has said? What are the phenomena to which the thus-gone ones perfectly awaken?” [F.23.a]

2.53 “Blessed One,” replied Bhadrapāla, “there are no phenomena that pertain to the thus-gone ones’ perfect awakening to suchness and their perfect awakening to freedom from disturbance. Blessed One, the thus-gone ones do not apprehend any such phenomena, since there are no such phenomena, nor is there an absence of such phenomena. Blessed One, if such a phenomenon was apprehended, it would only be the apprehending of the perception of the phenomenon by the thus-gone ones; but the thus-gone ones do not apprehend any such perception. Why is that? Because, Blessed One, there are no perceptions at all. Since the thus-gone ones do not even apprehend themselves, it goes without saying that they do not apprehend any perception, let alone having any authentic engagement in the perception of phenomena as phenomena.

2.54 “Blessed One, the Blessed One has not said that any phenomena at all are grasped, nor that they are relinquished, nor that they are transcended, nor that they are attained, by those phenomena being perceived as they are and because they are so. What, then, does this mean? Blessed One, if the thus-gone ones were to seek phenomena, where would they seek them? Those phenomena are suchness, and within suchness there is no thus-gone one. Moreover, the thus-gone ones *are* suchness; they are thus-gone ones by virtue of suchness. For the thus-gone ones there are no marks; they are thus-gone ones by virtue of the absence of marks. The thus-gone ones are free of marks; they are thus-gone ones by virtue of freedom from marks. The thus-gone ones know minds; they are thus-gone ones by virtue of knowing minds. [F.23.b] The thus-gone ones are free from disturbance. They are thus-gone ones by virtue of freedom from disturbance. Moreover, all phenomena are just like the thus-gone ones. They are thus-gone ones by virtue of being just like them.

2.55 “In this way, Blessed One, all phenomena are thus-gone ones. That is why, Blessed One, the thus-gone ones remain within the lotuses, and just as they remain within the lotuses, so likewise they remain in the state of a thus-gone, and in the state of awakening. Those who neither grasp nor apprehend that in which they remain in that way are to be classified as worthy recipients of offerings in this world.”

2.56 “Bhadrapāla,” asked the Blessed One, “where do you remain as you speak these words?”

 “Blessed One,” replied Bhadrapāla, “I remain exactly where the world remains, and I speak these words from there. However, this is not the way childish beings grasp it. How, then, do childish beings grasp? They grasp disturbance, and because they grasp disturbance, they are disturbed, and very disturbed. Blessed One, the world does not remain. In what sense does it not remain? In the sense that an illusion does not remain. Yet childish

beings argue, saying, 'My place, that is the world.' However, this is not the realm of childish beings. The world does not remain within that which is an optical illusion, nor does it remain within that which is impermanent. Yet this frightens childish beings. The world does not remain within that which is a hallucination, and this is not any different from noble beings.¹⁵ [F.24.a] The world does not remain within the repulsive, yet childish beings are motivated by karma. Here, Blessed One, where the world remains, there is no occasion for any of the disturbance of the world. Hence, Blessed One, the place where I remain is here alone, where the world remains."

2.57 The Blessed One now asked the bodhisattva Bhadrapāla, "Bhadrapāla, do you say this through truly seeing phenomena?"

"Blessed One," replied Bhadrapāla, "whatever is a phenomenon is only not what the Blessed One has perfectly awoken to."

2.58 The Blessed One then inquired of the bodhisattva great being, Bhadrapāla, "Bhadrapāla, have I not perfectly awoken to all phenomena?"

"Blessed One, have you perfectly awoken to all phenomena?" answered Bhadrapāla. "Blessed One, that to which which you have perfectly awoken, is that phenomena, or is it not phenomena?"

2.59 "Well said, Bhadrapāla," replied the Blessed One, "well said. That which the thus-gone ones fully awake to is neither phenomena, nor is it an absence of phenomena. Bhadrapāla, my wisdom does not move somewhere, and my eyes do not engage something. There is no cognition of beings, nor any engagement of the mind. No appearance is cognized, yet neither is any exclusion cognized or apprehended. That is because this is neither affliction, nor purification.

2.60 "However, Bhadrapāla, even if I explain to sentient beings about the notion of the experience of no characteristics, and the phenomena of the experience of no characteristics, [F.24.b] they become bewildered. Bhadrapāla, apart from thus-gone ones and bodhisattva great beings in their final existence, you will not be able to find or observe anyone who can accept this. Bhadrapāla, even when bodhisattva great beings who are in their final existence, held back by just that single birth, hear this Dharma it still frightens them. So what need is there to mention the case of lowly sentient beings? It is impossible for them to comprehend this Dharma.

2.61 "Bhadrapāla, there will come a time when all monks and nuns and all male and female lay practitioners are physically and mentally untrained, and lack training in discipline and insight. Bhadrapāla, when such persons hear the teaching of the Dharma treasure and the treasure of the thus-gone one, in which the awakening of the thus-gone ones, being beyond thought, affliction, and perception, is not accessed, they will be frightened, scared, and afraid. And thus they will fall into the abyss.¹⁶ The reason for this is that,

while it is taught that ‘the thus-gone ones have perfectly awakened to all phenomena,’ there is also the teaching that, ‘my wisdom, eyes, and mind do not have any access to it.’

2.62 “Therefore, such monks who teach the sūtras will develop the wish to harm, hurt, kill, and cause unrest. Bhadrapāla, at that time, those who rise up against me in this way will be in control. How unfortunate that time will be when those who teach my true wisdom will be castigated. [F.25.a]

2.63 “Bhadrapāla, the Thus-Gone One has no teacher and is self-arisen. Such fools do not understand the Thus-Gone One as he now lets his lion’s roar be heard within the circle of disciples, and they do not understand the intrinsic nature of the Thus-Gone One. Consider how, lacking knowledge and vision, they will fail to recognize that which is a praise to me, and instead take something that actually is no praise to be just that.

2.64 “Bhadrapāla, you may wonder what that which is no praise entails. Bhadrapāla, any teaching concerned with grasping at something is no praise to me. That is why I say that at that time those people will defame me, rise against me, and undermine virtuous mendicants. Mendicants of that kind are corrupted and putrid, like rotting trees. Their way of looking at things is that of an extremist, a dualist, an adherent to permanence and annihilation. Theirs is the way of the arrogant Dharma teachers who suffer from Dharma conceit, of those involved in mental construction, of those involved in the formation of notions, of those fond of materialism, of those partaking in saṃsāra, and of those who turn their backs on the path of the true view.

2.65 “At that time such persons will develop the notion of the ultimate; adhere to the sacrificial fire ritual, becoming unbraided; profess to objects, and profess to agents. However, Bhadrapāla, if they possess the proper absorption, they will also realize awakening.

2.66 “Bhadrapāla, when I have passed into nirvāṇa, such people will perceive flaws in terms of object and agent, and thus regress. When they then go forth in my teachings they will make that Dharma fade away. [F.25.b]

2.67 “Thus, Bhadrapāla, after I have passed into nirvāṇa, such fools will perform the sacrificial fire ritual. They will become like the braided, like those who are old and the dull witted.¹⁷

2.68 “Bhadrapāla, such people are involved with reference points, constructs, and karmic formation. By means of a mundane view they engage with my objects and agents and teach but little in terms of the wisdom of the buddhas. I say that what such people teach is no praise to me and is not emancipation. And why not? Because, Bhadrapāla, such people make use of an impure and insignificant fire that discards the awakening accomplished through millions of incalculable eons. Bhadrapāla, such people defame the Thus-Gone One and rise up against him.

- 2.69 “Bhadrapāla, you may then wonder what it is to praise the Thus-Gone One and proclaim his words. Bhadrapāla, those who do so do not grasp, construct, or develop karmic formations with respect to any phenomenon. They do not pursue the three times, but are beyond statements and beyond abandonment. Such people, Bhadrapāla, utter praise to the Thus-Gone One, and they do not impute. Those are the offspring of the buddhas, the children of their minds. They are born from the Dharma.
- 2.70 “Bhadrapāla, teachers and upholders of such sūtras proclaim the words of the Thus-Gone One. They proclaim the Dharma and have entered the Thus-Gone One’s teaching in accord with the Dharma. Those are my children, the children of my heart, the children of my voice. [F.26.a] They are blessed by me and appointed by me. I have brought them true delight and they have established the shrine of the Dharma. They have beaten the drum of the Dharma and blown the Dharma conch. They have raised high the Dharma’s victory banner. Inspired by the blessed buddhas such beings have accumulated proper activities. They adhere to the garland of the excellent qualities and are appointed as their guardians. They defeat adversaries and are like flowers in the world. Encountering such beings is extremely rare. Their vision is pure and they are vessels of awakening. The bodhisattvas bring them joy. The thus-gone ones bring them joy. They have opened their vision of the Dharma and are not obscured with respect to any phenomenon. They rightly please the thus-gone ones and repay their kindness. Adorned with the ornaments of the Dharma, they are saturated with wisdom. Letting the rain of Dharma fall, they satisfy the heart children of the victorious ones. Causing the qualities of buddhahood to increase, they display the foliage of excellent qualities. Blossoming with the flowers of the branches of awakening, they produce the fruits of freedom from desirous attachment. Residing on the seat of awakening, they attain unexcelled and perfect awakening. [F.26.b] They are the guides who show the path; they are immersed in Dharma generosity. In short, Bhadrapāla, even if all the thus-gone ones explain the qualities of such noble children, people will find it hard to trust. Bhadrapāla, such beings are the ones who proclaim my praises. Those are teachers who speak in accord with the Dharma.
- 2.71 “Bhadrapāla, this is how it is. Think of a man who has seen Lake Anavatapta and heard its praises. That man may then see another great lake and say, ‘The dimensions of that lake are exactly like those of Anavatapta! I shall sing the praises of Anavatapta!’ Yet what he then proclaims is not going to be a praise.
- 2.72 “Bhadrapāla, the people of the aforementioned kind are similar fools. While deprived of the right kind of qualities and the right kind of wisdom they nevertheless say, ‘We shall sing the praises of the Thus-Gone One!’

Thus, while abiding by the mundane view, engaging in formation, and engaging all the aggregates of defilement, they maintain this conduct yet declare, 'The wisdom of the thus-gone ones is unimpeded! Let us offer our praise!' Yet what they proceed to say is certainly no praise.

2.73 "Think, Bhadrapāla, of this analogy. A person may know the word *gold*, and may also have heard descriptions of the yellow, radiant color of gold. But even if that person sees the golden color of the Jāmbū River, and hears about its precious value, he might ignore it. He might also scold the people who informed him, saying, 'That which you are talking about does not have the yellow color of gold!'

2.74 "Likewise, Bhadrapāla, the aforementioned blind fools may have heard the name of the Thus-Gone One, and they may also have heard the word *Dharma*. [F.27.a] They may have heard that the name for the Dharma is *the true view*, and they may have heard it said that the Thus-Gone One's name, family, dominion, retinue, comportment, and conduct are all perfect. But they have not heard of the characteristic of the Thus-Gone One's wisdom—the characteristic that makes him a thus-gone one, a blessed one, a perfect buddha. Neither have they heard of the characteristic of the Dharma—the characteristic through which the Thus-Gone One delivers all teachings, the characteristic of the Thus-Gone One's wisdom. Moreover, when at some point they do in fact hear about the characteristic of the Thus-Gone One's wisdom, such fools proceed to reject it.

2.75 "Bhadrapāla, somebody may have heard the word *ocean* yet not be aware of the ocean's qualities. The same person may then be told that the ocean is eighty-four thousand leagues deep and limitless leagues wide. He or she may likewise hear that the ocean abounds with numerous jewels, that it is of a single taste, and that it neither increases nor becomes depleted. When hearing such descriptions of how the ocean does not fill up although fed by the rivers, how they are the source of so many jewels, and how its extent is limitless, this person may object that 'the ocean could not possibly have such characteristics!'

2.76 "Likewise, Bhadrapāla, those fools have heard the name *Thus-Gone One* and the word *buddha*. But they have not heard about the qualities of the thus-gone ones or the qualities of knowing the Dharma. However, at some point they may come to hear Dharma teachings concerning [F.27.b] the omniscient wisdom, full of limitless jewels of the Dharma. They may hear of how the precious Dharma is free from desire and how it provides boundless means for achieving great liberation. They may hear of the unobscured buddha eye, how the undefiled qualities know neither increase nor decrease, and how they are hard to fathom and free from disturbance. They may come to hear that all phenomena bear the seal of wisdom. Likewise, they may be told that

just like the ocean will not retain a human corpse, the thus-gone ones will not rest with beings who are spoiled by dense, dark views. Similarly, they may hear the teaching that just like the ocean is always salty, the liberation of the thus-gone ones is also always of one taste. Yet they do not understand this and they do not believe it. Not trusting it, they deny that any of this could be the case.

2.77 “Consider, Bhadrapāla, how fools never question their own knowledge or the extent of their training. However, I declare that there will come a time when they say, ‘We do not know the proper conduct and practice. We do not understand karmic action and the way karma ripens. We do not know what actions led us to birth here, and where our present actions will bring us. We do not know what the realm will be, nor what our features and practice are going to be. Neither do we know whether or not we will be able to act based on insight.’ Such unquestioning fools may develop the idea that these Dharma teachings are neither Dharma, nor any praise to me. In that case my words will have become the reason for such fools not to rely on the sūtras.

2.78 “When, after my passing, someone expresses a praise to the Thus-Gone One, or to the Dharma, [F.28.a] or to the Saṅgha, then you must not be disrespectful or distrustful. You must not let your mind turn away, and you must not be displeased. This is how the Thus-Gone One instructs you.

2.79 “My instruction, here, is that a hostile mind is not the way of mendicants; it is common to those who are not mendicants. Moreover, not being a mendicant and following the ways of those who are not mendicants is flawed in numerous ways. The awakening of the thus-gone ones is hard to fathom. Hence, my instruction is that only the applications of mindfulness should be taught.

2.80 “Bhadrapāla, the way all phenomena essentially abide is beyond abiding, and this way of abiding is nonconceptual. Bhadrapāla, in this context, the three gateways to access, realization, and liberation are the gateways to the applications of mindfulness.

2.81 “Bhadrapāla, tenable and untenable are duality. Bhadrapāla, in the true view and the relinquishment of extremes that comes from not observing any extremes there is no attachment to duality. Bhadrapāla, the thus-gone ones’ relinquishment of extremes is not due to a failure to identify such extremes. Rather, the thus-gone ones have abandoned extremes because they do not observe any. Bhadrapāla, the wise do not understand the qualities of the thus-gone ones’ relinquishment in the same way that childish beings take them to be. Those qualities, Bhadrapāla, are characterized neither by relinquishment nor transcendence. Their characteristics are neither in terms of abandonment nor attainment.

- 2.82 “Bhadrapāla, once a deity came before me [F.28.b] and asked, ‘Mendicant, are you in high spirits?’ ‘Deity,’ I replied, ‘what should I have gained?’ Again the god asked, ‘Mendicant, are you depressed?’ ‘Deity,’ I replied, ‘what should I have wasted?’ At this point the god exclaimed, ‘A mendicant who is neither in high spirits nor depressed is indeed an excellent mendicant!’ Bhadrapāla, that god is now present in this gathering. He has, Bhadrapāla, comprehended how all phenomena are of the nature of nirvāṇa. In the past he has served five hundred buddhas, and as the result of such service his superknowledges are agile.
- 2.83 “Bhadrapāla, I do not say that beings who lack roots of virtue, or whose roots of virtue have not matured, will be inspired to pursue the training in this Dharma teaching. Nor do I perceive any such inspiration in the listeners either.
- 2.84 “Bhadrapāla, when someone hears these teachings and becomes inspired and develops faith and trust, the associated roots of virtue are of a lesser, inner kind. Above that stage, as the wisdom of great insight unfolds, one will experience wisdom. The roots of virtue that arise from that are vast.”
- 2.85 Bhadrapāla and the others among the five hundred bodhisattvas then tossed the hand-like lotus flower before the Blessed One, offering it with the following words: “Blessed One, may all who witness this Dharma teaching of the hand-like lotus flower and pursue or apply themselves to it become destined for unexcelled and perfect awakening. Blessed One, may all the blessed buddhas who reside, remain, and flourish throughout the ten directions—all such thus-gone ones, worthy ones, perfect buddhas—apprehend this Dharma teaching [F.29.a] and teach it for the sake of ripening the factors of awakening within sentient beings.”
- 2.86 Aware of all this, the Blessed One now said to the bodhisattva great being Bhadrapāla, “Bhadrapāla, you bear your armor for the sake of ripening the factors of awakening within sentient beings, and you request the thus-gone ones, the worthy ones, the perfect buddhas to teach the Dharma to these sentient beings. Does this mean that sentient beings are of some benefit to you?”
- 2.87 In reply, the bodhisattva great being Bhadrapāla addressed the Blessed One: “Blessed One, I have no wish to send those who benefit me to buddha realms. Nor do I feel disinclined to do so with those who harm me. I do not bear my armor for sentient beings in order to harm or benefit anyone. Blessed One, the armor donned by bodhisattvas is not of that kind.
- 2.88 “Blessed One, let us take the analogy of a perfect, wish-fulfilling tree with blossoming flowers on all its branches, a tree that is of great delight to the gods in the Heaven of the Thirty-Three. As they perceive this heavenly, wish-fulfilling tree in full bloom, the gods of the Thirty-Three will, to their

hearts' content, enjoy and revel in superhuman sense pleasures. But, Blessed One, do the gods of the Thirty-Three then harm or benefit that perfect, wish-fulfilling tree that is in full bloom? As they see the perfect, wish-fulfilling tree the gods of the Thirty-Three [F.29.b] will be delighted. To their hearts' content, they will enjoy and revel in superhuman sense pleasures, and touching that heavenly, wish-fulfilling tree in full bloom, they will be overjoyed. Yet the gods of the Thirty-Three certainly neither benefit nor harm that perfect, wish-fulfilling tree in any way at all. But to partake of their enjoyments the gods of the Thirty-Three are required to be near that perfect, wish-fulfilling tree, whose branches are all in full bloom.

2.89 “Similarly, Blessed One, by no means do sentient beings either harm or benefit me. However, in terms of the accomplishment of wisdom, the wisdom of the buddhas, it is as in the analogy of that perfect wish-fulfilling tree in full bloom. All these infinitely and innumerable many sentient beings must by all means be present. Hence I don my armor for the sake of sentient beings. Moreover, by means of the five masteries of the thus-gone ones, who themselves are not subject to being pleased, sentient beings will experience joy. Just like the gods of the Thirty-Three, they will be happy, frolic, and revel to their hearts' content.

2.90 “Blessed One, we bear our armor in order to disengage from sentient beings—not for the sake of observing them. We bear it for the sake of disengaging from the self—not for the sake of observing it. We bear it for the sake of disengaging from phenomena—not for the sake of observing them. We bear it for the sake of disengaging from the aggregates—not for the sake of observing them. [F.30.a] We bear it for the sake of disengaging from the elements—not for the sake of observing them. We bear it for the sake of disengaging from the sense sources—not for the sake of observing them. Such is the armor of disengagement that we bear.

2.91 “Blessed One, this is an armor of disengagement. It is not an armor and does not bring the results of an armor. Hence, it is not worn for the sake of obtaining anything at all. Neither is it worn for the sake of giving up anything. We do not think of it as an armor, or assert it to be so. We do not assert it to be in any particular way, as having any particular extent, or as having any particular purpose. Such is the armor that we bear.

2.92 “Blessed One, if we were to assert the armor in any way, we would also perpetuate the self. But, Blessed One, we do not perpetuate the self. We do not perpetuate it; bodhisattvas do not apprehend there being or not being a self. Blessed One, if there is abiding on there not being a self, that implies nothing but abiding on the existence of a self. This is because, Blessed One, all phenomena are beyond abiding. Blessed One, this is how we train with our armor in the world. That is to say, this is not a training in anything at all.”

- 2.93 The bodhisattva great being Bhadrapāla then spoke as follows to the Blessed One: “Blessed One, I do not perceive the qualities of ordinary persons to be ‘far away,’ nor do I perceive the qualities of the buddhas to be ‘nearby.’ I do not perceive the qualities of training to be ‘distant,’ [F.30.b] nor do I perceive the qualities of the buddhas to be ‘close.’ I do not perceive such a thing as ‘the qualities of buddhahood,’ nor do I perceive in terms of anything being ‘in accord with the qualities of buddhahood.’ Blessed One, I neither perceive any benefits, nor do I perceive any flaws. Such is the armor that I have donned. Such is the armor that I bear in the world.”
- 2.94 Bhadrapāla and the others among the five hundred bodhisattvas who had tossed the lotus flower before the Blessed One then journeyed out into the worlds of the ten directions. They let a rain fall on the blessed buddhas, and they brought sentient beings to maturation. [B3]
- 2.95 At that time there was in the east, beyond countless and innumerable universes, a universe known as Marks of Royal Splendor, and within that universe resided a thus-gone one, a worthy one, a perfect buddha called Roar of Signlessness. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that following himself the bodhisattva great being Sahacittotpādadharmacakrapravartin would awaken to unsurpassable and perfect buddhahood.
- 2.96 Now, having seen the great light and heard the special sound, the bodhisattva great being Sahacittotpādadharmacakrapravartin addressed the blessed thus-gone Roar of Signlessness: “Blessed One, from whence comes this special sound, and what is the source of this great illumination?”
- 2.97 “Sahacittotpādadharmacakrapravartin,” replied the Blessed One to the bodhisattva great being, [F.31.a] “west of this buddha realm, beyond countless and innumerable world realms, there is a universe known as Enduring. Within that universe resides the thus-gone one Śākyamuni. Abiding and remaining present there, he is delivering a Dharma teaching that belongs to the Bodhisattva Collection and is known as ‘Truly Satisfying All Sentient Beings by Eliminating Their Doubts.’ That is the source of the light and the distinctive sound. In that buddha realm have arrived, within the circle of the retinue, infinite and unfathomable bodhisattva great beings who bear the inconceivable armor.”
- 2.98 In response, the bodhisattva said to that blessed one, “Blessed One, I wish to visit that universe so that I may see, venerate, and serve the blessed thus-gone Śākyamuni. I also wish to see those bodhisattvas. And why? Because it is hard to even hear about such beings. Needless it is, then, to mention how difficult it is to behold and venerate them.”

- 2.99 The thus-gone one, the worthy one, the perfect buddha Roar of Signlessness then said to the bodhisattva great being Sahacittotpādadharmacakrapravartin, “Noble son, if you know that the time has come, then go. The Thus-Gone One grants you permission.”
- 2.100 The bodhisattva great being Sahacittotpādadharmacakrapravartin then rose from his seat. He bowed his head to the feet of that blessed one and circumambulated him. Upon his departure, [F.31.b] the Blessed One then placed a lotus flower in the bodhisattva’s hand and told him, “Sahacittotpādadharmacakrapravartin, you must offer this lotus flower to the blessed thus-gone Śākyamuni on my behalf.”
- 2.101 Thus, the bodhisattva Sahacittotpādadharmacakrapravartin came to the world of Enduring with that lotus flower in his hand. Then, from that great lotus flower appeared all the superior beings who had been part of the retinue of the thus-gone one, the worthy one, the perfect buddha Roar of Signlessness, when he engaged in bodhisattva activity. Moreover, so that this could be experienced by the sentient beings there, similar such great lotus flowers now spread throughout the universe.
- 2.102 Holding the lotus flower, the bodhisattva Sahacittotpādadharmacakrapravartin thus came to the universe known as Enduring. At the very moment he arrived there, all the trees, fruits, flowers, and leaves that existed in Enduring—down to the size of just four finger widths—appeared from Sahacittotpādadharmacakrapravartin’s hand. Moreover, in each of their own languages all beings in Enduring began to speak of impermanence, suffering, and the absence of self. They also spoke of the masteries, the powers, the branches of awakening, the concentrations, the liberations, the absorptions, and the attainments.
- 2.103 Witnessing all this, the venerable Śāradvatīputra exclaimed, “Ah, how wondrous that the Thus-Gone One, the Foe-Destroyer, the perfect Buddha performs such miracles!” [F.32.a]
- 2.104 “Śāradvatīputra,” said the Blessed One, “these miracles are not of the Thus-Gone One. Śāradvatīputra, these are the miracles of the bodhisattva great being Sahacittotpādadharmacakrapravartin. Śāradvatīputra, to the east of this buddha realm, beyond innumerable and countless universes, there is a universe known as Marks of Royal Splendor. Within that universe resides the thus-gone one, the worthy one, the perfect buddha Roar of Signlessness. From the realm where that buddha abides and remains present the bodhisattva great being Sahacittotpādadharmacakrapravartin has arrived. All this appears due to the ripening of that bodhisattva’s past actions.”
- 2.105 “Blessed One,” asked Śāradvatīputra, “which numerous roots of virtue did the bodhisattva Sahacittotpādadharmacakrapravartin gather, so that he now, through their ripening, has achieved such mastery?”

- 2.106 “Śāradvatīputra,” replied the Blessed One, “it is excellent that you thought to ask the Thus-Gone One about this matter. Śāradvatīputra, such eloquence is exclusively due to the power of the Thus-Gone One. Listen, Śāradvatīputra, I shall explain this to you. [F.32.b] When all the blessed buddhas in the past awoke to perfect buddhahood and resided upon the seat of awakening, the bodhisattva great being Sahacittotpādadharmacakrapravartin was the one who initially supplicated them and requested them to teach. This is how he accumulated the virtuous roots for unsurpassable and perfect awakening. As he went before them, he would sometimes become Brahmā and so make requests and supplicate. Other times he would do so in the form of Śakra, universal emperors, kings, or sages.
- 2.107 “For example, Śāradvatīputra, when I had first awoken to true and perfect buddhahood, Mahābrahmā invoked and supplicated me, saying, ‘There are beings whose karmic obscurations are minor, who suffer from not having heard the Dharma, and who act in accord with the teachings of the thus-gone ones. Blessed One, please therefore teach the Dharma. Bliss-Gone One, please turn the wheel of Dharma.’ Śāradvatīputra, the bodhisattva great being Sahacittotpādadharmacakrapravartin has invoked and supplicated all the past buddhas in the same way, requesting them, ‘Please teach the Dharma. Please turn the wheel of Dharma.’ All the roots of virtue that he gathered he has dedicated exclusively to the supplication for the turning of the wheel of Dharma.
- 2.108 “Śāradvatīputra, let me provide you with an illustration that establishes this point fully. Within this trichiliocosm a billion suns and moons are in movement. Four billion oceans surround the continents, of which there are likewise four billion. [F.33.a] There are seven billion islands, a billion tall surrounding mountains, and a billion inner circles of mountains. Śāradvatīputra, now imagine that this trichiliocosm becomes like the ocean, eighty-four thousand leagues deep and wide. Imagine then, Śāradvatīputra, that the thousandfold universe is filled up with sesame seeds, and that some strong, powerful, and diligent person comes by. This person takes up the sesame seeds by the handful and tosses them in the four directions. As the seeds are carried by the wind, each one of them produces an entire universe. Śāradvatīputra, what do you think? As they thus appear from each sesame seed, how many universes are there?”
- 2.109 “Blessed One,” replied Śāradvatīputra, “there are innumerable universes. Well-Gone One, there are universes beyond count.”
- 2.110 “Śāradvatīputra,” said the Blessed One, “try to imagine and understand this. Let us say that all these universes that arose from the sesame seeds were to turn into a single city. Imagine that the city reaches as high as it is wide, and that it is surrounded by a solid, stable, unbreakable, and

indestructible wall. Śāradvatīputra, now imagine if that great city became a granary, full of grains. Śāradvatīputra, what do you think? How large would the heap of grains then be?"

2.111 "Blessed One, it would be immeasurable," replied Śāradvatīputra. "Well-Gone One, it could not be fathomed."

2.112 "Śāradvatīputra," said the Blessed One, "try to imagine and understand this. [F.33.b] It is in fact possible that some mathematicians, or master mathematicians, could calculate the extent of such a mass of grains. Yet the amount of thus-gone ones, residing on the seats of awakening, to whom the bodhisattva great being Sahacittotpādadharmacakrapravartin has paid worship, invoked, and supplicated to turn the wheel of Dharma when they first attained perfect buddhahood is indeed beyond count. And there are even many more blessed buddhas for whom he has prepared and offered a Dharma wheel made of the seven precious substances. And again, compared to that amount, there are far more blessed buddhas to whom he has offered a flower wheel or a wheel of incense without having dedicated it to unsurpassable and perfect awakening. Why then even mention the exquisitely adorned wheels of gold, silver, and wood that he has offered to the blessed buddhas? All such offerings to the blessed buddhas he has dedicated toward the turning of the Dharma wheel, and thus he has supplicated, again and again.

2.113 "There was a time when the thus-gone one, the worthy one, the perfect buddha Royal Leader Treading with Great Strength appeared in the world. At that time there was a king by the name of Blazing with Famed Power, who reigned as a universal emperor within the trichiliocosm. There, within the retinue of his queens, or residing in his parks, the king would pursue the pleasures of the senses, frolicking and reveling. Yet one time, as he asked his queens to entertain him with song, dance, and music, [F.34.a] he instead heard the words of impermanence, suffering, and the absence of self. Immediately the king became disenchanted with his pleasures. Having lost his desire, he became frightened and sad, and in such a frame of mind he went before the thus-gone Royal Leader Treading with Great Strength. Having bowed his head to the Thus-Gone One's feet he took a place before him.

2.114 "Upon the king's arrival the Blessed One spoke on roots of virtue from the past, and as the king listened, he thought, 'The Blessed One sees with wisdom free of any obscurations, and he has realized roots of virtue for so long. As for myself, compared to him I am not aware of any virtuous roots. Before so many buddhas I have created roots of virtue, yet they were all polluted by the muck of sense pleasures, politics, and power. Thus I did not recognize them, and I did not dedicate them to awakening. May all the roots

of virtue that I now form be dedicated to the welfare of all beings! Throughout all places, realms, and buddha realms, may words be spoken in the languages that beings understand, and may all beings thus come to hear of impermanence, suffering, and the absence of self. In all worlds, may all plants and trees, even the smallest ones, resound with the words of impermanence, suffering, and the absence of self, and may all beings hear those words. May all accumulated roots of virtue [F.34.b] cause all beings to equally enter the Great Vehicle with a wisdom that is just like that of the thus-gone Royal Leader Treading with Great Strength.'

2.115 "With this understanding King Blazing with Famed Power then rose from his seat. Standing before the Blessed One, he said, "Blessed One, all of my possessions throughout my entire realm I offer, without exception, to the buddhas and so forth, so that the noble saṅgha may partake of them."

2.116 "Having made this offering, King Blazing with Famed Power then went forth from his household and became a homeless monk. Moreover, as they heard of the king's going forth all four divisions of the royal army subsequently also went forth. So did the four billion ladies from the royal harem. Hearing of these goings forth, the townspeople and farmers also went forth. Śāradvatīputra, in short, there were eight billion people who thus went forth and, as soon as they had done so, they practiced diligently.

2.117 "Thus, as they all fervently pursued virtuous qualities, it did not take them long to acquire the five superknowledges. In that very life and body they all became able to travel by the power of their superknowledges and miraculous abilities. Traveling east in this way they visited as many buddha realms as there are grains of sand in the river Ganges and met as many buddhas. Before each of them they prayed, 'Blessed One, please teach the Dharma. Well-Gone One, please turn the wheel of Dharma.' In that same way they also traveled to the south, west, and north, as well as above and below, and in [F.35.a] all the intermediate directions. In each of those directions they visited as many buddha realms as there are grains of sand in the river Ganges and supplicated as many buddhas, 'Blessed One, please teach the Dharma. Well-Gone One, please turn the wheel of Dharma.'

2.118 "Since then the bodhisattva great being Blazing with Famed Power has never been born in an impure buddha realm, nor has he ever taken birth from a womb. Whenever he visits a buddha realm, all the branches, petals, leaves, trees, and forests within that buddha realm will speak of impermanence, suffering, emptiness, and the absence of self. Likewise, in all the worlds that he visits, sentient beings will understand each other's languages, and they will hear the words of impermanence, suffering, and the absence of self.

- 2.119 “Thus it was, Śāradvatīputra, that the universal emperor Blazing with Famed Power once heard the thus-gone Royal Leader Treading with Great Strength teaching on past roots of virtue, and so decided to leave his household to become a homeless monk. Sharing his roots of virtue with all beings, he dedicated them toward unexcelled and perfect awakening. Within that very same body he developed the superknowledges and the power of absorption, and so he journeyed to the east, visiting as many buddha realms as there are grains of sand in the river Ganges. Visiting as many blessed buddhas, he stood before them, as they resided upon their sacred seat of awakening, invoking and supplicating them to turn the wheel of Dharma. Indeed, in this way he traveled in all the ten directions. Now, Śāradvatīputra, you should not think that the universal emperor Blazing with Famed Power [F.35.b] was someone else. Because, Śāradvatīputra, he is none other than the bodhisattva Sahacittotpādadharmacakrapravartin.”
- 2.120 The bodhisattva great being Sahacittotpādadharmacakrapravartin then proceeded to the city of Rājagṛha and to the Kalandakanivāpa in the Veṇuvana where the Blessed One was residing. Going before him, he bowed his head to the Blessed One’s feet and took a place in the gathering. Then he addressed the Blessed One with the following words: “Blessed One, the blessed thus-gone Roar of Signlessness inquires whether you have encountered but little hardship and discomfort, and whether you remain healthy, strong, and at ease. And he also sends you this great lotus flower, which I request you to accept.”
- 2.121 At this point the Blessed One accepted the lotus flower from the bodhisattva great being Sahacittotpādadharmacakrapravartin and then said to him, “Noble son, does the blessed thus-gone Roar of Signlessness remain strong, healthy, unchanged, and happy within his buddha realm?”
- 2.122 “Blessed One,” answered the bodhisattva great being, “the thus-gone Roar of Signlessness remains strong, healthy, unchanged, and happy. And why is that? Because, Blessed One, in that buddha realm [F.36.a] pure beings assemble, who are endowed with three factors of purity. What are those three factors? Pure roots of virtue as they are dedicated to the truth, pure boundless discipline due to aspirations, and pure boundless view due to dedication by means of special insight that is not fixed on any phenomenon. Blessed One, in that buddha realm there is not a single being who has a corrupted discipline, view, or comportment. Blessed One, in that buddha realm even the terms for such flaws do not exist. Compared to that world, Blessed One, this world known as Enduring is like a prison filled with murderers, where people are constantly killing each other. Come, Blessed One. Come along to that other world.”

- 2.123 In response the Blessed One said to the bodhisattva Sahacittotpāda-dharmacakrapravartin, “Noble son, why would I go to that world? It is fine to stay in this world, teaching the Dharma to beings here.”
- 2.124 Once more the bodhisattva Sahacittotpādadharmacakrapravartin called on the Blessed One: “Blessed One, come along. Come along to that world. If, Blessed One, you decline to come along I shall pull you there by the power of my own miraculous abilities and the force of my aspirations. I shall take you through space and into that world.”
- 2.125 So that the bodhisattva Sahacittotpādadharmacakrapravartin’s powers would be known, [F.36.b] and so that sentient beings would engender roots of virtue and become inspired, the Blessed One at this point remained indifferent. Then, as if he had become a potter, or a potter’s apprentice, who is spinning his wheel with a stick so fast that it blurs visual perception, the bodhisattva now transformed the trichiliocosm and lifted it up. As he lifted up the world and shook it, the venerable Śāradvatīputra cried out to the Blessed One, “Blessed One, the world is moving! Well-Gone One, the world is moving!”
- 2.126 In response, the Blessed One spoke in a way that was delightful, gentle, harmonious, pleasant, compelling, courteous, widely agreeable, profound, comprehensive, instructive, and guided by wisdom. Thus he said to the venerable Śāradvatīputra, “Śāradvatīputra, in this regard I am powerless,” and he made this known throughout the entire trichiliocosm. Hence, at this point all beings who were attached to, confined to, or dependent on the view of the transitory collection became saddened and weary. All four assemblies saw the thus-gone one, the blessed one, the perfect Buddha, surrounded by bodhisattvas, teaching the Dharma while residing on the Dharma throne like a universal emperor. [F.37.a] They saw him as Brahmā, the lord of Enduring, seated upon his Brahmā-throne and surrounded by Brahmā deities, teaching the Dharma.
- 2.127 The bodhisattva Sahacittotpādadharmacakrapravartin now also revealed other buddha realms. Then, at this point, the Blessed One performed a miracle, bringing forth a strong swirling wind that caused the buddha realms to touch one another. The worlds became hollow and perforated, so that they fell apart and were destroyed. As the Thus-Gone One performed this miraculous feat, the Brahmās and Mahābrahmās of this world, who had otherwise conceived in terms of views, permanence, and the everlasting, now witnessed the collapse and complete destruction of their Brahmā abodes. It was as if a great mass of water had produced an abundance of bubbles and foam, which a storm then scattered, breaking everything into

particles. In this way the Brahmā deities witnessed the loss, demolition, and collapse of their abodes. Seeing all this they despaired, and in despair they all prostrated to and gathered around the Blessed One.

2.128 Then the Blessed One said to Śāradvatīputra, “Śāradvatīputra, I have explained this before, and I shall now do so again. Ah, Śāradvatīputra, this worldly existence is defiled and polluted. Ah, Śāradvatīputra, this world is futile and like an illusion, and hence it is like a water bubble [F.37.b] that cannot be grasped. Ah, Śāradvatīputra, this worldly existence is falsely conceived, and hence it is like a magic trick. Ah, Śāradvatīputra, this worldly existence is discerned by the swift thoughts in space, and hence it is like a mirage. Ah, Śāradvatīputra, this worldly existence contains nothing solid to be grasped, and hence it is like a hallucination. Ah, Śāradvatīputra, this worldly existence is conjured up by the actions of thought in space, and hence it is like an echo. Śāradvatīputra, this worldly existence is false and, by realizing that, the Thus-Gone One has attained perfect buddhahood. Ah, Śāradvatīputra, this worldly existence is fake, and so, by not being attached to this world, the Thus-Gone One has attained perfect buddhahood.

2.129 “Śāradvatīputra, I have exact knowledge that this worldly existence has no experience to savor, and many shortcomings up to having no emancipation. In this way I have full knowledge of how to awaken to unexcelled and perfect buddhahood. I have exact knowledge of this world, Śāradvatīputra, just as I have clear knowledge of its origin and the path that leads to its cessation. At this moment, Śāradvatīputra, I possess clear knowledge of how to awaken to unexcelled and perfect buddhahood.

2.130 “Śāradvatīputra, you may wonder what the world is. Śāradvatīputra, the so-called world is the five aggregates. What are those five? They are the aggregates of form, feeling, perception, formation, and consciousness. Śāradvatīputra, you may then wonder what is understood by the aggregate of form. Śāradvatīputra, the Thus-Gone One [F.38.a] has relinquished the aggregate of form in all its past, future, and present manifestations. However, while I have relinquished the aggregate of form in all its past, future, and present manifestations, it would be wrong to say that the sentient beings in the past, future, and present are not the aggregate of form. Śāradvatīputra, whether inner or outer, large or small, good or bad, distant or close, the Thus-Gone One teaches that all the aggregate of form, as contained within the three times, is devoid of characteristics. As an analogy, just as the aggregate of space possesses the features of wind, water, fire, and earth, the same can be said with respect to the aggregates of form, feeling, perception, formation, and consciousness.

- 2.131 “You may wonder, Śāradvatīputra, why it is referred to as the *aggregate of form*. Śāradvatīputra, childish, ordinary beings are in darkness. They do not recognize the full extent and nature of the characteristics of form as found in the body. Thus, they think instead, ‘I am form’ or ‘Form is me.’ Thus, they cognize and structure things in terms of ‘I.’ This produces arrogance and, in turn, craving for things. Yet, Śāradvatīputra, when the nature of things is known, that is not the case.
- 2.132 “Childish, ordinary beings do not comprehend that neither the eye nor form is an entity. Instead, their thoughts are based on holding on to entities that do not exist as such. Childish beings who think in this way thus engage with entities and so take birth within flawed realms. Those who thus experience nonentities, [F.38.b] the colorless, that which has no color, are indeed greatly bewildered. Such bewildered beings pursue agriculture, and engage in the use of all sorts of weapons. The factor that conditions them is delusion.
- 2.133 “Due to the sameness of things, the Thus-Gone One has a view of sameness. Having thus gained awakening he has formulated the true view. Because that view is equality, it is referred to as *the true view*. It is called the true view because it is adhered to by those who are truly diligent and truly liberated. Śāradvatīputra, the true view that I declare cannot be taught through language. Its teaching is hard to bear. Practice it, Śāradvatīputra. If you do, you will also be free of darkness.
- 2.134 “Śāradvatīputra, this section of the Dharma is said to be accompanied by eighty-four thousand Dharma teachings. This is the gateway to all conditioned and unconditioned phenomena, and it is the way of all phenomena.”
- 2.135 When the thus-gone one, the worthy one, the perfect Buddha delivered this teaching of the Dharma, seven hundred and seventy billion beings gained the stainless and immaculate Dharma eye that sees all phenomena. Within the desire realm a billion gods attained this, as did innumerable human beings. Among the billions of such humans who lived on Jambudvīpa, those who were bodhisattvas also gained acceptance that phenomena are unborn. Innumerable many beings [F.39.a] set their minds on unexcelled and perfect awakening.
- 2.136 Then the Blessed One withdrew his miraculous activity, and thus the four assemblies, the Brahmā assembly, the assembly of the gods of the desire realm, as well as the other gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, and mahoragas all saw the world as it is.
- 2.137 At this point the venerable Mahāmaudgalyāyana rose from his seat, draped his shawl over one shoulder, and knelt on his right knee. Joining his palms, he bowed toward the Blessed One and said, “Blessed One, the

bodhisattva great being Sahacittotpādadharmacakrapravartin's mastery of supernatural powers is amazing. Blessed One, he took this world, including the Blessed One himself, and hurled it into another world. At that time I was unable to identify the characteristics and I could not even remember the names of any supernatural powers, so, needless to mention, I was unable to muster any such powers. Ah, Blessed One, I find it truly amazing that this bodhisattva possesses such supernatural powers. Blessed One, when I carefully scan the changing times I do not recognize even a moment or an instant of such hauling and transportation being performed by any of us.¹⁸ If even a bodhisattva can possess such supernatural powers, then what to say of the powers of the thus-gone ones?" [F.39.b]

2.138 "Maudgalyāyana," replied the Blessed One, "you should not think that this world was hauled or that the Thus-Gone One was transported. Maudgalyāyana, I do not perceive any mendicant, priest, hearer, or solitary buddha, nor anyone from among the gods up to and including the mahoragas either, who is capable of moving even a fold in the Thus-Gone One's Dharma robe. What then to say about actually lifting up the Thus-Gone One? That is clearly impossible. For the time being, Maudgalyāyana, set aside the world with its gods, and imagine instead, Maudgalyāyana, the following scenario. Within the trichiliocosm there are beings with form just as there are formless beings. There are beings involved in perception, beings not involved in perception, and beings neither involved nor not involved in perception. Imagine now that they all achieve a human body, and with that human body they go forth. Having gone forth, they also achieve the state of a worthy one and they gain the six superknowledges.

2.139 Maudgalyāyana, to illustrate this, imagine that they gain just as great miraculous abilities as the ones you possess. Maudgalyāyana, what do you think? Will that gathering of beings with miraculous abilities then have increased?"

"Yes, it will, Blessed One," replied Maudgalyāyana.

2.140 "Maudgalyāyana, these hearers may lift up a thousandfold universe, or millionfold universe, or a trichiliocosm, and transport it beyond as many universes as there are grains of sand in the river Ganges. Yet even those who have attained such perfect supernatural powers will not be able [F.40.a] to move even a fold in the Thus-Gone One's Dharma robe as he resides in the midst of space.

2.141 "Maudgalyāyana, let us leave aside such a gathering of beings like you. Imagine instead, Maudgalyāyana, that a being has been born who possesses supernatural powers sufficient for conjuring up a storm that can scatter, pulverize, and destroy any trichiliocosm that has not been blessed by a thus-gone one. Imagine then that with each of the particles that thus emerge from

one trichiliocosm he further plunges universes into darkness and destroys as many of them as there are grains of sand in the river Ganges, and that the particles emerging thereby are scattered throughout trichiliocosms. Maudgalyāyana, what do you think? Would such a being have perfected supernatural power?"

"Yes, Blessed One, he would," answered the venerable Maudgalyāyana.

2.142 "Maudgalyāyana," continued the Blessed One, "even if this trichiliocosm were full of such beings with perfect supernatural powers—as many as there are plants on a field of sugar cane, reeds, grass, paddy, or sesame—they would still not be able to move even a fold in the Thus-Gone One's Dharma robe. Needless it is to mention, then, that it would be impossible for them to lift up the Thus-Gone One.

2.143 "Maudgalyāyana, while remaining at this very place, upon this very lion throne, the Thus-Gone One may stir, move, and shake as many innumerable and unfathomable universes in the east as there are grains of sand in the river Ganges. [F.40.b] Yet the sentient beings there will not think, 'Our universe is being dislocated and transported!' Neither will they think, 'Alas, this universe is subject to destruction and formation!' Nor will they think, 'This universe is being scattered and destroyed!' However, for the sake of taming sentient beings, sometimes forms of the buddhas will teach beings the Dharma beyond marks, but other times forms of hearers, gods, humans, nāgas, boys, or girls will deliver the teaching.

2.144 "Maudgalyāyana, you must trust in all the different Dharma teachings on the buddhas' powers, fearlessnesses, unique qualities, and preeminent miracles. This is how it is throughout all the ten directions.

2.145 "Maudgalyāyana, to the monk Ānanda I have taught the gateways for the retention of the sūtras, songs, prophecies, parables, past-life stories, elaborate teachings, marvels, narratives, and established teachings. However, Maudgalyāyana, the monk Ānanda is incapable of understanding the domain of the Thus-Gone One. And why is that? Because, Maudgalyāyana, even if they try for an eon, a hundred eons, a thousand eons, or a hundred thousand eons, hearers will not be able to fully understand, conceive of, or comprehend even a single syllable of the Thus-Gone One. What then to say of their understanding of the Thus-Gone One's full domain?

2.146 "Maudgalyāyana, the thus-gone ones instruct sentient beings by means of numerous referents, activities, and modes of conduct. [F.41.a] In this way, they teach the Dharma to sentient beings. However, Maudgalyāyana, although wearing the Thus-Gone One's Dharma robe accomplishes the aims of all beings and spawns the teaching of the Dharma, none of the hearers

fully comprehend this. Maudgalyāyana, if you cannot even accommodate this teaching, then how could you possibly grasp the domain of the Thus-Gone One? That is clearly impossible.”

2.147 Having thus accepted the great lotus flower, the Blessed One next posed questions to Bhadrāpāla and all the other bodhisattva great beings, who were guardians of the city of Dharma: “Noble sons, can you protect the treasure of the Thus-Gone One’s Dharma? Can you conceal it? Can you comprehend the full domain of the Thus-Gone One? Can you express it? Can you teach it? Can you teach it in full?”

“Blessed One,” they replied, “yes, we can.”

2.148 “Noble sons,” continued the Blessed One, “you should therefore consider whichever Dharma teaching you give to be the treasure and domain of the thus-gone ones. Noble sons, all that is expressed with respect to the buddhas’ perfect wisdom, the buddhas’ perfect awakening, the buddhas’ accomplishment of wisdom, and the buddhas’ accomplishment of awakening is the domain of the Thus-Gone One. Thus it must be expressed. Noble sons, wherever an objective referent is seen, it is viewed as the Thus-Gone One’s domain and definitively taught to be so. That Dharma teaching by the Thus-Gone One is delivered by viewing the activities of sentient beings, wherever they are seen, as the Thus-Gone One’s domain. [F.41.b] Thus, the activities of the Thus-Gone One’s teaching of the Dharma are not displayed for the sake of stopping the activities of sentient beings.¹⁹

2.149 “The ninety-nine thousand faculties of the Thus-Gone One’s knowing are as follows:²⁰ the activities of those engaged in desire, or anger, or delusion; the activities of those engaged in contrived desire, anger, or delusion; the activities of those engaged in desire and anger; the activities of those engaged in contrived desire and anger; the activities of desire and delusion; the activities of those engaged in contrived desire and delusion; the activities of those engaged in anger and delusion; the activities of those engaged in contrived anger and delusion; the faculties for purifying the mind; the faculties for purifying the production of things; the faculties for purifying the production of existence; the faculties that emerge from application; the faculties for purifying activities; the faculties that activate black qualities; the faculties that activate white qualities; the faculties that activate black and white qualities; the faculties that accord with the path; the faculties that accord with tranquility; the faculties that accord with special insight; the faculties that accord with exhaustion; the faculties that accord with birth; and the faculties that accord with the truth.

2.150 Maudgalyāyana, in this regard, the twenty thousand faculties related to the accumulation of past conduct motivate actions that are either black, or black and white. [F.42.a] Such actions produce dark complexion, fair

complexion, attractive complexion, unattractive complexion, crippled legs, missing hands or fingers, impaired movement, deafness, blindness, or a missing tongue. The twenty thousand faculties related to the accumulation of past conduct also cause shapes that are long, short, thin, fat, or indistinct. Engaging the faculties of the eyes, ears, nose, tongue, body, and mind, the twenty thousand faculties related to the accumulation of past conduct are those associated with desire, anger, delusion, absence of desire, absence of anger, or absence of delusion. The thirty thousand faculties that produce birth activate the time of death. They become apparent when they create changes or signs, such as shaking of the limbs, changes in one's faculties, bones breaking, or deterioration of the vital signs, which in turn causes loss of one's luster. These signs finally stop when the voice is choked. Such faculties lead to the realms of hell, animals, or starving spirits. To attain buddhahood one is led to birth among humans, gods, or within different worlds. Or one is led to actualize the exhaustion of defilements. There are seventy-seven thousand faculties that should be considered if one is interested in the features of roots of virtue. There are twenty thousand faculties that lead to roots of nonvirtue and these should be known to facilitate death.

2.151 The treasure of the thus-gone ones [F.42.b] is the domain of the thus-gone ones. Dwelling within that domain the Thus-Gone One explains the Dharma without ever tiring or running out of things to say."

2.152 *This concludes the second chapter.*

PRAISING THE MERITS OF ENGENDERING THE MIND OF AWAKENING AND PURSUING THE SACRED DHARMA

- 3.1 Present in the gathering was a certain *Dr̥ḍhamatikumārabhūta*, who now rose from his seat, draped his shawl over one shoulder, and knelt on his right knee. Joining his palms, he bowed toward the Blessed One and said, “Blessed One, with this gateway of the Dharma I have discovered something very precious. Blessed One, I shall henceforth practice this gateway of the Dharma in order to accomplish the Dharma. How so? From today on, Blessed One, I shall don a suitable armor to pursue and accomplish these Dharma teachings. In the future, in times to come, I shall never let my diligence wane until I have listened to the Dharma treasure of the Thus-Gone One’s domain.”
- 3.2 “*Dr̥ḍhamati*,” replied the Thus-Gone One, “this is excellent. It is excellent that throughout innumerable millions of eons you will continue to exert yourself in the pursuit of the practice of my great wisdom. Well done, *Dr̥ḍhamati*. Now, *Dr̥ḍhamati*, imagine that all at once, in one moment, in one instant, all beings in this trichiliocosm without exception—whether they are those with form, or those who are formless, and whether they are those with perception, or those without perception, [F.43.a] or those with neither perception nor non-perception—were to attain a human body. Then imagine that a man appears who provides all those beings with enjoyable things. He is able to lift them up and hold them by his hand for an eon or more, faithfully providing them with whatever forms, sounds, smells, tastes, and textures they might wish for. Meanwhile, he uses his other hand to collect all the feces and urine of all those beings, depositing it all in a different universe. And why does he do that? Because he does not want any of them

to experience any unpleasant odor. Dṛḍhamati, what do you think? Does that man render proper service to all those beings, providing them with desirable things?”

3.3 “Indeed, Blessed One,” replied Dṛḍhamati, “he serves them with an extremely vast amount of enjoyable things.”

3.4 “Dṛḍhamati,” continued the Blessed One, “that man serves each of those beings, providing them with pleasant things.

3.5 “Now think of a noble son or daughter who, regardless of whether the Thus-Gone One is present or has passed beyond suffering, develops the mind of unexcelled and perfect awakening for the sake of all beings. This person wishes to hear the teachings of the Bodhisattva Collection. He or she is intent on accomplishing the wisdom of the buddhas, the great wisdom, thus eliminating desire, anger, and delusion. So that all beings may go beyond birth, aging, sickness, death, lamentation, suffering, mental pain, [F.43.b] and disturbance, this person pledges to teach the Dharma to sentient beings. When thus involved in the process of maturing a bodhisattva’s roots of virtue, that person may search for the Dharma and find just one single verse. Dṛḍhamati, as that person provides delightful service to sentient beings, he or she creates merit that is much larger than the former person’s merit. The former merit would not even match one hundredth, or one thousandth of that. In fact, no number, fraction, enumeration, analogy, or comparison would suffice. [B4]

3.6 “Dṛḍhamati, the Thus-Gone One is clearly aware of the different ways in which bodhisattva great beings provide delightful service to sentient beings. But who can trust this, Dṛḍhamati, apart from my hearers who have seen the truths, or the bodhisattva great beings with their superior intent?

3.7 “Dṛḍhamati, bodhisattva great beings feel, ‘We shall be the support of those who have no support, the savior of those who have no savior, the refuge of those who have no refuge, the protector of those who have no protector. We shall accomplish the wisdom of the buddhas, the great wisdom, and lead sentient beings beyond all limits and numbers to the undefiled qualities.’ Such is the armor that they wear.

3.8 “It may then be that in the morning they must provide sentient beings with a heap of jewels as large as Mount Meru, and it may be that they have to do the same at noon, [F.44.a] and in the afternoon, or throughout the day and night. However, beings may still not be satisfied and the gifts may thus become a circumstance for their depravation. In that case bodhisattvas will think, ‘We shall pursue the Dharma whereby sentient beings will consider the entire trichilocosm filled with precious substances to be like a glob of spit.’ Needless then to mention what their perception of vile substances will be like.

3.9 “Wise bodhisattva great beings will think, ‘This heap of jewels is the root of desire, anger, and delusion; the root of the sufferings of hell, animals, and hungry spirits; and the root of numerous karmic manifestations.’ Starting out in this way, they attain the mind of transcendence of suffering and have no concern for any heap of jewels. In fact, wise beings do not consider heaps of jewels to be just that. Instead, they see them as heaps of beings in hell, because they understand that anyone who develops attachment to such things will fall into misery.

3.10 “Now, Dṛḍhamati, let us no longer consider just all the beings within a single trichiliocosm. Imagine instead the following. Think of all the universes that extend toward the east, as abundant as the grains of sand in the river Ganges. And then think of all the universes that in the same way extend in each of the ten directions. Within all these universes are beings with bodies, beings without bodies, beings who are involved in perception, beings who are not involved in perception, and beings neither involved [F.44.b] nor not involved in perception. Think of all that we in this way call ‘the realms of sentient beings.’ Then imagine that, all at once, each one gains a human body. Imagine also that a man appears who always immediately provides them with whatever they might wish for in terms of enjoyable forms, sounds, smells, tastes, and textures. For an eon or more, that man takes care of all these beings, carrying them on his shoulders and head. Whatever they wish him to do, he does. And, with one hand he sweeps away all these beings’ excrement and urine, disposing of it all in a different universe. Well, Dṛḍhamati, what do you think? Does that man render proper service to those beings, providing them with numerous desirable things?”

“Indeed, Blessed One, he serves them with a vast amount of enjoyable things.” replied Dṛḍhamati.

3.11 “Dṛḍhamati,” continued the Blessed One, “pay attention and understand what I say. That man serves all those beings, providing them with pleasant things. But think now of a noble son or daughter who wishes to provide all beings with refuge, and so sets his or her mind on unexcelled and perfect awakening. This person wishes to listen to the teachings of the Bodhisattva Collection, the teachings whereby bodhisattvas’ roots of virtue ripen into unexcelled and perfect awakening, and may therefore diligently pursue the Dharma of the bodhisattvas. If, Dṛḍhamati, that person takes even just a single step toward the pursuit and diligent practice of the bodhisattva Dharma, then the ensuing roots of virtue [F.45.a] will not wear out or come to an end before the attainment of unexcelled and perfect awakening. And why? Dṛḍhamati, the former person’s way of providing delightful service cannot match even one hundredth, or a thousandth, one hundred thousandth, or a millionth part of what is rendered by the latter. In fact, no

number, fraction, enumeration, analogy, or comparison would suffice. And why? Because, Dṛḍhamati, all of the former type of service is based on substance, and hence is limited and imperfect.

3.12 “Dṛḍhamati, diligent pursuit of the Dharma causes an increase in discipline, absorption, and insight. It ripens the qualities of buddhahood. It ripens inconceivable skillful means and purifies buddha realms. Hence, the Thus-Gone One has taught that unexcelled and perfect awakening depends on abundant learning.

3.13 “Dṛḍhamati, imagine that this trichiliocosm is full of thus-gone ones—as full as a grove of reeds, a paddy field, a sesame field, or a bamboo grove. Imagine then that someone spends his or her entire life paying respect to, honoring, venerating, and worshiping all those thus-gone ones, worthy ones, perfect buddhas, offering them garments, foods, bedding, mattresses, medicines, and other material things. Moreover, if any one of those thus-gone ones passes completely beyond suffering that person will construct a memorial for them [F.45.b] that measures a league in circumference, is made of the seven precious substances, is sheltered below parasols, is adorned with altars, shines for an eon with the blazing light of oil lamps, and is adorned with beautiful offerings. Dṛḍhamati, what do you think? Will such a noble son or daughter engender abundant merit?”

“Blessed One, that person will produce merit beyond number and measure,” replied Dṛḍhamati.

3.14 “Dṛḍhamati,” said the Blessed One, “try to imagine and understand this. That person indeed accumulates such merit. However, a noble son or daughter may develop the mind set on unexcelled and perfect awakening, and so diligently seek to listen to, teach, read, and master the sūtra teachings of the Bodhisattva Collection, the teachings that ripen the factors of awakening. In this regard, Dṛḍhamati, the heaps of merit that are acquired by the former person cannot match even one hundredth, or a thousandth, a hundred thousandth, or a billionth part of the mass of merit that is achieved by this latter person. In fact, no number, fraction, enumeration, analogy, or comparison would suffice.

3.15 “Therefore, Dṛḍhamati, if you intend to don your armor for the sake of listening to, recollecting, reading, and mastering such sūtras in the future, during the final five hundred years, then, Dṛḍhamati, I shall not state any measure regarding the amount of merit that you will obtain. I shall mention neither limits nor an end to it.

3.16 “Dṛḍhamati, if you wish to hear an analogy for the amount of merit that is obtained by developing the awakened mind, or if you wish to gain just a sense of what it is like, then let me ask you whether you have heard of the

thus-gone ones' supernatural powers, and if you are capable of believing in them."

"Blessed One," replied Dṛḍhamati, [F.46.a] "I can accept the powers of the Blessed One."

3.17 "Dṛḍhamati," asked the Blessed One, "what do you think? Is the trichiliocosm large?"

"Blessed One, yes it is," replied Dṛḍhamati.

3.18 "Dṛḍhamati," asked the Blessed One, "what do you think? What if the trichiliocosm were full of sesame seeds, and each of those sesame seeds itself became a container the size of a trichiliocosm, all filled up with sand? Dṛḍhamati, what do you think? Would all that amount to a large pile of sand?"

"Yes, Blessed One," replied Dṛḍhamati, "it would."

3.19 "Dṛḍhamati," continued the Blessed One, "what then if a man appeared who would grab handfuls of this sand and toss it in the four directions, and if, whenever he did so, a wind would catch each individual grain of sand and carry it into its own distinct universe? Dṛḍhamati, what do you think? How many worlds would there be in the east, and how many would there be in the other directions?"

3.20 "Blessed One, this would be beyond measure," replied Dṛḍhamati. "Well-Gone One, it would be beyond measure."

3.21 "Dṛḍhamati, try to imagine. Dṛḍhamati, try to understand," continued the Blessed One. "Dṛḍhamati, in the case of the thus-gone ones, the worthy ones, the perfect buddhas, their conduct, path, transcendent discipline, transcendent miraculous abilities, and transcendent insight are all beyond measure. Dṛḍhamati, if he so wishes, a thus-gone one [F.46.b] may traverse all those universes in a single step, and yet neither will his conduct be rushed, nor will he have displayed the full extent of his transcendent, supernatural powers. Within the time of a finger-snap and with just one single step a thus-gone one can walk across all those universes—one universe for each grain of sand. He can do so in the east, as well as in all the rest of the ten directions, and he can do so for a day, a fortnight, a month, a year, a hundred years, a thousand years, or a hundred thousand years. He can walk throughout each direction for a hundred billion years. Well, Dṛḍhamati, would you say that the worlds that can thus be crossed by a thus-gone one are many?"

"Yes, Blessed One, they are many," replied Dṛḍhamati.

3.22 "Dṛḍhamati," continued the Blessed One, "if such merit had form it could not even be contained within all those universes. It would be even larger. Dṛḍhamati, the thus-gone ones, the worthy ones, the perfect buddhas know all these heaps of merit completely. Such merits are beyond measure,

innumerable, limitless, ineffable, and beyond count, and yet the thus-gone one knows them completely. Dṛḍhamati, I am not aware of any number of syllables, or any number of letters, or any number of digits that can convey the knowledge of such heaps of merit. In the end there would be nothing but innumerable numbers, numbers beyond measure.”

3.23 *This concludes the third chapter.* [F.47.a]

PRAISING THE ENGENDERING OF THE MIND OF AWAKENING

- 4.1 At that time there was in the east—beyond countless and limitless universes—a world known as Sound of Renown. Within that universe resided a thus-gone one, a worthy one, a perfect buddha known as Majestic Mountain. Abiding and remaining present there, he taught the Dharma. The blessed one, the thus-gone one, the worthy one, the perfect buddha Majestic Mountain had just prophesied that following himself the bodhisattva Luminous Sphere of Great Splendor, who was present in the gathering there, would awaken to unsurpassable and perfect buddhahood.
- 4.2 The bodhisattva Luminous Sphere of Great Splendor had witnessed the great light, heard the special sound, and sensed the ground quaking. Now he approached the blessed thus-gone Majestic Mountain and asked, “Blessed One, who is behind this light, this special sound, and the ground shaking?”
- 4.3 The blessed one, the thus-gone one, the worthy one, the perfect buddha Majestic Mountain then said to the bodhisattva Luminous Sphere of Great Splendor, “Noble son, to the west of this buddha realm, far beyond countless and limitless universes, there is a world known as Enduring. There resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering Dharma teachings on the Bodhisattva Collection to a retinue that contains incomparable bodhisattva beings. [F.47.b] Noble son, in the ten directions, throughout universes as numerous as the grains of sand in the river Ganges, there is nobody who wears an armor as strong as the one that is borne by those holy beings. Noble son, even coming to hear of these beings is extremely difficult, let alone beholding and venerating them.”

- 4.4 “Blessed One,” said the bodhisattva Luminous Sphere of Great Splendor, “I wish to go to that world known as Enduring, so that I may see, venerate, and serve the blessed thus-gone Śākyamuni, and so that I may see those bodhisattva great beings who bear such inconceivable armor.”
- 4.5 “Noble son, if you know that the time has come, then go,” replied the blessed Majestic Mountain. “Offer that blessed one these seven lotus flowers, and tell him that the blessed thus-gone Majestic Mountain inquires whether he has encountered but little hardship and discomfort, and whether he remains healthy, strong, and at ease.”
- 4.6 The bodhisattva great being Luminous Sphere of Great Splendor then looked at the thus-gone Majestic Mountain. He bowed his head to the Thus-Gone One’s feet and then left. As fast as an athlete can stretch out or bend an arm, the bodhisattva Luminous Sphere of Great Splendor now disappeared from that universe and instantaneously appeared here in the world of Enduring. Arriving at the Kalandakanivāpa in the Veṇuvana by Rājagṛha he went before the Blessed One. He bowed his head to the Blessed One’s feet and sat to one side. [F.48.a] Then he addressed the Blessed One: “Blessed One, the blessed thus-gone Majestic Mountain inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also sends you these lotus flowers.”
- 4.7 The Blessed One accepted the flowers and asked, “Luminous Sphere of Great Splendor, is that blessed one free from ailments? Is he strong and does he remain unchanged and happy?”
- 4.8 “Yes, Blessed One,” replied Luminous Sphere of Great Splendor, “he is free from ailments and strong. He remains unchanged and happy within his buddha realm.”
- 4.9 The Blessed One now gave the lotus flowers to the bodhisattva Ajita and said, “Ajita, so that you may perfect the branches of awakening, take these lotuses and use them to engender roots of virtue.”
- 4.10 The bodhisattva Ajita, receiving thus the seven great lotus flowers, in turn passed them on to Bhādrapāla and other such incomparable bodhisattvas, including Ratnākara, Susārthavāha, Naḍadatta, Indradatta, Varuṇa, Balabhadra, Uttaramati, Viśeṣamati, Vardhamānamati, Amoghadarśin, Suṣaṃprasthita, Suvikrāntavikrāmin, Nityodyukta, Anikṣiptadhura, Sūryagarbha, Jagatīṃdhara, Dharaṇidhara, Able Intelligence, Anantamati, Trailokyavikrāmin, Anantavikrāmin, Unfathomable Subduer, [F.48.b] Leader Revealing All Objects of Perception, Dṛḍhamati, Aprameyavikrāmin, Meaningful Diligence, Lion of Powerful Diligence, Moving with the Power of Meaningful Steps, Joyous Acumen, Tīkṣṇapratibhāna, Gambhīrapratibhāna, Boundless Acumen, Aprameyapratibhāna, Mañjuśrīkumārabhūta, Padmagarbha, Elephant of Infinity, Knowing neither Increase nor Decrease,

Dharmodgata, Ratnapāṇi, Meaningful Glory, Immovable Subjugator, Aśoka, Vigataśoka, Engagement without Difference, Untiring Diligence, Becoming a Womb, Strīvivarta, Becoming a Man, Becoming a Sentient Being, Jālinīprabha, Infinite Essence, Lotus in the Buddha's Hand, Padmapāṇi, Gandhahastī, Armor of Lion-like Understanding, Meaningful Armor, Irreproachable Armor, Armor of Entering All Realms, Armor of Profound Conduct, Bearer of the Armor Beyond Change and Free from Weariness, Spreader of Flowers, Jewel Flower, Clarifier of the Meaningful Name, Propagator of the Meaningful Name, Bearer of the Armor of All Objects of Perception, Bearer of the Armor of Constant Joy, Bearer of the Armor of Constant Longing, Bearer of the Armor of Impartiality, Bearer of the Armor of Glorious Equality, Bearer of the Fierce, Force of Joy, Force of Benevolence, Śrīharṣa, Nandika, Actualizing the Branches of Awakening, Bearer of the Armor of Never Parting from the Buddhas, Bearer of the Armor of Turning the Dharma Wheel, Bearer of the Armor of the Unimpeded Wheel, [F.49.a] Bearer of the Armor of Total Relinquishment, Bearer of the Armor of Non-Appropriation, Bearer of the Armor of Being Unperturbed, Bearer of the Armor of Keeping the Lineage of the Buddhas Unbroken, Candrāvaloka, Glorious Light of Qualities, Sārhavāha, Mahāsārhavāha, Supreme Accumulations, Supreme Array, Ratnavyūha, Sarvasiddhārtha, Meaningful Splendor, Glorious Guidance, Guiding Victory Banner, Certain Guidance, Śānta, Perfector, Buddhahadra, Supriya, Joyous Victor, Jitendriya, Jayasena, Crushing Subduer, Śatrumardana, Without Malice Toward Enemies, Universally Renowned, King of Fame, Increasing Wealth, Mitra, Divine Friend, Growing Friend, Bearer of the Single Parasol, Ratnacchatra, Sunakṣatra, Dharma, Dharmadeva, Vimala, Stainless Hero, Moving with Heroic Strength, Moving with Infinite Strength, Moving with Meaningful Strength, Subduer with Infinite Steps, Treading with Tremendous Power, and Action Beyond Differences. Thus, in all, seventy-seven thousand bodhisattvas received the seven lotus flowers.

4.11 The Blessed One said, “Elders, the Blessed One gives you these seven lotuses so that you may bring the factors of awakening to maturation. Noble sons, take these great flowers, transform them, and offer them to the Blessed One. As you transform the flowers, display your individual skillful means.”

4.12 Thus, when the seventy-seven thousand bodhisattvas had taken the seven lotus flowers, they offered them to the Blessed One, so that they could each display their skillful means. [F.49.b] With great love the Blessed One accepted the seven great lotuses, and then said to the bodhisattva great being Ajita, “Ajita, the Thus-Gone One has practiced diligently²¹ so that you may give rise to roots of virtue. He has practiced with supreme diligence. Ajita, a thus-gone one, a blessed one, a perfect buddha is extremely difficult

to find, supremely difficult to find. Ajita, bodhisattvas are also extremely difficult to find. And why? Because, Ajita, buddha qualities manifest from bodhisattva activity. Ajita, would I now possess the ten powers of a thus-gone one if I had not earlier aroused the mind of awakening?"

"No, Blessed One, you would not," replied Ajita.

4.13 "Ajita," asked the Blessed One, "what do you think? Would the four types of fearlessness be present now, if I had not earlier set my mind on unexcelled and perfect awakening?"

"Blessed One, they would not," replied Ajita.

4.14 "Ajita," asked the Blessed One, "what do you think? Would the great love of the Thus-Gone One be present in the world now, if I had not earlier set my mind on unexcelled and perfect awakening?"

"No, Blessed One, it would not be present," replied Ajita.

4.15 "Ajita," asked the Blessed One, "what do you think? Would the great compassion of the Thus-Gone One be present in the world now, if I had not earlier set my mind on unexcelled and perfect awakening? Or would there be any great joy, or great equanimity?" [F.50.a]

"No, Blessed One, there would be none of these," replied Ajita.

4.16 "Ajita," asked the Blessed One, "what do you think? Would there be any of the eighteen unique qualities of the Buddha in the world now, if I had not earlier, when I was engaged in bodhisattva activity, set my mind on unexcelled and perfect awakening?"

"No, Blessed One, there would not," replied Ajita.

4.17 "Ajita," asked the Blessed One, "what do you think? Would any of the Thus-Gone One's meaningful strides be manifest in the world now, if I had not earlier, when I was engaged in bodhisattva activity, set my mind on unexcelled and perfect awakening?"

"No, Blessed One, they would not," replied Ajita.

4.18 "Ajita," asked the Blessed One, "what do you think? Could the lion's gait of the Thus-Gone One be witnessed in the world now, if I had not earlier set my mind on unexcelled and perfect awakening?"

"No, Blessed One, it could not," replied Ajita.

4.19 "Ajita," asked the Blessed One, "what do you think? Would the Thus-Gone One's elephant gaze be manifest in the world now, if I had not earlier set my mind on unexcelled and perfect awakening?"

"No, Blessed One, it would not," replied Ajita.

4.20 "Ajita," asked the Blessed One, "what do you think? Would the lion-like posture of the Thus-Gone One be seen in the world now, if I had not earlier set my mind on unexcelled and perfect awakening?"

"No, Blessed One, it would not be," replied Ajita.

- 4.21 “Ajita,” asked the Blessed One, “what do you think? Would the Thus-Gone One’s indiscernible crown protuberance appear in the world now, if I had not earlier set my mind on unexcelled and perfect awakening?” [F.50.b]
- “No, Blessed One, it would not,” replied Ajita.
- 4.22 “Ajita,” asked the Blessed One, “what do you think? Would any of the thirty-two marks of a great being be perceptible in the world now, if I had not earlier set my mind on unexcelled and perfect awakening?”
- “No, Blessed One, there would be none,” replied Ajita.
- 4.23 “Ajita,” asked the Blessed One, “what do you think? Would I turn the wheel of Dharma in the world now, if I had not earlier set my mind on unexcelled and perfect awakening?”
- “No, Blessed One, you would not,” replied Ajita.
- 4.24 “Ajita,” asked the Blessed One, “what do you think? Would the conch of Dharma be present in the world now, if I had not earlier set my mind on unexcelled and perfect awakening?”
- “Blessed One, it would not,” replied Ajita.
- 4.25 “Ajita,” asked the Blessed One, “what do you think? Would there be perfect hearers in the world now, if I had not earlier set my mind on unexcelled and perfect awakening?”
- “No, Blessed One, there would not,” replied Ajita.
- 4.26 “Thus, Ajita,” the Blessed One continued, “each and every element of awakening depends on the initial engendering of that mind. Ajita, the reason there are so few thus-gone ones is that bodhisattvas are so rare. Ajita, consider this analogy. If there were no butter there would no longer be any clarified butter. Likewise, Ajita, if the mind is not set on awakening one will never become a thus-gone one. Ajita, consider this analogy. When there is butter there is also an uninterrupted supply of clarified butter. Similarly, Ajita, [F.51.a] when there are bodhisattvas in the world there will also be thus-gone ones. Ajita, consider this analogy. When there is a seed there can also be a sprout. Likewise, Ajita, if there are bodhisattvas in the world there will also be thus-gone ones. Ajita, the reason thus-gone ones are so rare is therefore precisely because bodhisattvas are rare.
- 4.27 “Ajita, consider this analogy. Compared to the priceless jewels in the ocean, there is a greater number of valuable jewels in general. Similarly, among sentient beings there are only a few who abide by the mind of awakening. In comparison, those who keep the mindset of a hearer or a solitary buddha are so many.
- 4.28 “Thus, Ajita, those who give rise to the mind of awakening are rare. They are extremely rare. Being so extremely rare, they are like the uḍumbara flower. Those who engender the mind of awakening are priceless, like priceless jewels. Those who engender the mind of awakening are greatly

superior, like Mount Meru. Those who engender the mind of awakening are utterly unmoving, like space. Those who engender the mind of awakening are deep, like the ocean.

4.29 “Ajita, those who engender the mind of awakening surpass a trichiliocosm filled with precious jewels. Ajita, when those who engender the mind of awakening have a physical form they are worthy of homage, and, Ajita, they will be protected by hundreds of thousands of mundane beings—gods and others. Therefore, Ajita, persist in the practice of engendering the awakened mind. Do so joyfully, forcefully, clearly, [F.51.b] boldly, and with commitment.

4.30 “Ajita, you may then wonder what it means to engender the mind of awakening. Arousing the mind of awakening is not something that can be counted or measured. Nevertheless, Ajita, for the sake of comprehension I shall give you just an illustration, just a single example. Long ago in the past, before limitless and innumerable eons, there was a thus-gone one, a worthy one, a perfect buddha, someone wise and virtuous, a well-gone one, a knower of the world, a steersman taming beings, an unsurpassable one, a teacher of gods and humans, a blessed buddha by the name of King of Bliss. Ajita, the lifespan of that blessed one was eighty-four thousand years. Ajita, the first assembly of that blessed one’s hearers numbered seven hundred sixty million. The second assembly contained nine hundred sixty million, and the third one billion hearers. Without exception, they were all foe-destroyers who had brought an end to defilement, completed their task, completed their work, laid down the load, achieved their own objectives, exhausted the bonds to existence, and achieved liberation through the mind of equality. At that time there was a royal palace known as Immense Vista, and within that palace resided a king of royal descent who had received anointment. He was known by the name of Lion Glory, and his eminent queen gave birth to two twin boys, one named Aśoka and the other Vigataśoka.

4.31 “Ajita, one day in the palace, when the two boys had grown to be seven years old, they saw the thus-gone King of Bliss enter the royal palace together with a gathering of hearers. [F.52.a] The boy Aśoka then asked his brother, ‘Vigataśoka, do you see the thus-gone one, the blessed one, the perfect buddha King of Bliss, as he approaches from afar?’

“ ‘Yes, brother, I see him,’ replied Vigataśoka.

4.32 “ ‘Vigataśoka,’ continued Aśoka, ‘I want to become just like the thus-gone one, the blessed one, the perfect buddha King of Bliss.’” Prince Aśoka then spoke the following verses to his brother:

4.33 “ ‘Behold the protector, supreme among humans,
As he heads the saṅgha of monks,
Leading them here.

Vigataśoka, watch King of Bliss.

- 4.34 “ ‘The one thing I must do is to become
Just such a perfect leader of men.
I shall engender the mind of awakening
And liberate beings from fear.
- 4.35 “ ‘Through craving, conceit, anger, and desire
The world engages in painful acts.
Through such acts they fall into the abyss of hell,
Yet I shall free them from the lower realms.
- 4.36 “ ‘I shall be the world’s guide.
Like the uḍumbara flowers of the world,
This is the rarest of the rare.’
This is the wish you should make.’
- 4.37 “In reply, his brother Vigataśoka spoke the following verses:

“ ‘Even if words are many
They do not make things happen.
I remain in practice
And say nothing at all.
- 4.38 “ ‘If, despite so much talking,
The body does nothing,
It is all fruitless,
And the words become lies.
- 4.39 “ ‘If words would make things happen
People would shine like a jewel.²²
Although their good qualities decrease,
They declare themselves to be supreme.’
- 4.40 “Young Aśoka then spoke these verses to his brother Vigataśoka:

“ ‘It is for the sake of oneself, and not others,
That one would say such things.
Therefore, if one does not say anything at all
One’s mind is suffering from stinginess. [F.52.b]
- 4.41 “ ‘I invite sentient beings to be my guests;
I shall delight²³ them.
For me there is no stinginess to get rid of.
May I be the guide of living beings.

- 4.42 “ ‘The wise ones of the past
Did not say such things.
Some speak at great length
But do not act accordingly.
- 4.43 “ ‘Such people were also
Stingy in the past.
Hence they wonder
Whether things are actually going to happen.’²⁴
- 4.44 “Young Vigataśoka then spoke again to his brother in verse:

“ ‘Brother, we should go together
To ask the Protector
Whether your way of developing
The mind of awakening, or mine, is the greatest.’
- 4.45 “Young Vigataśoka then descended from the upper story of the palace and, wearing sandals made of jewels and garments worth millions, he went to the place where the thus-gone King of Bliss was residing. There he bowed his head to the thus-gone one’s feet and took a place in the gathering. Young Aśoka, on the other hand, jumped from the upper story, and in this way went before the thus-gone King of Bliss. He also wore precious garments, and he carried a jewel as his crown ornament. But as he arrived, Aśoka offered his garments and jewel to the Blessed One, and the Blessed One accepted those gifts from the boy’s hand.
- 4.46 “In this way, young Vigataśoka in fact arrived in the Blessed One’s presence later than young Aśoka, who had gotten there much earlier. When Vigataśoka noticed young Aśoka in the gathering around the thus-gone King of Bliss he asked him, ‘Aśoka, which way did you take to have arrived here before the thus-gone one, the blessed one, the perfect buddha King of Bliss so much earlier?’
- 4.47 “ ‘Brother,’ replied Aśoka, ‘I jumped from our palace to this place where the Blessed One resides. Without any harm or injury to my body, I got here with great convenience.’ [F.53.a]
- 4.48 “When he had heard young Aśoka’s reply, young Vigataśoka offered his sandals and precious garments to the Blessed One and spoke the following verse:
- 4.49 “ ‘May we not take inferior paths,
But behold the guide of the world.
May we always follow
The path taught by the buddhas.’

- 4.50 "In verse, young Aśoka then addressed his brother:
- " 'People who protect
Their bodies and lives
Are constantly looking for the path.
Brother, you are just like such people.
- 4.51 " 'Those always in pursuit of happiness
Do not pursue the happiness of others.
When they leave their present body and life
They come to suffer in numerous ways.
- 4.52 " 'We must be of great service to people
And liberate them from the web of suffering.
That very path leads to seeing buddhahood.
When buddhahood is seen one will no longer search for the path.
- 4.53 " ' "We shall take the path that leads to happiness."
Thus think ignorant and unwise people,
Yet they proceed on such inferior paths;
They do not know the true path.
- 4.54 " 'Those traveling inferior paths while thinking of the ultimate
Proceed along paths of misfortune.
Tied up by the demons as they are,
Such people are far from this supreme path.
- 4.55 " 'May we always meet with buddhas;
May we always wear the ochre colors;
May we always observe pure conduct;
May our lives be extremely beneficial to others;
- 4.56 " 'May we always abide by the practice of the sacred Dharma;
May we always uphold the Dharma;
May we retain the Dharma of all the victorious ones forever;
May we always do good to living beings;
- 4.57 " 'May we constantly foster steadfast diligence;
May we never let the words we hear be wasted;
May our equipoise be constant;
And may we forever be adorned with all excellent qualities.'
- 4.58 "Ajita, when young Aśoka and young Vigataśoka had spoken these verses
[F.53.b] they both went forth from their homes to become monks under the
thus-gone King of Bliss. As soon as they had gone forth, each one of them

claimed that he would become a thus-gone one much earlier than the other. The monk Aśoka then asked the monk Vigataśoka, 'What sort of mindset have you aroused, since you claim that you will be the first to awaken to unexcelled and perfect buddhahood?'

4.59 " 'Aśoka,' replied Vigataśoka, 'I think in this way: until I have awakened to unexcelled and perfect buddhahood, I shall never give up the mind of awakening, even if I must bring every single being to maturation by remaining in hell for a hundred thousand eons. Such is the quality of the mind that I bring forth. Aśoka, even if people come from the east, and from all the other directions, and place upon my head piles of feces, fire, or dirt, or a pot of excrement, fire, or dirt, I shall not allow that to make me angry and lose my temper. I shall not scowl angrily at such people, nor shall I speak spitefully of revenge. Instead, I shall practice the perfections for the sake of those very people who attack me. Therefore, all their acts serve only to generate the wisdom of the buddhas. All their acts serve only to engender the qualities of the buddhas. If I, in the face of such abuse, were to abandon my equipoise, then how would I be able to accomplish the perfection of patience? What should be extraordinary about this, if such circumstances for ill will would not come up? Therefore, in order to mature those very beings [F.54.a] and cause them to pass beyond suffering, I shall don my armor. Thinking in this way, I bear the armor of patience. If, when such beings seek to harm me, I attempt to retaliate, then how would I be any better than them? Aśoka, such is the armor that I bear.'

4.60 "The monk Aśoka then said to the monk Vigataśoka, 'Brother, have you seen that mind of yours, which bears such armor?'

"The monk Vigataśoka replied, 'If there were no mind there would not be any donning of such armor either. If there were no armor, then neither could it be shown. Aśoka, because there is mind the armor can also be shown.'

4.61 "The monk Aśoka then told the monk Vigataśoka, 'You must not say "Just as there is mind there is also armor"! And why not? Because, Vigataśoka, the mind is subject to arising and destruction, and is therefore like an illusion. And an illusory mind that is subject to arising and destruction is neither there nor not there. Vigataśoka, a view is involved whether something is there or not, and any such view of presence or absence is a wrong view. Whenever there is wrong view, one is on an errant path, a wrong path. One is not on the path of awakening, and hence one is far from awakening, not near it. Reaching awakening will be hard.

4.62 " 'Therefore, Vigataśoka, all that is mental construction. Anything that involves mental construction and conceit is not something for a bodhisattva to rely on. What, then, should a bodhisattva rely on? A bodhisattva should not rely on anything. And why not? Because if one relies on something, one

does not properly rely. Thus, a bodhisattva should [F.54.b] not be attached to anything. And why not? Because awakening is baseless. And should a bodhisattva conceptualize this, that would not be right. Why not? Because awakening is beyond concepts. If a bodhisattva should become fixed on this, that would not be right. Why not? Because awakening is beyond fixation. Should a bodhisattva think in such ways, that would not be right. Why not? Because awakening knows no concepts. If a bodhisattva determines this, that would not be right. Why not? Because awakening has no characteristics. If a bodhisattva comprehends this, that would not be right. And why not? Because awakening does not change. Should a bodhisattva believe that there is something to actualize, that would not be right. And why not? Because there is no awakening and because awakening is beyond syllables.'

4.63 "The monk Vigataśoka then said to the monk Aśoka, 'Aśoka, why should there not be any awakening? Let me explain: Vigataśoka is here and, since I am here, there is also awakening.'

" 'Brother,' replied the monk Aśoka, 'please do not think that nonconceptual awakening either exists or does not exist. And why? Because as long as there are concepts there is no awakening. And why? Because awakening does not involve any concepts. This is how it is. Or, in other words, the more constructs, the more awakening.'

4.64 " 'Brother' said Vigataśoka, 'I do not understand what you mean by saying "the more constructs, the more awakening." '

"The monk Aśoka then said to his brother, 'Brother, for that reason let us together go before the blessed thus-gone King of Bliss.'

4.65 "The two of them [F.55.a] then went to the place where the blessed thus-gone King of Bliss was residing. Having bowed their heads to his feet, they sat to one side, and from there they conveyed their entire conversation to the Blessed One. In response, the Blessed One expressed his approval to the one monk, saying, 'Excellent, Aśoka.'

4.66 "The blessed one then turned to Vigataśoka and said, 'Vigataśoka, this is how it is. The more constructs, the more awakening. Why? Because all constructs are void, and so is awakening. What then is voidness? Voidness is a construct. And what are constructs? They are thought. That is to say, there are the constructs of form, feeling, perception, formation, and consciousness; the constructs of discipline and absorption; the constructs of few desires and contentment; and the constructs of being easily satisfied and being distinct. Where do constructs come from? They come from thinking, that is to say, from the thought of form to the thought of absorption—each thought is construction. Whatever is thought has no form, and thus thinking is not something with form. That which is thought is absence of thought. That which is thought is neither discipline nor anything else, up to and including

contentment. And awakening is the emptiness of form. Awakening is the emptiness of feeling, perception, formation, and consciousness. So also with discipline, absorption, few desires, contentment, being easily satisfied, and being easily nourished—all are emptiness. And emptiness is neither sameness nor difference. That, precisely, is what awakening is.’ [F.55.b]

4.67 “When the monk Vigataśoka heard this teaching of the Dharma he gained the acceptance that phenomena do not arise. He also clearly understood what kind of mind makes someone a bodhisattva; he understood what the mind of awakening is. In this way the monks Aśoka and Vigataśoka developed special insight into, and clear knowledge of, all phenomena. With such conviction about all phenomena they persisted diligently, without any weariness or sleepiness, for eighty thousand years, whereas before they had always been involved in nothing but the pursuit of their desires. Thus, they did not give rise to any desire, anger, or dullness. Upon their death and passing, their next birth in the world took place in the buddha realm known as Harmony with a Thousand Buddha Realms, the realm of the thus-gone Saṃvṛttaskandha, and there they continued their diligent pursuits.

4.68 “Ajita, in this way those two bodhisattvas went on to serve six hundred and eighty million buddhas, and in each life they lived they would always go forth and practice diligently. Then, finally, the bodhisattva great being Aśoka awakened to unexcelled and perfect buddhahood and appeared in the world as the thus-gone one, the worthy one, the perfect buddha known as Array of the Perfect Assembly. After that the bodhisattva Vigataśoka awakened to unexcelled and perfect buddhahood and he became the thus-gone one, the worthy one, the perfect buddha known as Supreme Accumulations. Ajita, the teachings of those two became extremely vast. Ajita, the lifespans of those two thus-gone ones were unfathomably long.

4.69 “Ajita, the mind of a bodhisattva is not transferred anywhere, [F.56.a] nor is it adopted in any way. It cannot be engendered and it cannot be stopped. It does not abide. It cannot be interrupted. It does not come and it does not go. Ajita, that mind, as well as the bodhisattva, is supremely difficult to find.”

4.70 Then the Blessed One spoke the following verses:

“Throughout millions of eons,
The world illuminators are so rare.
Like the flowers of the uḍumbara,
They appear in the world only sometimes.

4.71 “Also, bodhisattvas who practice
In pursuit of awakening are rare.
The hero’s mind
Will manifest in the world only sometimes.

- 4.72 "Thus, the ones who bring forth
Such an extremely pure mind
Will witness the powers of a buddha
As well as the types of fearlessness.
- 4.73 "They will roar like a lion,
And declare the speech of the sage.
As I turn the wheel of truth,
They will turn the wheel of Dharma.
- 4.74 "My eighteen unique qualities,
Complete without anything lacking,
As well as all the marks of the buddhas,
You must look here to see them.
- 4.75 "The movements free from delusion,
The elephant's gaze,
And the imperceptible crown—
All must all be seen through that mind.
- 4.76 "Transcendent discipline,
Transcendent meditative absorption,
Transcendent insight, as well as the mind of awakening,
Are all to be seen through this.
- 4.77 "All buddha qualities
And any other qualities taught
Reside, without exception, within that mind,
And within its initial arousal.
- 4.78 "The discipline of the hearers,
The absorptions of the hearers,
And their insight and miraculous ability—
You must see them all here.
- 4.79 "If you do not engage
The mind that you earlier brought forth,
Then how will you ever be able
To engage the unexcelled wisdom? [F.56.b]
- 4.80 "If the buddha qualities are not seen,
Then how could there be any hearing?
The hearers then could not possibly
Appear within the world.

- 4.81 "The armor of the virtues
Of suffering's transcendence,
Just as it is borne by the perfect, solitary buddhas—
Also that you must see through this mind.
- 4.82 "All the happiness of sentient beings,
Whether mundane or transcendent,
Resides without exception within this mind,
And within the initial mind.
- 4.83 "That mind's ripening
Is vast, and it is said that once seen
It will not wear out,
Even over billions of eons.
- 4.84 "Arising and ceasing,
The mind is brought forth by conditions.
Watch the ripening
Of its empty nature.²⁵
- 4.85 "The mind is produced by conditions
But the mind itself is not an entity.
Watch the ripening
By the mind that is devoid of any entity.
- 4.86 "Based on what is apprehended
The mind never arises,
Yet watch the ripening of that
Which is praised for never decaying.
- 4.87 "How could a person of steadfast mind,
Who clearly understands such a mind
And constantly remains within the true vehicle,
Ever be lost?
- 4.88 "There are those who remain
Fixed on eye and form,
As well as feeling, perception, and formation,
And who do not know their own nature.²⁶
- 4.89 "Such miserable minds that believe
That by thinking they can purify space,
Will for long not experience any purification,
And so they will remain, unskilled, within existence.

- 4.90 “Therefore, the mind is false and fake.
Having understood that it does not exist,
Do not ascribe to it any importance,
For it is devoid of any essence.
- 4.91 “The mind that arises in dependence
Will never come to nothing,
Yet all its conditions
Are empty of their own essence.
- 4.92 “Phenomena empty of their own essence
Are not to be accomplished.
All phenomena are imaginary— [F.57.a]
This is how their nature is taught.
- 4.93 “Those who understand this clearly
Receive the prophecy of awakening.
Their prophecy is not delivered by means of form,
Nor does it take place in terms of feeling.
- 4.94 “Prophecy does not occur through perception or formation,
Nor is it granted by means of consciousness.
Here no phenomena are observed,
Yet neither do such beings lack prophecy.
- 4.95 “Those who recognize that here
All phenomena are devoid of marks,
And who are free from arrogance based on such understanding,
They receive the prophecy of awakening.
- 4.96 “Such acceptance has arisen
Through precisely the teaching of intelligence.
As dirt is broken, weapons are broken,
And thus they will not be subject to forgetfulness.²⁷
- 4.97 “Whoever truly develops
An acceptance of this kind
Will be able to endure wealth and honor,
Remaining free from conceit based on riches.
- 4.98 “An acceptance of this kind
Is undertaken by the wise.
Having subdued the two extremes
The wise practice by means of the middle.

4.99 "Hence, one must develop firm acceptance.
Phenomena are devoid of essence—
This is the path of awakening
Upon which I have also relied."

4.100 *This concludes the fourth chapter.* [B5]

THE GATHERING OF BODHISATTVAS

- 5.1 At that time there was in the east, beyond sixty-eight thousand innumerable universes, a universe known as Sūsthitamati, and within that universe resided a thus-gone one, a worthy one, a perfect buddha known as Sky Family. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva great being by the name of Candra would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Candra, had noticed the light and heard the sound of the clear voice. [F.57.b] Now he approached the perfect buddha Sky Family and asked, “Blessed One, whose is this clear voice that we hear, and to whom does this radiance belong?”
- 5.2 “Noble son,” replied the blessed thus-gone Sky Family, “sixty-eight thousand innumerable universes away from this buddha realm lies a universe known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering Dharma teachings that are known as the Bodhisattva Collection. The clear voice and radiant light both belong to that blessed one.”
- 5.3 “Blessed One,” the bodhisattva Candra then declared, “I shall travel to Enduring and go before the blessed Śākyamuni.”
- “Noble son,” replied the Blessed One, “if you know that the time has come, then go.”
- 5.4 Having been granted permission, the bodhisattva Candra looked toward that blessed one, bowed his head to that blessed one’s feet in homage, and prepared to leave. The blessed thus-gone Sky Family then gave a hand-like kumuda flower to the bodhisattva Candra and said, “Noble son, offer this hand-like kumuda flower to the Blessed One. Tell him that the thus-gone one Sky Family inquires whether the Blessed One has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease.” [F.58.a]

“Very well,” agreed the bodhisattva Candra, and so he left.

5.5 In an instant, as fast as an athlete can stretch out or bend an arm, the bodhisattva Candra arrived at the Kalandakanivāpa in the Veṇuvana by Rājagṛha. Going before the Blessed One, he bowed his head to the Blessed One’s feet in homage and then sat to one side. From there he addressed the Blessed One: “Blessed One, the thus-gone one Sky Family inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also sends you this hand-like kumuda flower.”

5.6 The Blessed One received the hand-like kumuda from the bodhisattva Candra and asked, “Candra, has that blessed one encountered but little harm, is he strong and happy, and does he remain unchanged and well?”

“Indeed,” answered the bodhisattva, “that is how it is.”

5.7 At that time there was in the east, beyond forty thousand innumerable universes, a universe known as Kṣitigarbha, and within that universe resided a thus-gone one, a worthy one, a perfect buddha known as the buddha King of Renowned Power. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva great being by the name of Wisdom Renown would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Wisdom Renown, had noticed the light and heard the sound of the clear voice. [F.58.b] Now the bodhisattva Wisdom Renown went before the perfect buddha, King of Renowned Power, and having bowed his head to his feet, he asked, “Whose is this clear voice that we hear, and to whom does this radiance belong?”

5.8 “Noble son,” replied the blessed thus-gone King of Renowned Power, “forty thousand innumerable universes away from this buddha realm lies a world known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering Dharma teachings of the Bodhisattva Collection that satisfy the wishes of all sentient beings.”

5.9 “Blessed One,” said the bodhisattva, “I wish to go to that world, so that I may see, venerate, and serve that blessed one, and so that I may behold the incomparable bodhisattvas.”

“Noble son,” replied the Blessed One, “if you know that the time has come, then leave.”

5.10 Thus, having been granted permission, the bodhisattva Wisdom Renown bowed to that blessed one and prepared to journey to Enduring. The thus-gone King of Renowned Power then gave him a bundle of red sandalwood

and said, “Noble son, offer this to the Blessed One, and ask him on my behalf whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease.” [F.59.a]

5.11 “Very well,” replied the bodhisattva Wisdom Renown, and as fast as an athlete can stretch out or bend an arm, he arrived at once, in one instant and in one moment, here in this world at the Kalandakanivāpa in the Veṇuvana by Rājagṛha. There he went to the place where the Blessed One was residing and bowed his head to the Blessed One’s feet. He then addressed the Blessed One: “Blessed One, the thus-gone King of Renowned Power inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also sends you this bundle of red sandalwood.”

5.12 The Blessed One accepted the gift and said, “Wisdom Renown, is that blessed one in good health, is he strong, and does he remain unchanged?”

“Yes, indeed,” answered the bodhisattva.

5.13 At that time there was in the east, beyond thirty-nine thousand innumerable universes, a universe known as Noble Moonlight, and within it resided a thus-gone one, a worthy one, a perfect buddha by the name of Great Radiance. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva great being known as Shining Disk would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Shining Disk, had noticed the light and heard the sound of the clear voice. Now he inquired of the Blessed One, “Whose is this clear voice, and to whom does this radiance belong?” [F.59.b]

5.14 “Shining Disk,” replied the Blessed One, “in the west, beyond thirty-nine thousand innumerable universes, lies a universe known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering Dharma teachings that are known as the Bodhisattva Collection.”

5.15 The bodhisattva great being Shining Disk then announced to the Blessed One, “Blessed One, I wish to go to that universe so that I may see, venerate, and serve the blessed thus-gone Śākyamuni, and so that I may behold the bodhisattva great beings.”

5.16 “Noble son,” replied the Blessed One, “if you know that the time has come, then leave.” The blessed thus-gone Great Radiance then gave a great lotus flower to the bodhisattva Shining Disk and said, “Noble son, offer this great lotus flower to that blessed one, and ask him from me whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease.”

- 5.17 The bodhisattva Shining Disk then bowed his head to the feet of that blessed one. Having circumambulated him, he left. As fast as an athlete can stretch out or bend an arm he arrived at once, in one instant and in one moment, in the universe known as Enduring. There he went to the place where the Blessed One was residing and bowed his head to the Blessed One's feet. [F.60.a] Then he said, "Blessed One, the thus-gone Great Radiance inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also sends you this great lotus flower."
- 5.18 The Blessed One received the lotus flower and then asked the bodhisattva Shining Disk, "Shining Disk, has that blessed one encountered but little harm, is he strong and happy, and does he remain unchanged?"
"Yes indeed, Blessed One," answered the bodhisattva.
- 5.19 At that time there was in the east, beyond thirty-eight thousand innumerable universes, a universe known as Guiding Banner, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Banner of Certain Guidance. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva great being known as Infinite Jewel Armor would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Infinite Jewel Armor, had noticed the light and the earth's great tremor. Now he went before the blessed thus-gone Banner of Certain Guidance and, having bowed his head to that blessed one's feet, asked, "Who is the source of this radiance and the great shaking of the ground? Whose is this clear voice?"
- 5.20 "Infinite Jewel Armor," replied the Blessed One, "in the west, beyond thirty-eight thousand innumerable universes, lies a buddha realm known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect [F.60.b] buddha Śākyamuni. Abiding and remaining present there, he is delivering Dharma teachings of the Bodhisattva Collection that are known as 'Truly Satisfying the Wishes of All Sentient Beings.' His is this radiance, and his is this clear voice."
- 5.21 The bodhisattva Infinite Jewel Armor then addressed that blessed one, "Blessed One, I wish to go to that universe so that I may see, venerate, and serve the blessed thus-gone Śākyamuni, and so that I may behold the bodhisattvas."
- 5.22 "Noble son," replied the Blessed One, "if you know that the time has come, then leave." Then the blessed one, the thus-gone one, the worthy one, the perfect buddha Banner of Certain Guidance gave a garment of Kāśī silk to the bodhisattva Infinite Jewel Armor and said, "Offer this garment of Kāśī

silk to that blessed one, and ask him on my behalf whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease.”

5.23 The bodhisattva great being Infinite Jewel Armor bowed his head to the feet of that blessed one and then departed. Having vanished from the universe Guiding Banner, he emerged in the world of Enduring. There he proceeded to the place where the Blessed One was residing, bowed his head to his feet, and sat to one side. From there he addressed the Blessed One: [F.61.a] “Blessed One, the thus-gone Banner of Certain Guidance inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also sends you this garment of Kāśī silk.”

5.24 The Blessed One received the garment and then asked the bodhisattva great being Infinite Jewel Armor, “Infinite Jewel Armor, has that blessed one encountered but little harm, is he strong and happy, and does he remain unchanged?”

“Yes indeed, Blessed One,” answered the bodhisattva.

5.25 At that time there was in the east, beyond thirty-seven thousand innumerable universes, a universe known as Lotus Flower, and within it resided a thus-gone one, a worthy one, a perfect buddha called Splendor of Diverse Flowers. Abiding and remaining present there, he taught the Dharma. This blessed thus-gone one had prophesied that a bodhisattva known as Anantavīrya would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Anantavīrya, had noticed the great light and heard the sound of the clear voice. Now he inquired of the blessed one, the thus-gone one, the worthy one, the perfect buddha Splendor of Diverse Flowers, “Blessed One, whose power is this?”

5.26 “Noble son,” replied the Blessed One, “in the west, beyond thirty-seven thousand innumerable universes lies a buddha realm known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. [F.61.b] Abiding and remaining present there, he is delivering Dharma teachings that are known as the Bodhisattva Collection. What you witness is his power.”

5.27 The bodhisattva Anantavīrya then addressed that blessed one, “Blessed One, I wish to journey to that universe and go before the blessed Śākyamuni.”

5.28 “Noble son,” replied blessed Splendor of Diverse Flowers, “if you know that the time has come, then leave.” Then the blessed one Splendor of Diverse Flowers placed a great lotus flower in the bodhisattva Anantavīrya’s

hand and said, “Noble son, offer this great lotus flower to that blessed one, and ask him on my behalf whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease.”

5.29 The bodhisattva Anantavīrya then bowed his head to the feet of the thus-gone one, the worthy one, the perfect buddha Splendor of Diverse Flowers, circumambulated him, and left. Having disappeared from that buddha realm he emerged all at once, in one instant and in one moment, in the world of Enduring, as fast as an athlete can stretch out or bend an arm. The bodhisattva great being Anantavīrya then proceeded to the city of Rājagṛha and the Kalandakanivāpa in the Veṇuvana. There he bowed his head to the feet of the Blessed One and, standing to one side, addressed the Blessed One: “Blessed One, the blessed thus-gone Splendor of Diverse Flowers inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, [F.62.a] and at ease. He also sends you this great lotus flower. Please accept this flower, Blessed One.”

5.30 The Blessed One received the lotus flower and asked, “Anantavīrya, has that blessed one encountered but little harm, is he strong and happy, and does he remain unchanged?”

“Yes indeed, Blessed One,” answered the bodhisattva.

5.31 At that time there was in the east, beyond thirty-six thousand innumerable universes, a universe known as Single Parasol, and within it resided a thus-gone one, a worthy one, a perfect buddha called Never Terrified. Abiding and remaining present there, he taught the Dharma. This thus-gone one, worthy one, perfect buddha called Never Terrified had prophesied that a bodhisattva known as Jālinīrabha would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Jālinīrabha, had noticed the great light and heard the sound of the clear voice. He therefore went before that blessed one, bowed his head to his feet and asked, “Blessed One, whose is this radiance and clear voice?”

5.32 “Noble son,” replied the Blessed One, “thirty-six thousand innumerable universes away from here lies a universe known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering the Dharma teachings known as the Bodhisattva Collection. What you witness is his power.” [F.62.b]

5.33 The bodhisattva Jālinīrabha then addressed that blessed one: “Blessed One, I wish to go to the world of Enduring so that I may see, venerate, and serve the thus-gone one, the worthy one, the perfect buddha Śākyamuni, and so that I may behold the bodhisattvas who have donned the inconceivable armor.”

- 5.34 “Noble son,” replied the Blessed One, “if you know that the time has come, then leave.” Then that blessed thus-gone one gave the bodhisattva Jālinīprabha ten full bushels of five-colored flowers and said, “Noble son, offer this to that blessed one, and ask him on my behalf whether he has encountered but little hardship or discomfort, and whether he remains in good health, healthy, strong, and at ease.”
- 5.35 The bodhisattva great being Jālinīprabha then bowed his head to the feet of that blessed one and left. Having disappeared from that buddha realm he emerged all at once, in one instant and in one moment, in the world of Enduring, as fast as an athlete can stretch out or bend an arm. He proceeded to the city of Rājagṛha and the Kalandakanivāpa in the Veṇuvana. There he bowed his head to the feet of the Blessed One and sat to one side. Then he addressed the Blessed One: “Blessed One, the thus-gone Never Terrified inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. [F.63.a] He also sends you these ten full bushels of five-colored flowers. Please accept them, Blessed One. Blessed One, please accept them.”
- 5.36 The Blessed One received the gift and asked, “Noble son, has that blessed one encountered but little harm, is he strong and happy, and does he remain unchanged?”
- “Yes indeed, Blessed One,” answered the bodhisattva.
- 5.37 At that time there was in the east, beyond thirty-five thousand innumerable universes, a universe known as Suvisuddha, and within it resided a thus-gone one, a worthy one, a perfect buddha called Jñānaśrī. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Jñānabala would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Jñānabala, had noticed the great light and heard the sound of the clear voice. He therefore went before the blessed Jñānaśrī, bowed his head to his feet, and asked, “Blessed One, whose is this great radiance and whose is this powerful clear voice?”
- 5.38 “Noble son,” replied the Blessed One, “thirty-five thousand innumerable universes away from here lies a universe known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering the Dharma teachings known as the Bodhisattva Collection. What you witness is the expression of his power.”
- 5.39 The bodhisattva Jñānabala then addressed that blessed one: “Blessed One, I wish to go to the world of Enduring so that I may see, venerate, and serve the blessed thus-gone Śākyamuni, and so that I may behold [F.63.b] the bodhisattva great beings who have donned the inconceivable armor.”

5.40 “Noble son,” replied the Blessed One, “if you know that the time has come, then leave.” Then the thus-gone Jñānaśrī gave the bodhisattva great being Jñānabala a hand-like utpala flower and said, “Noble son, offer this to that blessed one, and ask him on my behalf whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease.”

5.41 Then the bodhisattva great being Jñānabala bowed his head to the feet of that blessed one and, as fast as an athlete can stretch out or bend an arm, he journeyed all at once, in one instant and in one moment, to the world of Enduring. There he proceeded to Rājagṛha and the Kalandakanivāpa in the Veṇuvana. Having bowed his head to the feet of the Blessed One, he sat to one side, and thus addressed the Blessed One: “Blessed One, the thus-gone Jñānaśrī inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also offers you this hand-like utpala. Blessed One, please accept it.”

5.42 The Blessed One received the hand-like utpala flower and asked, “Noble son, has that blessed one encountered but little harm, is he happy and strong, [F.64.a] and does he remain unchanged?”

“Yes indeed, Blessed One,” answered the bodhisattva.

5.43 At that time there was in the east, beyond thirty-four thousand innumerable universes, a universe known as Display of Incense, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Sandalwood Fragrance. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Vimala would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Vimala, had noticed the great light and heard the sound of the clear voice. He therefore went before the blessed one Sandalwood Fragrance, bowed his head to his feet, and asked, “Blessed One, whose is this radiance and clear voice?”

5.44 Noble son,” replied that blessed one, “thirty-four thousand innumerable universes to the west from here lies a universe known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering the Dharma teachings of the Bodhisattva Collection that are known as ‘Truly Satisfying All Sentient Beings.’ ”

5.45 The bodhisattva Vimala then addressed that blessed one: “Blessed One, I wish to travel to that universe and go before that blessed one.”

5.46 “Noble son,” replied the Blessed One, “if you know that the time has come, then leave.” Then the thus-gone Sandalwood Fragrance placed a block of sandalwood in the bodhisattva Vimala’s hand and said, “Noble son,

offer this to that blessed one, and ask him on my behalf whether he has encountered but little hardship or discomfort, and whether he remains healthy, [F.64.b] strong, and at ease.”

5.47 The bodhisattva great being Vimala then bowed his head to the feet of that blessed one, circumambulated him, and left. He then emerged all at once, in one instant and in one moment, in the world of Enduring, as fast as an athlete can stretch out or bend an arm. He proceeded to Rājagṛha and the Kalandakanivāpa in the Veṇuvana, and there bowed his head to the feet of the Blessed One. Standing to one side, he addressed the Blessed One: “Blessed One, the thus-gone Sandalwood Fragrance inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also sends you this block of sandalwood. Blessed One, please accept it.”

5.48 The Blessed One received the gift and asked, “Noble son, is that blessed one free from harm, is he strong, and does he remain unchanged and at ease?”

5.49 “Yes indeed,” replied the bodhisattva, “he is free from harm and is strong and unchanged. He remains at ease.”

5.50 At that time there was in the east, beyond thirty-three thousand innumerable universes, a universe known as Beyond Stain, and within it resided a thus-gone one, a worthy one, a perfect buddha called Reverent Eye. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Hitakāma would awaken to unsurpassable and perfect buddhahood. [F.65.a] Also this bodhisattva great being, Hitakāma, had noticed the great light and heard the sound of the clear voice. He therefore went before the blessed thus-gone Reverent Eye and asked, “Blessed One, whose is this radiance and clear voice?”

5.51 “Noble son,” replied that blessed one, “thirty-three thousand innumerable universes away from this buddha realm lies a universe known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering the Dharma teachings of the Bodhisattva Collection that are known as ‘Truly Satisfying All Sentient Beings.’ ”

5.52 The bodhisattva Hitakāma then addressed that blessed one: “Blessed One, I wish to go to the world of Enduring so that I may see, venerate, and serve the blessed thus-gone Śākyamuni.”

5.53 “Noble son,” replied that blessed one, “if you know that the time has come, then leave.” Then the thus-gone Reverent Eye placed a great and extraordinary king of lotus flowers in the bodhisattva Hitakāma’s hand and

said, "Noble son, offer this king of lotuses to that blessed one, and ask him on my behalf whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease."

5.54 The bodhisattva Hitakāma then bowed his head to the feet of that blessed one. Having disappeared from that buddha realm he emerged all at once, in one instant and in one moment, [F.65.b] in the world of Enduring, as fast as an athlete can stretch out or bend an arm. He then proceeded to Rājagṛha and the Kalandakanivāpa in the Veṇuvana, where he bowed his head to the feet of the Blessed One and sat to one side. Then he addressed the Blessed One: "Blessed One, the thus-gone Reverent Eye inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also offers you this great king of lotuses. Blessed One, please accept it."

5.55 The Blessed One received the gift and asked, "Hitakāma, is that blessed one free from harm, is he strong, and does he remain unchanged?"
"Yes indeed," replied the bodhisattva.

5.56 At that time there was in the east, beyond thirty-two thousand innumerable universes, a universe known as Array of Infinite Jewels, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Ratnākara. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Highest Wisdom would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Highest Wisdom, had noticed the great light and heard the sound of the clear voice. He therefore asked that blessed one, "Blessed One, whose is this radiance and clear voice?" [F.66.a]

5.57 "Noble son," replied the Blessed One, "thirty-two thousand innumerable universes away from this buddha realm there lies in the west a universe known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, he is delivering the Dharma teachings of the Bodhisattva Collection that are known as 'Truly Satisfying All Sentient Beings.' "

5.58 The bodhisattva great being Highest Wisdom then addressed the blessed thus-gone Ratnākara: "Blessed One, I wish to go to the world of Enduring so that I may see, venerate, and serve the blessed thus-gone Śākyamuni, and so that I may behold the bodhisattva great beings who have donned the inconceivable armor."

5.59 "Noble son," replied the Blessed One, "if you know that the time has come, then leave." Then that blessed one gave the bodhisattva Highest Wisdom two handfuls of five-colored flowers and said, "Noble son, offer

these two handfuls of five-colored flowers to that blessed one, and ask him on my behalf whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease.”

5.60 The bodhisattva Highest Wisdom then bowed his head to the feet of that blessed one. Having disappeared from that universe he emerged all at once, in one instant and in one moment, in the world of Enduring, as fast as an athlete can stretch out or bend an arm. [F.66.b] He then proceeded to the place where the blessed thus-gone Śākyamuni resided, bowed his head to his feet, and sat to one side. From there he addressed the Blessed One: “Blessed One, the thus-gone Ratnākara inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also offers you these handfuls of five-colored flowers. Blessed One, please accept them.”

5.61 The Blessed One received the gift and asked, “Highest Wisdom, is that blessed one free from distress, and is he strong, at ease, and unchanged?”
“Yes, indeed,” answered the bodhisattva.

5.62 At that time there was in the east, beyond thirty-one thousand innumerable universes, a universe known as Adorned with Incense, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Gandhahastī. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Precious Elephant would awaken to unsurpassable and perfect buddhahood. The bodhisattva great being Precious Elephant had also noticed the great light and heard the sound of the clear voice. He therefore went before the thus-gone one, the worthy one, the perfect buddha Gandhahastī. Bowing his head to that blessed one’s feet, he asked, “Blessed One, whose are these powers?”

5.63 “Noble son,” replied the Blessed One, “thirty-one thousand innumerable universes away from this buddha realm there lies in the west a universe known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding and remaining present there, [67a] he is delivering the Dharma teachings that belong to the so-called Bodhisattva Collection.”²⁸

... “Yes, indeed,” answered the bodhisattva. [F.67.a]

5.64 At that time there was in the east, beyond thirty thousand innumerable universes, a universe known as Vajragarbha, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Supreme Accumulations. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Possessor of the Stores of Wisdom would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.65 At that time there was in the east, beyond thirty-two thousand innumerable universes, a universe known as Variegated Banner, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Majestic Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Definitive Guide would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.66 At that time there was in the east, beyond thirty-two thousand innumerable universes, a universe known as Lotus Parasol, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Single Parasol. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Single Jewel Treasury would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.67 At that time there was in the east, beyond thirty thousand innumerable universes, [F.67.b] a universe known as Constant Illumination, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Unhindered Wheel. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Wisdom Leader would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.68 At that time there was in the east, beyond thirty-one thousand innumerable universes, a universe known as Bhadra, and within it resided a thus-gone one known as Sandalwood Fragrance. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Pursuer of Wisdom would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.69 At that time there was in the east, beyond twenty-nine thousand innumerable universes, a universe known as Bhadraka, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Saṃvṛtta-skandha. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Viśeṣamati would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.70 At that time there was in the east, beyond thirty-one thousand innumerable universes, a universe known as Śrīratna, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Jālinīprabha.

Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Jñānaśrī would awaken to unsurpassable and perfect buddhahood ... [F.68.a]

... "Yes, indeed," answered the bodhisattva.

5.71 At that time there was in the east, beyond thirty-one thousand innumerable universes, a universe known as Blissful Splendor, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Splendor of the Red Utpala. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Glorious Noble Lotus would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.72 At that time there was in the east, beyond thirty-one thousand innumerable universes, a universe known as Praśama, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Splendid Light of the Precious Wisdom Flower. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Supreme Array would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.73 At that time there was in the east, beyond thirty-one thousand innumerable universes, a universe known as Bhadraka, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Noble Moonlight. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Ratnaprabha would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.74 At that time there was in the east, beyond thirty thousand innumerable universes, [F.68.b] a universe known as Kṣānti, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Destroyer of All Fear and Anxiety. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Niḥśaṅka would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.75 At that time there was in the east, beyond thirty thousand innumerable universes, a universe known as Majestic Banner, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Majestic Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Demolished Mountain would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.76 At that time there was in the east, beyond twenty-nine thousand innumerable universes, a universe known as Beyond All Suffering and Harm, and within it resided a thus-gone one, a worthy one, a perfect buddha known as King of Bliss. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Roaring Melody of Brahmā would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.77 At that time there was in the east, beyond twenty-nine thousand innumerable universes, a universe known as Dharma, and within it resided a thus-gone one known as Dharmākara. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Jñānākara [F.69.a] would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.78 At that time there was in the east, beyond twenty-nine thousand innumerable universes, a universe known as Thorough Abidance, and within it resided a thus-gone one known as Light Rays in the Ten Directions. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Light Rays in the Ten Directions would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.79 At that time there was in the east, beyond twenty-eight thousand innumerable universes, a universe known as Samantaprabha, and within it resided a thus-gone one known as Constant and Supreme Light Rays. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Samantāloka would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.80 At that time there was in the east, beyond twenty-eight thousand innumerable universes, a universe known as Constant Incense, and within it resided a thus-gone one known as Jñānaraśmi. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Sunetra would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.81 At that time there was in the east, beyond twenty-seven thousand innumerable universes, a universe known as Fumes of Incense, and within it resided a thus-gone one known as Noble Jewel. Abiding and remaining

present there, he taught the Dharma. [F.69.b] This blessed one had prophesied that a bodhisattva known as Amitābha would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.82 At that time there was in the east, beyond twenty-seven thousand innumerable universes, a universe known as Glorious Light of the Path, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Anantarāśmin. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Bhaiṣajyarāja would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.83 At that time there was in the east, beyond twenty-six thousand innumerable universes, a universe known as Glory of the Highest Excellence, and within it resided a thus-gone one known as Unhindered Melody. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Brahmāghoṣa would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.84 At that time there was in the east, beyond twenty-five thousand innumerable universes, a universe known as Dharmabhadra, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Jālinīprabha. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Vṛṣabha would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.85 At that time there was in the east, beyond twenty-four thousand innumerable universes, a universe known as Padmavati, [F.70.a] and within it resided a thus-gone one known as Anantamati. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Wisdom Voice would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva. [B6]

5.86 At that time there was in the east, beyond twenty-three thousand innumerable universes, a universe known as Suviśuddha, and within it resided a thus-gone one, a worthy one, a perfect buddha known as Infinite Array. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Ratnavyūha would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.87 At that time there was in the east, beyond twenty-two thousand innumerable universes, a universe known as Utpala, and within it resided a thus-gone one known as Infinite Leader. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Dharmodgata would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.88 At that time there was in the east, beyond twenty-one thousand innumerable universes, a universe known as Consecrated Branches of Awakening, and within it resided a thus-gone one known as Utpalaśrī. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Padmaśrī would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.89 At that time there was in the east, beyond twenty thousand innumerable universes, [F.70.b] a universe known as Consecrated Lotus, and within it resided a thus-gone one known as Abiding Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Perfect Jewel would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.90 At that time there was in the east, beyond nineteen thousand innumerable universes, a universe known as Jñānabala, and within it resided a thus-gone one known as Śākyamuni. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Ratnamuni would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.91 At that time there was in the east, beyond eighteen thousand innumerable universes, a universe known as Universal Renown, and within it resided a thus-gone one known as Wisdom Renown. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Infinite Renown would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.92 At that time there was in the east, beyond seventeen thousand innumerable universes, a universe known as Nirghoṣa, and within it resided a thus-gone one known as King of Sal Trees. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Jewel of Sal Trees would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.93 At that time there was in the east, [F.71.a] beyond sixteen thousand innumerable universes, a universe known as Candra, and within it resided a thus-gone one known as Jewel of Sal Trees. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Thoroughly Hidden would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.94 At that time there was in the east, beyond fifteen thousand innumerable universes, a universe known as Enduring, and within it resided a thus-gone one known as Sārathi. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Excellent Chariot would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.95 At that time there was in the east, beyond fourteen thousand innumerable universes, a universe known as Single Parasol, and within it resided a thus-gone one known as Jewel Horse. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Horse of the Heavenly Bodies would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.96 At that time there was in the east, beyond thirteen thousand innumerable universes, a universe known as Free of All Suffering, and within it resided a thus-gone one known as Meaningful Expression. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Meaning Beyond Name would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.97 At that time there was in the east, [F.71.b] beyond twelve thousand innumerable universes, a universe known as Viśoka, and within it resided a thus-gone one known as Śrīsaṃbhava. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Infinite Splendor would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.98 At that time there was in the east, beyond eleven thousand innumerable universes, a universe known as Saṃvara, and within it resided a thus-gone one known as King of Fame. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Datta would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.99 At that time there was in the east, beyond ten thousand innumerable universes, a universe known as Amoghadarśin, and within it resided a thus-gone one known as Meaningful Subduer. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Meaningful Armor would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.100 At that time there was in the east, beyond nine thousand innumerable universes, a universe known as Endowed with Incense, and within it resided a thus-gone one known as Incense Light. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Ratnāloka would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.101 At that time there was in the east, beyond eight thousand innumerable universes, a universe known as Roaring Melody of Brahmā, [F.72.a] and within it resided a thus-gone one known as Unstoppable Melodious Roar. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Undivided Armor would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.102 At that time there was in the east, beyond exactly eight thousand innumerable universes, a universe known as Light Rays of the Disk of the Moon, and within it resided a thus-gone one known as Light Rays of Powerful Renown. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Wisdom Renown would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.103 At that time there was in the east, beyond exactly eight thousand innumerable universes, a universe known as Samantaprabha, and within it resided a thus-gone one known as King of Mount Meru's Lofty Summit. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Jñānabala would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.104 At that time there was in the east, beyond exactly eight thousand innumerable universes, a universe known as Ratnamaṇḍala, and within it resided a thus-gone one known as Splendor of Superior Jewels. Abiding and

remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Mahāsārthavāha would awaken to unsurpassable and perfect buddhahood ...

... “Yes, indeed,” answered the bodhisattva. [F.72.b]

5.105 At that time there was in the east, beyond exactly eight thousand innumerable universes, a universe known as Dharma, and within it resided a thus-gone one known as Padmaśrī. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Utpalaśrī would awaken to unsurpassable and perfect buddhahood ...

... “Yes, indeed,” answered the bodhisattva.

5.106 At that time there was in the east, beyond exactly eight thousand innumerable universes, a universe known as Superior Lotus, and within it resided a thus-gone one known as Superior Jewel. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Yaśodatta would awaken to unsurpassable and perfect buddhahood ...

... “Yes, indeed,” answered the bodhisattva.

5.107 At that time there was in the east, beyond exactly eight thousand innumerable universes, a universe known as Kṣitigarbha, and within it resided a thus-gone one known as Incense Light. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Royal Lord of the Earth would awaken to unsurpassable and perfect buddhahood ...

... “Yes, indeed,” answered the bodhisattva.

5.108 At that time there was in the east, beyond exactly eight thousand innumerable universes, a universe known as Suvarṇaprabhā, and within it resided a thus-gone one known as Armor of Universal Renown. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Armor of the Renown of Wisdom would awaken to unsurpassable and perfect buddhahood ...

... “Yes, indeed,” answered the bodhisattva. [F.73.a]

5.109 At that time there was in the east, beyond seven thousand innumerable universes, a universe known as Superior Knowledge, and within it resided a thus-gone one known as Concealed Lord Who Is the Lamp Master of the Clouds. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Tārārāja would awaken to unsurpassable and perfect buddhahood ...

... “Yes, indeed,” answered the bodhisattva.

5.110 At that time there was in the east, beyond six thousand innumerable universes, a universe known as Constant Masterful Expression, and within it resided a thus-gone one known as Amitābha. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Great Light would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.111 At that time there was in the east, beyond five thousand innumerable universes, a universe known as Light Maker, and within it resided a thus-gone one known as Radiant Disk That Is the Source of Infinite Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Guṇarājaprabha would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.112 Closer to here, there was a universe known as Lamp Maker, and within it resided a thus-gone one known as Numerous Manifestations. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Unimpeded Armor would awaken to unsurpassable and perfect buddhahood.

5.113 Why, one might wonder, was this universe known as Lamp Maker? [F.73.b] In that universe there were innumerable great and vast pools of utpalas, kumudas, and white lotuses. Whenever a lotus flower would open and unfold its thousand petals, it would shine a light reaching eighty thousand leagues into the sky, and each petal of the lotuses would shine with a hundred thousand light rays, radiating above, below, and in all directions.

5.114 That universe was of a checkered design and adorned with jewel garlands and jewel threads. In each of the squares grew jewel trees that reached a height of seventy-seven thousand leagues. To the sides the trees would extend their branches, twigs, and leaves, spanning a distance of eighty-four thousand leagues, and on each tree grew eight hundred million jewels. In that buddhafiield there were trees of this kind beyond number and count. All the lotus petals and jewels would shine with a constant brilliance, and yet their light was eclipsed by that of the Blessed One.

5.115 Now, the bodhisattva Unimpeded Armor had also noticed the great light and heard the sound of the clear voice. He therefore went before the blessed one Numerous Manifestations and asked, "Blessed One, whose is this radiance and clear voice?"

5.116 "Noble son," replied the Blessed One, "in the west, beyond a thousand innumerable universes, lies a universe known as Enduring. Within it resides the thus-gone one, the worthy one, the perfect buddha Śākyamuni. Abiding

and remaining present there, he is delivering the Dharma teachings that are known as the Bodhisattva Collection. What you witness is his power.”
[F.74.a]

5.117 The bodhisattva then said to that blessed one, “Blessed One, I wish to go to that universe so that I may see, venerate, and serve the blessed thus-gone Śākyamuni.”

5.118 The blessed thus-gone Numerous Manifestations then placed a great lotus flower in the bodhisattva Unimpeded Armor’s hand and said, “Noble son, offer this to the Blessed One, and inquire with him appropriately on my behalf.”

5.119 Thus, having received his permission, the bodhisattva bowed his head to the feet of that blessed one. As fast as an athlete can stretch out or bend an arm, he disappeared from that world and arrived at once, in one instant and in one moment, here in the world of Enduring. There he went to the place where the blessed thus-gone Śākyamuni was residing, bowed his head to the Blessed One’s feet in homage, and said, “Blessed One, the blessed thus-gone Numerous Manifestations inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease. He also sends you this great lotus flower. Please accept it out of your love for us all.”

5.120 The Blessed One received the lotus flower and then asked, “Noble son, is that blessed one free from discomfort? Is he strong, happy, and does he remain unchanged?”

“Yes indeed, Blessed One,” answered the bodhisattva.

5.121 Situated beyond that universe was a universe known as Variegated Banner. There resided the thus-gone Supreme Accumulations. Abiding and remaining present there, he taught the Dharma. This blessed one now handed his bodhisattva regent [F.74.b] Free from Disease²⁹ a Dharma gift and dispatched him.

5.122 Situated beyond that universe was a universe known as Universal Renown. There resided the thus-gone buddha Splendor of Numerous Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Meaningful Subduer.

5.123 Situated beyond that universe was a universe known as Indestructible True Abode. There resided the thus-gone buddha King of Superior Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jewel Fire.

5.124 Situated beyond that universe was a universe known as Sandalwood Retreat. There resided the thus-gone Body of Jewels. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his

regent, the bodhisattva Ever-Present Roar.

5.125 Situated beyond that universe was a universe known as Nectar-like. There resided the thus-gone Splendor of Meaningful Pronunciation. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Bearer of the Meaningful Armor.

5.126 Situated beyond that universe was a universe known as Superior Medicine. There resided the thus-gone Limitless Qualities of the Armor of Diligence. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Receiver of True Blessings.

5.127 Situated beyond that universe was a universe known as Thoroughly Adorned. There resided the thus-gone Serving as the Ornament of the Minds of All Sentient Beings Immediately upon the Generation of the Mind of Awakening. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Padmapāṇi. [F.75.a]

5.128 Situated beyond that universe was a universe known as Single Parasol. There resided the thus-gone Moon Garland. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ratnavali.

5.129 Situated beyond that universe was a universe known as Lotus Light Rays. There resided the thus-gone Luminous Disk. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supraṭiṣṭhita.

5.130 Situated beyond that universe was a universe known as Blissful Array. There resided the thus-gone Guṇarājaprabha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Stable Presence of All Good Qualities.

5.131 Situated beyond that universe was a universe known as Array of Infinite Qualities. There resided the thus-gone Guṇapāramitā. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Renown of Infinite Qualities.

5.132 Situated beyond that universe was a universe known as Universal Renown. There resided the thus-gone buddha Dīpaṃkara. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Totality of Activities.

5.133 Situated beyond that universe was a universe known as Adorned by Gods. There resided the thus-gone King of Gods. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jñānākara.

- 5.134 Situated beyond that universe was a universe known as Excellent Pinnacle. There resided the thus-gone Source of Light. Abiding and remaining present there, he taught the Dharma. [F.75.b] This blessed one now dispatched his regent, the bodhisattva Guṇākara.
- 5.135 Situated beyond that universe was a universe known as Bhadraka. There resided the thus-gone Abhaya. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Purifier of Existence.
- 5.136 Situated beyond that universe was a universe known as Bhadra. There resided the thus-gone Son of Bhagirasa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Attainer of Fearlessness.
- 5.137 Situated beyond that universe was a universe known as Subhadra. There resided the thus-gone Abhaya. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Absence of Trepidation.
- 5.138 Situated beyond that universe was a universe known as Padma. There resided the thus-gone Light Rays of the Supreme Lotus. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jñānapāṇi.
- 5.139 Situated beyond that universe was a universe known as Utpala. There resided the thus-gone Splendor of the Wisdom Utpala. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Not Involved with Objects.
- 5.140 Situated beyond that universe was a universe known as Superior Jewel. There resided the thus-gone Ratnākara. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Dharmākara.
- 5.141 Situated beyond that universe was a universe known as Sucandra. [F.76.a] There resided the thus-gone Armor of Infinite Aspirations. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Spreader of Flowers.
- 5.142 Situated beyond that universe was a universe known as Supraṭiṣṭhita . There resided the thus-gone Firm King of Infinite Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Dharmodgata.
- 5.143 Situated beyond that universe was a universe known as Stable Forest. There resided the thus-gone Heap of Jewels. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Nectar King.

- 5.144 Situated beyond that universe was a universe known as Endowed with Incense. There resided the thus-gone King of Sal Trees. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Viśeṣamati.
- 5.145 Situated beyond that universe was a universe known as Padmaśrī. There resided the thus-gone Ratnaprabha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sudarśana.
- 5.146 Situated beyond that universe was a universe known as Merukūṭa. There resided the thus-gone Ratnakūṭa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Agnidatta.
- 5.147 Situated beyond that universe was a universe known as Viśoka. There resided the thus-gone Array of Infinite Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Armor of Perfect Analysis. [F.76.b]
- 5.148 Situated beyond that universe was a universe known as Stable Presence of All Qualities. There resided the thus-gone one, the worthy one, the perfect buddha All-Seeing Roar. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Thoroughly Hidden.
- 5.149 Situated beyond that universe was a universe known as Ratnāloka. There resided the thus-gone Light of the King of Mountains. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supraṭiṣṭhita.
- 5.150 Situated beyond that universe was a universe known as Adorned with All Good Qualities. There resided the thus-gone Infinite Leader. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Medicine.
- 5.151 Situated beyond that universe was a universe known as Bodhyaṅgā-lamkāra. There resided the thus-gone Superior Movement. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Special Intelligence of Excellent Concern and Attention.
- 5.152 Situated beyond that universe was a universe known as Virajamati. There resided the thus-gone Splendor of the Growth of Precious Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Special Gift.
- 5.153 Situated beyond that universe was a universe known as Megha. There resided the thus-gone Anantavikrāmin. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent,

the bodhisattva Attainment of Recollection.

- 5.154 Situated beyond that universe was a universe known as Covered in Flower Nets. [F.77.a] There resided the thus-gone Bearer of the Armor of Caring for All Beings. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Viśeṣamati.
- 5.155 Situated beyond that universe was a universe known as Nakṣatravali. There resided the thus-gone Superior Jewel Parasol. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Aśoka.
- 5.156 Situated beyond that universe was a universe known as Ratnapuṣpa. There resided the thus-gone Supreme Accumulations. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vṛṣabha.
- 5.157 Situated beyond that universe was a universe known as Permeated by Incense. There resided the thus-gone Nectar Flower. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Gandhahastī.
- 5.158 Situated beyond that universe was a universe known as Flower. There resided the thus-gone Ratnavṛṣabha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vigataśoka.
- 5.159 Situated beyond that universe was a universe known as Banner of Numerous Jewels. There resided the thus-gone Moon of Superior Glory. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Infinite Transformer.
- 5.160 Situated beyond that universe was a universe known as Traversal. There resided the thus-gone Sahacittotpādadharmacakrapravartin. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Irreversible Wheel. [F.77.b]
- 5.161 Situated beyond that universe was a universe known as Sukhāvatī. There resided the thus-gone Universally Renowned. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Wisdom Renown.
- 5.162 Situated beyond that universe was a universe known as Vajragarbha. There resided the thus-gone Kaliṅgarāja. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Viśeṣagāmin.
- 5.163 Situated beyond that universe was a universe known as Sukha. There resided the thus-gone Lamp of the Sun Disk. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent,

the bodhisattva Candra.

5.164 Situated beyond that universe was a universe known as Sukha. There resided the thus-gone Supreme Jewel. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Agnidatta.

5.165 Situated beyond that universe was a universe known as Ākara. There resided the thus-gone Śrījñānākara. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jñānaśrī.

5.166 Situated beyond that universe was a universe known as Singularly Blissful. There resided the thus-gone Stable Presence of the King of Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Abhaya.

5.167 Situated beyond that universe was a universe known as Parasol Garland of Blooming Flowers. There resided the thus-gone Unhindered Eyes. Abiding and remaining present there, he taught the Dharma. [F.78.a] This blessed one now dispatched his regent, the bodhisattva Sunetra.

5.168 Situated beyond that universe was a universe known as Vajragarbha. There resided the thus-gone Abhaya. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Rock.

5.169 Situated beyond that universe was a universe known as Superior Moon. There resided the thus-gone Jñānaśrī. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Firm Strength.

5.170 Situated beyond that universe was a universe known as Samantaprabha. There resided the thus-gone Splendorous King of the Luminous Sphere. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Special Action.

5.171 Situated beyond that universe was a universe known as Lofty Banner. There resided the thus-gone Causal Intelligence. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Pure Cause.

5.172 Situated beyond that universe was a universe known as Nirghoṣa. There resided the thus-gone Nārāyaṇa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sārathi.

5.173 Situated beyond that universe was a universe known as Vimala. There resided the thus-gone Stainless Flower. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Bijadhara.

- 5.174 Situated beyond that universe was a universe known as Bhadra. There resided the thus-gone Vajra Wish. Abiding and remaining present there, he taught the Dharma. [F.78.b] This blessed one now dispatched his regent, the bodhisattva Stainless Dispenser.
- 5.175 Situated beyond that universe was a universe known as All Bliss. There resided the thus-gone Viśuddhamati. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Numerous Arrays.
- 5.176 Situated beyond that universe was a universe known as Devoid of Any Suffering and Harm. There resided the thus-gone Benefactor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Śrīhasti.
- 5.177 Situated beyond that universe was a universe known as Totality of Infinite Qualities. There resided the thus-gone Armor of Perfect Analysis. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supreme Array.
- 5.178 Situated beyond that universe was a universe known as Equal. There resided the thus-gone Conqueror of the Enemy. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Unimpeded Armor.
- 5.179 Situated beyond that universe was a universe known as Kṣānti. There resided the thus-gone Utpalaśrī. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Nityodyukta.
- 5.180 Situated beyond that universe was a universe known as Universal Lamp. There resided the thus-gone King of Renowned Power. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Candrarāja, having prophesied the latter's awakening to unsurpassable, true buddhahood. [F.79.a]
- 5.181 Situated beyond that universe was a universe known as Constantly Illuminated. There resided the thus-gone Incense King of the Infinite Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jñānapāṇi.
- 5.182 Situated beyond that universe was a universe known as Constant Adornment. There resided the thus-gone Flower Bouquet. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Amṛtaghoṣa.
- 5.183 Situated beyond that universe was a universe known as White Parasol. There resided the thus-gone Amitābha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Anikṣiptadhura.

- 5.184 Situated beyond that universe was a universe known as Constant Adornment. There resided the thus-gone Becoming Man and Woman. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Infinite Roar.
- 5.185 Situated beyond that universe was a universe known as Singular. There resided the thus-gone Splendor of Supreme Incense. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Gandhapāṇi.
- 5.186 Situated beyond that universe was a universe known as Sandalwood Fragrance. There resided the thus-gone King of Superior Jewels. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Manifold Light Rays.
- 5.187 Situated beyond that universe was a universe known as Constant Incense. There resided the thus-gone King of Superior Jewels. Abiding and remaining present there, he taught the Dharma. [F.79.b] This blessed one now dispatched his regent, the bodhisattva Jewel Mountain.
- 5.188 Situated beyond that universe was a universe known as Abundant Marks. There resided the thus-gone Wisdom Vision of the Wishes of All Beings. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Mahāsāṛthavāha.
- 5.189 Situated beyond that universe was a universe known as Animitta. There resided the thus-gone Roar of Signlessness. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Disengaged from All Phenomena.
- 5.190 Situated beyond that universe was a universe known as Buddha Flower Ornament. There resided the thus-gone Glorious Hidden Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jñānaraśmi.
- 5.191 Situated beyond that universe was a universe known as Blooming Flower. There resided the thus-gone Unimpeded Melodious Roar. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sunetra.
- 5.192 Situated beyond that universe was a universe known as Dṛḍha. There resided the thus-gone Sharp Moving Eyes. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Excellent Mind.
- 5.193 Situated beyond that universe was a universe known as Dṛḍha. There resided the thus-gone Kāśyapa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ulkāpradīpa.

- 5.194 Situated beyond that universe was the universe [F.80.a] known as Parasol of the Blissful One. There resided the thus-gone Teacher of the Chief among All Objects of Perception. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ear Flower.
- 5.195 Situated beyond that universe was a universe known as Satya. There resided the thus-gone Siddhārtha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Satyadarśin.
- 5.196 Situated beyond that universe was a universe known as Moon Possessor. There resided the thus-gone Glorious Source. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ānanda.
- 5.197 Situated beyond that universe was a universe known as Free from Harm. There resided the thus-gone Ghoṣa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Glorious Flower.
- 5.198 Situated beyond that universe was a universe known as Abhirati. There resided the thus-gone Conqueror of the Conceited View That Everything Exists. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Royal Leader.
- 5.199 Situated beyond that universe was a universe known as Viraja. There resided the thus-gone Jñānaśrī. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Facing Flowers.
- 5.200 Situated beyond that universe was a universe known as Nānāpuṣpa. There resided the thus-gone Tārārāja. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Suvibhakta. [F.80.b]
- 5.201 Situated beyond that universe was a universe known as Atyāyata. There resided the thus-gone Nectar Crest. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jewel Crest.
- 5.202 Situated beyond that universe was a universe known as Abhaya. There resided the thus-gone Candana. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Śrībhadrā.
- 5.203 Situated beyond that universe was a universe known as Jālinīprabha. There resided the thus-gone Jālinīprabha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ābhāsvara.

- 5.204 Situated beyond that universe was a universe known as Prabhā. There resided the thus-gone one, the worthy one, the perfect buddha Roar of Brahmā. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Brahmāghoṣa.
- 5.205 Situated beyond that universe was a universe known as Traversal. There resided the thus-gone Glorious Source of Nectar. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Amṛtaghoṣa.
- 5.206 Situated beyond that universe was a universe known as Absence of Objective Perception. There resided the thus-gone Causing Delight in All Focal Points. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Unimpeded Armor.
- 5.207 Situated beyond that universe was a universe known as Constant Renown. There resided the thus-gone Armor That No Sentient Being Can Destroy. [F.81.a] Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Unimpeded Armor.
- 5.208 Situated beyond that universe was a universe known as Constant Possession of Patience. There resided the thus-gone Infinite Miraculous Display. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Uninterrupted Eloquence.
- 5.209 Situated beyond that universe was a universe known as Vision. There resided the thus-gone Sarvadarśin. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Armor of the Absence of Signs.
- 5.210 Situated beyond that universe was a universe known as Viewing. There resided the thus-gone Sarvadharmadarśin. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Perfectly Pure Eye.
- 5.211 Situated beyond that universe was a universe known as Source of All Qualities. There resided the thus-gone Source of Limitless Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Eye That Is Perfectly Pure.
- 5.212 Situated beyond that universe was a universe known as Viraja. There resided the thus-gone King of Noble Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Luminous Disk.

- 5.213 Situated beyond that universe was a universe known as Covered by Utpalas. There resided the thus-gone Supreme Lotus. [F.81.b] Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Splendor of Red Utpalas.
- 5.214 Situated beyond that universe was a universe known as Covered by Lotus. There resided the thus-gone Above All. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Rising Above All.
- 5.215 Situated beyond that universe was a universe known as Covered by Flowers. There resided the thus-gone Splendor of Growing Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vanquishing All Doubts.
- 5.216 Situated beyond that universe was a universe known as Dīpa. There resided the thus-gone Essence of Sentient Beings. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Nārāyaṇa.
- 5.217 Situated beyond that universe was a universe known as Suprabha. There resided the thus-gone Jñānaraśmi. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sukhākara.
- 5.218 Situated beyond that universe was a universe known as Blissful Splendor. There resided the thus-gone Wisdom Fire. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supreme Jewel.
- 5.219 Situated beyond that universe was a universe known as Sukhāvātī. There resided the thus-gone Without Womb. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Dharmēśvara.
- 5.220 Situated beyond that universe was a universe known as Definitive Guidance. [F.82.a] There resided the thus-gone Bhaiṣajyarāja. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supreme Doctor.
- 5.221 Situated beyond that universe was a universe known as Without Color. There resided the thus-gone Undivided Armor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Practice of Non-differentiation.
- 5.222 Situated beyond that universe was a universe known as Abundant Colors. There resided the thus-gone Renown of Infinite Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one now

dispatched his regent, the bodhisattva Source of Limitless Qualities, having prophesied the latter's awakening to unsurpassable and perfect buddhahood.

5.223 Situated beyond that universe was a universe known as Endowed with Lakes. There resided the thus-gone Splendid Sandalwood Fragrance. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Splendid Incense of Wisdom.

5.224 Situated beyond that universe was a universe known as Anupamaśrī. There resided the thus-gone Incomparable Buddha Who Is a Splendorous Source of Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Truly Noble.

5.225 Situated beyond that universe was a universe known as Endowed with Jewels. There resided the thus-gone Supraṭiṣṭhitarāja. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Observing the Vows.

5.226 Situated beyond that universe was a universe known as Deśi. [F.82.b] There resided the thus-gone Noble Moonlight. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Candra. [B7]

5.227 Situated beyond that universe was a universe known as Sāgara. There resided the thus-gone Sārathi. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Intelligence Free from Suffering.

5.228 Situated beyond that universe was a universe known as Abhirati. There resided the thus-gone Beautiful Body. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Rock.

5.229 Situated beyond that universe was a universe known as Incense of Joy. There resided the thus-gone Dispeller of Sadness. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Renowned Conqueror of the Afflictions.

5.230 Situated beyond that universe was a universe known as Presence of All Good Qualities. There resided the thus-gone Spiritual Teacher of Pleasant Voice. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jinamitra, having prophesied the latter's awakening to unsurpassable and perfect buddhahood.

- 5.231 Situated beyond that universe was a universe known as Presence of All Perfections. There resided the thus-gone Melodious Roar. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Dharmodgata.
- 5.232 Situated beyond that universe was a universe known as Intelligence Free from Suffering. There resided the thus-gone Vigataśoka. Abiding and remaining present there, he taught the Dharma. [F.83.a] This blessed one now dispatched the bodhisattva Jewel Fire, having prophesied the latter's awakening to unsurpassable and perfect buddhahood.
- 5.233 Situated beyond that universe was a universe known as Melodious. There resided the thus-gone Glorious Noble Lotus. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Flower King.
- 5.234 Situated beyond that universe was a universe known as Studded with Flowers. There resided the thus-gone Crest of Tossed Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Incense Splendor.
- 5.235 Situated beyond that universe was a universe known as Vikhyāta. There resided the thus-gone Radiant Incense. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Niryaṇa.
- 5.236 Situated beyond that universe was a universe known as Pakṣiṇī. There resided the thus-gone Revered Eyes. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Mahāpraṇidhāna.
- 5.237 Situated beyond that universe was a universe known as Radiant. There resided the thus-gone Sender of Light. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Light of Homa.
- 5.238 Situated beyond that universe was a universe known as Prabhā. There resided the thus-gone Mountain of Light. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Meru-like.
- 5.239 Situated beyond that universe [F.83.b] was a universe known as Jewel Light. There resided the thus-gone Ratnāloka. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ratnadatta.
- 5.240 Situated beyond that universe was a universe known as Constant Fumes of Incense. There resided the thus-gone Twice-Marked Crest Bearer. Abiding and remaining present there, he taught the Dharma. This blessed one now

- dispatched his regent, the bodhisattva Twice-Marked Light, having prophesied the latter's awakening to unsurpassable and perfect buddhahood.
- 5.241 Situated beyond that universe was a universe known as Bhava. There resided the thus-gone Powerful Leader of the Three Realms. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Tribhava.
- 5.242 Situated beyond that universe was a universe known as Abhirati. There resided the thus-gone Luminous Disk. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Abhayapradā.
- 5.243 Situated beyond that universe was a universe known as Constant Observation. There resided the thus-gone Leader of the Sky Family. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Hastaka.
- 5.244 Situated beyond that universe was a universe known as Sukharāja. There resided the thus-gone Inexhaustible Leader. Abiding and remaining present there, he taught the Dharma. This blessed one, worthy one, perfect buddha now dispatched the bodhisattva Glorious Source, having prophesied the latter's awakening to unsurpassable and perfect buddhahood. [F.84.a]
- 5.245 Situated beyond that universe was a universe known as Total Relinquishment. There resided the thus-gone Sound of the Drum. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Incense Sender.
- 5.246 Situated beyond that universe was a universe known as Sukha. There resided the thus-gone Leader in All Regards. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched the bodhisattva Not Involved with Objects.
- 5.247 Situated beyond that universe was a universe known as Vikhyāta. There resided the thus-gone Wisdom Renown. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supreme Accumulations.
- 5.248 Situated beyond that universe was a universe known as Lamp Sphere. There resided the thus-gone Supraṭiṣṭhita. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Parajana.
- 5.249 Situated beyond that universe was a universe known as Single Array. There resided the thus-gone Buddha Leader. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Anupamamati.

- 5.250 Situated beyond that universe was a universe known as Causing Delight. There resided the thus-gone Source of All Good Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Armor of the Characteristic of the Absence of Marks.
- 5.251 Situated beyond that universe was a universe known as Joy. There resided the thus-gone Possessor of the Jewel of Infinite Qualities. Abiding and remaining present there, he taught the Dharma. [F.84.b] This blessed one now dispatched his regent, the bodhisattva Perfectly Accurate Activity.
- 5.252 Situated beyond that universe was a universe known as Nakṣatravali. There resided the thus-gone Glorious Noble Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Proclaimer.
- 5.253 Situated beyond that universe was a universe known as Array of Parasol Garlands. There resided the thus-gone Glorious Splendor of the Light of Noble Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sudatta.
- 5.254 Situated beyond that universe was a universe known as Lotus Flower. There resided the thus-gone Splendor of Growing Lotuses. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Source of Buddha Qualities.
- 5.255 Situated beyond that universe was a universe known as Puṣpavati. There resided the thus-gone Leader of Finest Incense. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Wisdom Expander.
- 5.256 Situated beyond that universe was a universe known as Studded with Kumudas. There resided the thus-gone Light Rays of the Moon Crest. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sumerudatta.
- 5.257 Situated beyond that universe was a universe known as Viśāla. There resided the thus-gone Gandhastī. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Akṣobhya.
- 5.258 Situated beyond that universe was a universe known as Supreme. [F.85.a] There resided the thus-gone Nectar Light. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Nectar Sound.
- 5.259 Situated beyond that universe was a universe known as Gandhavati. There resided the thus-gone Padmakūṭa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Flower.

- 5.260 Situated beyond that universe was a universe known as Puṣpavati. There resided the thus-gone Splendor of Growing Lotuses. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Granted by the Crown.
- 5.261 Situated beyond that universe was a universe known as Endowed with Campakas. There resided the thus-gone Candanaśrī. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Excellent Eye.
- 5.262 Situated beyond that universe was a universe known as Ratnagarbha. There resided the thus-gone Ratnakūṭa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sudarśana.
- 5.263 Situated beyond that universe was a universe known as Learning. There resided the thus-gone Supreme Learning. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Thoroughly Awakened.
- 5.264 Situated beyond that universe was a universe known as Saṃvara. There resided the thus-gone Kṣemaṅkara. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva King of Bliss.
- 5.265 Situated beyond that universe was a universe known as Supraṭiṣṭhita. [F.85.b] There resided the thus-gone Splendor of the Arising of Infinite Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supraṭiṣṭhita.
- 5.266 Situated beyond that universe was a universe known as Prabhā. There resided the thus-gone Luminous Crest. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Samantaprabha.
- 5.267 Situated beyond that universe was a universe known as Incense of Joy. There resided the thus-gone Source of Limitless Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Guṇākara.
- 5.268 Situated beyond that universe was a universe known as Sudarśana. There resided the thus-gone Glorious King of the Arising of All Good Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Endowed with Qualities.
- 5.269 Situated beyond that universe was a universe known as Padmavati. There resided the thus-gone Glorious Source of Lotuses. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Concern for Generosity.

- 5.270 Situated beyond that universe was a universe known as Draped with Nets of Gold. There resided the thus-gone Lamp Holder. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Not Craving for Fire.
- 5.271 Situated beyond that universe was a universe known as Draped with Jewel Nets. There resided the thus-gone Splendid Noble Jewel. Abiding and remaining present there, he taught the Dharma. [F.86.a] This blessed one now dispatched his regent, the bodhisattva Proclaimer in the City.
- 5.272 Situated beyond that universe was a universe known as Abhirati. There resided the thus-gone Superior King. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Transformer of Everything Inopportune.
- 5.273 Situated beyond that universe was a universe known as Single Parasol. There resided the thus-gone Tārarāja. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Nakṣatravali.
- 5.274 Situated beyond that universe was a universe known as Sky Family. There resided the thus-gone Infinite Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jewel Mountain.
- 5.275 Situated beyond that universe was a universe known as Abhirati. There resided the thus-gone King of the Pure Ear Ornaments of Space. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Acintyaśrī.
- 5.276 Situated beyond that universe was a universe known as Traversal. There resided the thus-gone Nectar Sound. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Aśoka.
- 5.277 Situated beyond that universe was a universe known as Pure Incense Family. There resided the thus-gone Nectar Light. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Glorious Freedom from Suffering.
- 5.278 Situated beyond that universe was a universe known as Suviśuddha. [F.86.b] There resided the thus-gone Jewel Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Pure Family.
- 5.279 Situated beyond that universe was a universe known as Thorough Illumination. There resided the thus-gone Blooming Abundance of Precious Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Anantamati.

- 5.280 Situated beyond that universe was a universe known as Glorious Power. There resided the thus-gone Supreme Accumulations. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Gavampati.
- 5.281 Situated beyond that universe was a universe known as Ratnapuṣpa. There resided the thus-gone Armor of Pure and Stainless Liberation. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Prabhāṅkara.
- 5.282 Situated beyond that universe was a universe known as Appearing as Gold. There resided the thus-gone Golden Flower. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vairocana.
- 5.283 Situated beyond that universe was a universe known as Appearing as Gold. There resided the thus-gone Jewel Mansion. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supraṭiṣṭhita.
- 5.284 Situated beyond that universe was a universe known as Essential. There resided the thus-gone Source of Diverse Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Śūrdatta. [F.87.a]
- 5.285 Situated beyond that universe was a universe known as Liberated. There resided the thus-gone Light Rays of Liberation. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Maitreya.
- 5.286 Situated beyond that universe was a universe known as Tossed Flowers. There resided the thus-gone Source of Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Blooming Flower Parasol.
- 5.287 Situated beyond that universe was a universe known as Puṣpavati. There resided the thus-gone Flower Parasol. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Golden Parasol.
- 5.288 Situated beyond that universe was a universe known as Padmavati. There resided the thus-gone Meaningful Armor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Bearer of the Armor against Wrongdoing.
- 5.289 Situated beyond that universe was a universe known as Puṣpavati. There resided the thus-gone King of Renowned Power. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Janaka.

- 5.290 Situated beyond that universe was a universe known as Brahmāśrī. There resided the thus-gone Brahmāghoṣa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Roar of Mañjuśrī, having prophesied the latter's awakening to unsurpassable and perfect buddhahood.
- 5.291 Situated beyond that universe was a universe known as Top Banner [F.87.b]. There resided the thus-gone Vṛṣabha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Pure Eye.
- 5.292 Situated beyond that universe was a universe known as Crest. There resided the thus-gone Possessor of Infinite Accumulations. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Infinite Potential.
- 5.293 Situated beyond that universe was a universe known as Gold. There resided the thus-gone Sārathi. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sena.
- 5.294 Situated beyond that universe was a universe known as Supraṭiṣṭhita. There resided the thus-gone Unimpeded Wheel. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Subduer of Transcendence.
- 5.295 Situated beyond that universe was a universe known as Abhava. There resided the thus-gone Conqueror of All Realms. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Armor of Perfect Analysis.
- 5.296 Situated beyond that universe was a universe known as In Two Minds. There resided the thus-gone Conqueror of All Doubt. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Armor of Ascertainment Immediately upon Sight.
- 5.297 Situated beyond that universe was a universe known as Jñānavara. There resided the thus-gone Roar of Signlessness. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva [F.88.a] Roar of Sight.
- 5.298 Situated beyond that universe was a universe known as Stable Qualities. There resided the thus-gone Possessor of Infinite Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Subduer with Infinite Steps.
- 5.299 Situated beyond that universe was a universe known as Stable Jewels. There resided the thus-gone Glorious Source of Jewels. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vajra Subduer.

- 5.300 Situated beyond that universe was a universe known as Nirghoṣa. There resided the thus-gone Superior Splendor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jewel Flower.
- 5.301 Situated beyond that universe was a universe known as Ratnākara. There resided the thus-gone Ratnavara. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Brahmottara.
- 5.302 Situated beyond that universe was a universe known as Source of Goodness. There resided the thus-gone Unimpeded Armor of Past, Future, and Present. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Stainless Army.
- 5.303 Situated beyond that universe was a universe known as Suprabha. There resided the thus-gone Anantaprabha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Suvikrānta.
- 5.304 Situated beyond that universe was a universe known as Viśuddha. [F.88.b] There resided the thus-gone Jewel Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Great Mountain.
- 5.305 Situated beyond that universe was a universe known as Candrapradīpa. There resided the thus-gone Sūryapradīpa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Superior Glory of the Sun Lamp.
- 5.306 Situated beyond that universe was a universe known as Color Heap. There resided the thus-gone Splendor of the Source of Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Splendor of the Source of Stainlessness.
- 5.307 Situated beyond that universe was a universe known as Ulkā. There resided the thus-gone Ulkāpradīpa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vardhamānamati.
- 5.308 Situated beyond that universe was a universe known as Jñānākara. There resided the thus-gone Unsurpassable Light Rays. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Guṇākara.
- 5.309 Situated beyond that universe was a universe known as Lotus Parasol. There resided the thus-gone Jina. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sound of the Drum.

- 5.310 Situated beyond that universe was a universe known as Single Parasol. There resided the thus-gone Infinite Eyes. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Roar of Brahmā.
- 5.311 Situated beyond that universe [F.89.a] was a universe known as Direction. There resided the thus-gone Universal Lamp. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Light in the Directions.
- 5.312 Situated beyond that universe was a universe known as Sal Tree. There resided the thus-gone King of Sal Trees. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jyeṣṭha.
- 5.313 Situated beyond that universe was a universe known as Supraṭiṣṭhita. There resided the thus-gone Siṃha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Niḥśaṅka.
- 5.314 Situated beyond that universe was a universe known as Saṃbhāra. There resided the thus-gone Jewel Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Renown.
- 5.315 Situated beyond that universe was a universe known as Padma. There resided the thus-gone Vipāśyin. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Megha.
- 5.316 Situated beyond that universe was a universe known as All-Holding. There resided the thus-gone Bhaiṣajyarāja. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Nectar King.
- 5.317 Situated beyond that universe was a universe known as Śrībhadrā. There resided the thus-gone Śrībhadrā. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Subhadrā.
- 5.318 Situated beyond that universe was a universe [F.89.b] known as Supraṭiṣṭhita. There resided the thus-gone Unmoved. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Guhagupta.
- 5.319 Situated beyond that universe was a universe known as Endowed with Incense. There resided the thus-gone Splendor of Supreme Incense. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Gandhaśrī.

- 5.320 Situated beyond that universe was a universe known as Gandhaśrī. There resided the thus-gone Supreme Incense in Hand. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Padmagarbha.
- 5.321 Situated beyond that universe was a universe known as Sandalwood Fragrance. There resided the thus-gone Sandalwood Mansion. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Śrīgupta.
- 5.322 Situated beyond that universe was a universe known as Draped with Jewel Nets. There resided the thus-gone Anantavīrya. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Anantamati.
- 5.323 Situated beyond that universe was a universe known as Puṣpavati. There resided the thus-gone Awesome Lotus King of Superior Flowers. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Boundless Roar.
- 5.324 Situated beyond that universe was a universe known as Vairocana. There resided the thus-gone Possessor of the Jewel Net. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched [F.90.a] his regent, the bodhisattva Śūrdatta.
- 5.325 Situated beyond that universe was a universe known as Candrapradīpa. There resided the thus-gone Supraṭiṣṭhitarāja. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Roar without Forgetfulness.
- 5.326 Situated beyond that universe was a universe known as Sandalwood Fragrance. There resided the thus-gone Supreme Incense in Hand. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vibhūtidatta.
- 5.327 Situated beyond that universe was a universe known as Beyond Mind. There resided the thus-gone Accomplisher of All Happiness. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Hitakāma.
- 5.328 Situated beyond that universe was a universe known as Variegated Incense. There resided the thus-gone Teacher of All Objects of Perception. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Infinite Aspirations.
- 5.329 Situated beyond that universe was a universe known as Diversity. There resided the thus-gone Meaningful Fame. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Infinite Armor.

- 5.330 Situated beyond that universe was a universe known as Vimala. There resided the thus-gone Supraṭiṣṭhita. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Maṇicuḍa.
- 5.331 Situated beyond that universe was a universe known as Sukhāvātī. There resided the thus-gone Splendor of the Array of Infinite Qualities. [F.90.b] Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Armor of Unimpeded Courage.
- 5.332 Situated beyond that universe was a universe known as Single Lotus Parasol. There resided the thus-gone Array of Bliss. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jewel Crest.
- 5.333 Situated beyond that universe was a universe known as Vimala. There resided the thus-gone Space Crest. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Pure Space Activity.
- 5.334 Situated beyond that universe was a universe known as Sukara. There resided the thus-gone Splendor of Supreme Excellence. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Excellent Victor.
- 5.335 Situated beyond that universe was a universe known as Light Maker. There resided the thus-gone Infinite Leader. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vṛṣabha.
- 5.336 Situated beyond that universe was a universe known as Fragrant Flower. There resided the thus-gone Pure Eye. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sunetra.
- 5.337 Situated beyond that universe was a universe known as Supraṭiṣṭhita. There resided the thus-gone Sārathi. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sāgara.
- 5.338 Situated beyond that universe was a universe known as Infinite Dimensions and Accumulations. [F.91.a] There resided the thus-gone Splendid Noble Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Limitless Intelligence.
- 5.339 Situated beyond that universe was a universe known as Source of Joy. There resided the thus-gone Undefeatable Banner. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his

- regent, the bodhisattva Invincible.
- 5.340 Situated beyond that universe was a universe known as Matter. There resided the thus-gone Realization. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Abhaya.
- 5.341 Situated beyond that universe was a universe known as Beyond Incense. There resided the thus-gone Infinite and Endless Incense Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Splendor of Supreme Incense.
- 5.342 Situated beyond that universe was a universe known as City. There resided the thus-gone King of the Pure Circle of the Moon. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Lamp Holder.
- 5.343 Situated beyond that universe was a universe known as Supreme. There resided the thus-gone Supreme Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supraṭiṣṭhita.
- 5.344 Situated beyond that universe was a universe known as Joy. There resided the thus-gone Glorious Source of Joy. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Granted by Gentleness. [F.91.b]
- 5.345 Situated beyond that universe was a universe known as Prabhā. There resided the thus-gone Mountain of Purity. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jewel Mountain.
- 5.346 Situated beyond that universe was a universe known as Beauty. There resided the thus-gone Glory of Beauty. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Glory of Great Beauty.
- 5.347 Situated beyond that universe was a universe known as Fragrant. There resided the thus-gone Brahmā Glory. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Roar of Brahmā.
- 5.348 Situated beyond that universe was a universe known as Banner of Indra. There resided the thus-gone Unhindered Eyes. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Indradatta.
- 5.349 Situated beyond that universe was a universe known as Dharmadhvaja. There resided the thus-gone Source of Limitless Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now

- dispatched his regent, the bodhisattva Guṇadatta.
- 5.350 Situated beyond that universe was a universe known as Acintyaśrī. There resided the thus-gone Śrītejā. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Accumulated Wisdom.
- 5.351 Situated beyond that universe was a universe known as Diversity. There resided the thus-gone Fulfilment of Excellent Aspirations. Abiding and remaining present there, he taught the Dharma. [F.92.a] This blessed one now dispatched his regent, the bodhisattva Infinite Aspirations.
- 5.352 Situated beyond that universe was a universe known as King of Adorned Cities. There resided the thus-gone King of the Pure Sphere. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Mountain of Purity.
- 5.353 Situated beyond that universe was a universe known as Light of Wisdom. There resided the thus-gone Jñānagupta. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Splendor of the Source of Wisdom.
- 5.354 Situated beyond that universe was a universe known as Mansion. There resided the thus-gone Mansion Army. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Wisdom Attention.
- 5.355 Situated beyond that universe was a universe known as Incense of Wisdom. There resided the thus-gone Jñānakūṭa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jñānākara.
- 5.356 Situated beyond that universe was a universe known as Universal Mountain. There resided the thus-gone Kāśyapa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Universally Renowned.
- 5.357 Situated beyond that universe was a universe known as Stable Qualities. There resided the thus-gone Master of Bliss. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Dharmadīpa. [F.92.b]
- 5.358 Situated beyond that universe was a universe known as Renowned Joy. There resided the thus-gone Supreme Purity. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Lord of Enduring.
- 5.359 Situated beyond that universe was a universe known as King of Superior Lotuses. There resided the thus-gone Superior Splendor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vimāla.

- 5.360 Situated beyond that universe was a universe known as Source of Infinite Qualities. There resided the thus-gone Leader Who Reveals the Wishes of Beings. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Dharmadīpa.
- 5.361 Situated beyond that universe was a universe known as Joy. There resided the thus-gone Infinite Jewels. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Courageous.
- 5.362 Situated beyond that universe was a universe known as Carefree. There resided the thus-gone Universal Champion of Exertion. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Armor of Constant Exertion.
- 5.363 Situated beyond that universe was a universe known as Completely Authentic Presence. There resided the thus-gone Splendor of the Unimpeded Light Rays of the Superior Lotus of Awakening. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva King of the Roar of the Grounds.
- 5.364 Situated beyond that universe, beyond as many universes as there are grains of sand in the river Ganges, was a universe known as [F.93.a] World Endowed with All Qualities. There resided the thus-gone Leader Who Displays the Body of the Buddhas to All Māras. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva great being known as Bearer of the Armor of Courage That Comes from Roots of Virtue Definitively Directed toward All-Seeing Buddhahood would awaken to unsurpassable and perfect buddhahood. That bodhisattva great being had also noticed the great light and heard the sound of the clear voice. He therefore went before that blessed one, bowed his head to his feet, and asked, “Blessed One, whose is this radiance and clear voice?”
- 5.365 “Noble son,” replied the Blessed One, “in the west, beyond a thousand innumerable universes, lies a universe known as Enduring. Within it resides the thus-gone Śākyamuni. Abiding and remaining present there, he is delivering Dharma teachings of the Bodhisattva Collection. What you witness is his power.”
- 5.366 The bodhisattva Bearer of the Armor of Courage That Comes from Roots of Virtue Definitively Directed toward All-Seeing Buddhahood then addressed that blessed one, “Blessed One, I wish to go to that world of Enduring, so that I may see, venerate, and serve the blessed thus-gone Śākyamuni and listen to his teachings.”
- “Noble son,” replied the Blessed One, “if you know that the time has come, then leave.”

- 5.367 Then the bodhisattva Bearer of the Armor of Courage That Comes from
Roots of Virtue Definitively Directed toward All-Seeing Buddhahood took up
eight lotus flowers and cast them toward the world of Enduring and the
place where the Blessed One was residing. The lotuses passed through all
the universes and [F.93.b] landed precisely at the Kalandakanivāpa in the
Veṇuvana by Rājagṛha, right where the Blessed One was residing. As the
gatherings of the fourfold retinue of the blessed thus-gone Śākyamuni
beheld the lotuses they were filled with wonder. The lotuses circled around
the Blessed One three times and then landed before him. As soon as the
Blessed One touched the lotuses with his right hand the bodies of
bodhisattvas emerged from them. Those bodhisattvas then recited the
following verses of praise, after which they disappeared:³⁰ [B8]
- 5.368 “Master of infinite knowledge, foremost leader,
Limitless and self-existing, you comprehend all phenomena.
How vast are your infinite miracles!
All the realms of the world you illumine.
- 5.369 “Having heard the name of the Buddha,
All these wise beings have made requests and expressed their wishes,
And so they have arrived here through their supernatural powers
That they might see and venerate the Buddha.
- 5.370 “The heroes present who wear the robes of awakening,
Remaining here in the world of Enduring,
Are held back by just a single birth
And endowed with superior names, bodies, and fame.
- 5.371 “The armor they bear makes them fearless
And so they apply themselves to mature others.
Of the supreme guide for the world
They ask how he reached supreme awakening.
- 5.372 “To the question of why you first pursued the Dharma,
You reply that it was to conquer the māras and attain awakening.
Thus, when requested by these emanated beings
Śākyamuni replies.
- 5.373 “Our guide explains in words of truth.
As they hear the words of the one supreme among humans,
They become delighted and content, and rejoice;
Prostrate to the Well-Gone One; [F.94.a] and happily take their seats.
- 5.374 “As the emanations disappear from where they were,

They proceed to ask questions of the Thus-Gone One.
When they are asked about where they are from and what their names are
The hairs on the bodies of the retinue stand on end.

- 5.375 “When the fourfold retinue feels disinclined
To ask questions of the Victorious One out of respect,
The Protector of the World will send forth emanations,
And thus the monk Ānandabhadra appeared.
- 5.376 “Having asked his questions to the Protector
He vanished and disappeared.
Who are these beings and to whom do they belong?
Please explain, O Protector, and dispel our doubts.”³¹
- 5.377 “Behold the armor of beings endowed with aspiration and courage.
These beings have arrived here by the blessing of that armor.
They have arrived from the east,
Traveling across innumerable universes.
- 5.378 “The heroes who have come here for the good of the world
Have arrived with great consideration;
Their intentions are pure and they act for the sake of awakening.
Such is the character of their aspirations.
- 5.379 “Their virtue ensures their vision of buddhahood,
And they will not feel dejection here,
Nor will their discipline weaken,
For they are learned and master superior transcendences.
- 5.380 “Their skill in means is extremely vast.
Without entering the womb
They remain in saṃsāra, from one life to the next,
Without ever forgetting the continuum of the mind of Dharma.
- 5.381 “Constantly they encounter the buddhas;
Constantly they keep company with the noble.
Thus, when the beings here behold such heroes,
It constantly leads to the attainment of deliverance.
- 5.382 “The virtue that ensues from seeing such beings will immediately
Surpass untold amounts of other forms of virtue.
The qualities of these heroic beings
Are famed in numerous ways, yet ultimately immutable.
- 5.383 “When the name of such a perfect hero

- Is heard by a woman
She will never again become female,
But always be a holy being of the highest kind.
- 5.384 “When men or women hear their name,
They become happy and [F.94.b] form the aspiration
To be born in that buddhafiield.
When their body dies, they will indeed take birth there.
- 5.385 “Thus being born into a perfect realm,
Whenever a man, woman, or anyone else
Hears their name and feels faith
They will never regress from the pursuit of awakening.
- 5.386 “Apart from the beings that go naked,
Anyone who hears that name yet feels no joy,
And does not receive any word from a buddha either,
Will nevertheless become endowed with merit.³²
- 5.387 “Just as when an elixir dispels all flaws,
Whoever intentionally listens to that name
Will thereby also come to see them
And without doubt achieve certainty regarding the nature of awakening.
- 5.388 “If someone takes the leaves of the palāśa tree
And produces elixirs from them,
Then the power of such medicine
Will ensure that one remains unharmed by fire.
- 5.389 “If a fierce and potent snake venom
Is used to neutralize poison,
And this method taught across the earth,
Then why would anyone dig for such medicine?
- 5.390 “If brought to smell snake venom
All snakes will die.
Similarly, people who resemble such a medicinal elixir
Will perform buddha deeds by means of their names.
- 5.391 “Whoever hears the names of such heroes,
As they resound in all directions,
Will thereby be affected.
Thus, no woman will touch such beings,
- 5.392 “And so they will obviously be held in esteem and respected.

- The monk who is an emanation of the victorious ones
And is known by the name Ānandabhadra,
A name given to him by the victorious ones,
- 5.393 “Is someone to whom anyone in pursuit of awakening should turn.
Ānandabhadra, the one with a name of excellent armor—
As I now hear that he is in this world
I shall pronounce his name undauntedly.
- 5.394 “Beings of lesser virtue, who find it hard to trust
The profound teaching of the well-gone ones
And the victorious ones’ awakening, have arrived.
Now my life will last only for a short while.
- 5.395 “Ānanda, there are [F.95.a] supreme beings
Who have arrived in this retinue only today.
The fame of the armor of those world protectors who have arrived here
Is unstoppable throughout the ten directions.
- 5.396 “Ānanda, Bhadrapāla, Ratnākara,
Ratnākara, Susārthavāha,
Guṇagupta, Pravīṇa,
As well as Hero and Balabhadra—behold them all!
- 5.397 “Water, Varuṇa, and Bhadrapāla,
Along with the monks,
Who all are protectors—behold them all!
Their armor is inconceivable.
- 5.398 “Those famed under the name Amogha
Are all bearers of the meaningful³³ armor,
And they are all meaningful to behold,
So what need to mention serving them?
- 5.399 “Ānanda, whoever sees them
Or hears their names
Can never be turned back from awakening,
And will never fall into the lower realms.
- 5.400 “All of them will gather with diligence,
All of them will gather with insight,
All of them will observe the body of discipline,
And all of them will thus venerate the supreme vehicle.
- 5.401 “Ānanda, all heroes in this buddhafiield

- And throughout the worlds of the ten directions
Who aspire to that armor
Will be praised by all the victorious ones.
- 5.402 “The victorious ones who bring forth such praises
Will then be known to the bodhisattvas.
Thus they behold the leader of the Śākyas, the protector of the world,
As well as the heroes in pursuit of awakening.
- 5.403 “Having heard this they supplicate,
And the Protector is present in the world of Enduring.
Having circumambulated the bodies of the victorious ones,
All these bodhisattvas have arrived here.
- 5.404 “The monk who hears their names
Will develop the wish for supreme awakening,
And the one who pursues awakening through names and wishes
Will receive the prophecy of awakening from the victorious ones. [F.95.b]
- 5.405 “People who have acted in unvirtuous ways
Throughout innumerable eons
Will, for this reason, in the dark age
Journey to buddha realms together with me.
- 5.406 “Even though I attain this supreme awakening
I will have no joy in seeing sentient beings at that time.
The monks who will appear in the future
Will be savage, wild, and brutal.
- 5.407 “Those who then, having heard of the terrors,
Again and again bring forth the power of diligence
And offer raw food at times of starvation
Possess a savage generosity.
- 5.408 “Those who here show great respect,
Thinking, ‘In the future times of great fear
I must do what is meaningful even at the cost of my life,’
Will propagate and uphold my supreme Dharma.
- 5.409 “At that time the aspirations associated with unvirtuous acts
Will remain and be present in the world.
Those who now engage in such acts
Will also at that time be flawed.
- 5.410 “When they then hear a Dharma such as this

They will believe that it is not the Dharma,
Declaring, 'The Victorious One did not teach this.'
Behold the errors of the world, Ānanda.

5.411 "The monks who train will then become saddened
By the thought that 'conditioned things never last.'
As if their heads had caught fire
They will focus all their efforts on attaining the deathless.

5.412 "Hearing of the destruction of the teachings
Even the gods will experience suffering.
Appalled by the sights of destruction
They will feel that even dying would be easier.

5.413 "Today we perceive such a great sage,
Who dauntlessly makes proclamations.
We behold the countenance of the supreme guide,
And, as we beseech him to teach, we rejoice.

5.414 "Likewise do we witness monks who practice concentration,
Who have gained mastery and possess skill through supernatural powers,
Who have accomplished transcendent absorption and insight.
How might we in the future be able to see any of that?

5.415 "Evil monks will be the ones in power,
And those of discipline will be destroyed, [F.96.a]
Quickly coming to live within a household.
At that time the gods will be extremely displeased.

5.416 "Alas, alas, the teachings will be destroyed!
Those who then commit themselves and undertake hardships
Will be subdued by evil monks.
Behold this destruction of the teachings.

5.417 "While people enjoy each other
They will defame the gentle ones.
They will raise disagreements with the Buddha
And take up the life of a householder.

5.418 "Mixing with female lay practitioners
They will act in the same way as them.
Those who become disrespectful of the Buddha's teaching
Will also abandon supreme awakening.

5.419 "They bring the worst harm upon the Three Jewels,

Thus they will be shunned by the honorable.
Such unworthy beings who defame the Leader
Will likewise be shunned by those who have discipline.

5.420 “At that time those of discipline will be blamed
And monks will be brought down by evil.
At that time of great fear and perversion
You must develop sadness and be careful.

5.421 “Arouse diligence in the teaching of the Well-Gone One.
At that time there will be great terrors.
Do not associate with evil monks.
That time will be one of suffering.”

5.422 As fast as an athlete can stretch out or bend an arm, the bodhisattva Bearer of the Armor of Courage That Comes from Roots of Virtue Definitively Directed toward All-Seeing Buddhahood now disappeared from that universe in an instant and emerged here in the world of Enduring. He proceeded to the place where the blessed thus-gone Śākyamuni was residing, bowed his head to the Blessed One’s feet in homage, and said, “Blessed One, the blessed Leader Who Displays the Body of the Buddhas to All Māras inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease.” [F.96.b]

5.423 “Noble son,” replied the Blessed One, “is that blessed one free from harm, is he strong, and does he remain unchanged?”
“Yes, indeed,” answered the bodhisattva.

5.424 Situated beyond that universe was a universe known as Aṅkita. There resided the thus-gone Roar Beyond Marks. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Melodious Roar of Brahmā.

5.425 Situated beyond that universe was a universe known as Niravagraha. There resided the thus-gone Roar of Signlessness. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Worship with a Single Characteristic.

5.426 Situated beyond that universe was a universe known as Seal without Characteristics. There resided the thus-gone Supreme Lotus. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Rain of Tossed Lotuses.

5.427 Situated beyond that universe was a universe known as Moon Banner. There resided the thus-gone Glorious Source of Jewels. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Viśvakūṭa.

- 5.428 Situated beyond that universe was a universe known as Maitreya. There resided the thus-gone Stainless Intelligence. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Nimindhara.
- 5.429 Situated beyond that universe was a universe known as Flower. There resided the thus-gone Source of the Flowers of Wisdom. [F.97.a] Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Stable Holder of the Earth.
- 5.430 Situated beyond that universe was a universe known as Perfectly Pure Space. There resided the thus-gone Noble King of Splendor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ratnacchatra.
- 5.431 Situated beyond that universe was a universe known as Animitta. There resided the thus-gone Praśānta. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Utpala.
- 5.432 Situated beyond that universe was a universe known as Essence of Bliss. There resided the thus-gone Stainless Leader. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva No Being.
- 5.433 Situated beyond that universe was a universe known as Vajragarbha. There resided the thus-gone Releaser of All Wandering Beings. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Profound Transformer.
- 5.434 Situated beyond that universe was a universe known as Guṇākara. There resided the thus-gone Splendor of Inconceivable Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jagatīṃdhara.
- 5.435 Situated beyond that universe was a universe known as Sukhāvatī. There resided the thus-gone Glorious Source of Joy. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vijayasena. [F.97.b]
- 5.436 Situated beyond that universe was a universe known as Free from Harm. There resided the thus-gone Gone Fearlessly. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Hero.
- 5.437 Situated beyond that universe was a universe known as Covered by Red Utpalas. There resided the thus-gone Instiller of Confidence. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Mountain of Supreme Confidence.

- 5.438 Situated beyond that universe was a universe known as Sārathi. There resided the thus-gone Seer of All. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Infinite Taming.
- 5.439 Situated beyond that universe was a universe known as Great Accumulation. There resided the thus-gone Abhaya. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vikrāmin.
- 5.440 Situated beyond that universe was a universe known as Not Intimidated by Fears or the Fearsome. There resided the thus-gone Attainer of Fearlessness. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Universally Renowned.
- 5.441 Situated beyond that universe was a universe known as Candra. There resided the thus-gone Candrapradīpa. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Pūrvaka.
- 5.442 Situated beyond that universe was a universe known as Thorough Illumination. There resided the thus-gone Ulkā. Abiding and remaining present there, he taught the Dharma. [F.98.a] This blessed one now dispatched his regent, the bodhisattva Fire Holder.
- 5.443 Situated beyond that universe was a universe known as Prabhā. There resided the thus-gone Flaming One. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva King of Renown.
- 5.444 Situated beyond that universe was a universe known as Excellent Guidance. There resided the thus-gone Radical Ascent. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supreme Insight.
- 5.445 Situated beyond that universe was a universe known as Endowed with Incense. There resided the thus-gone Supreme Jewel. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Highest Intelligence.
- 5.446 Situated beyond that universe was a universe known as Vajra Source. There resided the thus-gone Vajra Subduer. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Guṇākara.
- 5.447 Situated beyond that universe was a universe known as Roaring. There resided the thus-gone Royal Master of Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Nārāyaṇa.

- 5.448 Situated beyond that universe was a universe known as Source of Joy. There resided the thus-gone Famed for the Power of Wisdom. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Renowned Aspiration.
- 5.449 Situated beyond that universe was a universe known as Source of Bliss. There resided the thus-gone Saṃvara. [F.98.b] Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Royal Star.
- 5.450 Situated beyond that universe was a universe known as Dawn. There resided the thus-gone Guṇarājaprabha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sārthavāha.
- 5.451 Situated beyond that universe was a universe known as Excellent Crest. There resided the thus-gone Śrībhadrā. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vijayasena.
- 5.452 Situated beyond that universe was a universe known as Brahmāśrī. There resided the thus-gone Roaring Melody of Brahmā. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ratnaśrī.
- 5.453 Situated beyond that universe was a universe known as Puṣpavati. There resided the thus-gone Jewel Crest. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jewel Master.
- 5.454 Situated beyond that universe was a universe known as Padmaśrī. There resided the thus-gone Glorious Source of Lotuses. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Padmaśrīgarbha.
- 5.455 Situated beyond that universe was a universe known as Glorious Source. There resided the thus-gone Flower Bouquet. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jñānavīrya.
- 5.456 Situated beyond that universe was a universe known as Sukha. [F.99.a] There resided the thus-gone Sukharāja. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Kṣemaṅkara.
- 5.457 Situated beyond that universe was a universe known as Acyuta. There resided the thus-gone Glorious Noble Lotus. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Excellent Flower.

- 5.458 Situated beyond that universe was a universe known as Constant Movement. There resided the thus-gone *Susamvṛttaskandha*. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Constant Joy.
- 5.459 Situated beyond that universe was a universe known as Constant Trembling. There resided the thus-gone Nectar King. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Armor of Great Compassion.
- 5.460 Situated beyond that universe was a universe known as *Dr̥ḍha*. There resided the thus-gone Abidance through Infinite Observations. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva *Supraṭiṣṭhita*.
- 5.461 Situated beyond that universe was a universe known as Characterized by Opportunity. There resided the thus-gone Infinite Leader. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Great Gathering.
- 5.462 Situated beyond that universe was a universe known as Beryl Light. There resided the thus-gone Infinite Light Rays. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Armor of the Limitless Mind. [F.99.b]
- 5.463 Situated beyond that universe was a universe known as *Suvarṇaprabhā*. There resided the thus-gone Infinite Eyes. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Great Eye.
- 5.464 Situated beyond that universe was a universe known as Irreproachable. There resided the thus-gone Leader Regarding All Objects of Perception. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Nanda.
- 5.465 Situated beyond that universe was a universe known as Covered by Parasols. There resided the thus-gone Leader of the Supreme and Infinite Gathering. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Definite Armor of Seeing Eyes.
- 5.466 Situated beyond that universe was a universe known as Bearer of Garlands of Heavenly Bodies. There resided the thus-gone *Tārarāja*. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva *Padmaśrī*.
- 5.467 Situated beyond that universe was a universe known as Draped with Jewel Nets. There resided the thus-gone *Tārarāja*. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva *Padmaśrī*.

- 5.468 Situated beyond that universe was a universe known as Flower. There resided the thus-gone Splendor of Supreme Incense. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Padmapāṇi.
- 5.469 Situated beyond that universe was a universe known as Endowed with Gold. There resided the thus-gone Splendor of Space. [F.100.a] Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Eye That Is Perfectly Pure.
- 5.470 Situated beyond that universe was a universe known as Viśuddha. There resided the thus-gone Superior Splendor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Eye.
- 5.471 Situated beyond that universe was a universe known as Aśoka. There resided the thus-gone Speaker. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Prabhaṅkara.
- 5.472 Situated beyond that universe was a universe known as Tāra. There resided the thus-gone Superior Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supraṭiṣṭhita.
- 5.473 Situated beyond that universe was a universe known as Diverse Regent. There resided the thus-gone Unhindered Eyes. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Diverse Force.
- 5.474 Situated beyond that universe was a universe known as Fumes of Incense. There resided the thus-gone Sāgara. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sāgaramudrā.
- 5.475 Situated beyond that universe was a universe known as Endowed with Incense. There resided the thus-gone Holder of Shooting Stars. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vanquisher of Doubts.
- 5.476 Situated beyond that universe was a universe known as Sandalwood Incense. [F.100.b] There resided the thus-gone Crest of Twofold Characteristics. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Renowned Force.
- 5.477 Situated beyond that universe was a universe known as Excellent Joy. There resided the thus-gone King of the Splendor of the Stainless Moon. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Conqueror of the Enemy.

- 5.478 Situated beyond that universe was a universe known as Source of Joy. There resided the thus-gone Jñānaśrī. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Arthamati.
- 5.479 Situated beyond that universe was a universe known as Vikhyāta. There resided the thus-gone King of Renowned Power. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Hero.
- 5.480 Situated beyond that universe was a universe known as Endowed with Qualities. There resided the thus-gone Guṇarājaprabha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Arthamati.
- 5.481 Situated beyond that universe was a universe known as Extremely Trained. There resided the thus-gone Jewel Fire. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Śūrdatta.
- 5.482 Situated beyond that universe was a universe known as Subduer of Doubt. There resided the thus-gone Source of the Vanquishing of Doubt. Abiding and remaining present there, he taught the Dharma. [F.101.a] This blessed one now dispatched his regent, the bodhisattva Abhaya.
- 5.483 Situated beyond that universe was a universe known as Endowed with Qualities. There resided the thus-gone Hereditary Offspring. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Lamp Holder.
- 5.484 Situated beyond that universe was a universe known as Bhadraka. There resided the thus-gone Crest King. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Mitra.
- 5.485 Situated beyond that universe was a universe known as Supreme Incense. There resided the thus-gone Source of Lotus Splendor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Jñānottama.
- 5.486 Situated beyond that universe was a universe known as Excellent Crest. There resided the thus-gone Great Radiance. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Friend of All.
- 5.487 Situated beyond that universe was a universe known as Mahāmegha. There resided the thus-gone Maitreya. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Royal Star.

- 5.488 Situated beyond that universe was a universe known as Luminous. There resided the thus-gone Lotus of Shining Light. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Dharmodgata.
- 5.489 Situated beyond that universe was a universe known as Melodious. There resided the thus-gone Special Action. Abiding and remaining present there, he taught the Dharma. [F.101.b] This blessed one now dispatched his regent, the bodhisattva Clearly Superior.
- 5.490 Situated beyond that universe was a universe known as Abode of the Powerful One. There resided the thus-gone Anantavikrāmin. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Famed Friend.
- 5.491 Situated beyond that universe was a universe known as Padma. There resided the thus-gone Superior Ocean Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ratnākara.
- 5.492 Situated beyond that universe was a universe known as Joy. There resided the thus-gone Śākyamuni. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Indra.
- 5.493 Situated beyond that universe was a universe known as Always Adorned. There resided the thus-gone Amoghadarśin. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Glorious Courage.
- 5.494 Situated beyond that universe was a universe known as Vikhyāta. There resided the thus-gone Unimpeded Melodious Roar. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supraṭiṣṭhita.
- 5.495 Situated beyond that universe was a universe known as Constant Expression. There resided the thus-gone Boundless Splendor of Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Proclaimer.
- 5.496 Situated beyond that universe was a universe known as Banner of Sustenance. [F.102.a] There resided the thus-gone Undivided Armor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Unimpeded Armor.
- 5.497 Situated beyond that universe was a universe known as Sandalwood Fragrance. There resided the thus-gone Anantaraśmi. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Vimalaśrī.

5.498 Situated beyond that universe was a universe known as Guiding Banner. There resided the thus-gone Excellent Eye. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ratnapāṇi.

5.499 These and innumerable many other bodhisattvas who were also held back by just a single birth arrived in this way at the Kalandakanivāpa in the Veṇuvana by Rājagṛha. Proceeding to the place where the Blessed One was residing, they bowed their heads to his feet. Prostrating exclusively to the Blessed One, they then found their place in the gathering.

5.500 At that time there resided in the south, beyond innumerable and unfathomable universes, a thus-gone one known as Single Jewel Treasury. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that after himself a bodhisattva great being by the name of Nakṣatravali would awaken to unsurpassable and perfect buddhahood. Also this bodhisattva great being, Nakṣatravali, had noticed the great light and heard the clear voice. Now he approached that blessed one, asking, “Blessed One, whose is this clear voice that we hear?”

5.501 “Nakṣatravali,” replied the Blessed One, [F.102.b] “to the north of here, beyond innumerable and unfathomable universes, lies a universe known as Enduring. Within it resides the thus-gone Śākyamuni. Abiding and remaining present there, he is delivering Dharma teachings of the Bodhisattva Collection. In his retinue are bodhisattva great beings who bear an inconceivable armor. They have arrived there to receive the teachings. Nakṣatravali, in other worlds you will not find sentient beings who bear such an armor.”

5.502 “Blessed One,” said the bodhisattva great being Nakṣatravali, “I wish to go to that universe so that I may see, venerate, and serve the blessed one, the thus-gone one, the worthy one, the perfect buddha Śākyamuni, and so that I may behold the bodhisattvas who bear that inconceivable armor.”

5.503 “Noble son,” replied the blessed Single Jewel Treasury, “if you know that the time has come, then leave. On my behalf, ask that blessed one whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease. But, noble son, act with mindfulness in that buddha realm. Why do I say so? Because, noble son, the bodhisattva great beings of that realm are hard to approach.”

5.504 The bodhisattva Nakṣatravali then prostrated to the feet of that blessed one, circumambulated him, and left. As fast as an athlete can stretch out or bend an arm, the bodhisattva Nakṣatravali now disappeared from that universe [F.103.a] and emerged here in the world of Enduring. Arriving at the Kalandakanivāpa in the Veṇuvana by Rājagṛha, he bowed his head to

- the feet of the Blessed One and said, “Blessed One, the thus-gone Single Jewel Treasury inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease.”
- 5.505 “Noble son,” answered the Blessed One to the bodhisattva Nakṣatravali, “is that blessed one free from harm, is he strong, and does he remain unchanged and at ease?”
- “Yes indeed,” replied the bodhisattva.
- 5.506 Innumerable and unfathomably many other bodhisattva great beings, who like Nakṣatravali were held back by a just a single birth, similarly arrived from the south at the place where the Blessed One was residing. They bowed their heads to the Blessed One’s feet and found their place in the gathering.
- 5.507 Innumerable and unfathomably many other bodhisattva great beings, who also were held back by just a single birth, similarly arrived from the west at the place where the Blessed One was residing. They bowed their heads to the Blessed One’s feet and found their place in the gathering.
- 5.508 From the buddha realm of the blessed thus-gone Armor of Transcendent and Stainless Liberation Who Is Free from Hindrances regarding Past, Future, and Present arrived the bodhisattva Infinite Leader with the Armor of Revealing the Flower of Buddhahood, accompanied by innumerable and unfathomably many bodhisattva great beings. As this bodhisattva arrived in the world of Enduring, he proceeded to the place where the blessed thus-gone Śākymuni was residing. Having bowed his head to the Blessed One’s feet, he inquired whether the Blessed One had encountered but little harm and distress [F.103.b] and then sat to one side.
- 5.509 “Noble son,” asked the Blessed One, “what purpose did you perceive in coming to this world of Enduring?”
- 5.510 “Blessed One,” replied the bodhisattva, “I have come to this place by the blessing of the thus-gone ones. But, Blessed One, although I am present in this universe, I still perceive all other realms of the world. I see all the thus-gone ones and I see all the bodhisattvas. Bodhisattvas do not think, ‘We should go to a different universe. We should meet another thus-gone one.’ And why? Because they remain in one world, yet perceive all thus-gone ones. Thus, Blessed One, it is simply due to the thus-gone ones’ cultivation of the mind of awakening, and because of their powers, that we have arrived in this universe. All the other bodhisattvas who are present here have likewise arrived due to the past aspirations of the thus-gone ones, and because of their powers.”
- 5.511 Now arrived innumerable and unfathomably many other bodhisattvas, all held back by just a single birth, from the western buddha realms of thus-gone ones such as Nectar Flower, Nectar Light, Unfathomable Array,

Unfathomable Light Rays, Amitābha, Unfathomable Leader, Unfathomable Subduer, Single Heavenly Body, Nakṣatravali, Ratnacchatra, Tārārāja, Luminous Disk, King of Light, Splendor of Superior Light Rays, Infinite Light Rays, Vṛṣabha, Subjugating Infinite Leader, [F.104.a] Unhindered Melody, Light Rays of Great Clouds, Jālinīprabha, Light Rays of the Buddha Flower, Flower of the Lotus Leader, King of Mountains, Lord of Moon Qualities, Great Radiance, Susaṃvṛttaskandha, Amoghadarśin, King of the High Summit, and King of the High Lotus Summit. Arriving in the world of Enduring, they proceeded to the Kalandakanivāpa in the Veṇuvana by Rājagṛha and the place where the Blessed One was residing. There they bowed their heads to the Blessed One's feet and sat to one side.

5.512 At that time there was in the north, beyond innumerable and unfathomable universes, a universe known as Nakṣatravali. There resided the thus-gone Propagator of the Meaningful Name. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Definite Armor of Turning the Irreversible Dharma Wheel Immediately upon Rousing the Mind would awaken to unsurpassable and perfect buddhahood. That bodhisattva had also noticed the great light and heard the sound of the clear voice. He therefore went before the blessed Propagator of the Meaningful Name and asked, "Blessed One, to which thus-gone one does this omnipresent light and clear voice belong?"

5.513 "Noble son," replied the Blessed One, "to the south of this buddha realm, [F.104.b] beyond innumerable and unfathomable universes, lies a universe known as Enduring. There resides the thus-gone Śākyamuni. Abiding and remaining present there, he is delivering a Dharma teaching known as the Bodhisattva Collection. His is the light and the clear voice. Bodhisattvas who bear an inconceivable armor have taken birth in that buddha realm, and merely pronouncing their names will destine the bodhisattvas in the ten directions for certain unsurpassable and perfect awakening."

5.514 "Blessed One," said the bodhisattva Definite Armor of Turning the Irreversible Dharma Wheel Immediately upon Rousing the Mind to the thus-gone Propagator of the Meaningful Name, "I wish to travel to that world of Enduring, the buddha realm of the thus-gone one, the worthy one, the perfect buddha Śākyamuni."

5.515 "Noble son," replied the Blessed One, "if you know that the time has come, then leave. Ask that blessed one on my behalf whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease."

5.516 The bodhisattva then bowed his head to the feet of that blessed one and circumambulated him. Then, as fast as an athlete can stretch out or bend an arm, he disappeared from that universe and arrived at once, in one instant

and in one moment, in the world of Enduring. There he proceeded to the place where the blessed Śākyamuni was residing, bowed his head to his feet in homage, [F.105.a] then sat to one side and said, “Blessed One, the blessed Propagator of the Meaningful Name inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease.”

5.517 “Noble son,” asked the Blessed One in return, “is that blessed one free from harm, is he strong and happy, and does he remain unchanged?”

“Yes indeed, Blessed One,” answered the bodhisattva.

5.518 In this way there arrived from the north innumerable and unfathomably many bodhisattva great beings, all held back by just a single birth. They came from the buddha realm of the blessed thus-gone Propagator of the Meaningful Name, the buddha realm of the blessed Meaningful Subduer, and the buddha realms of blessed ones such as Meaningful Leader, Meaningful Light Rays, Anantavīrya, King of Sal Trees, Infinite Endeavor, Jewel of Sal Trees, Single Parasol, Array of Heavenly Bodies, Ratnākara, Sandalwood Mansion, Light of Sandalwood Incense, Anantaprabha, Jālinīprabha, Mountain of Purity, Unhindered Eyes, Infinite Eyes, Ratnasambhava, Glory of All, Splendorous Source of Buddha Flowers, Susthitamati, Anantavikrāmin, Meaningful Glory, Subjugating Jewel, Infinite Armor, Infinite Array, Light Rays of the Space Sphere, Roar of Signlessness, Nectar King, Niśaṅka, He Whose Body Hairs Never Rise in Fear, Guṇarājaprabha, Flower of Accomplishing Avalokiteśvara’s Mind, Sky Family, Sky Roar, and Roar of the Arrays of Space. [F.105.b] Arriving in the world of Enduring, they proceeded to the Kalandakanivāpa in the Veṇuvana by Rājagṛha and the place where the Blessed One was residing. There they bowed their heads to the Blessed One’s feet and sat to one side.

5.519 At that time there was in the direction below, beyond innumerable and unfathomable universes, a universe known as Perfectly Pure Sphere of Space. There resided the thus-gone Great Eye. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Hereditary Son would awaken to unsurpassable and perfect buddhahood. That bodhisattva Hereditary Son had also noticed the great light and heard the sound of the clear voice. He therefore went before the blessed Great Eye and asked, “Blessed One, to whom belongs this pervasive light and clear voice?”

5.520 “Noble son,” replied the Blessed One, “above this buddha realm, beyond innumerable and unfathomable universes, lies a universe known as Enduring. There resides the thus-gone Śākyamuni. Abiding and remaining present there, he teaches the Dharma. What you witness is his power. That thus-gone one is now delivering a Dharma teaching that belongs to the

Bodhisattva Collection and is known as ‘Truly Satisfying All Sentient Beings by Eliminating Their Doubts.’ What you witness is his power. Bodhisattva great beings who have donned the great armor and possess an incomparable intent have gathered in his retinue so that they may listen to his Dharma teaching. Merely pronouncing their names will destine sentient beings to unexcelled and perfect awakening.”

5.521 “Blessed One,” said the bodhisattva great being Hereditary Son, [F.106.a] “I wish to go to that world of Enduring so that I may see, venerate, and serve the blessed thus-gone Śākyamuni.”

5.522 “Noble son,” replied the Blessed One, “if you know that the time has come, then leave. On my behalf, ask that blessed one whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease.”

5.523 Then the bodhisattva great being Hereditary Son bowed his head to the feet of that blessed one and, as fast as an athlete can stretch out or bend an arm, he disappeared from that universe and instantly emerged here in the world of Enduring. Arriving at the Kalandakanivāpa in the Veṇuvana by Rājagṛha, he proceeded to the place where the Blessed One was residing and said, “Blessed One, the thus-gone Great Eye inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease.”

5.524 Noble son,” asked the Blessed One in return, “is that blessed one free from harm and distress in his buddha realm, and is he happy?”

“Yes indeed, Blessed One,” answered the bodhisattva Hereditary Son.

5.525 In this way arrived innumerable and unfathomably many bodhisattva great beings, all held back by just a single birth. They came from the buddha realms of thus-gone ones, worthy ones, perfect buddhas such as Great Eye, Supreme Splendor, Source of Lotus Splendor, Lion Glory, Siddhārtha, Śṛīgupta, Lion Jaws, Supraṭiṣṭhitarāja, Brahmā Mountain, Viśuddhanetra, [F.106.b] Amoghapadavikrāmin, Gandhahastī, Incense Splendor, Incense Mountain, Limitless Eyes, Gandhakūṭa, Jewel Mountain, Supraṭiṣṭhita, Supraṭiṣṭhitarāja, King of Sal Trees, Holder of the Luminous Sphere, Ulkā, Ulkāpradīpa, Armor of Perfect Analysis, Siṃha, Leader of Beings, and King of Supreme Stable Presence.

5.526 Arriving in the world of Enduring from such innumerable and unfathomable buddha realms, they proceeded to the Kalandakanivāpa in the Veṇuvana by Rājagṛha and the place where the Blessed One was residing. There they bowed their heads to the Blessed One’s feet and sat to one side. [B9]

5.527 At that time there was in the direction above, beyond innumerable and unfathomable universes, a universe known as Light of Sandalwood Incense. There resided the thus-gone Superior King of the Infinite Field. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Unfathomable Roar would awaken to unsurpassable and perfect buddhahood. That bodhisattva Unfathomable Roar had also noticed the great light and heard the sound of the clear voice. He therefore went before the thus-gone Superior King of the Infinite Field, and bowed his head to that blessed one's feet. He then asked, "Blessed One, [F.107.a] to whom belongs this pervasive light and clear voice?"

5.528 "Noble son," replied the Blessed One, "below this buddha realm, beyond innumerable and unfathomable universes, lies a universe known as Enduring. There resides the thus-gone Śākyamuni. Abiding and remaining present there, he teaches the Dharma. In his retinue have arrived bodhisattva great beings of incomparable intent who wish to listen to the Dharma."

5.529 "Blessed One," said the bodhisattva Unfathomable Roar, "I wish to travel to that world of Enduring, the buddha realm of the thus-gone one, the worthy one, the perfect buddha Śākyamuni."

5.530 "Noble son," replied the Blessed One, "if you know that the time has come, then leave. Ask that blessed one on my behalf whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease."

5.531 The bodhisattva then bowed his head to the feet of that blessed one and circumambulated him. Then, as fast as an athlete can stretch out or bend an arm, he disappeared from that universe and arrived at once in the world of Enduring. There he proceeded to the Kalandakanivāpa in the Veṇuvana by Rājagṛha and the place where the blessed Śākyamuni was residing, bowed his head to his feet in homage, sat to one side, and said, "Blessed One, the blessed Superior King of the Infinite Field inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease." [F.107.b]

5.532 "Noble son," replied the Blessed One, "is that blessed one free from harm, is he strong, and does he remain unchanged?"

"Yes, indeed, Blessed One," answered the bodhisattva.

5.533 In this way there arrived innumerable and unfathomably many bodhisattva great beings, all held back by just a single birth. They came from the buddha realm of the thus-gone Superior King of the Infinite Field, the buddha realm of the blessed thus-gone King of Superior Diligence, and the buddha realms of other blessed ones such as Conqueror of All Doubt, Sunakṣatra, Divākara, Prabhaṅkara, Mountain of Light, Prabhāmaṇḍala, Pure Light, Parasol of Nourishment, Parasol of Incense, Ratnacchatra,

Sandalwood Mansion, Śrīharṣa, Meruskandha, Ratnaprabha, King of Sal Trees, Brahmā Glory, Viśuddhanetra, Niśaṅka, He Whose Body Hairs Never Rise in Fear, Infinite Jewel Armor, Unsurpassable Light Rays, the thus-gone Light Net Crest, and the thus-gone King of Causes. Arriving in the world of Enduring, they proceeded to the Kalandakanivāpa in the Veṇuvana by Rājagṛha and the place where the Blessed One was residing. There they bowed their heads to the Blessed One's feet and sat to one side.

5.534 At that time there was in the southeast, beyond innumerable and unfathomable universes, a universe known as Splendid Source of Buddha Lotuses. There resided the thus-gone Splendid Display of the Body of All the Buddhas. [F.108.a] Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Vigataśoka would awaken to unsurpassable and perfect buddhahood. That bodhisattva had also noticed the great light and heard the sound of the clear voice. He therefore went before the thus-gone Splendid Display of the Body of All the Buddhas, prostrated to him, and asked, "Blessed One, whose is this light and clear voice?"

5.535 "Noble son," replied the Blessed One, "in the northwest, beyond innumerable and unfathomable universes, lies a universe known as Enduring. There resides the thus-gone Śākyamuni. Abiding and remaining present there, he teaches the Dharma. Presently he is delivering the Dharma teaching known as the Bodhisattva Collection to a gathering of bodhisattva great beings who bear an inconceivable and incomparable armor."

5.536 "Blessed One," said the bodhisattva, "I wish to travel to that world of Enduring so that I may see, venerate, and serve the blessed thus-gone Śākyamuni."

5.537 "Noble son," replied the Blessed One, "if you know that the time has come, then leave. On my behalf, ask that blessed one whether he has encountered but little hardship or discomfort, and whether he remains healthy, strong, and at ease."

5.538 The bodhisattva Vigataśoka then bowed his head to the feet of that blessed one, and as fast as an athlete can stretch out or bend an arm, he arrived in an instant here in the world of Enduring. [F.108.b] There he proceeded to the place where the blessed Śākyamuni was residing, prostrated, and sat to one side. Then he addressed the Blessed One: "Blessed One, the blessed Splendid Display of the Body of All the Buddhas inquires whether you have encountered but little hardship or discomfort, and whether you remain healthy, strong, and at ease."

5.539 "Noble son," replied the Blessed One, "is that blessed one free from harm, is he strong, and does he remain unchanged?"

"Yes, indeed, Blessed One," answered the bodhisattva.

5.540 In this way arrived innumerable and unfathomably many bodhisattva great beings from the buddha realms of thus-gone ones such as Splendid Display of the Body of Buddhas Beyond Observation, Leader of the Lotus Array, Jālinīprabha, Source of Buddha Flowers of Limitless Light, Jewel Sal Tree, Precious Moon Leader, Nectar King, Medicine, Jñānottama, Superior Armor, Highest Mountain, Sahacittotpādadharmacakrapravartin, Heap of Flowers, Spreader of Flowers, Light Rays of Constant Beauty, Unsurpassable Light Rays, Immovable Subjugator, Subjugating Steps, Subduer with Infinite Steps, Infinite Aspiration, Aprameyapratibhāna, Infinite Leader, Certain Aspiration, Changing the Womb, Aspiration Bringing Flawlessness, Armor of Observing, Buddha Sky, and Glorious Source. [F.109.a] Arriving here in the world of Enduring, they bowed their heads to the Blessed One's feet and sat to one side.

5.541 At that time there was in the southwest, beyond innumerable and unfathomable universes, a universe known as Excellent Auspiciousness. There resided the thus-gone Amoghasiddhi. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Sarvarthasiddha would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.542 In this way arrived innumerable and unfathomably many bodhisattva great beings, all held back by just a single birth, from the buddha realms of blessed thus-gone ones such as Armor of Accomplishment, Śikhin, Armor of Stable Presence, Infinite Armor, Armor of Marks, Infinite Armor,³⁴ Universal Armor, Dīpaṃkara, Prabhaṅkara, Single Treasury, Bodyless, Jālinīprabha, Anantavīrya, Summit, Superior Summit, Luminous Disk, Vipāśyin, Propagator of the Meaningful Name, Destroyer of All Fear and Anxiety, Light of the King of Infinite Qualities, Vanquisher of All Attacks, Sarvamāra-viśayasamatikrānta, Fathomless Flower, Amṛtaṃdhara, Unfathomable Melodious Roar, Raśmikūṭa, Glorious Light, Possessor of the Free Sphere of Nonduality, Radiant Flower of the Realization of Immortality, Amṛtaghoṣa, Mountain of Light, Sudarśana, Sunetra, Supreme Accumulations, [F.109.b] Jewel Flower, Ratnākara, Moon Flower, Armor of All Beings, Transformer of All Essences, Boundless Acumen, Free from Dispute and Anxiety, and Courageous Engagement with All Objects of Perception. Arriving in the world of Enduring, they proceeded to the place where the Blessed One was residing. There they bowed their heads to the Blessed One's feet and sat to one side.

5.543 At that time there was in the northwest, beyond innumerable and unfathomable universes, a universe known as Sandalwood Incense. There resided the thus-gone Radiant Incense. Abiding and remaining present there, he taught the Dharma. This blessed one had consecrated a bodhisattva known as Samantabhadra to be his regent ...

... "Yes, indeed," answered the bodhisattva.

5.544 In this way arrived innumerable and unfathomably many bodhisattva great beings, all held back by just a single birth, from the buddha realms of blessed thus-gone ones such as Radiant Incense, Gandhahastī, Incense Leader, Incense Mansion, Jālinīprabha, King of Light Rays, King of Superior Lotuses, Buddha Leader, Infinite Leader, Excellent Armor, Splendid Armor Bearer, Spreader of Flowers, Flower Parasol Garland, Flower Mansion, Golden Flower, Incense Flower, King of Mountains, Armor That Excels among All Sentient Beings, Rendering All Beings Flawless, Armor of Excellent Action, Constant Spreader of Light Rays, Glorious Source of the Spreading of Lotus Flowers, [F.110.a] Ratnajāla, Superior King, Pervading All Buddha Realms with a Single Parasol, Tārārāja, Susaṃvṛtaskandha, Susaṃprasthitarāja, Gandhavatī, Leader of Infinite Wisdom, Bearer of the Meaningful Armor, Amoghadarśin, Unhindered Eyes, Immutable One Endowed with the Original Generation of the Mind, Infinite Eyes, Lord of Lamps, Samantāloka, Jyotiraśmi, Acumen That Does Not Leave Out Any Being throughout All Buddhafields, Stainless and Pure Subjugator, and Subduer with Infinite Steps. Arriving in the world of Enduring, they proceeded to the place where the Blessed One was residing, bowed their heads to his feet, and sat to one side.

5.545 At that time there was in the northeast, beyond innumerable and unfathomable universes, a universe known as Progression. There resided the thus-gone one, the worthy one, the perfect buddha Dispeller of All Suffering. Abiding and remaining present there, he taught the Dharma. This blessed one had prophesied that a bodhisattva known as Propagator of the Meaningful Name would awaken to unsurpassable and perfect buddhahood ...

... "Yes, indeed," answered the bodhisattva.

5.546 Situated beyond the universe Progression of the blessed thus-gone Dispeller of All Suffering, and other such realms, there was a universe known as Aśoka. There resided the thus-gone Vigataśoka. [F.110.b] Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Great Light, with a Dharma gift.

- 5.547 Situated beyond that universe was a universe known as Joy. There resided the thus-gone Glorious Source. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Infinite Hands.
- 5.548 Situated beyond that universe was a universe known as Guṇākara. There resided the thus-gone Guṇarājaprabha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Constant Intelligence.
- 5.549 Situated beyond that universe was a universe known as Draped with Golden Nets. There resided the thus-gone Supreme Mountain. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Lion Mountain.
- 5.550 Situated beyond that universe was a universe known as Gandhaprabhāsa. There resided the thus-gone Instiller of Confidence. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Ghosadatta.
- 5.551 Situated beyond that universe was a universe known as Ratnakūṭa. There resided the thus-gone Kaundinya. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Glory of the Two Marks.
- 5.552 Situated beyond that universe was a universe known as Dṛḍha. There resided the thus-gone Glorious Power. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Brahmādatta.
- 5.553 Situated beyond that universe was a universe known as Utpala. [F.111.a] There resided the thus-gone Splendor of the Red Utpala. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Padmākara.
- 5.554 Situated beyond that universe was a universe known as Kumuda. There resided the thus-gone Source of Kumudas. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Abhaya.
- 5.555 Situated beyond that universe was a universe known as Nirghoṣa. There resided the thus-gone Revered Eyes. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Unsurpassable Splendor.
- 5.556 Situated beyond that universe was a universe known as Incense Array. There resided the thus-gone Supreme Accumulations. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Suvrata.

- 5.557 Situated beyond that universe was a universe known as Illumination. There resided the thus-gone Amitābha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Śrīgarbha.
- 5.558 Situated beyond that universe was a universe known as Sandalwood Incense. There resided the thus-gone Noble Moonlight. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Universal Lamp.
- 5.559 Situated beyond that universe was a universe known as Illumination. There resided the thus-gone Universally Renowned. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva King of Renowned Power. [F.111.b]
- 5.560 Situated beyond that universe was a universe known as Candra. There resided the thus-gone Star King Mastering the Gatherings. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Renowned Force.
- 5.561 Situated beyond that universe was a universe known as Samantāvabhāsa-ketu. There resided the thus-gone Śrī Amitābha. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Stainless Crest.
- 5.562 Situated beyond that universe was a universe known as Incense Light. There resided the thus-gone Supreme Mountain Without Pride. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Victorious and Protected.
- 5.563 Situated beyond that universe was a universe known as Abhaya. There resided the thus-gone Abhaya. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Janendra.
- 5.564 Situated beyond that universe was a universe known as Saṃvara. There resided the thus-gone Śrīsukhākara. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Viśeṣamati.
- 5.565 Situated beyond that universe was a universe known as Amitābha. There resided the thus-gone Glorious Source of Activity with Infinite Qualities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Lokendra.
- 5.566 Situated beyond that universe was a universe known as Adorned. There resided the thus-gone Adorned with All Qualities. Abiding and remaining present there, he taught the Dharma. [F.112.a] This blessed one now dispatched his regent, the bodhisattva Partaking of Bliss.

- 5.567 Situated beyond that universe was a universe known as Draped with Lotus Nets. There resided the thus-gone Flower King. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Splendor of the Noble Source of Flowers.
- 5.568 Situated beyond that universe was a universe known as Vicitrādhvajā. There resided the thus-gone Undefeatable Banner. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Banner Beyond Defeat.
- 5.569 Situated beyond that universe was a universe known as Dṛḍha. There resided the thus-gone Light Rays of Hidden Mastery. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Utterly Hidden.
- 5.570 Situated beyond that universe was a universe known as Joy. There resided the thus-gone Noble King of the Terrifying Lotus. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Wisdom Medicine.
- 5.571 Situated beyond that universe was a universe known as Sukha. There resided the thus-gone Source of Undivided Activities. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Undivided Activities.
- 5.572 Situated beyond that universe was a universe known as Joy. There resided the thus-gone Chosen Roar. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Blazing Roar.
- 5.573 Situated beyond that universe was a universe known as Blissful Splendor. [F.112.b] There resided the thus-gone Perfectly Pure Sphere of Space. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Supreme Mountain.
- 5.574 Situated beyond that universe was a universe known as Abhirati. There resided the thus-gone Melody of the Definite Roar Beyond Marks. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Roar of the Seer.
- 5.575 Situated beyond that universe was a universe known as Source. There resided the thus-gone Superior Splendor. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Kimbhīra.
- 5.576 Situated beyond that universe was a universe known as Endowed with Brahmā. There resided the thus-gone Brahmā Glory. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Offered by Brahmā.

- 5.577 Situated beyond that universe was a universe known as Endowed with Incense. There resided the thus-gone Unhindered Antidote. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Indradatta.
- 5.578 Situated beyond that universe was a universe known as Padmavati. There resided the thus-gone Mountain of Light. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Sāgara.
- 5.579 Situated beyond that universe was a universe known as Dīpaṃkara. There resided the thus-gone Lamp Maker. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Light Rays of the Clouds.
- 5.580 Situated beyond that [F.113.a] universe was a universe known as Melodious. There resided the thus-gone Light Rays of the Supreme Lotus. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Dharmākara.
- 5.581 Situated beyond that universe was a universe known as Sukhāvātī. There resided the thus-gone Renowned. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Merudatta.
- 5.582 Situated beyond that universe was a universe known as Supraṭiṣṭhita. There resided the thus-gone Renowned Friend. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Lion-like Subjugator.
- 5.583 Situated beyond that universe was a universe known as Sal Tree. There resided the thus-gone King of Royal Sal Trees. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Crest of Royal Sal Trees.
- 5.584 Situated beyond that universe was a universe known as Illumination. There resided the thus-gone Anantaraśmi. Abiding and remaining present there, he taught the Dharma. This blessed one now dispatched his regent, the bodhisattva Amoghapaḍavikrāmin.
- 5.585 In this way there arrived from the northeast innumerable and unfathomably many bodhisattva great beings, all held back by just a single birth. Upon their arrival they bowed their heads to the feet of the blessed thus-gone Śākyamuni, circumambulated him, and presented numerous offerings. While keeping their gaze upon the Blessed One, they each found their place in the gathering. Now the world had become completely filled with gods, nāgas, yakṣas, kinnaras, mahoragas, [F.113.b] and bodhisattva great beings of immense and inconceivable powers, bearers of the incomparable armor. There were so many that in the end there was not even

room enough to place an extra staff. No one there felt intimidated by the others. Instead, everyone kept ardently gazing at the Blessed One, yearning to listen to the Dharma.

5.586 *This concludes the fifth chapter.*

PERSEVERANCE IN THE BODHISATTVA'S CONDUCT, EXALTED INTENTION, AND PURSUIT OF THE SUBLIME DHARMA

- 6.1 Aware of the great gathering of bodhisattvas, the blessed Śākyamuni now, while remaining on his seat, entered the absorption known as *valiant progress*. Emerging from that absorption, he entered the one known as *the vajra essence*. Emerging from that absorption, he next entered the one known as *remaining within the abode without descriptions*. Emerging from that absorption, he next entered the one known as *the single array*. Emerging from that absorption, he next entered the one known as *the lion parasol*. Emerging from that absorption, he next entered the one known as *limitless accomplishment*. Emerging from that absorption, he next entered the one known as *the yawning lion*. Emerging from that absorption, he next entered the one known as *the king of light rays*. Emerging from that absorption, he next entered the one known as *the essence of the earth*. Emerging from that absorption, he next entered the one known as *no observation*. When he had emerged from that absorption, he next entered the one known as *the manifestation of the lion*. Emerging from that absorption, he next entered the one known as *the king of the sphere of the moon*. Emerging from that absorption, he next entered the one known as *the single array*. Emerging from that absorption, he next entered the one known as *numerous light rays*. Emerging from that absorption, [F.114.a] he next entered the one known as *the ocean*. Emerging from that absorption, he next entered the one known as *practicing all seals and ascertaining the sphere of reality*. Emerging from that absorption, he next entered the one known as *the display of infinite aspirations and focal points*. Emerging from that absorption, he next entered the one known as *the limitless accomplishment that is primary with respect to all phenomena*. Emerging from that absorption, he next entered the one known as *accomplishing the single focal point*. Emerging from that

absorption, he next entered the one known as *remaining within the abode of all phenomena*. Emerging from that absorption, he next entered the one known as *the practice of the limitless light rays of noble lotus buddha*. Emerging from that absorption, he next entered the one known as *the stainless seal of mastery with regard to all phenomena*. Emerging from that absorption, he next entered the one known as *the royal seal of all phenomena*. Emerging from that absorption, he next entered the one known as *buddha emanations revealing the infinite leader*. Emerging from that absorption, he next entered the one known as *the armor of all sentient beings going beyond suffering*. Emerging from that absorption, he next entered the one known as *all phenomena as the sphere of the thus-gone ones' engagement*. Emerging from that absorption, he next entered the one known as *buddha emanations revealing the infinite leader*. Emerging from that absorption, he next entered the one known as *bringing all objects into buddhahood*. Emerging from that absorption, he next entered the one known as *ascertainment of all phenomena unhindered with regard to past, future, or present*. [F.114.b] Emerging from that absorption, he next entered the one known as *the buddha-leader's mastery of all phenomena*. Emerging from that absorption, he next entered the one known as *truly compiling all dharmas*. Emerging from that absorption, he next entered the one known as *the stable one*. Emerging from that absorption, he next entered the one known as *greatly increasing*. Emerging from that absorption, he next entered the one known as *the immutable*. Emerging from that absorption, he next entered the one known as *unperturbed*. Emerging from that absorption, he next entered the one known as *viewing and regarding all phenomena*. Emerging from that absorption, he next entered the one known as *universal illumination*. Emerging from that absorption, he next entered the one known as *seeing as the same*. Emerging from that absorption, he next entered the one known as *viewing and regarding*. Emerging from that absorption, he next entered the one known as *not viewing*. Emerging from that absorption, he next entered the one known as *unhinderedness and non-appropriation with respect to all phenomena*. Emerging from that absorption, he next entered the one known as *possessing the faculties*. Emerging from that absorption, he next entered the one known as *ascertaining the inexhaustible as inexhaustible*. Emerging from that absorption, he next entered the one known as *the inexhaustible focal point*. Emerging from that absorption, he next entered the one known as *the single focal point*. Emerging from that absorption, he next entered the one known as *the great array*. Emerging from that absorption, he next entered the one known as *the infinite array*. Emerging from that absorption, he next entered the one known as *the undaunted*. [F.115.a] Emerging from that absorption, he next entered the one known as *invoking the roots of virtue of all sentient beings*. Emerging from that

absorption, he next entered the one known as *actualizing the roots of virtue of all sentient beings*. Emerging from that absorption, he next entered the one known as *pursuing all dharmas*. Emerging from that absorption, he next entered the one known as *illuminating*. Emerging from that absorption, he next entered the one known as *the pure experience of all phenomena*. Emerging from that absorption, he next entered the one known as *showing all phenomena*. Emerging from that absorption, he next entered the one known as *the pure light of all bodhisattvas*. Emerging from that absorption, he next entered the one known as *purifying the unobscured eyes of all the hearers*. Emerging from that absorption, he next entered the one known as *producing pure roots of virtue in the entire retinue without obscuration*. Emerging from that absorption, he next entered the one known as *stopping the sufferings of the animal realm and the world of the Lord of Death*. Emerging from that absorption, he next entered the one known as *producing roots of virtue by means of great love throughout all buddha realms*. Emerging from that absorption, he next entered the one known as *the immovable*. Then, while the Blessed One was dwelling in the immovable absorption, the gods of the pure realms praised him in these verses:

- 6.2 “Having discovered the immutable, you are beyond movement and fluctuation.
Forbidding, majestic mountain—how beautiful you are!
Having subdued all hostile attacks
You accept the billionfold universe. [F.115.b]
- 6.3 “The mind of a buddha never takes any support.
Supreme is the person who practices concentration without support.
‘Being concentrated’ is just a name, for there is no remaining in anything.
Such are the inconceivable qualities of the buddhas.
- 6.4 “The sages escape the three realms and possess the three classes.³⁵
Constantly in equipoise, they have no qualms.
Please sever all doubts and dispel all qualms.
Please teach the Dharma for the good of all beings.
- 6.5 “The sage is resting, free from all qualms.
The bodhisattvas gathered here
Are heroes, masters of the Dharma who abide within it.
We request that you cut through qualms and dispel all doubts.
- 6.6 “Buddhas do not practice concentration with the support of the eye;
Buddhas practice without the eye’s support.
Support, no support, and eye—none of these apply.
Such is the concentration that is praised by noble beings.

- 6.7 “If the sages practiced concentration with the support of the eye
The victorious ones would not be pleased.
When here concentration is practiced without the eye
There is no buddha and no supported meditation.
- 6.8 “Buddhas do not practice with the support of the six faculties;
Victorious ones do not have faculties and are not supported.
About this point the extremists and many others remain in delusion.
The world of the wanderers, including the gods, all fail to realize this.”
- 6.9 Now the Blessed One emerged from the immovable absorption and looked upon the gathering of bodhisattvas. Then he said to the venerable Śāradvatīputra, “Śāradvatīputra, for those who have entered the Great Vehicle, four qualities serve to protect from degeneration. These four qualities likewise serve to gather the merit of all roots of virtue; accomplish the wisdom of the buddhas beyond focal points; accomplish the power of generosity; accomplish the power of discipline; accomplish the power of patience; accomplish the power of love; accomplish the power of compassion; accomplish the power of absorption; accomplish the power of insight; [F.116.a] accomplish the ten powers of the thus-gone ones without impediment; accomplish the discernment of insight; accomplish unhindered eloquence; accomplish the eloquence that is uninterrupted, joyous, sharp, and profound; attain retention; attain vision of the buddhas; attain renunciation without ever separating from the appropriate virtuous accumulations; ensure that one’s enjoyments are not deficient; ensure that one’s circle of helpers is not incomplete; ensure that one’s body is not deficient; ensure that the major and minor parts of one’s body are not incomplete; ensure that one’s eyes, nose, ears, tongue, and body are not deficient; ensure that one’s mind is not deficient; ensure that one does not take a bad path; ensure that one’s mind is not disturbed; ensure that one’s mindfulness is not obscured; ensure that one remains mindful; ensure that one possesses supreme mindfulness; ensure that one is conscientious and decent; ensure that one refrains from negative acts; ensure regret of wrongdoing; ensure that one’s mindfulness is unbroken; ensure that birth is reversed; and ensure that one will remain mindful.
- 6.10 “Thus, because one is very mindful, one’s past aspirations will not dissipate. Because one produces roots of virtue in relation to the blessed buddhas, one will engender unfathomable accumulations of roots of virtue in a way that does not grasp and is free from a sense of ‘mine.’ Such stores will be shared with all beings, and yet one will be skilled in disengaging from observing any beings. One will achieve realization with respect to all phenomena, yet one will not take the support of any phenomenon. Since one

takes no such support, one remains indomitable by māras, gods of the māra class, or any other being who has entered an unfortunate path. Instead one will become the guardian of the seat of awakening.

6.11 “Residing upon one’s seat one will enter the absorption of the stainless seal of mastery with regard to all phenomena. [F.116.b] Thus, in a single instant of insight one will understand, view, attain, and actualize everything, down to the smallest object of knowledge. All will be actualized, and one will understand everything. There will be nothing but realization of everything, nothing but comprehension of everything, and all the linking of habitual tendencies will be attained without exception.³⁶

6.12 “What, then, are those four qualities? Śāradvatīputra, one starts by donning the great armor of entering the Great Vehicle. Thus, one thinks, ‘All these sentient beings are full of desire, anger, and bewilderment; they are dying without a protector; they are quickly approaching death; they are falling from a great precipice; they are gripped by death and can hardly be brought to life.’ Thinking in this way, one dons the armor of seeing sentient beings by means of the great view.

6.13 “Thus, one pledges to accomplish the Great Vehicle that frees from the three realms so that one can teach it to sentient beings. Understanding that sentient beings must be healed, one pledges to care for them, even when not being entreated or asked to do so. ‘I shall nurture all beings by helping them attain the immutable nature of form, feeling, perception, formation, and consciousness, as well as the immutable nature of the path that transcends suffering.’ Thinking in this way, one dons the armor and persists in the pursuit of Dharma.

6.14 “Which Dharma does one then pursue? The maturation of the factors of awakening and the qualities of buddhahood. [F.117.a] That is to say, one pursues the Dharma in order to apprehend those Dharma teachings that eliminate the doubts of all beings and satisfy them, and in order to accomplish the fully developed faculties.

6.15 “As one diligently pursues the Dharma, one should, at a minimum, carry upon one’s body a profound verse that includes the name of a buddha. Even if one carries just such a single four-lined skillful and profound verse, one must also teach it to others, even if it is just to one single person. And when one teaches it, one should pray, ‘May all beings comprehend the meaning of this teaching and the meaning of this verse.’

6.16 “By the power of the associated roots of virtue, four things ensue that are supreme, paramount, and consummate. They are granted by the buddhas and by noble beings, praised by the learned, and beyond reproach from the wise. What are those four things? Undivided mindfulness; certain recollection of the qualities of the buddhas; becoming a proper vessel of the

Dharma; and becoming a support for the blessed buddhas. Based on those, the thus-gone ones, the worthy ones, the perfect buddhas will teach the Dharma. From the attainment of the second of these qualities, the attainment of retention will follow. As one reverses the process of taking birth, one will reach the full attainment of the buddhas' awakening. One will be born into a family of people who do not have an evil view, one will go forth in and follow the teachings of the blessed buddhas, and one will relinquish the five sense pleasures.

6.17 "From the attainment of these four qualities, the associated roots of virtue will also bring forth a set of ten qualities. [F.117.b] What are those ten? They are the accomplishment of eliminating the doubts of all sentient beings; the attainment of the support for all sentient beings; the attainment of the buddhas' liberation free of obscurations; achieving the stage of a thus-gone one through the gateways of liberation; shining forth billions of light rays, beyond number and count, from each single hair follicle on one's body; illuminating hundreds of thousands of buddha realms with every single light ray; emanating hundreds of thousands of lotuses with each single light ray; emanating the body of a thus-gone one from each of those lotuses; letting each of those thus-gone ones ripen trillions of beings through teaching the Dharma, thus ripening them in accord with the attainment of the immutable intrinsic nature of form; and employing such freedom from obscurations to the effect that mountains of fire can blaze forth from each body hair, and rivers equal to the amount of sand grains in the river Ganges can gush forth from the very same body hairs, all the while employing such perfect freedom without obscurations to the effect that the thus-gone ones may penetrate an entire trichiliocosm with the tip of a hair and hurl that entire universe away, beyond more universes than there are grains of sand in the river Ganges, without any of the sentient beings living there getting the sense that their world has been transferred.

6.18 "Śāradvatīputra, endowed with such unobscured and perfect freedom, the thus-gone ones are aware of everything that is said throughout all directions. They are aware of all that has transpired within the minds of all beings throughout a trillion years. They dispel each of the doubts regarding the Dharma that may have arisen within sentient beings throughout a trillion years. Where no thus-gone one has appeared and no Dharma remains [F.118.a] their perfect freedom enables them to know when the minds of sentient beings are destroyed, upheld, connected, or in movement.

6.19 "Śāradvatīputra, thus-gone ones who have gained this perfect freedom without any obscurations are aware of the factors that individually obscure all phenomena. The fact that they alone have penetrated the ultimate, that they know the emptiness of all entities to be itself without entity, or that they care

for all gives rise to no self-oriented perception. They recognize as close to them those who think only of the Dharma, but with that exception they have no self-oriented perception of any close ones at all. Recognizing as not close to them those who engage in what is not the Dharma, they see not even a single good quality within the entirety of conditioned things. They know all conditioned things to be devoid of good qualities and full of flaws. Such are the qualities that they attain.

6.20 “They also obtain another set of four qualities. What are those four? The thus-gone ones are able to interrupt the continuity of habitual tendencies. When they walk along a path, all the living creatures that are touched by the thus-gone ones’ feet will be guided toward happy states. A thus-gone one need glance no more than a wheel’s width ahead for the whole earth within sixty-two leagues to the southwest to start moving.³⁷ Śāradvatīputra, the thus-gone ones never have their minds not in equipoise; Śāradvatīputra, the thus-gone ones are always in equipoise. Śāradvatīputra, the thus-gone ones know no diminishing of their absorption; they know no departure from their absorption.

6.21 “In short, Śāradvatīputra, all the qualities of the thus-gone ones depend on the pursuit of the Dharma.” [F.118.b]

6.22 Then the Blessed One spoke these verses:

“Through having compassion for all beings
As well as respect for the Dharma,
One will reach the other shore of wisdom
In the vehicle intended for that goal.

6.23 “Those who wish to understand the minds of beings
And realize supernatural powers
That are unwavering throughout the three worlds
Should have respect for the Dharma.

6.24 “If³⁸ they have respect for the Dharma,
They will always be worthy of reverence;
They will connect with the most supreme Dharma
Among the infinite qualities of the buddhas.

6.25 “If³⁹ they have respect for the Dharma,
Their mindfulness will not diminish,
But develop exponentially
Over each and every lifetime.

6.26 “If they have respect for the Dharma,
They will not decline in beauty,

- But all the main and minor parts of their body
Will be exquisite, always pleasing.
- 6.27 “They will always delight the guides
And be inspired when beholding them.
With a devout frame of mind,
They will revere the guides of the world,
- 6.28 “And their faith will grow exponentially,
Over each and every lifetime.
They will not indulge in negative desires,
But abandon them and promptly go forth.
- 6.29 “They will also be skilled in perpetually observing
The collection of ethical precepts,
But without conceit in their ethical discipline.
They will pursue meditative absorption,
- 6.30 “And always remain in equanimity,
But without conceit in their meditative absorption.
They will rely even more on insight,
Which is supreme throughout all worlds.
- 6.31 “They will become ever endowed with wisdom,
But without conceit in it.
Without being conceited about that wisdom,
They will pursue the Dharma of the buddhas.
- 6.32 “They will obtain the light of the Dharma,
The power of retention so praised by the buddhas.
The teacher, understanding them as vessels for the Dharma,
Will authorize them.
- 6.33 “Thus authorized to preach the Dharma,
They will teach the Dharma to benefit living beings.
With unobstructed expression and eloquence,
They will attain discernment and become powerful. [F.119.a]
- 6.34 “They will become experts in the Dharma,
At its beginning, middle, and end.
They will perpetually be praised by the buddhas,
And act for the great benefit of humanity.
- 6.35 “They will likewise be praised by the gods,
And revered by yakṣas and nāgas.

- With the buddhas' constant praise,
Their reputation will spread throughout the ten directions.
- 6.36 "Without shirking their practice of the Dharma,
Their renown will not diminish.
Without ever hankering for non-Dharma,
They will rely upon the Dharma of the buddhas.
- 6.37 "Resolving the doubts of beings,
They will spread the light of the Dharma.
Engaging in the ways of spiritual practice,
They will purify the dispositions of beings.
- 6.38 "They will not teach the wrong path,
But the correct one.
With conviction⁴⁰ in the Dharma of the buddhas
They will practice it by means of the supreme of dharmas—
- 6.39 "That is, mind is devoid of basis,
And lacks any foundation.
By means of the mind devoid of basis,
They will practice the conduct of bodhisattvas.
- 6.40 "Even as they course through villages of the land,
Their mind does not abide—
It will always lack any basis,
And not have any foundation.
- 6.41 "It is not craved by formations.
Even the authentic teacher does not exist.
Who would not revere
Those irreproachable bodhisattvas when they are beheld?
- 6.42 "Luminous like space,
Where does such a mind exist?
It does not appear in the world,
For it has no foundation whatsoever.
- 6.43 "Therefore, listen to that Dharma!
I will deliver a discourse on it.
Since it accomplishes the benefit of beings,
I will teach on the Dharma of the buddhas.

- 6.44 “Moreover, Śāradvatīputra, a bodhisattva engages in learning for the pursuit of Dharma and pursues expertise in learning. Śāradvatīputra, what is *learning*? What is *expertise in learning*? Śāradvatīputra, *learning* is to be imparted a message from another. *Expertise in learning* is to consider it properly for oneself and understand it well. Śāradvatīputra, [F.119.b] what is meant here by *a message from another*? It is the Dharma in all its facets: the sections of sūtras, expressions in mingled prose and verse, prophetic declarations, verses, special aphorisms, narratives, parables, tales of past lives, extensive teachings, miraculous accounts, established instructions, and legends. Śāradvatīputra, that is what is called *a message from another*.
- 6.45 “Śāradvatīputra, what is it to be *expert in learning*? It is to consider it properly for oneself. And what is it to *consider something properly for oneself*? It is to be expert in the aggregates, the elements, the sense sources, dependent arising, and positive and negative qualities; it is to comprehend visible and invisible phenomena, defiled and undefiled phenomena, objectionable and unobjectionable phenomena, and what is and is not to be relied upon. It is to properly understand, to be expert in, to properly comprehend, and to discern these. It is to understand well the proper Dharma, the unmistaken Dharma, and its nature. Śāradvatīputra, that is what is called *considering properly for oneself*. [B10]
- 6.46 “Śāradvatīputra, what is the expertise in the aggregates that was taught by the Thus-Gone One? Śāradvatīputra, he taught nothing on this whatsoever. Śāradvatīputra, the expertise in the elements that was taught by the Thus-Gone One was not taught by him at all. Śāradvatīputra, the expertise in the sense sources that was taught by the Thus-Gone One was not taught by him at all. Śāradvatīputra, the expertise in dependent arising that was taught by the Thus-Gone One was not taught by him at all. [F.120.a]. And, Śāradvatīputra, the expertise in dependently originated phenomena that was taught by the Thus-Gone One was not taught by him at all.
- 6.47 “Śāradvatīputra, when told that you should unerringly recount the meaning, how, then, should you do so? It is through reciting the meaning, not the words. Śāradvatīputra, only the childish follow the words. The wise follow the meaning. What, then, Śāradvatīputra, are *words*? Words are terms that serve as the bases of language, communication, and expression. Words, Śāradvatīputra, are anything that can be gleaned, understood, or mastered, such that they can be expressed, glossed, assigned, put forth, followed, analyzed, investigated, dissected, and pursued. They are the Dharma to be pursued, any Dharma, and all the Dharma and signs included in them, which can be considered, pondered on, and mentally expressed, as well as any Dharma, for that matter, that can be an object of doubt, hesitation, regret, engagement, or certainty. Now, Śāradvatīputra, what is *meaning*? It is the

comprehended significance of the words. Śāradvatīputra, ‘meaning’ is inexpressible. What is it, Śāradvatīputra, that the immature grasp in terms of meaning? Well, it is the words, *not* the meaning. It is in this way, Śāradvatīputra, that meaning is inexpressible. Śāradvatīputra, I do not speak in conformity with the world. Thus I taught the statement, ‘The world speaks in conformity with me,’ with an indirect intention in mind. Śāradvatīputra, the expertise that was taught by the Thus-Gone One was not taught by him at all. [F.120.b] Therefore, the Thus-Gone One is, in this way, an expert in the aggregates, the elements, and the sense sources. Since there is no expertise in them at all, the Thus-Gone One has taught expertise in such things.

6.48 “Such expertise goes as follows: The Thus-Gone One teaches the examination of phenomena. But what, Śāradvatīputra, is *phenomena* and what is its examination? Śāradvatīputra, the eyes are said to be phenomena, as are the ears, nose, tongue, body, and mind. So how, Śāradvatīputra, are the eyes phenomena? Śāradvatīputra, *eyes* are so known in the past, future, and present, but since they are emptiness, they are not perceived. Why is that? Because that is their nature. And just like the eyes, so is the nature of the ears, nose, tongue, body, and mind also emptiness. What, then, is an examination into the eyes? It is a searching inquiry into the eyes. And how does one inquire into the eyes? Well, the eyes are not perceived in the eyes. Why is that? Because if the eyes had eyes, then there would be two sets of eyes and there would be a person present within. In that way, that which is the designation of ‘eyes’ consists of a designation, a phenomenon, and eyes.

6.49 “Bodhisattvas who maintain a proper vision of this matter will investigate it as follows: ‘Among the eyes, the designation of eyes, and phenomena, is there any true foundation?’ When investigating it in that way, they will think, ‘These all belong to the domain of language and possess no basis for a true foundation. Why is that? What is comprehended and communicated through language is mundane. What is mundane is not transcendent. What is not transcendent is a position held by the nirgranthas. It is an expression of the nirgranthas. The expressions of the nirgranthas are not the speech of the Buddha, [F.121.a] for the Thus-Gone One has taught the transcendent. What is not transcendent was not taught by him. Although the Thus-Gone One is accomplished in speech, he teaches the Dharma in order to end speech, not to accumulate expressions.’

6.50 “Furthermore, bodhisattvas will investigate it as follows:⁴¹ ‘Through what virtue are the eyes formed? It is through definitive⁴² virtue. Why is that? It is because the eyes are limbs of existence. And why are they limbs of existence? They are called *limbs of existence* due to their cause. How, Śāradvatīputra, are they termed *existence*? They come into existence because of beings. That is how they appear as eyes. The effect of delighting in the

eyes is that beings manifest as a result of thinking that the eyes are the self and belong to the self. Therefore, they are called *existence*. One begins to grasp based on them. What is grasping? It is taking on suffering. And what is suffering? It is grasping to “I” and “mine.” Both are limbs in this context, and that is why the eyes are called *limbs of existence*.’

6.51 “Śāradvatīputra, it is like this analogy: when sound comes from a drum, what do you think, Śāradvatīputra, does it come from the outside or the inside?”

“Blessed One, that sound is a combination of the two.”

6.52 “Well, Śāradvatīputra, do you understand their confluence?”

“I do, Blessed One. It is an assemblage.”

6.53 “Well, Śāradvatīputra, existence is just that,” the Blessed One then said. “So, Śāradvatīputra, the eyes are empty of eyes. The eyes are devoid of eyes. When it comes to them, the immature are attached to untrue objects. Likewise are the ears, nose, tongue, body, and [F.121.b] mind empty. Śāradvatīputra, through just such a process does one seek the eyes thoroughly.”

6.54 The Blessed One now spoke the following verses:

“The eyes are taught to be emptiness.
The eyes do not exist.
If the eyes do not exist,
To whom does the impermanence belong?

6.55 “The ears are taught to be impermanence.
They are not perceived.
If the ears do not exist,
To whom does the impermanence belong?

6.56 “The nose is taught to be impermanence.
It is not perceived.
If it is not perceived,
Who could speak of the impermanence?

6.57 “The tongue is taught to be impermanence.
The tongue does not exist.
If the tongue is not perceived,
To whom does the impermanence belong?

6.58 “The body is taught to be impermanence.
It is not perceived.
If the body does not exist,
To whom does the impermanence belong?

- 6.59 “The mind is taught to be impermanence.
It is not perceived.
If it is not perceived,
To whom does the impermanence belong?
- 6.60 “The twelve sense sources have been taught,
And they have that many names.
Yet, if there are no sense sources,
To whom do that many names pertain?
- 6.61 “The elements themselves are four.
They are solid, but what are they like?
Like a dog pelted with lumps of dirt,
They are chased by names.
- 6.62 “Those who are not chased by names,
Who do not impute a self,
And experience the absence of a being,
Are said to have reached nirvāṇa.
- 6.63 “Those who have reached nirvāṇa,
Do not perceive any phenomena there.
For although it is called ‘nirvāṇa,’
Nirvāṇa is inexpressible.
- 6.64 “It is nowhere that can be reached,
For ‘going’ too does not exist.
Whoever has realized accordingly,
Understands nirvāṇa.
- 6.65 “It has no application, and no undertaking.
It has no explication, and no language either.
It has no person, nor any life force.
Thus, it is called ‘nirvāṇa.’
- 6.66 “Whether thinking of it as existing or not existing, [F.122.a]
Even such thoughts do not exist.
And even that notion is empty,
For it is considered to be nirvāṇa.
- 6.67 “Distant phenomena are not seen,
And neither are close phenomena seen.
What the nature of phenomena is,
Is understood when dying.

- 6.68 “Whoever hears such a Dharma,
And understands it properly,
Will become free of doubt,
And their ignorance too will vanish.
- 6.69 “Those who guard their sublime vision are free of doubt—
Unafraid of any Dharma,
Their hesitations will be removed,
And they will become free of doubt.
- 6.70 “The fearless bodhisattvas,
Out of compassion for all beings,
Resolve their doubts about Dharma
By resolving their own doubts.
- 6.71 “The seal of all phenomena
Is taught with the supreme speech
In order to free others from all speaking—
Have no doubt about this!
- 6.72 “ ‘Bring an end to disputation,’ so it is taught,
Because through this one will travel to the lower realms.
Whoever dwells in caves
Will no longer be embodied.⁴³
- 6.73 “That is taught for accomplishing the goal,
For one who attains the goal has no fixed abode.
Whoever wanders, traveling in that direction,
Will get closer to awakening.
- 6.74 “Moreover, Śāradvatīputra, bodhisattvas are firm in their resolve on four matters: going forth; dwelling in the forest; seeing the Thus-Gone One; and, when seeing suffering sentient beings, donning the armor of thinking, ‘The time will come when I shall accomplish the vehicle of the Great Vehicle and teach the Dharma in order to liberate those beings from all suffering.’
- 6.75 “Śāradvatīputra, listen well and keep in mind what I will now tell you about exactly how firm bodhisattva great beings are with respect to unexcelled and perfect awakening, and just how bodhisattva great beings, through their resolve, accomplish the wisdom of awakening. [F.122.b]
- 6.76 “Śāradvatīputra, long ago, immeasurably vast and countless beyond countless eons ago, there appeared in the world a thus-gone one, a worthy one, a perfect buddha, someone wise and virtuous, a well-gone one, a knower of the world, a steersman taming beings, an unsurpassable one, a teacher of gods and humans, a blessed buddha by the name of Sukharāja.

Śāradvatīputra, Sukharāja's lifespan was seventy thousand years. The thus-gone one, the worthy one, the perfect buddha Sukharāja had three assemblies of hearers: the first consisted of two hundred million arhats, the second was four hundred million arhats, and the third was six hundred billion arhats.

6.77 “Back then, that Jambudvīpa was broad and vast, extending across nine million leagues. It had eighty-four thousand cities and all of them were brilliant and exquisite, fashioned from the seven kinds of precious substances: gold, silver, crystal, cat's eye, coral, emerald, and red pearl. The cities were twelve leagues in length, and seven leagues in width. They were all wealthy, healthy, happy, pleasant, abundant in food, and well populated. All the cities were surrounded by seven walls and seven moats. All the moats were filled with water that was flowing all around, covered with blue, red, pink, and white lotus flowers, and resounding with the sounds of ducks and various other birds, like geese, herons, peacocks, parrots, myna birds, [F.123.a] cuckoos, and pheasants.

6.78 “All the banks of the moats were filled with trees composed of the seven precious substances—trees of gold with branches of silver, leaves of cat's eye, shoots of emerald, flowers of crystal, fruits of coral, and stalks of red pearl; trees of silver with branches of gold, leaves of crystal, shoots of cat's eye, fruits of coral, flowers of emerald, and stalks of red pearl; trees of crystal with trunks of cat's eye, shoots of gold, leaves of silver, flowers of coral, fruits of emerald, and stalks of red pearl; trees of coral with trunks of emerald, shoots of red pearl, leaves of silver, flowers of gold, fruits of crystal, and roots of cat's eye; trees of emerald with trunks of red pearl, shoots of silver, leaves of gold, flowers of crystal, fruits of cat's eye, and roots of coral; and trees of red pearl with trunks of gold, shoots of silver, leaves of crystal, flowers of cat's eye, fruits of coral, and roots of emerald.

6.79 “Each one of those cities had eighty thousand parks, each of which was twenty leagues square. Each of those eighty thousand parks was surrounded by moats, seven tiers of arched doorways, seven layers of lattices with tiny bells, and seven rows of altars. In accordance with the previous description of the moats of the cities, [F.123.b] it should be understood that the moats of the parks appeared in just the same way. In addition, however, those parks had sandal tree shoots, seasonal trees, musical trees, ornamental trees, flowering trees, food-bearing trees, and drink-bearing trees. Those parks, moreover, had trees composed of gold, silver, crystal, cat's eye, coral, and red pearl. On them grew flowers, such as atimuktaka flowers, campaka flowers, vārṣikī flowers, dhānuṣkari⁴⁴ flowers, aśoka flowers, black flowers, valla flowers, taraṇi flowers, gotaraṇi flowers, both kinds of mandārava flowers,⁴⁵ five-colored flowers, candrotaraṇi

flowers, and many other different kinds. Each of those parks also had seven thousand ponds, all of which were filled with water replete with the eight qualities, measured half a league across, were formed from the seven precious substances, were strewn with golden sand, and had four sets of steps. All those ponds were also covered with jewel nets, and filled with blue, red, pink, and white lotuses.

6.80 “At that time there was a king called Vīradatta. Śāradvatīputra, King Vīradatta had eighty-four thousand houses in his eighty-four thousand cities, with a harem of eighty-four thousand women in each house. In that Jambudvīpa, at the center of those eighty-four thousand cities was a large city that was eighty thousand leagues in length and forty thousand leagues in width, composed of the seven precious substances, wealthy, healthy, happy, abundant in food, pleasant, and well populated, [F.124.a] just as previously described. In the center of that large city was built one of Vīradatta’s houses, made from the seven precious substances and ten leagues square. That house had an enclosure made of gold and multiple stories. At the center of that house was built a palace like Vaijayanta, the palace of Indra. It was called Dharma. The king had a garden called Dharmabhadra. In the center of the house there was also a park, which was decorated throughout with different kinds of incense-bearing trees, musical trees, ornamental trees, and fabric-bearing trees, all composed of the seven precious substances. The park, moreover, was divided into multiple square sections. The house also had four sides, which were each adorned all around with brilliant and exquisite upper chambers made of the seven precious substances, and ornamented with balconies with elevated arched doorways, lookout points, and windows.

6.81 “Once, King Vīradatta’s main wife gave birth to a son, a bodhisattva who had revered previous victorious ones. He was exquisite, beautiful, powerful, renowned for his great influence, and shone with glory and majesty. As soon as he was born, King Vīradatta gave him that city, saying, ‘This will be his to enjoy.’ King Vīradatta then took for the boy’s pleasure all the four million maidens that existed. The king, his wife Precious, the townspeople, and the country people all gave him the name Puṇyottama. [F.124.b] Why so? Śāradvatīputra, just as soon as the king’s son Puṇyottama was born, the gods sang songs from on high and showered down a rain of divine sandalwood powder and divine mandārava flowers, exclaiming in divine cadence, ‘Supreme merit, this child is born! Supreme merit, this child is born!’ It is for that reason, Śāradvatīputra, he was only named ‘Puṇyottama.’

6.82 “Śāradvatīputra, when Prince Puṇyottama had come of age, he would embark on a sandalwood boat within the park grounds, attended by his harem, and partake in pleasures, dallying in the five sense pleasures of

women. Once, while the prince was in the sandalwood boat, he saw the Thus-Gone One teaching the Dharma in the midst of an assembly of śrāvakas. His body—radiating billions of light rays the color of fire, gold, moonlight, and gold from the Jāmbū River—was replete with the thirty-two marks of a great being, shone like gold, and was adorned like jewel inlay. Seeing him, Prince Puṇyottama thought, ‘May I too become exactly like that!’ No sooner had Puṇyottama formed that thought, than the body of the Thus-Gone One vanished, leaving Puṇyottama anguished and in despair, unable even to dally with and enjoy his girls. Incapable of partaking of such pleasures, he did not make love to them. After he disembarked and entered his quarters, he sat down with his legs crossed and immersed himself in the thought, ‘May I one day become exactly like that thus-gone one.’ [F.125.a]

6.83 “Now, whenever Prince Puṇyottama saw from afar that any girl was coming toward him, he shut the door and thought, ‘Alas! These beings, filled with desire, are afflicted with a severe illness. What if I were to enjoy such beings, who, filled with desire, are afflicted with such a severe illness? Since they are improper and I am proper, that would not suit me. Those beings, filled with anger, are afflicted with a severe illness. What if I were to take pleasure in those beings, who, filled with anger, are afflicted with a severe illness? Since they are improper and I am proper, what a difference there will be—I will strive to manifest a body like that of the Thus-Gone One. Ah! I will restrain my own mind. I will not have ill will toward those beings. Alas! Those beings, filled with delusion, are afflicted with a severe illness. What if I were to follow beings afflicted with such a severe illness? Since they are improper and I am proper, what a difference there will be—I will strive to manifest such a sublime body. Those beings, filled with jealousy and rage, are afflicted with a severe illness. What if I were to follow those beings? Since they are improper and I am proper, what a difference there will be—I will strive to manifest such a sublime body. Ah! I will remove jealousy! I will not be stingy, I will remove stupidity, and, freeing myself of desire, anger, and delusion, [F.125.b] I will also have love and compassion for those very beings. I will seek a path that, when those beings embark upon it, brings an end to all their desire, anger, delusion, jealousy, rage, stinginess, treachery, deceit, aggression, and pride—a path by which they will discard, no longer indulge in, not habituate themselves to, nor increase any of these.’ Śāradvatīputra, thus was Puṇyottama unhappy, and immersed in despair. He neither dallied in, nor enjoyed, nor took pleasure in anything, and did not show himself to anyone.

6.84 “Śāradvatīputra, when King Vīradatta heard that Prince Puṇyottama was not dallying, enjoying himself, or celebrating, but would shut his door whenever he saw a girl, King Vīradatta and his wife Precious thought, ‘It is

not right that Prince Puṇyottama feels so unhappy and depressed with everything. We must by all means inquire into why he is not dallying, enjoying himself, or celebrating, but shuts his door whenever he sees a girl.' King Vīradatta and his main wife then went before Prince Puṇyottama and spoke to him the following verses:

- 6.85 " 'Here in the Dharma palace and the Dharmabhadra garden,
So filled with heavenly girls,
And its parks adorned with a variety of trees,
Why, Prince, do you not take pleasure in your home?
- 6.86 " 'Here in the palace with its wooden spires,
In this city that extends throughout the kingdom,
And that illuminates this Jambudvīpa,
Why, Prince, do you not take pleasure in your home?
- 6.87 " 'Has anyone spoken unpleasantly to you today?
From where did you incur such unpleasantness? [F.126.a]
Why do you ponder on only this,
Like a merchant who has squandered his fortune?
- 6.88 " 'I am your father, and this your mother.
Please answer our questions!
Since I am now the lord of Jambudvīpa,
I will promptly impose a severe penalty on whomever's responsible.'
- 6.89 "Śāradvatīputra, Prince Puṇyottama responded to his parents with these
verses:

" 'No one at all has spoken to me unpleasantly.
Since there have been no such words,
How can I inform you?
Please do not punish anyone at all!
- 6.90 " 'Punish my own⁴⁶ mind!
When I was coursing in the water here,
I saw the sublime body of a guide,
Radiating billions of golden light rays throughout Jambudvīpa.
- 6.91 " 'He illuminated everything and was so beautiful
That the light of the ground, the light of fire,
The light of the moon, and the light of the sun
Were all eclipsed in his presence.
- 6.92 " 'I saw such a sublime body as that, Father,

- And thought, "By my mind assuming the form of wisdom,
May I become exactly like that sublime body!"
I will free beings from the afflictions of old age and illness!
- 6.93 " 'I will bring joy to those with afflicted minds!
In that very wisdom body,
With its strength, power, and inconceivable nature,
I will enact vast benefit for people.
- 6.94 " 'I will free beings from dwelling in the lower realms!
I have indulged in dallying and pleasures!
I have indulged in household and girls!
I will renounce it all and go forth!
- 6.95 " 'I will be trained by the buddhas and become awakened!
Donning the ochre robes,
I will go forth and practice the Dharma.
- 6.96 'Father, you too should go forth!
Renounce the kingdom and practice the Dharma!
I will constantly pursue the Dharma!
I will constantly practice the Dharma properly!
- 6.97 " 'Happiness does not come from indulging in desire.
Rather, it will diminish everything wholesome. [F.126.b]
Dear Father, the fetters of desire are tight.
Hereafter, you will not be free from its bonds.
- 6.98 " 'Renounce desire and dwell in the forest!
Thereby you will attain the wisdom of awakening.
There will never be any happiness, Father,
For he who prevents me today
- 6.99 " 'From going forth in the teaching of the Buddha—
Rather, doing so will incur great fault!
Dear Father, I say this for your benefit.
What good is the kingdom, what good to you a son?
- 6.100 " 'The kingdom is impermanent, as are enjoyments—
You will part with them before long.
If you do not practice the Dharma,
From which so many positive qualities are gained,
- 6.101 " 'You will continue to be immersed in the cycle of saṃsāra,
To be born and age, again and again.

There never existed a son there,
For all those phenomena are empty, Father.

- 6.102 “ ‘Those who do not reflect on phenomena as empty
Adhere strictly to name and form.
Do not commit negative deeds out of craving for a son!
I am going forth in the teaching of the Buddha.
- 6.103 “ ‘I will obtain perfect leisure for a long time.
Dear Father, you too should immediately go forth—
You will obtain this human body,
And become a buddha, a lord of bliss.
- 6.104 “ ‘Today I have gained a deep faith.
Alas, dear Father, come with me and go forth!’
- 6.105 “Having thus spoken, Prince Puṇyottama went to where the thus-gone one,
the worthy one, the perfect buddha Sukharāja was staying, bowed to his
feet, circumambulated him three times, and sat before him. With palms
joined, he then spoke the following verses:
- 6.106 “ ‘I was born in the noose of Māra.
I have fomented the experiences of Māra.
I beg you, Lord, to sever the noose of Māra,
And allow me to go forth.
- 6.107 “ ‘Protector, I am tightly bound by fetters. [F.127.a]
Bound by great fear, I beg you to look after me!
There is no taste of joy here;
Desire is the root of all pain.
- 6.108 “ ‘I have come here having cut through those bonds.
And now, having cast off all those fetters of Māra,
I wish to go forth in the Buddha’s teaching
And become a buddha, the best of humans.’
- 6.109 “Śāradvatīputra, then the thus-gone one, the worthy one, the perfect buddha
Sukharāja allowed Prince Puṇyottama to go forth. Knowing that he had gone
forth, eight trillion beings went forth in emulation of Prince Puṇyottama.
Knowing that those beings had gone forth, Prince Puṇyottama’s harem also
went forth. Knowing that they had gone forth, one billion of Prince
Puṇyottama’s friends also went forth.

- 6.110 “Śāradvatīputra, then King Viradatta, learning that his son had gone forth,
went accompanied by his fourfold army before the thus-gone one Sukharāja,
bowed to his feet, and with palms joined, spoke these verses:
- 6.111 “ ‘This Dharma is free of injury and pain;
Its nature is peace—permanent, deathless peace.
Going forth is the root of all joy.
I will go forth in the Buddha’s teaching.
- 6.112 “ ‘I will abandon the kingdom and its enjoyments,
My beloved wives and dear relatives.
There is no satiation with sensuous pleasures—
Negative phenomena do not last.
- 6.113 “ ‘My mind has gravitated toward the plethora of enjoyments,
An experience for small-minded children.
But if I practice the Dharma praised by the Victorious One,
I will bring an end to all suffering.
- 6.114 “ ‘I will give up the kingdom to the Victorious One,
To enjoy together with the assembly of monks. [F.127.b]
I beg to go forth; practicing it fully,
I will become a buddha, the best of humans.
- 6.115 “ ‘I will perform vast benefit for the sake of people,
And free beings afflicted with much suffering.
Having renounced vastly unfortunate states,
I will obtain fortunate states and the peace of nirvāṇa.’
- 6.116 “Sukharāja replied with the following meaningful expression:
‘Well done, great royal-minded king!
Whenever you should desire the wisdom of awakening,
You are welcome to come and immediately and promptly enter the order!’
- 6.117 “Having heard that, the king was elated and thought,
‘May I go forth in the Victorious One’s teaching.
May I become a buddha, the best of humans.
Sukharāja has accepted me.’
- 6.118 “That victorious one allowed him to go forth in the teaching.
Then, accompanied by his fourfold army,
They all embarked on the supreme vehicle, thinking,
‘May we become buddhas, the best of humans.’
- 6.119 “They then went forth into the Buddha’s teaching.

Having practiced the Dharma, they also developed patience.
When their lives were over and they died,
They were all born into the higher realms.

6.120 “They were reborn at the time of a buddha who was a guide
To two hundred million renowned well-gone ones.
They served them all,
And practiced the Dharma according to all their teachings.

6.121 “They applied diligence constantly and continuously,
And, unafraid due to their powerful insight,
They performed vast benefit for people
And freed billions of beings.

6.122 “Upholding the Dharma taught by the well-gone ones,
They became victorious ones capable of guiding beings,
And spread the teaching,
Giving away their bodies, and even their lives.

6.123 “They are unexcelled at ripening
Whomever cannot be inducted into the supreme vehicle.
They will attain unexcelled, supreme wisdom,
Reaching the awakening of peaceful nirvāṇa.

6.124 “Venerable Śāradvatīputra, [F.128.a] if you have any doubt or hesitation,
thinking that the righteous Dharma king called King Vīradatta, who at that
time offered his kingdom to the blessed thus-gone one Sukharāja for his
enjoyment, and went forth from home to homelessness, was someone else,
do not see it like that, Śāradvatīputra. For I was King Vīradatta. And,
Śāradvatīputra, if you have any doubt or hesitation, thinking that Prince
Puṇyottama was someone else, do not see it like that. For, Śāradvatīputra,
the bodhisattva great being Dṛḍhamati was Prince Puṇyottama.

6.125 “Śāradvatīputra, the nature of bodhisattva great beings is to engender great
compassion when seeing beings afflicted with suffering. Moreover,
Śāradvatīputra, bodhisattvas strive for the profound Dharma, pursue only
the profound Dharma, and perfectly teach only the profound Dharma.
Śāradvatīputra, what are the profound dharmas in which they become
stable? And what, Śāradvatīputra, is their stability? Śāradvatīputra,
bodhisattvas are called *stable* because they do not become discouraged or
despondent about unexcelled and perfect awakening. Śāradvatīputra, when
it is said that they are stable, it is because they grasp the dharmas. What
dharmas do they grasp? Dharmas can be grasped with the eyes; but,
Śāradvatīputra, what the eyes grasp is not dharmas, which are not

something held. What, then, is the Dharma, Śāradvatīputra? It is by nature neither inside, nor outside. It has neither a self, nor does it belong to a self. It has neither affliction, nor purification. [F.128.b] Dharmas are grasped by the ears, nose, tongue, body, and mind, but in that respect, what the dharmas are is not the mind and so forth. Śāradvatīputra, *Dharma* is something that has neither a self, nor does it belong to a self; it has neither inside, nor outside; it has neither affliction, nor purification; it has neither birth, nor cessation. Why, Śāradvatīputra? Because that is its nature—its nature is not something made, and does not change, and therefore mind is called *Dharma*.

6.126 “Why, Śāradvatīputra, is *grasping* so termed? It enables the grasping of emptiness, and the grasping of signlessness and wishlessness. It enables the grasping of non-perception as wishlessness, for non-perception is wishlessness. Moreover, Śāradvatīputra, dharmas are neither to be removed, nor established. Those who are free of removing and establishing are called *graspers of dharmas*. Therefore, they are called *bodhisattvas*. Since bodhisattvas, Śāradvatīputra, are beings (*sattva*) who are close to the buddhas, they are called *bodhisattvas*. Since there is no awakening (*bodhi*), they are called *bodhisattvas*. Alternatively, since the being (*sattva*) enters awakening due to the very non-existence of beings, they are therefore called *bodhisattvas*.

6.127 “Śāradvatīputra, alternatively, if bodhisattvas were to teach,⁴⁷ they would teach in this way. That is why, Śāradvatīputra, being without a teaching is being a bodhisattva. Who has nothing to teach? No one at all has anything to teach. Therefore, *teaching* is so termed. Śāradvatīputra, joyous, they are inclined toward nonduality, for they preach neither Dharma nor non-Dharma. Thus are *bodhisattvas* so termed. [F.129.a]

6.128 “Moreover, Śāradvatīputra, *awakening* is awakening to emptiness. And *emptiness*, Śāradvatīputra, is emptiness of what? It is emptiness of any phenomena. Śāradvatīputra, if there is anything perceived as a phenomenon, there will be grasping to that perception, grasping as self, grasping as a being, grasping as a life force, grasping as a person, and the grasping of all grasping. Therefore, *grasping to perception* is so termed. The absence of that is termed *emptiness*; and emptiness is awakening. Moreover, Śāradvatīputra, all phenomena are awakening, and likewise, perfect buddhahood. Thus, act in harmony and do not act in disharmony with this. This is because awakening is profound—so profound that no immature, ordinary beings progress toward it. And moreover, Śāradvatīputra, let alone ordinary beings, even worthy ones and solitary buddhas do not progress toward it, despite having actualized knowledge of non-arising, from beholding the knowledge of exhaustion and the knowledge of non-arising. Knowledge of exhaustion comes from bringing what to exhaustion? Knowledge of exhaustion does not come from bringing any phenomenon to exhaustion. Moreover, it is

because all phenomena themselves are exhausted that *knowledge of exhaustion* is so termed. It is because that knowledge belongs to noble beings that *knowledge of exhaustion* is so termed. *Knowledge of exhaustion* is so termed because there is no knowledge such as, 'All this was exhausted,' 'Such and such was exhausted,' or 'Everything from here on was exhausted.' Therefore, it is said that not even worthy ones or solitary buddhas progress toward awakening.

6.129 "Śāradvatīputra, why is *non-arising* so called? Śāradvatīputra, it is because not even the subtlest particle has arising that *non-arising* is so called. Śāradvatīputra, the knowledge of that is called *knowledge of non-arising*. [F.129.b]

6.130 "It is because hearers lack the knowledge that 'that does not arise from this,' or 'this will henceforth not arise,' that the *limitless wisdom of buddhas* is so called. Why is the wisdom of a buddha limitless? Since that wisdom has no parallel and no limit, the wisdom of a buddha is called *limitless*. Since that wisdom is devoid of object, *the wisdom of a buddha* is so called.

6.131 "Śāradvatīputra, how is *the wisdom of a buddha* taught to be? Since that wisdom is awakened to, it is called *the wisdom of a buddha*. Since that wisdom is sought after, it is called *the wisdom of a buddha*. Śāradvatīputra, how is *buddha* taught to be? Śāradvatīputra, beings are fickle. Śāradvatīputra, beings flee from this state, and fail to comprehend it. Yet, Śāradvatīputra, the buddhas have awakened to all phenomena, and therefore they are called buddhas. And how have they awakened to all phenomena? They have awakened to the very fact that there are neither phenomena nor non-phenomena, neither affliction nor purification, and that there is no present, past, or future. They have awakened to the very fact that there is no arising, engagement, exhaustion, coming, going, affliction, purification, or cessation at all.

6.132 "Moreover, Śāradvatīputra, since, being limitless and immeasurable, they are difficult to fathom and comprehend, they are awakened. Śāradvatīputra, it is like the following analogy. The ocean is of a single taste, free of being filled or depleted, and deep. So, too, Śāradvatīputra, is the 'ocean' of a thus-gone one. Because he teaches the profound Dharma with the taste of liberation, [F.130.a] the taste of non-arising, and the taste of non-exhaustion as its single taste, he collects them progressively into his teaching of Dharma; because he resolves all doubts he absorbs all the waters of questions; because he does not forget any Dharma he is without depletion; and because he is the very presence of Dharma there is no filling him.⁴⁸

6.133 "Moreover, Śāradvatīputra, when the nature of a buddha is explained, who can comprehend that topic? It is like the following analogy, Śāradvatīputra. When the great nāga king Sāgara (Ocean) makes it rain, he does so

only in his own place, the ocean. This is because, Śāradvatīputra, there is no place whatsoever, aside from a place consecrated by a thus-gone one, that can withstand the torrent of water from the great nāga king Sāgara. In the same way, Śāradvatīputra, when a thus-gone one teaches on the nature of a thus-gone one and speaks about the characteristics of a buddha's wisdom, I have never seen in the realms of beings any hearer, solitary buddha, or ordinary being who can understand it fully, that is, aside from a bodhisattva who has perfectly embarked on the Great Vehicle and been authorized by a thus-gone one.

6.134 “Śāradvatīputra, there are four things, difficult to understand and extremely difficult to obtain, that today you have. What are these four? Śāradvatīputra, human birth is exceedingly difficult to obtain. Śāradvatīputra, the emergence of a thus-gone one is exceedingly difficult to obtain. Śāradvatīputra, faith in a thus-gone one's teaching is exceedingly difficult to obtain. And, Śāradvatīputra, having gained faith, it is exceedingly difficult to obtain an audience to inquire about what is tenable and what is untenable. Śāradvatīputra, these four things, so exceedingly difficult to obtain and understand, you have obtained. [F.130.b]

6.135 “Śāradvatīputra, ask me about any teaching with which you have doubt! Śāradvatīputra, you should take this opportunity on behalf of the world with its gods! Śāradvatīputra, since I will pass away before too long, and since, Śāradvatīputra, it would not be fitting for you to have regrets later, ask me!”

6.136 Then the venerable Śāradvatīputra rose from his seat, draped his robe over one shoulder, knelt on his right knee, and said to the Blessed One, “If, in order to clarify questions, the Blessed One would allow me the opportunity, I will ask the Blessed One about some points.”

6.137 The Blessed One said to Śāradvatīputra, “Śāradvatīputra, I will delight you with each answer I give. Ask whatever you wish of the Thus-Gone One, the Worthy One, the Perfect Buddha!”

6.138 Śāradvatīputra then said to the Blessed One, “Blessed One, I will ask the Thus-Gone One on behalf of beings who adhere to exalted conduct and qualities.

6.139 “I ask the Thus-Gone One the following:
There are some who adhere to exalted conduct and qualities,
Who are exalted by way of observing abstinence,
And who are gentle, patient, and filled with aspirations.

6.140 “How do these skilled beings practice generosity?
Having given, how should they rejoice?
How should they mentally form the dedication?
How should they give without any stinginess?

- 6.141 “How should they observe discipline?
How should they have patience?
How should their effort be?
How will they become gentle?
- 6.142 “How, when seeing suffering beings,
Should they direct their minds?
Please tell me, O Guide, about the thoughts
Of those bodhisattvas! [F.131.a]
- 6.143 “For those who wear armor
For many billions of eons,
How can their minds not be afflicted?
How do they rejoice?
- 6.144 “What is their absorption like?
What is their insight like?
And how are they learned?
What is their learning like?
- 6.145 “What are the teachings that they listen to?
What are the dharmas they abandon?
I ask about the experience of those
Who have set out for awakening.
- 6.146 “How should they pursue the sublime Dharma?
What is their aspiration like?
How do they abandon desire?
How do they go forth?
- 6.147 “How do those who go forth
Experience abundant joy?
How, having gone forth,
Are they exalted and adorned by qualities?
- 6.148 “How do they firmly direct their minds?
What are their methods like?
How do they recollect past lives?
What is their recollection like?
- 6.149 “How does the mind of awakening arise
For those who have entered the womb?
How will they see complete awakening there?
How will their vision be unmistakable?

- 6.150 “How will their desire diminish,
And their anger diminish, and how will they become fearless?
How will their delusion disappear,
So that they become unconfused?
- 6.151 “How will the skilled, born into the royal caste,
Be conferred the kingdom to rule,
And, having abandoned all unfavorable conditions,
Become eternally respected?
- 6.152 “How, when the kingdom is praised,
Will it not turn their smiles into wrath?
How will they attain a vision of buddhahood
In that victory of theirs?⁴⁹
- 6.153 “How will they become beautiful,
Always prosperous,
Accompanied by a retinue,
And embark upon supreme awakening?
- 6.154 “How, just upon birth,
Will they be discontent with the household,
Become intent on going forth,
And lose all their craving?
- 6.155 “How, having gone forth,
Will they uphold the awakening of the Buddha? [F.131.b]
How, after the Thus-Gone One’s passing,
Will they uphold the sublime Dharma?
- 6.156 “How, in the tumultuous world,
Will they not be disturbed or afraid,
And, understanding the torment of the world,
Become a widely renowned savior?
- 6.157 “How will they retain what they have heard,
To obtain the gate of retention,
And with unobstructed eloquence
Bestow upon beings the Dharma so retained?
- 6.158 “How will they know the minds
Of other beings?
How will they eliminate non-virtuous mental states,
So that they are always virtuous?

- 6.159 “And if I may request, best among humans,
On behalf of bodhisattvas,
What is the conduct of bodhisattvas?
Please teach on the questions I have asked.
- 6.160 “Those who have engendered the altruistic attitude
For the sake of the qualities of the buddhas
Will have sublime joy
Upon hearing the elucidation of these issues.
- 6.161 “The wisdom of a buddha is unobstructed;
It partakes of all phenomena.
With my partial knowledge,
I wish to ask the Guide of the World these questions.
- 6.162 “I do not understand those teachings
That I have not properly enquired about.
May the teacher please teach
What bodhisattvas’ conduct is!”
- 6.163 The Blessed One then said to Śāradvatīputra, “Well done, well done,
Śāradvatīputra! Śāradvatīputra, you have done well to request the Thus-
Gone, worthy, perfectly awakened Buddha on behalf of the bodhisattva
great beings, and on behalf of those who have embraced the altruistic
intention and practice wholesome conduct, patience, and gentleness!
- 6.164 “Śāradvatīputra, the limit of qualities cannot be fathomed. Śāradvatīputra,
the beings on whose behalf you ask the Thus-Gone One questions perform
only limited hardships. [F.132.a] For instance, Śāradvatīputra, suppose
someone were to bring to mind all the beings that exist throughout the
trichiliocosm. What do you think, Śāradvatīputra, would that person have
performed a difficult task?”
“Indeed, Blessed One, that person would have performed a difficult task.”
- 6.165 “Śāradvatīputra, the difficulty of that former task does not approach even
one hundredth of the difficulties of a bodhisattva’s task. It does not approach
even one thousandth, or one hundred thousandth of a fraction of that
difficulty—there can be no comparison.
- 6.166 “As another instance, Śāradvatīputra, suppose the trichiliocosm were to
become completely engulfed in flames—flaring, burning, and blazing—and
someone were to extinguish that fire with one breath, and then with another
breath, protect the Cakravāḍa and Mahācakravāḍa mountain ranges, the
great king of mountains Sumeru, and other giant mountains; the oceans,
continents, and palaces, along with all the delightful gardens, parks, forests,

rivers, and pools; and all the towns, cities, counties, and regions. Śāradvatīputra, what do you think? Would that person have performed a difficult task?"

"Indeed, Blessed One, that person would have performed a difficult task."

6.167 "Śāradvatīputra, the difficulty of that former task does not approach even one hundredth of the difficulties of a bodhisattva's task. It does not match even one thousandth or one hundred thousandth of the former—no number, fraction, enumeration, analogy, or comparison would suffice.

6.168 "As another instance, Śāradvatīputra, suppose someone were to shatter, scatter, and destroy the trichiliocosm. [F.132.b] What do you think, Śāradvatīputra? Would such a person be diligent?"

"Indeed, Blessed One, such a person would have supreme diligence."

"Śāradvatīputra, that first diligence does not approach even a hundredth of the diligence of a bodhisattva—no comparison would suffice.

6.169 "As another instance, Śāradvatīputra, suppose someone were to climb, without falling, all the way up to the world of Brahmā, on a ladder made of the legs of mosquitoes, carrying on their shoulders as much water as could fill the trichiliocosm. What do you think, Śāradvatīputra? Would that person have performed a difficult task?"

"Well-Gone One, that person would have performed an extremely difficult task; that person would have diligence and great prowess."

6.170 "Śāradvatīputra, you should trust and comprehend that this former strength, diligence, and skill in means would not approach so much as a hundredth of the strength, diligence, and skill in means of a bodhisattva. It does not match even one thousandth or one hundred thousandth of a portion, and no number, fraction, enumeration, analogy, or comparison would suffice. [B11] This is because, Śāradvatīputra, those sublime beings, endowed with such mental diligence, physical diligence, physical prowess, and skill in means, are equipped with aspirations and power. Śāradvatīputra, committed to such knowledge, they are committed to the Great Vehicle, great fearlessness, great vision, buddha wisdom, and great compassion. [F.133.a] Being endowed with such comportment and conduct, they are committed to the practice and ascertainment of qualities.

6.171 "They are committed to the accomplishment of generosity, discipline, patience, diligence, absorption, and insight. They are committed to the accomplishment of skill in means. They are immersed in the accomplishment of awakened attributes, buddha manifestations, infinite supreme guides, awakened supernatural powers, and gifts of Dharma. They are immersed in the skilled accomplishment of the wishes of beings and the conduct of beings. They are intent upon and committed to the subjugation of beings' minds. They are immersed in the accomplishment of connecting with beings'

minds. They are immersed in the accomplishment of the perception of beings. They are immersed in the accomplishment of beings' discipline, absorption, and liberation. They are immersed in the accomplishment of the liberated wisdom vision of beings. They are immersed in the accomplishment of beings' tranquility and special insight. They are immersed in the accomplishment of beings' path, fruition, and truth. [F.133.b]

6.172 “The reason for this, Śāradvatīputra, is that such sublime beings as these, who understand signs according to the languages and conventions prevalent throughout the ten directions, have attained the state of wisdom unhindered with regard to any phenomena, are immersed in accomplishing the wisdom that masters all phenomena, and are immersed in accomplishing the wisdom in which all phenomena are empty.

6.173 “Śāradvatīputra, in sum, these sublime beings are immersed in, adhere to, aspire for, and constantly cultivate such a wisdom. These sublime beings are committed to such qualities of armor-like diligence⁵⁰ and conduct. Since they are following such a path, Śāradvatīputra, the analogies I have explained illustrate how minor, meager, and trifling others are by comparison.

6.174 “Moreover, Śāradvatīputra, for those sublime beings who have enacted that armor-like diligence, such analogies are individually suited, as these are precisely according to how the Thus-Gone One understands it. Those who possess such a wisdom, which is precisely the one possessed by a thus-gone one, should learn and comprehend each of those analogies. Śāradvatīputra, hearers should approach that state through faith, for they will not comprehend it exactly as it is.

6.175 “Moreover, Śāradvatīputra, you have posed questions to the Thus-Gone One on behalf of such beings. And yet, Śāradvatīputra, I will provide you with only a mere introduction, a mere smidgen, a mere illustration, a mere trifling, and a mere approximation. This is because, Śāradvatīputra, understanding such things does not entail a day's activity, a fortnight's activity, a month's activity, a year's activity, a hundred years' activity, a thousand years' activity, a hundred thousand years' activity, an eon's activity, a hundred eons' activity, a thousand eons' activity, or a hundred thousand eons' activity. [F.134.a] Rather, Śāradvatīputra, it is the activity of immeasurably many, countless eons. If, Śāradvatīputra, one cannot cover in one hundred eons, one thousand eons, or one hundred thousand eons even the qualities of the meager, trifling, and miniscule heap of merit that constitutes the very heap of merit from first giving rise to the mind of awakening, then there is no need even to discuss whether one could understand the extent of the mind of awakening engendered by bodhisattva great beings—it is impossible.

6.176 “Śāradvatīputra, the conduct of bodhisattvas involves an immeasurable collection of merit, since it is for the purpose of great wisdom. Śāradvatīputra, the conduct of bodhisattvas knows no end, since it matures innumerable beings. Śāradvatīputra, the conduct of bodhisattvas is difficult to comprehend, since it is the very comprehension of the profound Dharma. Śāradvatīputra, the conduct of bodhisattvas is profound, since it is the very absence of foundation in all phenomena. Śāradvatīputra, the conduct of bodhisattvas is free of limit or boundary, since it is itself the infinite buddha wisdom. Śāradvatīputra, the conduct of bodhisattvas has no culmination, since it is immeasurable.

6.177 “Śāradvatīputra, one may think, ‘I will bring this many beings to nirvāṇa. I will practice this much generosity. I will cultivate this much discipline, this much patience, this much diligence, this much concentration, and this much insight. I will cultivate these for a certain period of time, but then at some point later on I will not cultivate them further.’ And yet, Śāradvatīputra, the conduct of bodhisattvas is entirely free of culmination. Śāradvatīputra, this is because bodhisattvas only see the sole culmination of the heart of awakening, such that, having attained the absorption called *stainless utter purity of all phenomena*, they fully realize all phenomena. [F.134.b]

6.178 “Śāradvatīputra, the exalted intention of bodhisattva great beings should be regarded in terms of three points: The first exalted intention should be understood as the very action of renouncing all things. The second exalted intention of a bodhisattva should be understood as the very non-existence of any special clinging to self, even while pursuing the Dharma, receiving the Dharma, and fully upholding the Dharma. The third exalted intention, Śāradvatīputra, is not discarding the profound Dharma and being keenly interested, without discouragement, in partaking in the awakening of all blessed buddhas. Śāradvatīputra, the exalted intention of a bodhisattva should be regarded in terms of those three points.

6.179 “Śāradvatīputra, the exalted intention of bodhisattva great beings should also be regarded in terms of three other points. What are these three points? The constant application of diligence in pursuit of the Dharma out of a desire for the Dharma discourses of the Bodhisattva Collection; following Dharma teachers in order to refine their own and all beings’ roots of virtue; and the third exalted intention of bodhisattvas, which is the repeated demonstration of service by presenting unexcelled service to such teachers. In this regard, when seeing that such service can be difficult, one should think, ‘This is a demonstration of my karma. Therefore, my not having heard is my own karma and there is no one to blame. Thus, I must by all means purify and sever all my karmic obscurations through service.’ Śāradvatīputra, you

should therefore regard this explanation to mean that the perfection of all buddha qualities is brought about through striving by all means to pursue the Dharma, and following Dharma teachers. [F.135.a]

6.180 “Śāradvatīputra, long ago, immeasurably vast and countless beyond countless eons ago, in the eon called Jñānottama, there appeared in the world a thus-gone one, a worthy one, a perfect buddha, someone wise and virtuous, a well-gone one, a knower of the world, a steersman taming beings, an unsurpassable one, a teacher of gods and humans, a blessed buddha by the name of Ārakṣapati Megheśvaradīpa. Śāradvatīputra, the lifespan of the thus-gone one, the worthy one, the perfect buddha Ārakṣapati Megheśvaradīpa lasted a full half eon. Śāradvatīputra, the assembly of hearers of the thus-gone one, the worthy one, the perfect buddha Ārakṣapati Megheśvaradīpa numbered as many as there are grains of sand in the river Ganges. Each of the hearers assembled, moreover, had actualized within their physical existence emancipation from both parts,⁵¹ excellent insight, and excellent view. Śāradvatīputra, the thus-gone one Ārakṣapati Megheśvaradīpa also had an assembly of just as many bodhisattva great beings as he had hearers. Since the irreversible bodhisattvas were as many in number as there are grains of sand in the river Ganges, there is no need to mention the number of bodhisattva great beings who had newly embarked on that vehicle. Śāradvatīputra, by the time the thus-gone one, the worthy one, the perfect buddha Ārakṣapati Megheśvaradīpa passed away, he had authorized one billion Dharma preachers throughout one billion Jambudvīpas.

6.181 “Śāradvatīputra, the sublime Dharma of the thus-gone one Ārakṣapati Megheśvaradīpa remained for eight quintillion years. [F.135.b] Śāradvatīputra, during that time, the lifespan of beings was eight hundred million years and, since no one died prematurely, everyone could fully complete all their actions. Śāradvatīputra, a Dharma preacher called Prabhakīrti then appeared in that Jambudvīpa. Śāradvatīputra, the Blessed One blessed the bodhisattva Dharma preacher Prabhakīrti to remain for as long as his sublime Dharma remained. Śāradvatīputra, Prabhakīrti attained acceptance and became irreversible. Later, Śāradvatīputra, as the sublime Dharma was disappearing, the Dharma preacher Prabhakīrti perfectly taught the perfect accomplishment of a thus-gone one’s awakening for countless millions of eons, going from village to village, town to town, country to country, and realm to realm.

6.182 “Śāradvatīputra, during that time there was in that Jambudvīpa a frontier town called Dhṛtivati. There was a householder in that town called Dhṛtisena. The householder Dhṛtisena, being in the prime of youth, performed obligations on behalf of the town. At some point, a thought

- occurred to him about his immersion in the town's business: 'What kind of knowledge should I gain in order to teach others the sublime Dharma such that, upon teaching them its meaning, all their activities would be fulfilled?'
- 6.183 "The householder Dhṛtisena then went alone to an isolated place, and while thus contemplating, a deity appeared and said, 'Householder, there is a thus-gone one called Āraṅsapati Megheśvaradīpa.'
- 6.184 "The householder Dhṛtisena was instantly elated, whereupon the god said, 'However, householder, he has passed away.' [F.136.a] The householder Dhṛtisena then started to cry but the deity then asked him, 'Householder, why were you first elated, but now you cry?'
- 6.185 " 'Well, god,' the householder Dhṛtisena replied, 'I was elated because you said there was a thus-gone one, and I'm crying because you said he has passed away. Deity, since I have never seen a thus-gone one, my life is meaningless.'
- 6.186 "The god then said to the householder Dhṛtisena, 'Householder, there is a Dharma preacher monk called Prabhakīrti, who was authorized when the thus-gone one, the worthy one, the perfect buddha Āraṅsapati Megheśvaradīpa passed away. Householder, that preacher retains the entire Dharma taught by that blessed one, without squandering any of it! Householder, that monk retains that thus-gone one's treasury of Dharma.'
- 6.187 " 'Where, god, does that Dharma preacher now dwell?' the householder Dhṛtisena asked the deity.
 "The god replied, 'Householder, the Dharma preacher Prabhakīrti dwells in the town of Kapilavāstu, in the king's palace. The king's palace is 6,300 leagues to the east of here.'
- 6.188 "After spending the night there, the householder Dhṛtisena then set out for the palace of the king of Kapilavāstu, carrying eight hundred million cowrie shells and eight hundred million ounces of gold. Once he arrived there, he went to where the Dharma preacher Prabhakīrti was, bowed to his feet, and sat to one side. Once the householder Dhṛtisena was seated, the Dharma preacher Prabhakīrti [F.136.b] delivered a Dharma discourse that resolves the doubts of all beings, a Dharma discourse that perfectly satisfies all beings, a fine speech that perfectly inspires roots of virtue among bodhisattvas. The householder Dhṛtisena, who by now had developed devotion for the Dharma preacher Prabhakīrti, praised his speech and offered to him all the cowrie shells and gold. He also offered himself to serve and attend upon Prabhakīrti.
- 6.189 "Śāradvatīputra, the householder Dhṛtisena was perseverant in serving and attending upon the Dharma preacher Prabhakīrti and in pursuing the Dharma, such that he attended upon him for six hundred million years in order to receive, write down, and recite that very Dharma discourse. But for

the entire six hundred million years, he never again received that Dharma discourse to listen to, write down, or expound upon. Throughout those six hundred million years that he served the Dharma preacher Prabhakīrti he was never impeded by either sloth or sleep. Throughout those six hundred million years of his service to the Dharma preacher he never ever parted from the Dharma. Throughout those six hundred million years of his service to the Dharma preacher he never had a thought of desire, ill will, or aggression toward him. Śāradvatīputra, the householder Dhṛtisena would not sleep at the threshold of wherever the Dharma preacher was staying but, in order to protect him, would stand at attention without lying down.

6.190 “Śāradvatīputra, once a māra named Sadāvatāraprekṣin appeared. Sadāvatāraprekṣin was seeking to bring the householder Dhṛtisena down. Sadāvatāraprekṣin thus conjured up as an emanation a monk looking exactly like the monk Prabhakīrti making the acquaintance of a woman. [F.137.a] Having conjured up that emanation, Sadāvatāraprekṣin said to the householder Dhṛtisena, ‘Householder, look at the erroneous thinking and impropriety of that teacher of yours, the famed scholar among teachers, insightful, learned, a veritable ocean of learning! How can he preach to others that they should observe abstinence, and yet indulge in the very perversion of discipline? Look, householder, at how he, although promoting pure conduct, indulges in fornication. Householder, how, in doing such things and behaving in such a way, could his conduct be profound and in observance of abstinence? It is impossible! It is improper! Householder, enough with attending upon him and serving him! Abandon such a monk! Householder, you have discipline, contentment, isolation, mindfulness, and insight. And so, since he is someone with perverted discipline, how can you serve him?’

6.191 “The householder Dhṛtisena now thought, ‘I was inspired by what the god told me about how Āraṁśapati Megheśvaradīpa had authorized a Dharma preacher called Prabhakīrti to uphold the treasury of his Dharma, telling me that I should attend upon him. Accordingly, I went to the Dharma preacher Prabhakīrti and he perfectly taught me the Bodhisattva Collection of teachings that resolves all doubts and perfectly satisfies all beings. Out of desire for the Dharma, I then made offerings [F.137.b] and also offered myself to serve and attend upon him. If I have acted properly, then the words that this person is saying about the impropriety of the Dharma preacher Prabhakīrti are the action of Māra. And why? Because otherwise such behavior would be unthinkable and out of the question. For it is impossible that someone who has been authorized by a thus-gone one would display such comportment—there is no doubt about it, so this must be a māra, a god from the māra realm, or a person inspired by Māra. Since the Dharma teaching that I received from the Dharma preacher Prabhakīrti showed the

absence of characteristics, so should I now regard that woman and the qualities of that woman, and that man and the qualities of that man. If the Dharma preacher Prabhakīrti is authorized by a thus-gone one, but I fall under the sway of that improper apparition, I will be denigrating the thus-gone ones and the nature of the thus-gone ones. I will thus invoke the power of truth through the power of aspirations from my own positive intention, and the power of truth of the thus-gone ones.'

6.192 "The householder Dhṛtisena then invoked the power of truth, saying, 'Through the truth and the true words of my exalted intention to pursue the Dharma, if the Dharma preacher was authorized by a thus-gone one to teach the Dharma, may that man and woman vanish!'

6.193 "Śāradvatīputra, through the householder's true resolve the woman and man vanished. Once those beings belonging to the realm of Māra had vanished, the householder Dhṛtisena thought, 'The fact that the Dharma preacher Prabhakīrti [F.138.a] has never again let me listen to the Dharma discourse that perfectly satisfies the wishes of all beings is my own workings of Māra. It is due to the power of Māra, for while I have followed him constantly, intent in the pursuit of Dharma, he has not permitted me to listen to the Dharma discourse of the Bodhisattva Collection. Alas! I will now ensure that I do not fall under the sway of the workings of Māra!' Śāradvatīputra, the householder Dhṛtisena thus did not turn away, but continued to follow the Dharma preacher Prabhakīrti.

6.194 "Look at the householder Dhṛtisena's excellent, exalted motivation, Śāradvatīputra! He took delight in following the Dharma preacher for six hundred million years. And although he faithfully, and without any dissatisfaction, followed him for six hundred million years, he only heard that Dharma discourse one single time. Although the māra Sadāvatāraprekṣin had conjured up that delusive apparition, he did not change his mind, but became even more truly devout toward that Dharma preacher. After the entire period of six hundred million years had passed, the householder Dhṛtisena was reborn in the world of Ratnākara, which was in harmony with a thousand buddha realms. The thus-gone one Mahāskhanda also appeared in that world. Śāradvatīputra, the thus-gone one, the worthy one, the perfect buddha Mahāskhanda had an assembly of six hundred million worthy ones.

6.195 "The bodhisattva great being Dhṛtisena was born into the household of a king. Immediately upon birth, the gods said, 'Child, this fruition of yours is a result of pursuing the Dharma.'

6.196 "Immediately upon hearing those words, the child thought, [F.138.b] 'Then I must make sure to pursue nothing but the Dharma!' So when he was only seven years old he went forth, and the blessed Mahāskhanda taught

him the Dharma. By the power of his previous aspirations and by the power of the Thus-Gone One, he also obtained the power of recollection. He completely retained all the myriad Dharma discourses that the thus-gone one Mahāskhanda taught. He also practiced pure conduct under the teaching of the blessed thus-gone Mahāskhanda. He ripened immeasurable, countless beings for unexcelled and perfect awakening.

6.197 “As soon as he died, he immediately entered into the service of a second thus-gone one called Sumeruskandha. At seven years old he went forth under that thus-gone one’s teaching. Having thus gone forth, he obtained the power of recollection, and through the power of his previous aspirations and the blessings of the Thus-Gone One, he was able to recollect all the myriad sūtras that the Thus-Gone One had taught. Śāradvatīputra, the bodhisattva great being Dhṛtisena consecutively served six hundred forty million buddhas and retained the Dharma taught by them all. Śāradvatīputra, the bodhisattva great being Dhṛtisena came to possess an oceanic wisdom. Since it was unwavering, he came to possess an unadulterated, space-like wisdom. Since it was difficult to fathom its depths, he came to possess a profound wisdom. Śāradvatīputra, you should not think that the householder called Dhṛtisena was someone else, for the householder merchant whose mind did not change even after following the Dharma preacher for six hundred million years was Dīpaṃkara. [F.139.a]

6.198 “Śāradvatīputra, consider how beneficial bodhisattva great beings’ exalted intention to pursue the Dharma is! Śāradvatīputra, in this way, bodhisattva great beings who possess that exalted intention will swiftly awaken to unexcelled and perfect buddhahood. Śāradvatīputra, that Dharma preacher is still pursuing the blessed ones’ sublime Dharma. Śāradvatīputra, that Dharma preacher Prabhakīrti dwells in this very retinue.”

6.199 *This concludes the sixth chapter.*

THE PERFECT TEACHING ON THE EXALTED INTENTION

- 7.1 The Blessed One then said to the venerable Śāradvatīputra, “Śāradvatīputra, there are three things that bodhisattvas should do, in terms of which to consider correctly everything there is to do and not to do. What are these three things? Śāradvatīputra, they are as follows.
- 7.2 “Because of the very things not to be done, the first thing to do is to pursue the sublime Dharma fully. Śāradvatīputra, bodhisattvas should furthermore pursue the teachings of the buddhas without measuring them, so that even when they hear the profound teachings of the buddhas, they will be unafraid, enthusiastically try to penetrate to their depths, and not abandon them.
- 7.3 “Śāradvatīputra, the second thing they should do is not to go back on their perfect exalted intention, which increases the more they hear the profound Dharma. This they should regard as being the perfect exalted intention of bodhisattvas.
- 7.4 “Śāradvatīputra, the third thing they should do is not to cower, be discouraged, or turn away when hearing a bodhisattva great being tell someone who has approached them, ‘A bodhisattva who has engendered the attitude set on unexcelled and perfect awakening must abandon all possessions. [F.139.b] There is nothing that the bodhisattva does not give away.’ This too they should regard as the perfect exalted intention of bodhisattvas.
- 7.5 “Moreover, Śāradvatīputra, suppose someone approaches a bodhisattva and says, ‘A bodhisattva who has engendered the attitude set on unexcelled and perfect awakening should provide comfort to all beings. Thus, since I, suffering in this way, am severely suffering, then you should first provide comfort to me, and then later provide comfort to all other beings.’ Hearing such a demand, bodhisattvas should be able to ensure that person’s

happiness without being discouraged. However, if they fail and become discouraged and dejected, thinking, ‘If I cannot even provide comfort to this being, what use is it for me to do so for all beings,’ then such discouragement should be regarded as not being an exalted motivation.

7.6 “If, Śāradvatīputra, while providing comfort to such beings, bodhisattvas are criticized and reviled, and berated⁵² with evil, harsh words, unsuitable for polite society, those bodhisattvas should not be angry, or have ill will toward them, but engender feelings of love and compassion for them. Bodhisattvas should provide for their happiness, so that they do not suffer. Śāradvatīputra, such an exalted intention of bodhisattvas should be known as unexcelled and perfect awakening.

7.7 “Bodhisattvas who arouse a gentle and peaceful mind [F.140.a] and the intention to comfort others will see to the cutting of immeasurable saṃsāra into pieces. They will see to providing comfort to immeasurable beings. They will see to the ripening of their own buddha qualities. Each time they give rise to the mind of awakening, they will see to the accomplishment of immeasurable buddha qualities. In that way, bodhisattvas should be regarded as possessing an exalted intention and being skilled in methods.

7.8 “Suppose that bodhisattva great beings are criticized and reviled, and berated with evil, harsh words, unsuitable for polite society, by the being on whose behalf those bodhisattvas have provided comfort. In such a case, bodhisattvas who do not neglect or diminish their altruistic intention will exercise patience, thinking, ‘This being is teaching me buddha qualities. So if I were to have any ill will whatsoever toward him, I would be impeded from awakening by precisely that much.’ Such thinking should be regarded as the bodhisattvas’ exalted intention that is skilled in the methods toward unexcelled and perfect awakening.

7.9 “Moreover, Śāradvatīputra, suppose someone approaches a bodhisattva and says, ‘Unexcelled and perfect awakening is difficult to attain—you will not be able to awaken to unexcelled and perfect buddhahood; you will not be able to accomplish the buddha qualities.’ If bodhisattvas, upon hearing that, let go⁵³ of the ideas they had, this should be regarded as not being the exalted intention. And if in such a case they imagine that the buddha qualities, which are so difficult to attain, are easy to attain, that should also be regarded as not being the exalted intention.

7.10 “Moreover, Śāradvatīputra, [F.140.b] suppose someone approaches a bodhisattva and says, ‘Noble son, if one who gives rise to the mind set on unexcelled and perfect awakening has no control over even their own body and life force, then there is no need to speak of them having control over their possessions. Alas, noble son, since it is impossible for you to have control over your body and life force, give up this attitude!’

- 7.11 “Bodhisattvas might then think, ‘No one has control over the body and life force, and because they do not have control over them, everyone strives to protect them. While striving to protect them, their bodies perish and cease to be, and their life forces too come to an end. That being the case, there is no question that mine will too.’ Such thinking should be regarded as not being endowed with the exalted intention, and not being skilled in methods.
- 7.12 “Śāradvatīputra, bodhisattvas might also think, ‘Everyone strives to protect their body and life force, but they have no control over them. The bodies over which they have no control will perish and cease to be. Then they will be oppressed by the torments of birth, aging, sickness, death, and the like, for by striving to protect their bodies, they will have formed many different kinds of karma. So even as they try to protect their bodies and life force, they still migrate to another body and another life force. Should I have regard for my body and life force and try to protect them, then by so doing I will commit evil deeds and come to experience suffering in saṃsāra, with its five destinies. [F.141.a] Alas, I will thus give up all concern for my body and life force! I will not protect them! I will also abandon my body and life force! I will act for the wisdom of awakening, and not for my body and life force! I will act striving to liberate all beings! I will rid myself of craving for body and life force! I will take up craving for all the blessed buddhas! I will aspire for the unborn! I will not be weary in teaching the Dharma! I will teach the Dharma that is unbounded and unreleased!’
- 7.13 “Bodhisattvas may also consider this as follows: ‘I will tell that person this: “Listen, the very absence of control over body and life force is itself the supreme effort. It is itself the supreme armor. That is because all phenomena are indeed without intrinsic nature. All phenomena are indeed without foundation.” ’ Those who say such things should be regarded as possessing the exalted intention.
- 7.14 “Moreover, Śāradvatīputra, suppose a person were to approach a bodhisattva and say, ‘One who gives rise to the mind set on unexcelled and perfect awakening must act as a student of all beings, so henceforth you must act as my student.’
- 7.15 “Bodhisattvas might then reply, ‘Listen, I am not just your student, I am the student of all beings. That is because I have taken on the burden of beings. That burden includes the burden of health, the burden of not being fatigued, the burden of happiness, the burden of gaining importance, the burden of the thus-gone ones’ teaching, the burden of listening to the sublime Dharma, the burden of accomplishing the Dharma received, and the burden of becoming liberated. [F.141.b] Such being the burdens, they fatigue neither body nor mind. Originating neither with oneself nor others, they bring pain to neither oneself nor others. That being the case, when you tell

me to become the student of yourself alone, I will ask you what you need. If you say that you need my body and life force, then I will grant you my body and life force. But I will not abandon you. You should not give rise to the idea that phenomena, which are without owner and lord, have a lord! Once you have given rise to the idea of a lord, and then commit negative deeds based on that, you will be propelled by negative actions toward unfortunate destinies. In those unfortunate destinies you will be miserable, performing negative actions. If you do not agree, then just do as you please!’

7.16 “Śāradvatīputra, if bodhisattvas observe such disregard for body and life force, then, Śāradvatīputra, their exalted intention should be regarded as unexcelled and perfect awakening, for it approaches unexcelled and perfect awakening, sustains their unexcelled and perfect awakening, keeps saṃsāra at a distance, approaches omniscient wisdom, ripens beings, purifies buddha realms, and cultivates their roots of virtue.

7.17 “As a simile, Śāradvatīputra, suppose a jeweler finely polishes a priceless, precious gem, so that it becomes correspondingly dazzling and pristine. Thinking that the king will grant him a gift⁵⁴ for this, the jeweler might then set his eyes on his perfect possession. [F.142.a] He might then also receive a fine reception from the king or from other experts and show them the precious gem’s qualities. The king, prince, ministers, and experts will then be elated upon seeing the precious gem, delighting in its qualities. Likewise, Śāradvatīputra, as much as bodhisattva great beings remain in the discernment of equanimity, to that degree they cultivate the wisdom of awakening, their own roots of virtue. They too will be able to grant gifts⁵⁵ and encounter the blessed buddhas. The blessed buddhas will instruct them and they will cause all beings to progress.

7.18 “As another simile, Śāradvatīputra, suppose that someone were to grow a medicinal tree. The medicinal tree would develop precisely to the extent that the person digs out a hole for it and waters the tree at the proper times, and protects it from the threats of deer, birds, and wind. Once it has fully grown, it would then be able to prevent and cure the illnesses of immeasurable, countless beings, and enable healthy beings to progress. Likewise, Śāradvatīputra, bodhisattvas develop buddha qualities precisely to the extent to which they give rise to the mind set on unexcelled and perfect awakening; develop roots of virtue; pursue knowledge of the Dharma; strive in pursuing the Dharma; and likewise, protect against the workings of Māra and the afflictions. [F.142.b] Once they have fully developed such qualities, they vanquish the illnesses of immeasurable, countless beings and apply the salve of wisdom; and once they have fully awakened to unexcelled and perfect buddhahood, they enable beings with and without afflictions, including the worlds of gods, humans, and demigods, to progress.

7.19 “Moreover, Śāradvatīputra, suppose someone were to approach a bodhisattva great being and say, ‘One who has given rise to the mind set on unexcelled and perfect awakening will be born in the hells. This is because, noble son, bodhisattvas will be reborn in the hells innumerable many times, precisely to the extent that there are beings there to liberate. They alone will need to experience the suffering of all those beings. Accordingly, I must experience my own suffering alone, whereas you alone must experience the suffering of giving rise to the mind set on omniscient wisdom, for you will experience suffering if you are to liberate all beings. If you give it up, then you will be able to fully awaken to unexcelled and perfect buddhahood.’

7.20 “If bodhisattvas, upon hearing these discouraging words, embrace them and become discouraged, thinking, in a state of fear and anxiety, that this is something they cannot do, that should be regarded as not being the exalted intention. Instead, bodhisattvas should have the following attitude: ‘If, through being born in the hells, I were to ripen the beings there and lead them toward unexcelled and perfect awakening and freedom from the fears of the hells, [F.143.a] then for the sake of each being I would gladly accept birth in the hells for immeasurable, countless eons! That is because, as a thus-gone one having fully awakened to unexcelled and perfect buddhahood, and possessing, accordingly, the wisdom, strength, and fearlessness of a buddha, I would instruct beings to destroy their desire, anger, and delusion, and thus bring an end to the succession of countless heaps of afflictions, and bring an end to the beginningless succession of the myriad of beings, protect them for immeasurable eons, and enable beings to attain the happiness that is itself free of desire—in light of such a sequence of events, I would delight in dwelling in the hells for immeasurable, countless eons.’ If bodhisattvas are not discouraged by such a prospect, do not retreat from it, and do not⁵⁶ have a negative idea about it, then, Śāradvatīputra, those bodhisattvas should be understood to be free of laziness and in possession of the exalted intention. Śāradvatīputra, would you like to hear about the bodhisattvas’ exalted intention in greater detail?”

7.21 “Indeed, Blessed One, I would. Blessed One, please tell me right away. Well-Gone One, please elaborate right away. Blessed One, please elaborate on the exalted intention of bodhisattvas, which allows bodhisattvas to fully awaken to unexcelled and perfect buddhahood.” [F.143.b]

7.22 The Blessed One then told the following story: “Śāradvatīputra, immeasurably vast and countless beyond countless eons ago, there appeared in the world a thus-gone one, a worthy one, a perfect buddha, someone wise and virtuous, a well-gone one, a knower of the world, a steersman taming beings, an unsurpassable one, a teacher of gods and humans, a blessed buddha called Guṇarājaprabha. That blessed one had

eighty-four thousand assemblies of great hearers and eighty-four thousand assemblies of bodhisattvas. Each one of those hearer assemblies had eight hundred forty million worthy ones, and each one of those bodhisattva assemblies had eight billion four hundred million bodhisattvas. That blessed one's students were double the number of worthy ones of the hearer vehicle.

7.23 “Śāradvatīputra, at that time there was a prince called Smṛtilābha. Once, Prince Smṛtilābha went to where the blessed thus-gone one Guṇarājaprabha was. Having approached him, he bowed to the Blessed One's feet and sat to one side. While Prince Smṛtilābha sat there he had the thought, ‘How amazing is the thus-gone one, the worthy one, the perfect buddha Guṇarājaprabha, who possesses such vast qualities. What kind of wisdom does the thus-gone one Guṇarājaprabha possess, and how is such wisdom to be accomplished? I will make a request to the thus-gone one Guṇarājaprabha in melodious verses.’ [F.144.a] He thus posed the following questions to the thus-gone one Guṇarājaprabha using verses replete with devotional sentiment:

7.24 “ ‘Seeing a buddha, the best among humans,
Inspiration is born in me—I long for awakening.
You see the infinite actions beings have performed.
How will I reach the ambrosia of the supreme vehicle?’

7.25 “ ‘Supreme Victor, your supreme body is like the moon amidst the stars.
Supreme Victor, with supreme miracles you teach the Dharma always.
Your insight is supreme, like the lord of the divine abodes—
Omniscient Guṇarājaprabha, lord, supreme among men, I ask you!’

7.26 “ ‘Your wisdom is unobstructed, stainless, pristine;
It knows the three times without impediment.
Supreme among beings, exalted lord, great sage,
Your mastery extends to everything!’

7.27 “ ‘You have seen buddhas in the past.
You have requested the supreme awakening.
Please tell, King of Dharma,
About the supreme wisdom you received then for the sake of awakening!’

7.28 “ ‘You who see without hindrance, I ask,
How does one reach sublime and supreme awakening,
Become a refuge to all beings,
And liberate them completely from death and birth?’

7.29 “Śāradvatīputra, the thus-gone one Guṇarājaprabha then spoke these verses to Prince Smṛtilābha:

- 7.30 " 'Prince, just as you have said,
While accomplishing all actions with my mind,
I have previously seen as many buddhas
As there are grains of sand in the river Ganges.
- 7.31 " 'Prince, I cannot say the names
Of all the buddhas I have seen over that period.
I have seen and received teachings from all those who lived,
During as many eons as there are grains of sand in the Ganges.
- 7.32 " 'The thought that is the cause of awakening—
"May I be a buddha, the best among humans!"— is born in you.
Listen to the Dharma I will explain!
Upon hearing it, apply yourself to its accomplishment. [F.144.b]
- 7.33 " 'Never be satisfied with generosity.
Never be satisfied with discipline.
Never be satisfied with concentration.
Prince, always rely upon insight.'
- 7.34 "Having thus briefly spoken in verse,
He told the prince that for the sake of ripening others
He would have to instruct him further.
The prince remained, understanding with joy and devotion."
- 7.35 " 'Do not be content with generosity.
Do not be content either with discipline.
Do not be content with questioning.
Wisdom will emerge from them.
- 7.36 " 'That wisdom does not dwell as an object,
For "dwelling in a place" also does not exist.
By asking a complete buddha,
You will attain wisdom.
- 7.37 " 'Wisdom is not based in the eyes.
For the eyes too are empty of essence.
Since the eyes do not exist,
The qualities of the buddhas are revealed.
- 7.38 " 'The ears and nose are the same way,
As are the tongue, body, and mind.
They are all ever empty
And they have no essence.

- 7.39 “ ‘The four elements
Are the state of the unborn mind.⁵⁷
The body comes from imagination,
And imaginings too do not exist.
- 7.40 “ ‘Without dwelling on the body,
Without dwelling on life force,
And without dwelling on possessions,
One can realize that awakening.
- 7.41 “ ‘Apply renunciation constantly.
Rely upon diligence constantly.
Abandon desires constantly.
You should not travel to bad destinies.
- 7.42 “ ‘Even were you to practice generosity
For the sake of all beings,
You should not conceptualize any beings,
Nor dwell on any generosity at all!’
- 7.43 “Śāradvatīputra, Prince Smṛtilābha then replied in verse to the thus-gone
one, the worthy one, the perfect buddha Guṇarājaprabha:
- “ ‘You who have risen above the circuit of saṃsāra,
Please resolve my hesitation, remove my doubt! [F.145.a]
Through the Victorious One having taught me the Dharma here,
Many qualities are brought together for me.
- 7.44 “ ‘According to the Dharma taught here by the Protector of the World,
I believe that all the fetters of Māra will be cut
And I will attain supreme awakening.
I believe I will reach the essence of awakening.
- 7.45 “ ‘Through this Dharma taught here by the Protector of the World,
I believe I will show miraculous displays.
I believe I will shake the earth.
I believe I will gather a vast saṅgha.
- 7.46 “ ‘I believe I will give up my life today.
I believe I will attain nirvāṇa now.
All phenomena being empty,
I do think that these will be quelled today.
- 7.47 “ ‘I long for the exhaustion of all these phenomena.
The exhaustion of phenomena is not perceived anywhere at all.

You have taught that the nature of everything is exhausted and empty.
I long for the nature of the exhaustion of all natures.

- 7.48 “ ‘I will go to my parents,
Beg for their forgiveness, and then return!
Constantly pursuing the Dharma of the buddhas,
I will go forth in the teachings!’
- 7.49 “He then bowed to the feet of the Thus-Gone One,
Circumambulated the Victorious One three times,
And set out to see his parents.
Yet an evil māra, sitting by the roadside, thought:
- 7.50 “ ‘This prince has here set out for awakening.
He wishes to go forth under the Victorious One.
So I should seek out his weak point today.
I will rouse in him complete delusion today.’
- 7.51 “Seated on the road, he asked the prince,
‘Prince, where are you coming from?
Why are you going so quickly?
Sit for a moment! I will ask you something!’
- 7.52 “The prince said to the man,
‘I have just paid my respects to a buddha.
He taught me the supreme of all dharmas,
And I will now cultivate that Dharma of the buddhas.’
- 7.53 “ ‘Prince,’ said the māra, ‘your application of effort
In pursuit of the Dharma of the buddhas is outstanding. [F.145.b]
But if you desire by all means to go forth,
Partake of desires now and go forth later!’
- 7.54 “ ‘You have obtained vast pleasures and a kingdom.
It is not suitable to have regret upon going forth,
Thinking, “I did not indulge in fine pleasures at all!”
Thus, first indulge in pleasures, and then go forth.
- 7.55 “ ‘Your pleasures are grand and your kingdom supreme.
Such excellent leisure is difficult to obtain.
If you go forth without having indulged⁵⁸ in these pleasures,
Prince, you will regret it later.’
- 7.56 “The prince replied to the māra,
‘I will not be happy indulging in desire.

Since it is the futility of desire that has been extolled,
It is you who dwell in a misconception.

7.57 “ ‘That which is hard to attain while lacking freedom,
Is difficult to practice nowadays.
So, having obtained leisure, I will practice the Dharma
And instantly go forth.

7.58 “ ‘I see this desire realm as faulty
And, likewise, I see the form realm as faulty.
I also see the formless realm as faulty.
Yet I see the peace of nirvāṇa as faultless.

7.59 “ ‘Having pursued the uncompounded Dharma,
I will be of vast benefit to people,
Liberate them from the torment of aging and sickness,
And prevent them from rushing into further existences.’ [B12]

7.60 “Śāradvatīputra, the māra Muṣitasmr̥ti then said to Prince Smṛtilābha,
‘Prince, you have said you will pursue the Dharma of the buddhas. Prince,
that being the case, since I desire your benefit, welfare, success, and
happiness, I will instruct you! If you follow me it will be to your benefit.’

7.61 “Śāradvatīputra, Prince Smṛtilābha replied to the māra Muṣitasmr̥ti, ‘Fine,
then teach me! Upon hearing, I will judge!’

“The māra Muṣitasmr̥ti then said to Prince Smṛtilābha, [F.146.a] ‘Noble son,
you should first make a promise. When you have done so, I will instruct you.’

7.62 “The prince replied, ‘Did I not tell you, “Fine, then teach me! Upon
hearing, I will judge”?’

“The māra Muṣitasmr̥ti then said to Prince Smṛtilābha, ‘Prince, you should
not say, “Upon hearing, I will judge.” Prince, you should rather say, “Teach
me and I will do as you say!”’

7.63 “ ‘Listen,’ the prince retorted, ‘you should not ask me to follow your words
at all costs! This is because if you present non-Dharma as the Dharma, or the
Dharma as non-Dharma, I will reject it once I so analyze it. On the other
hand, if you teach what is true, I will accept it. That being the case, it is only
wise to say, “Upon hearing it, I will judge.” This is how the circumspect
behave. It is an act of careful investigation. Asking me to follow your words
at all costs is not how the circumspect behave, nor is it praised by the wise.
Rather, it is the workings of a māra, and not the activity of a buddha. It
would therefore be improper if I had to go back on my former promise in
case you were to give me non-Dharmic advice. So, I will not promise that at
all costs. Thus, seeing those faults, I will not say absolutely whether or not I
will follow your teaching.’

- 7.64 “The māra Muṣitasmṛti thought, ‘Since the prince will not say definitively whether he will follow my teaching or not, I should make a plan.’ [F.146.b] So, in order to confuse Prince Smṛtilābha, he said, ‘Excellent! Prince, this is the action of the wise. Prince, excellent, excellent that you will not say absolutely whether you will follow my teaching. Prince, I will instruct you anyway and then you will understand. Prince, do not rely on something that you see as full of faults!’
- 7.65 “ ‘Listen, you should not put it like that,’ replied the prince. ‘And why not? Because one should neither rely upon what is full of faults, nor on what has only a few faults—a little poison kills a person just as much as a lot of poison does. Poison mixed with the food of an ordinary person kills, just as poison mixed with the food of a universal monarch kills—neither is fit to eat and neither should be relied upon. Likewise, if someone says, “Do not rely on what is full of faults! Rely on what has only a few faults!” one should actually not rely upon either. What, then, should the wise rely upon? They should reply upon what is flawless, utterly flawless, free of degeneration, free of anguish, free of distress, unmoving, soothing, and blissful.’
- 7.66 “The māra Muṣitasmṛti then thought, ‘Prince Smṛtilābha finds faults in all the instructions that I put forth and then gives a response.’ Pondering thus, he said, ‘Prince, you have excellently said, “The wise delight in what is free of anguish, flawless, and tranquil.” Well, Prince, the conduct of bodhisattvas has many faults. [F.147.a] Those faults are the faults of births, destinies, saṃsāra, attachment, anger, untimely requests, and giving up pleasing objects, the last of which involves the fault of giving away eyes, ears, nose, tongue, and body. The conduct of a bodhisattva thus involves a great many faults. If one does not give rise to the mind set on awakening, the faults are fewer, so it is excellent that you think that whether something has many or few faults, neither should be relied upon. Prince, I did not know how circumspect and wise you are. I have seen your⁵⁹ extremely fine, exalted intention, and what I said before was forgetful of that. Indeed, since both involve a fall into error, one should neither rely on something with many faults nor on something with few faults. Prince, the main point here is just this: nirvāṇa is the abandonment of all aggregates. Prince, what is the benefit of repeatedly experiencing the faulty existences of saṃsāra where one will have to repeatedly die? Rather, you should aspire for nirvāṇa. Prince, for beings to dwell in the womb is suffering. Separation from the desirable and encountering the undesirable is suffering. Prince, to take the body, which is without essence and impermanent, to be one’s leader is suffering. The impermanence of the life force is suffering. The impermanence and essencelessness of pleasures is suffering. Prince, dying over and over again is suffering. Prince, that is why I say to you, the appearance of a thus-gone

one, the obtainment of a human birth, excellent leisure, and unexcelled faith in a thus-gone one's teaching are difficult to obtain. [F.147.b] Therefore, Prince, having obtained these things, do not throw them away! Prince, since those are the points that I wished to teach and explain, and that you wished to respond to, you have listened. Since you have stayed for what I have taught, that is your instruction, so you can listen and judge!

7.67 "Prince Smṛtilābha replied to the māra Muṣitasmr̥ti, 'I rejoice in you! I strongly rejoice in what you said about birth, old age, sickness, and death being suffering, and likewise, about how everything up to turning repeatedly in saṃsāra is the same. You also said, "May you swiftly reach nirvāṇa." Upon hearing your words my compassion for beings welled up. As beings are repeatedly tormented by birth, old age, sickness, and death, I hope that I may fully awaken to unexcelled and perfect buddhahood, and thus free them from the fears of birth, old age, sickness, and death, so that beings no longer repeatedly fall under their sway. Your instructions to me about the continued sufferings of saṃsāra once I have attained nirvāṇa were also amazing. Upon hearing them, compassion welled up in me for beings. So if I pass beyond suffering, who will be the protector and liberator of those beings?'

7.68 "The māra Muṣitasmr̥ti then asked Prince Smṛtilābha, 'Did you, or did you not say that even something with very few faults is not to be relied upon?'

" 'That is right,' Prince Smṛtilābha replied, 'even something with very few faults should not be relied upon. Thus, since unexcelled and perfect awakening is faultless, it should be relied upon.' [F.148.a]

7.69 "The māra Muṣitasmr̥ti then said to Prince Smṛtilābha, 'Prince, unexcelled and perfect awakening is indeed faultless. However, Prince, if even I could not attain it, how will you? Prince, I too thought in the past, "I will fully awaken to unexcelled and perfect buddhahood!" I gave rise to such a perverse idea and immediately beggars came, who tormented and tortured me by asking for my head, hands, legs, eyes, ears, children, wives, enjoyments, vehicles, houses, harems, gardens, gems, pearls, cat's eyes, conch shells, crystals, coral, wealth, grain, kingdom, and the rest. While undergoing such hardships and being forced to give up my possessions, rivers of blood flowed from my dismembered body, which tormented my mind. Consequently, I gave up on my giving rise to the mind of awakening. If you do not believe me, would you like to see that hardship of mine?'

" 'Yes, I would like to see that, as that will be to my benefit,' said Smṛtilābha.

7.70 "The māra Muṣitasmr̥ti now thought, 'The bodhisattva Smṛtilābha does not believe in anything that I have done to thwart his resolve. However, he has now told me, "Show me what will be of benefit to me!" '

7.71 So the māra now manifested four rivers of blood before the prince. He also manifested four heaps of gold the size of snow mountains and a heap of devoured, bloody, and decomposing skulls the size of Mount Sumeru. He also manifested heaps of bones, as white as conch shells, the size of the other mountains. He manifested corpses with various dismemberments, such as dismembered hands, legs, ears, and other limbs and appendages, and in a variety of forms, [F.148.b] such as the forms of humans, gandharvas, yakṣas, lions, tigers, horses, hares, monkeys, bears, leopards, boars, deer, hyenas, elephants, buffaloes, and more. He likewise manifested corpses in the forms of fish, sharks, porpoises, and crocodiles, and in the forms of geese, peacocks, crows, cuckoos, sparrows, pheasants, kuṇāla birds, cranes, myna birds, and others. Some of the corpses had one mouth. Others had two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, or upwards of a hundred thousand mouths. Some had one tongue, while others had two, three, four, five, or upwards of a hundred thousand tongues. There were also corpses with anywhere from one to a hundred thousand eyes. The corpses, moreover, all cocked their eyes and ears, chattered their teeth, and bit their lips, while the yakṣas stood at attention holding many different kinds of weapons in their hands. Having manifested such a cause of fright and terror as this, he said to Prince Smṛtilābha, ‘Prince, these are the rivers of blood. These are the four great mountains of bones.’

“ ‘Yes, I see them,’ said Smṛtilābha.

7.72 “ ‘Prince,’ continued the māra Muṣṭasmṛti, ‘these rivers of blood were formed from cutting off my limbs and appendages. Prince, do you see the four Mount Sumeru-sized mountains of skull bones?’

“ ‘Yes, I see them.’

7.73 “ ‘Those are all my heads that were cut off while I was practicing bodhisattva conduct. [F.149.a] Do you also see the four mountains of corpses with dismembered hands, dismembered feet, eyes gouged out, and various limbs and appendages cut off?’

“ ‘Yes, I do.’

7.74 “ ‘Prince, those are the limbs and appendages I gave up while practicing bodhisattva conduct. Prince, do you see the armies of yakṣas in the four directions?’

“ ‘Yes, I do.’

7.75 “ ‘Prince, those frightful and terrifying beings are the ones who robbed me of vitality as I was giving rise to the mind set on awakening. They are the ones who requested everything from my head to my appendages as I gave rise to the mind set on awakening. Prince, while I was previously giving rise to the mind set on awakening, they did everything from requesting and cutting off my head to cutting off my limbs and appendages.’

7.76 “Now the māra Muṣitasmr̥ti manifested a legion of rākṣasas and asked, ‘Prince, do you see that legion of rākṣasas?’

“ ‘Yes, I do.’

7.77 “ ‘Prince, they rob the vitality from those who give rise to the mind set on awakening while they are dwelling in the womb. They divest the bodhisattvas of their life force even while they are dwelling in the womb. Prince, never at any time was I free from that suffering for as long as I was giving rise to the mind set on awakening. It followed me the whole time. Prince, it was because I could not endure that pain that I turned my mind away from unexcelled and perfect awakening. When I turned my mind away from awakening, I was free from that suffering and the harm subsided. Therefore, Prince, since I desire your welfare, benefit, success, and happiness, I implore you: Do not give rise to the mind set on unexcelled and perfect awakening! [F.149.b] Prince, do not incur such suffering!’

7.78 “Prince Smṛtilābha now thought, ‘I have given rise to the mind set on unexcelled and perfect awakening in the presence of the thus-gone one Guṇarājaprabha. But this person is trying to avert my resolve away from unexcelled and perfect awakening. This is unsuitable, if it is a māra in the guise of man, or someone inspired by a māra. But this person could also be a bodhisattva. Then, he would have become lazy and rejected the mind of awakening. For if this person has encountered such suffering, then for all those beggars to come, from those requesting his limbs and appendages to those divesting him of his life force, he must have committed negative actions in the past. However, those beggars would only contribute toward my unexcelled and perfect awakening. This is because those beings are ignorant and perpetuate ignorance. Due to desire, anger, delusion, jealousy, and pride, they make untimely requests of the bodhisattva great beings. If I am able to perfectly satisfy those beings on the mundane level, I will also perfectly satisfy them accordingly on the supramundane level. Since this man lacks resolve, he is lazy, his diligence is weak, and he does not have an exalted motivation. Thus, he has turned away from unexcelled and perfect awakening. Alas, I must now ensure more than ever that I have the proper view. I will ensure more than ever that I adopt and practice diligence. Even should I lose my life force between each inhalation and exhalation of breath, I will not turn my mind away from unexcelled and perfect awakening. [F.150.a] I will endure that many losses of my life force. I will not abandon the buddha qualities. This is because, when it comes to beings who would deprive me of my life force, they only intend to harm me because they are under the control of afflictions. That is why they are predisposed toward

negative deeds. For that reason, I will don the armor of teaching them the Dharma that enables them to abandon the afflictions in order for them to attain unexcelled and perfect awakening.’

7.79 “The bodhisattva Smṛtilābha then said to the māra Muṣitasmr̥ti, ‘You really do want my benefit and welfare. You also want my success and happiness. For the things you have shown me are amazing. This is because, having seen such things, I will now don a much stronger armor and give rise to an exalted intention set on unexcelled and perfect awakening.’

7.80 “The māra Muṣitasmr̥ti now thought, ‘Whatever frightful and terrifying things I show him, these only inspire him to don a much firmer armor.’ So he told Prince Smṛtilābha, ‘If you do not pay heed to my advice, then, as you must have reached your own understanding, I will now leave this place.’

7.81 “After Muṣitasmr̥ti had said this, the yakṣas manifested by the māra said, ‘Sir, if Prince Smṛtilābha does not act according to your advice, you should leave this place, and we, being hungry and thirsty, will rob the prince of his vitality.’ Others said, [F.150.b] ‘Sir, you should go! We will instantly pulverize this prince.’ Others chimed in, ‘We will request the prince for his head.’ Still others suggested, ‘Sir, you should go! He will not remain long and his life force will cease to exist. Thus, what will it matter whether he heeds or trusts your words that seek his benefit and welfare? Because he will not act according to your advice, we will scatter his vitality even as he enters the womb! We will devour his flesh! We will drink his blood!’ Others also shouted, ‘Prince Smṛtilābha is unattended.⁶⁰ Strike Prince Smṛtilābha! Strike him! Cut Prince Smṛtilābha! Cut him! Kill him!’

7.82 “Muṣitasmr̥ti then replied to them, ‘Wait, do not do that just yet. I will dissuade Prince Smṛtilābha from this evil view, so that he will act according to my words. I have been his companion for a long time; we were born together. You must wait for as long as it takes Prince Smṛtilābha to come to an understanding of the exalted intention. Protect me too in gratitude for what I have done. If you see that Prince Smṛtilābha does not give up that evil view, then after that you can do as you please. But if you see that I have been able to dissuade him from that evil view, you must be grateful for what I have done, and also show gratitude for the prince’s deeds.’

7.83 “Śāradvatīputra, the māra Muṣitasmr̥ti said twice to prince Smṛtilābha, ‘Prince, follow my compassionate and beneficial words and I will be your companion for as long as we shall live. [F.151.a] Prince, what good to you is this evil view? Prince, give up this view! Prince, unexcelled and perfect awakening is difficult to attain. Prince, unexcelled and perfect awakening is extremely difficult to attain. Prince, do you want to see the other locations of the existences into which bodhisattvas are born?’

“ ‘Yes, I would like that.’

- 7.84 “The māra Muṣitasṃṛti then manifested right on that spot the hell realms and asked Smṛtilābha, ‘Prince, do you see the beings experiencing the many kinds of torments and sensations in those hells?’
- “ ‘Yes, I do.’
- 7.85 “ ‘Prince, they all previously gave rise to the mind set on awakening. However, harmed by beggars, they produced feelings of miserliness and ill will and were therefore born into the hells. Prince, such is the destiny especially for those who give to beggars and have ill will. Those harboring ill will are born into such destinations. Prince, even if you have no ill will in your motive to give, then your next birth will be aborted as these yakṣas will rob your vitality while you are still in the womb. Once you are born, moreover, they will cut off your limbs and appendages and take them away. Ask them, Prince, if you do not believe me!’
- 7.86 “Prince Smṛtilābha then asked the hell beings, ‘Noble sons, why were you born in these hells?’
- “ ‘Prince,’ they replied, ‘we had previously given rise to the mind set on unexcelled and perfect awakening but, oppressed and tormented when beggars made demands of us, [F.151.b] we became miserly and were born into these hell realms.’ Others among them also said, ‘Prince, previously we had given rise to the mind set on awakening, but when beggars therefore asked for our limbs and appendages, we got angry and were thus born into the hells. Prince, you should therefore do as this person advises you. It would not be good for you to be born here and later regret it.’
- 7.87 “Prince Smṛtilābha then said to the māra Muṣitasṃṛti, ‘You do want my welfare, benefit, success, and happiness. The hells you have shown me and the beings who have embarked on the Bodhisattva Vehicle that you have shown me are amazing! Because of this, I will henceforth ensure that I am unflappable in my perseverance in anything that beings should request. I will solely provide them with everything. I will neither be angry nor have ill will. This is because being born into the hells is not the fruit of generosity, but the fruit of miserliness. Come with me! We should go together to where the thus-gone one, the worthy one, the perfect buddha Guṇarājaprabha is. We should pay respects and make requests to the thus-gone one, the worthy one, that perfect buddha. We should accept whatever he says.’
- 7.88 “The māra Muṣitasṃṛti said to Prince Smṛtilābha, ‘Noble son, what good will going to the Thus-Gone One do you? Prince, you go! I am not going. This is because it would not be right for me to go there and give rise to the mind set on unexcelled and perfect awakening.’ [F.152.a]
- 7.89 “Prince Smṛtilābha then said to the māra Muṣitasṃṛti, ‘If you want my welfare, success, and happiness then come, let us go to the Thus-Gone One. Let us accept whatever he says.’ He then repeated this, three times in all.

- “But the māra insisted, ‘Enough, Prince! I have already done a lot⁶¹ of what he has advised. On precisely that account I have incurred great suffering. So I will not do as he advises.’
- 7.90 “The prince then grabbed the māra Muṣitasmr̥ti by the hand and pulled him along, saying, ‘Come, let us go to where the Blessed One is!’
- “ ‘Prince, go away!’ shouted the māra Muṣitasmr̥ti. ‘You should not be a disciple. You will experience those heaps of suffering.’
- 7.91 “Still, Prince Smṛtilābha went to where the Blessed One was. Approaching, he circumambulated the Blessed One and sat to one side. While seated there, he told the Blessed One all about the words he had with the māra on the road. The blessed thus-gone one Guṇarājaprabha said to Prince Smṛtilābha, ‘Prince, well done, well done! That was the māra called Muṣitasmr̥ti, who came to confuse you and avert you from your resolve.’
- 7.92 “Prince Smṛtilābha then went to the māra and said, ‘Come, māra! Go for refuge in the Blessed One! Go for refuge in the Dharma! Go for refuge in the Saṅgha!’
- “The māra Muṣitasmr̥ti replied to Prince Smṛtilābha, ‘Enough, Prince! I will not go for refuge in the Blessed One! I will not go for refuge in the Dharma! I will not go for refuge in the Saṅgha!’ Having thus spoken, the māra fell silent.
- 7.93 “Then, by means of the blessing of truth, Prince Smṛtilābha looked at the māra Muṣitasmr̥ti. [F.152.b] No sooner had he looked at him than he saw that spontaneously the māra Muṣitasmr̥ti’s hair had a seven day shave, and spontaneously he was wearing fine and soft ochre robes; and he saw that he was carrying a monk’s staff and an alms bowl. The māra Muṣitasmr̥ti, realizing that he had spontaneously gone forth and was carrying a monk’s staff and an alms bowl, said to the thus-gone one Guṇarājaprabha, ‘Blessed One, someone who does not go for refuge to the Buddha, does not go for refuge to the Dharma, and does not go to for refuge to the Saṅgha, which of those truths does he seek?’⁶²
- 7.94 “The Blessed One said to him, ‘Muṣitasmr̥ti, who shaved your head? Who gave you ochre robes? Who gave you an alms bowl and a monk’s staff?’
- “The māra thought, ‘Since I came, nobody shaved my head. Nobody gave me ochre robes, nor an alms bowl and a monk’s staff. I will toss these aside and go.’
- 7.95 “But however much he wished to toss them aside there, he could not. He then thought, ‘This retinue will criticize me and I will also be ashamed for as long as I stay here. I will thus vanish from here and return to my own place.’ The māra Muṣitasmr̥ti then vanished from the retinue and returned to his own place.

- 7.96 “Śāradvatīputra, the goddesses of the māra class fled upon seeing the one who had gone forth and said, ‘Who is this person with his head shaven and wearing Dharma robes? The appearance of such unprecedented features might kill us—how terrible!’
- 7.97 “He replied to those in his retinue who had spoken thus, ‘Patient ones, I am not a monk. I am the māra Muṣitasmr̥ti. In order to confuse someone I went before the thus-gone one Guṇarājaprabha and the Thus-Gone One transformed me into such a hideous figure.’
- 7.98 “Śāradvatīputra, [F.153.a] the goddesses of the māra class then said, ‘Only fools wear ochre robes, so why do you thus speak so inconsistently? You have fallen from this abode of māras. Another māra has been born here.’
- 7.99 “Śāradvatīputra, upon hearing those words, the māra Muṣitasmr̥ti was anguished and sad, and cried out remorsefully with words of grief. He went to where the thus-gone one Guṇaprabha was and sat before the Blessed One. Then the blessed thus-gone one Guṇarājaprabha performed the magical feat by which the Hell of Incessant Pain was fully revealed. All the hell guardians present there rushed and darted around, bearing iron and brass hammers the size of Mount Sumeru that were flaring, burning, blazing, and completely engulfed in flames. They asked, ‘Where has Muṣitasmr̥ti gone?’
- 7.100 “Other hell guardians said, ‘What good is he? We will fill his mouth with these metal hammers that are flaring, burning, blazing, and completely engulfed in flames.’ Others chimed in, ‘Friends, he has gone forth. Since he is liberated from the hells, do not do it!’ Other hell guardians present there rushed and darted around, carrying mountains that were flaring, burning, blazing, and completely engulfed in flames. They asked, ‘Where did Muṣitasmr̥ti go?’ Others said, ‘What good is he? We will pulverize him with these giant flaming mountains!’ Others chimed in, [F.153.b] ‘Friends, he has gone forth. Since he is liberated from the hells, do not do it!’
- 7.101 “Others rushed and darted around carrying razor blade-like knives, asking, ‘Where did Muṣitasmr̥ti go?’ Others said, ‘What good is he? We will flay his body!’ Still others chimed in, ‘Friends, he has gone forth. He is tranquil and gentle. So since he is liberated from the hells, do not do it!’ Others rushed and darted throughout the four directions carrying vases of molten copper on their shoulders, asking, ‘Where did Muṣitasmr̥ti go?’ Others said, ‘What good is he? We will pour these vases of molten copper into his mouth and thus burn his lips, tongue, heart, small intestine, large intestine, stomach, and anus, forcing it to come out his hind end!’ Others chimed in, ‘Friends, he has gone forth under the teachings of the Blessed One. He is liberated from the hells.’

- 7.102 “Other hell guardians rushed all around carrying many different kinds of weapons in their hands, such as spears, lances, javelins, iron arrows, bhalla arrows, clubs, swords, axes, pikes, and staffs. As they rushed and darted around carrying these weapons, they laughed ‘Hi hi’ and ‘Ha ha,’ whooped, cried out in pain, and made the noise of paṭaha drums; and as experts in wreaking terror, they clenched their teeth, disfigured their hands, [F.154.a] cut off their heads, and contracted their faces with wrinkled brows, yelling, ‘Seize, seize! Strike, strike! Cut, cut! Kill, kill!’ They then asked, ‘Where did Muṣitasmr̥ti go?’
- 7.103 “Others asked, ‘What good is he? We will cut up his body with these weapons drenched with the blood of enemies. We will destroy him! We will smash him to pieces! We will pulverize him! We are the henchmen of the Lord of Death!’ Others chimed in, ‘Friends, he has gone forth. Since he is liberated from the perils of hell, do not attack!’
- 7.104 “Muṣitasmr̥ti then thought, ‘Hearing of such violence directed against myself, it is true that I have fallen from that place of māras. I will go forth and that going forth will be of great consequence. Even though hell guardians may pursue me they will not be able to smash me to pieces. If the thus-gone one Guṇaprabha were to allow me to go forth, I would go forth with an exalted intention and be fully liberated from those hells.’ Thinking this, he went to where Prince Smṛtilābha was and expressed that sentiment to him, saying, ‘Prince, I wish to go forth with an exalted intention under the teaching of the Blessed One.’
- 7.105 “Śāradvatīputra, Prince Smṛtilābha then replied to the māra Muṣitasmr̥ti, ‘Who gives you going forth? Come, Muṣitasmr̥ti! Give rise to the mind set on unexcelled and perfect awakening! Muṣitasmr̥ti, “going forth in the teaching” does not mean wearing ochre robes. Rather, what is called “going forth” refers to the path by which you should practice. Muṣitasmr̥ti, on that path you will perceive neither the hells, nor their perils.’ [F.154.b]
- 7.106 “The māra Muṣitasmr̥ti then gave rise to an exalted intention to the mind set on unexcelled and perfect awakening. With such a discerning focus on the Dharma and thus becoming expert in the Dharma, with his exalted intention he attained acceptance that phenomena are unborn.
- 7.107 “Śāradvatīputra, Prince Smṛtilābha caused the māra Muṣitasmr̥ti to give rise to the mind set on unexcelled and perfect awakening and acquire acceptance that phenomena are unborn. The blessed one, the thus-gone one, the worthy one, the perfect buddha Guṇarājaprabha also prophesied that he would reach unexcelled and perfect awakening. Śāradvatīputra, one should understand that this is the bodhisattvas’ exalted intention, for it is such an excellent exalted intention that enables them to accomplish unexcelled and perfect awakening.

- 7.108 “Śāradvatīputra, if you have any doubt or hesitation, thinking that the prince from that time called Smṛtilābha was someone else, do not see it like that, Śāradvatīputra. For, Śāradvatīputra, at that time it was the bodhisattva Dṛḍhamati himself who was the prince called Smṛtilābha.
- 7.109 “Śāradvatīputra, the bodhisattva Smṛtilābha then visited his parents. Having arrived before them, he bowed his head to their feet, sat to one side, and said, ‘Father, Mother, I wish to go forth under the auspices of the blessed one, the thus-gone one, the worthy one, the perfect buddha Guṇarājaprabha.’ Having said so, he then addressed his parents in verse:
- 7.110 “ ‘The objects of desire were taught by the Victorious One to be
impermanent.
I will go forth under the auspices of the Victorious One.
All happiness will come from that.
You should not try to thwart me! [F.155.a]
- 7.111 “ ‘Whether you seek a kingdom and pleasures,
Enjoyments and higher realms,
Or qualities and wisdom—
Go forth under the teaching of the Knower of the World!
- 7.112 “ ‘That is where generosity and discipline ripen.
Right there praise and good birth are found.
That is where I will create a stable foundation.
Based on that, I will become a king of Dharma!
- 7.113 “ ‘This is the fruit of previous good deeds,
Generosity, and gentleness.
Now you enjoy their fruits, Father.
Ensure that these fruits remain and go forth!
- 7.114 “ ‘Otherwise, having used it all up you will travel to the unfortunate states—
The three lower realms where you will find no leisure.
And by engaging there in evil deeds,
You will not encounter the buddhas.
- 7.115 “ ‘Whereas those who go forth due to their remaining fruits,
Will practice the Dharma intently.
Leaving behind the eight unfree states,
They will gain leisure in the teaching of the buddhas.
- 7.116 “ ‘Upon seeing the buddhas, they will instantly have faith,
And with a faithful attitude, they will act respectfully,
And respectfully practice the Dharma.

Practicing in accord with Dharma, awakening is attained without hardship.

- 7.117 “ ‘May those who wish to abandon all unfree states,
And who abandon evil companions,
Go forth, the root of virtue,
In emulation of me today!
- 7.118 “ ‘There are no gods, yakṣas, or kinnaras,
Nor efforts of gandharvas or nāgas
That will thwart me today,
By telling me, “Do not go forth, but stay in this household!”
- 7.119 “ ‘I invite here, moreover, all evil deeds,
As they are not able to prevent me.
For instance, it is like how an elephant moves according to its whims,
Once the tight fetters constraining it have been cut.
- 7.120 “ ‘Likewise, having today cut through the tight fetters of wants,
And the fetters of their basis, the creepers of craving,
I will go forth—
From that no force will prevent me!’
- 7.121 “Having thus spoken,
He immediately bowed to his parents’ feet. [F.155.b]
They were pleased and out of respect they were not able to prevent him.
They said, ‘Go forth under the Victorious One’s teaching!’
- 7.122 “He thus went forth under the auspices of the Victorious One.
Many tens of millions of beings heard him.
Amazed with him, they acquired faith,
And out of emulation, went forth in multitudes.
- 7.123 “His companions that were present there—
Merchant boys of equal fortune—
Proclaimed, ‘My, the teaching of the buddhas is vast.’
Thus many thousands of beings have gone forth.
- 7.124 “The king then went forth too,
Giving up the kingdom and his coveted enjoyments.
Then eighty-seven quadrillion of his retainers
Also went forth, following his example.
- 7.125 “Seeing the king go forth,
The queen also did the same.
Next, eighty thousand daughters,

Especially devoted to the king, also went forth.

- 7.126 “Out of emulating the valiant Smṛtilābha,
They all entered the supreme vehicle.
The garland of his praiseworthy qualities was such
That no one could match that valiant one.
- 7.127 “Śāradvatīputra, if you think that the king from that time called Kṛtādhikāra
was someone else, do not see it like that. For, Śāradvatīputra, at that time I
was the king called Kṛtādhikāra. Prince Smṛtilābha was my son.
- 7.128 “For a lifespan of twenty-one thousand years,
The king together with his daughters and townsmen
Practiced pure conduct.
Then, when his lifespan had run out, he died.
- 7.129 “At that time, the Teacher was teaching the assembly of monks.
The best among humans smiled—
Right there Buddha Guṇarājaprabha made a declaration
About the aspiration that the king had.
- 7.130 “He said, ‘The king first practiced pure conduct
And then entered the most supreme of vehicles.
He will henceforth not travel to unfree states,
But find excellent leisure.
- 7.131 “ ‘Having practiced for many eons,
He will pay homage to countless buddhas, [F.156.a]
And thus appear in a good eon,
During the time of the Victor, the best among humans Śākya Gomīrāja.
- 7.132 “ ‘The prince and monk Smṛtilābha
Will then be part of his retinue,
Going forth during the time
When Śākya Gomīrāja is the awakened one.
- 7.133 “ ‘He will practice pure conduct,
So that later, when he dies,
He will also attain a human existence,
And leave relics upon his passing.
- 7.134 “ ‘When dwelling during the final days,
He will listen to the Dharma of precisely this kind.
He will spread my teachings—
The discourses that I preach now.

- 7.135 “ ‘Having utterly purified the unobstructed wisdom of awakening,
The phrases he preaches communicating the supreme vehicle
Will stay just so, and not change,
So that later they will be exactly as they had been.
- 7.136 “ ‘Those who, upon hearing such a Dharma as this,
Become enraptured and faithful,
Should never doubt that I, the Awakened One,
Will see them here and make a prediction.
- 7.137 “ ‘I, supreme king of Dharma, will see them.
Those who have heard me teach the Dharma
Will also, when confronted with great peril,
Find acceptance of the profound Dharma.
- 7.138 “ ‘I predict that monks, nuns, laymen,
And laywomen, who are intelligent
And long for such a Dharma,
Will come to the supreme vehicle.’
- 7.139 “Upon teaching this Dharma
Seventy quadrillion beings
Attained sublime and supreme vision
And were predicted by the Victorious One to be steadfast bodhisattvas.”
- 7.140 *This concludes the seventh chapter.*

INSPIRING TO UPHOLD, EXPRESSING, AND TRAINING IN ENGENDERING THE MIND OF AWAKENING

- 8.1 “Śāradvatīputra, bodhisattvas endowed with such an exalted intention should persevere in the correct view of sameness. *Correct view* means freedom from partiality. Alternatively, Śāradvatīputra, *correct view* is so called because it sees correctly. Śāradvatīputra, *correct view* is also so called because of sameness. [F.156.b] This is because, Śāradvatīputra, the eyes are nirvāṇa and there is no nirvāṇa other than the eyes. The eyes and nirvāṇa are thus nondual, meaning indivisible into two. They are alike. How are they alike? They are alike in that the eyes and nirvāṇa are identical. The eyes are devoid of eyes. Nirvāṇa is devoid of nirvāṇa. The eyes are devoid of nirvāṇa. Nirvāṇa is devoid of eyes. The eyes and nirvāṇa are thus identical since neither ever existed. The same logic should also be applied to the ears, nose, tongue, body, and mind. Thus, the mind and nirvāṇa are alike. How are they alike? They are alike because mind and nirvāṇa are identical. Mind is devoid of mind. Nirvāṇa is devoid of nirvāṇa. Mind is devoid of nirvāṇa. Nirvāṇa is devoid of mind. Mind and nirvāṇa are nondual, meaning indivisible into two. They are devoid of thought since they are nothing that can be examined. Being empty by way of emptiness—this, Śāradvatīputra, is what is called the ‘correct view.’ Since that view makes them the same, it is called the ‘correct view.’ Since all these have come to be the same, it is called the ‘correct view.’
- 8.2 What is its practice? It is what is devoid of practice. Śāradvatīputra, *wrong practice* refers to not approaching those teachings, abandoning them, and not fathoming them—this, Śāradvatīputra, is called *wrong practice*. Moreover, Śāradvatīputra, the worst of wrong practices is to entertain concepts about such teachings. This is because, Śāradvatīputra, the correct view is free of concepts. Śāradvatīputra, the thus-gone ones and the learned noble hearers

do not conceptualize earth. [F.157.a] They do not conceptualize because of earth. They do not think, 'Earth is mine.' Nor do they think, 'I belong to earth.' The same applies to the elements of water, fire, and wind. They do not conceptualize anything, up to and including nirvāṇa. They do not conceptualize nirvāṇa. They do not think, 'Nirvāṇa is mine.' Nor do they think, 'I belong to nirvāṇa.' It is also taught, 'They do not cling.'

8.3 "Moreover, Śāradvatīputra, 'correct view' is not a view of anything. Śāradvatīputra, all views are wrong views. Śāradvatīputra, being without a view is the correct view—this, Śāradvatīputra, is called the correct view. Furthermore, Śāradvatīputra, the correct view cannot be taught in words. This is because, Śāradvatīputra, all the workings of speech come down to only words, and they are devoid of the correct view. Moreover, Śāradvatīputra, in this way the correct view accords with what is known by a thus-gone one, for he is utterly devoid of any wrong view. This is because, Śāradvatīputra, the suchness of his speech is entirely the suchness of speech, in that his speech accords with how things are. That speech, Śāradvatīputra, is inexpressible. That speech is undifferentiable. Reality, exactly as it is—that is how that speech is.

8.4 "Śāradvatīputra, that body is the body of suchness. Śāradvatīputra, that which is called the *body of suchness* is the unmistaken body and the undifferentiable body. That body accords with that speech, exactly as it is. Śāradvatīputra, that body is the action of suchness. Śāradvatīputra, the *action of suchness* accords with unmistaken action and involves no other action than that. As such, that action is undifferentiable, and, Śāradvatīputra, that action is the fruition of suchness. In that way, the fruition accords precisely with the action. [F.157.b] Therefore, the Thus-Gone One correctly spoke the truth in saying, 'When there is action, ripening follows. Thus, ripening happens precisely according to the action.'

8.5 "Śāradvatīputra, likewise, the movement of wisdom is wisdom. Śāradvatīputra, it is not without wisdom. Thus, Śāradvatīputra, when bodhisattvas are taught this, they are not frightened. They are neither terrified, nor will they become terrified; they are neither confused, nor bewildered.

8.6 "Śāradvatīputra, there are four things that are beguiling. What are those four things? Śāradvatīputra, relying upon, cultivating, and promulgating nirgrantha preachers and materialists is beguiling. Śāradvatīputra, relying upon, cultivating, and promulgating wrong views is beguiling. Śāradvatīputra, relying upon, cultivating, and promulgating those who uphold the practice of argumentation is beguiling. Out of lack of faith and wisdom, failing to revere or consider as definitive the profound sūtras, with their profound messages and emptiness, is beguiling. Śāradvatīputra, these four things are beguiling, for it is not that they are not without deception.

- 8.7 “To discard these four beguiling things, Śāradvatīputra, one must cultivate and rely upon four unbeguiling qualities. What are those four qualities? To discard wrong views, one should cultivate the correct view. Śāradvatīputra, the monk who observes propriety should not stay where the discourses of materialists are taught but immediately leave; this is the second quality that will enable one to abandon beguilement. Śāradvatīputra, in addition a monk should not go anywhere he will encounter argumentation; or, alternatively, in order to pacify argumentation a monk may also go there, defeat those who preach non-Dharma, and then, in order to gather Dharma preachers, speak of reality. [F.158.a] This would not be contrary to the Dharma, for bringing harmony to the saṅgha brings the abandonment of beguilement. This is the third unbeguiling quality. Śāradvatīputra, finally, a monk should excellently receive such Dharma discourses as these, and having received them, he should observe their practice, such that he makes efforts to explain and recite them; he should also make efforts to keep them correctly in mind. Śāradvatīputra, these four unbeguiling qualities bring the abandonment of beguilement.
- 8.8 “Śāradvatīputra, bodhisattvas who observe propriety should make efforts not to form karma. Śāradvatīputra, by excellently donning armor bodhisattvas should not be frightened. Śāradvatīputra, by not discarding great diligence bodhisattvas should not discard their armor. Śāradvatīputra, when bodhisattvas diligently receive the sublime Dharma, as well as its meaning, conduct, and wisdom, and then pose questions to my hearers, the Thus-Gone One is happy and filled with supreme happiness. This is because, Śāradvatīputra, the lineage of the Buddha will then remain uninterrupted.
- 8.9 “Śāradvatīputra, the hearers should please bodhisattva great beings. Śāradvatīputra, a monk, nun, layman, or laywoman, who has recollected the Thus-Gone One or his qualities as well as the heaps of suffering from time immemorial, might delight bodhisattva great beings with as little as one four-line verse. By delighting them so, that person might lead them to retain it, and thus encourage them. If that noble child were to do so with the thought, [F.158.b] ‘May their roots of virtue fully ripen, such that they accomplish the wisdom of awakening and become a buddha. And having become a buddha, may they teach the Dharma to dispel immeasurable, countless heaps of suffering,’ Śāradvatīputra, the heaps of that person’s merit would be immeasurable. Bodhisattvas who are led to retain just that single verse would also give rise to the exact same amount of merit.
- 8.10 “Śāradvatīputra, suppose that heap of merit were to assume form and, Śāradvatīputra, suppose all the myriad beings of all four continents in the world, both past and future, were to attain a human body. Having acquired a

human form, they might use vessels the size of Mount Sumeru to take away from that heap of merit. Śāradvatīputra, in this manner, even if each one of those beings were to use a vessel the size of Mount Sumeru to take away from that heap of merit, I cannot say that the end of that heap of merit would ever be reached. Śāradvatīputra, not to speak just of the world of four great continents, suppose all the myriad beings present throughout the trichiliocosm—beings with form, without form, with perceptions, without perceptions, or those with neither perception nor nonperception—both past and future, were to acquire human form and take away from that heap of merit using vessels the size of Mount Sumeru. Even according to that number, were each being to take away from that heap of merit using vessels the size of Mount Sumeru, I cannot say that the heap of merit would come to end.

8.11 “Śāradvatīputra, any monk, nun, layman, or laywoman among my hearers who delights bodhisattva great beings who have perfectly set out for unexcelled and perfect awakening [F.159.a] and, causing them to receive the Dharma, encourages them and teaches them even as little as a four-line verse will attain an immeasurable heap of merit.

8.12 “Suppose, Śāradvatīputra, that a person, in order to bring about the maturing of such-and-such a bodhisattva great being’s factors of awakening, delights him with the gift of Dharma by teaching him some amount of the teachings of the buddhas, and leads him to understand them. The bodhisattva to whom that person had taught that much of the wisdom of the buddhas, even if the bodhisattva carries that teacher on his head or shoulders with all his might, and on the eve of the bodhisattva’s awakening as a result of that discourse to unexcelled and perfect buddhahood, ripens that person, teaches that person the Dharma, and establishes that person in it, would still not have succeeded in returning that person’s kindness; for that bodhisattva great being possesses that much of the immeasurable teachings of the buddhas. Śāradvatīputra, from this explanation, you should understand how bodhisattvas cannot repay the kindness of such a person. [B13]

8.13 “Śāradvatīputra, long ago, immeasurably vast and countless beyond countless eons ago, there appeared a thus-gone one called Saṃgupta. That blessed one’s lifespan was seventy thousand years. He had three hearer assemblies. The first had eighty million monks, the second had sixty million monks, and the third assembly of hearers had forty million monks. Śāradvatīputra, after the thus-gone one, [F.159.b] the worthy one, the perfect buddha Saṃgupta had passed away, the sublime Dharma remained for forty

thousand years. When the sublime Dharma had declined to its final five hundred year period since that thus-gone one's passing, there appeared a monk called Jñānottama, who was learned, wise, intelligent, and gentle.

8.14 “Śāradvatīputra, at that time here in Jambudvīpa there was a king called Ananta. That king had a palace called Nagarānanta, which was twelve leagues across. The palace was wealthy, prosperous, pleasant, abundant in food, delightful, and well populated. There was also at that time in Nagarānanta a householder called Akrodhana, and, Śāradvatīputra, the householder Akrodhana had a son called Arthamati. Once, that merchant's son, Arthamati, went to where the monk Jñānottama was. Once there the monk Jñānottama delivered a sermon about bodhisattvas. When the merchant's son Arthamati heard the sermon from the monk Jñānottama he was delighted and became genuinely discerning. He then covered the monk Jñānottama with a precious religious robe worth tens of millions. Having covered him, he said to Jñānottama, ‘Noble One, excellent, your eloquent speech was excellent! Please come again and again to my house and deliver sermons like that one! It will be beneficial to me. The gift of the venerable Dharma will bear great fruit! Henceforth, for as long as I live, I will treat you to religious robes, alms, bedding, medicines, utensils, other necessities, and much else. I will also invite as guests the monks that are your venerable followers.’

8.15 “The monk Jñānottama replied to the merchant's son Arthamati, [F.160.a] ‘Householder, what you have said is virtuous!’ The merchant's son Arthamati then bowed to the monk Jñānottama's feet, circumambulated him, and departed from his company.

8.16 “Śāradvatīputra, subsequently the monk Jñānottama visited the house of the merchant's son Arthamati. Śāradvatīputra, the monk Jñānottama then established the parents, children, wives, male servants, female servants, workers, and day laborers of the merchant's son Arthamati in unexcelled and perfect awakening. Śāradvatīputra, through that root of virtue he too was never separate from the Buddha, Dharma, Saṅgha, or spiritual friends for a countless eon.

8.17 “Śāradvatīputra, if you think that the merchant's son Arthamati was someone else, do not see it like that. For at that time I was the merchant's son Arthamati. Śāradvatīputra, if you have any doubt or hesitation, thinking that the father of the merchant's son Arthamati was someone else, do not see it like that. For the thus-gone one Kāśyapa was my father then. Śāradvatīputra, if you think that the billions of beings present there were certain others, do not see it like that. For they are all destined for unexcelled and perfect awakening. Śāradvatīputra, they are assembled in this very retinue and have been predicted by me to reach unexcelled and perfect awakening.

- 8.18 “Śāradvatīputra, the monk Jñānottama had attained at that very time complete nirvāṇa in the expanse of nirvāṇa where there is no remnant of clinging. [F.160.b] Śāradvatīputra, had the monk Jñānottama not attained complete nirvāṇa through the Hearer Vehicle, how could the merchant’s son Arthamati have fully awakened to unexcelled and perfect buddhahood through the massive heap of merit that came about through him teaching the Dharma, not to speak of his teaching of the Dharma to Arthamati’s parents and the entire circle of retainers? Śāradvatīputra, what if the monk Jñānottama had not reached complete nirvāṇa? Śāradvatīputra, I will not be able to repay that monk. Śāradvatīputra, even were I to honor or worship him, I would not be able to repay the precise favor that he did for me by teaching me the Dharma. Śāradvatīputra, it is for this reason that whoever delights bodhisattvas with a Dharma sermon, causes them to retain it, and thus encourages them will be replete with an immeasurable heap of merit.
- 8.19 “Śāradvatīputra, through immeasurable deeds the bodhisattva engenders the mind of awakening, accomplishes that mind, and stabilizes it. Śāradvatīputra, let me give an analogy: When the ocean is steady, one can glean whether or not there are precious gems below that can be converted to wealth,⁶³ one can know all the gems that are present in the ocean, and thus one may hope to retrieve them from the ocean. In the same way, Śāradvatīputra, when the bodhisattva’s mind set on unexcelled and perfect awakening is steady, one can perceive that it is a receptacle of all the myriad kinds of wisdom that exist, whether mundane and supramundane, defiled and undefiled, reproachable and irreproachable, or compounded and uncompounded. [F.161.a] It will serve as the abode of wisdom, one will acquire therein the distinction between all wisdoms, and all wisdoms will arise from it.
- 8.20 “Śāradvatīputra, it is also like the following analogy: One should understand that when the ocean itself is steady, it becomes an abode of the great elements for the bodies that grow inside it. Likewise, Śāradvatīputra, one should understand that when the mind of awakening is steadfast, it becomes an abode where unexcelled and perfect awakening, the great body of wisdom, grows, and where the many countless great elements of the great collection of roots of virtue develop.
- 8.21 “Śāradvatīputra, it should also be understood according to the following analogy: When the ocean itself is steady, the great nāga kings dwelling there are difficult to overcome for the garuḍas, the kings of birds. It is due to the great nāgas⁶⁴ abode that they can emerge from the ocean and satiate the world of the four continents with great streams of rain. Likewise, Śāradvatīputra, one should understand that when the mind of awakening engendered by the bodhisattva is steadfast, other bodhisattva great beings awaken to it,

so that it serves as a great abode for countless beings. It provides an abode for those qualities. It also provides an abode for the objects of the buddhas. Wicked māras cannot divert beings from it, easily overcome it, or defeat it. [F.161.b] If māras form ill intentions, thinking that they will enact the workings of the māras, then immediately upon forming such an intention, all the māras' fetters and intentions will be utterly destroyed.

8.22 "It is also like the following analogy: It is difficult to divert the great nāgas from the oceans. Having emerged from the oceans, they satiate the world of the four continents with great streams of rain, such that medicines and forests grow and flourish there, and the thirst of those with two legs and those with four is quenched. Afterward, they once again plunge into the great oceans. Likewise, Śāradvatīputra, one should understand that when the mind of awakening engendered by the bodhisattva is steadfast, it becomes an abode for the nāga-like bodhisattva great beings. Having emerged from it, they bring down a rain of Dharma, a torrent of Dharma, whose source is the epitome of dispassion, upon the villages, towns, cities, countries, regions, and royal palaces throughout the trichiliocosm. Thus they utterly quench the craving of innumerably countless beings—the craving of beings in the desire realms, the form realms, and the formless realms.

8.23 "Śāradvatīputra, it is also like the following analogy: When the ocean itself is steadfast, the myriad great rivers present throughout the four continents all flow into it. Since the ocean gradually deepens, [F.162.a] they have no other destination but there and yet the ocean neither depletes nor fills despite the fact that they flow into it—it is the very nature of the ocean to accommodate them. Along the same lines, the water of the ocean is also the waters that flow into it separately—it is the same water. Just as one should understand that those waters will all obtain the same salty flavor, so too, Śāradvatīputra, one should understand that when the mind of awakening engendered by bodhisattvas is steadfast, once they are fully awakened and have become awakened thus-gone ones themselves, it becomes a receptacle for all buddha qualities in their entirety and for the perpetual insight of all beings. As soon as those who harbor a variety of doubts about the Dharma see such bodhisattvas, they will instantly be free of doubts and, regardless of their former names, henceforth be known as 'the Thus-Gone One's hearer.' Śāradvatīputra, accordingly, just as the ocean has a singular salty taste, so will his excellent hearers be liberated, and thus liberated, all have the same taste of liberation.

8.24 "Śāradvatīputra, along the same lines, as an analogy, when the ocean itself is steadfast, it has from the very beginning been gradually deepening. Since the ocean has formed from the very beginning with a descending floor, people who want the gems it contains cannot access them. Śāradvatīputra,

the ocean is steadfast with limitless depth and water. Likewise, Śāradvatīputra, when the mind of awakening engendered by the bodhisattva is steadfast, [F.162.b] it is steadfast from the very beginning as it continually deepens. As it gradually deepens infinitely, it is steadfast to the very depths. Śāradvatīputra, this gradual deepening consists of accomplishment of the perfection of generosity, the perfection of discipline, the perfection of patience, the perfection of diligence, and the perfection of concentration. Śāradvatīputra, its very depths should be understood as the bodhisattva's perfection of insight. Śāradvatīputra, its infiniteness should be regarded as the bodhisattva's accomplishment of skill in means regarding the qualities of the buddhas. Thus, since the limit of reality is manifest from the very beginning, it would be improper were it not to be traversed, and were immeasurable, countless beings and those who want the jewels of the Dharma not to access it. Thinking this, one can transform one's entire perspective through embarking on the descent, gradually deepening into it.

8.25 “Śāradvatīputra, along the same lines, for instance, when the ocean is steadfast, it is steadfast from the very beginning as the very home of all beings within it. Likewise, Śāradvatīputra, when the engendered mind of awakening is steadfast, it is steadfast from the very beginning as the very home of all beings.

8.26 “Śāradvatīputra, along the same lines, for instance, when the ocean is steadfast, the island of gems is perpetually steadfast from the very beginning. Śāradvatīputra, likewise, when the mind of awakening engendered by the bodhisattva is steadfast, this enables the gems of the applications of mindfulness, the authentic eliminations, the bases of supernatural power, the masteries, the powers, the branches of awakening, the concentrations, [F.163.a] the liberations, the absorptions, and the attainments to be steadfast.”

8.27 The venerable Śāradvatīputra then said to the Blessed One, “Blessed One, this explanation of the bodhisattvas' mind of awakening, which the Thus-Gone One, the Worthy One, the perfect Buddha has delivered is amazing! It is amazing how it was presented with such immeasurable eloquence along with analogies to the ocean!”

8.28 The Blessed One said to the venerable Śāradvatīputra, “Śāradvatīputra, the Thus-Gone One has provided what is a mere simile. Śāradvatīputra, the mind of awakening engendered by bodhisattvas is not fully measured by the simile of the great ocean. Śāradvatīputra, to refer to the mind of awakening engendered by bodhisattvas takes immeasurable eloquence. Śāradvatīputra, to refer to the Thus-Gone One takes not just one kind of eloquence, but immeasurable eloquence. Why is that? It is because I explain the mind of awakening engendered by bodhisattvas with immeasurable eloquence by

referring to the steadfastness of the trichiliocosm. And why is that? It is because, Śāradvatīputra, the steadfastness of the mind set on awakening is similar to that steadfastness. In this way, even were the Thus-Gone One, the Worthy One, the perfect Buddha to teach, starting from there, for an eon, more than an eon, or even longer than that, the topic of the mind of awakening engendered by bodhisattvas would still not be exhausted or depleted. [F.163.b] This is because, Śāradvatīputra, the mind of awakening engendered by bodhisattvas is made steadfast by such activities that are hard to subdue; activities that are unparalleled; activities that are exalted, that bring happiness to beings, and that please beings; joyous activities; activities that involve the three realms; activities that involve great wisdom; activities that are difficult to fathom; activities of dispassion; and activities of great illumination. Śāradvatīputra, in short, due to such activities it is impossible to conclusively account for the mind of awakening engendered by bodhisattvas.

8.29 “Śāradvatīputra, it is like this: As an analogy, when the trichiliocosm is steadfast, that world system is steadfast for all the myriad beings that exist throughout the trichiliocosm to partake of. Likewise, Śāradvatīputra, one should understand that when the mind of awakening engendered by bodhisattvas is steadfast, it is stable in that it serves as a basis for immeasurable, innumerable beings to partake of wisdom.

8.30 “Śāradvatīputra, it is like this: As an analogy, one should understand that when Mount Sumeru, the king of mountains, is steadfast, it serves as the abode for many thousands of gods, and, dwelling there, the gods of the Heaven of the Thirty-Three defeat the many armies of the demigods. Likewise, Śāradvatīputra, when the mind of awakening engendered by bodhisattvas is steadfast, it becomes the abode of immeasurable, innumerable hearers. Just as the gods, while dwelling there on Mount Sumeru, defeat the armies of demigods, so too, Śāradvatīputra, do other immeasurably many beings, while dwelling there within the mind of awakening, defeat the forces of Māra whose will is difficult to break. [F.164.a]

8.31 “Śāradvatīputra, it is like this: As an analogy, one should understand that when the Mahācakravāḍa Range, the kings of mountains, is steadfast, any being included therein is invulnerable to the swirling gusts of wind that course without impediment. Śāradvatīputra, likewise, one should understand that this is similar to how, when the mind set upon unexcelled and perfect awakening engendered by bodhisattvas is steadfast, any being with a conception of this is included among bodhisattvas. Śāradvatīputra, they are invulnerable to all the swirling gusts of wind of the afflictions.

- 8.32 “Śāradvatīputra, it is like this: As an analogy, one should understand that when Mount Himavān, the king of mountains, is steadfast, it provides the basis for all medicines. Likewise, Śāradvatīputra, one should understand that when the mind of awakening engendered by bodhisattvas is steadfast, the medicine of great wisdom is steadfast to perfectly eradicate the illness of afflictions for immeasurable, countless beings.
- 8.33 “Śāradvatīputra, it is like this: As an analogy, one should understand that when the great source of gems⁶⁵ is steadfast, it benefits, contributes to,⁶⁶ and subsumes many hundreds of thousands of beings. Śāradvatīputra, likewise, one should understand that when the mind of awakening engendered by bodhisattvas is steadfast, it benefits immeasurable, countless beings, and, in the same vein, it contributes to them through their enjoyment of the gems of Dharma.
- 8.34 “Śāradvatīputra, it is like this: As an analogy, one should understand that when the chariot of the sun and the sun that rides it are steadfast, [F.164.b] they shine, bringing light and heat throughout the entire four continents. Likewise, Śāradvatīputra, one should understand that when the bodhisattvas’ engendering of the mind of awakening and their abode of great wisdom, which ride and abide in the Great Vehicle, are steadfast, they shine throughout the trichiliocosm.
- 8.35 “Śāradvatīputra, it is like this: As an analogy, one should understand that when the abode of the nāga king Anavatapta is steadfast, Śāradvatīputra, it enables that nāga king to dwell there and distribute the four great rivers throughout the four directions, and those rivers benefit all those with two legs or four legs who are imperiled by thirst; enable the growth of grains, medicines, trees, and forests; and replenish the ocean, the source of gems. Likewise, Śāradvatīputra, one should understand that when the mind of awakening engendered by bodhisattvas is steadfast, and bodhisattvas dwell within it, they fully awaken to unexcelled and perfect buddhahood. At that point they distribute the four rivers of the Dharma—the river of genuine discrimination with respect to phenomena, the river of genuine discrimination with respect to meaning, the river of genuine discrimination with respect to language, and the river of genuine discrimination with respect to eloquence. With the waters of the precious Dharma, resounding with the sounds of emptiness, signlessness, wishlessness, and the eightfold path of the noble ones, and with the waters of the five masteries, five powers, and seven branches of awakening, [F.165.a] they quench the thirst of the afflictions of many, immeasurable, countless beings. Then, just as the great rivers flow into the ocean, these waters come to replenish the great ocean of dispassion.

- 8.36 “Śāradvatīputra, for as long as the mind of awakening engendered by bodhisattvas is steadfast, it abides by great activities, activities that are hard to take up, activities that match the matchless. Thus, Śāradvatīputra, even the Thus-Gone One does not come close to describing them all in language.
- 8.37 “Śāradvatīputra, it is for this reason that any noble son or daughter who delights a being with a sermon involving such a Dharma, and encourages them by compelling them to retain it, produces an immeasurably great heap of merit. Śāradvatīputra, until reaching complete nirvāṇa the Thus-Gone One could not come close to describing the extent of that heap of merit, which will be accomplished according to the vehicle for which it was dedicated.
- 8.38 “Śāradvatīputra, it is like this: As an analogy, the roots of virtue from a gift offered to a thus-gone one, or those engendered in relation to a thus-gone one, are not seen to come to an end in the interim until one has reached complete nirvāṇa. Likewise, Śāradvatīputra, the roots of virtue from delighting bodhisattvas with a Dharma sermon and compelling them to retain it are not seen to come to an end or reach completion in the interim until one has reached great, complete nirvāṇa. Śāradvatīputra, it is according to that reckoning that one should understand this.
- 8.39 “Śāradvatīputra, long ago in the past, there was a royal bodhisattva prince called Dharmaparyeṣaṇakāma. [F.165.b] Śāradvatīputra, the bodhisattva great being Dharmaparyeṣaṇakāma wrote down and embraced everything that was well said, and he would recite these teachings to the point of memorizing them all. At that time, moreover, in his efforts to pursue the Dharma, Dharmaparyeṣaṇakāma would make every effort, searching for the Dharma from village to village, town to town, city to city, and country to country. Once there was a man sitting on a mountain slope who said to the bodhisattva Dharmaparyeṣaṇakāma, ‘Prince, come here! I will give you a sermon about the qualities of a thus-gone one.’
- 8.40 “Dharmaparyeṣaṇakāma then approached the man sitting on the mountain slope and said, ‘Please give me that sermon about the qualities of a thus-gone one!’
- “ ‘Prince,’ he responded, ‘as that teaching is priceless, I will not teach it!’
- 8.41 “Śāradvatīputra, the prince then donned a precious garment worth two hundred million and fastened to himself a precious gem worth four hundred million. The greedy man, overcome by desire, then thought, ‘Now, if only the prince were to give me that garment and that precious gem, then I would teach him the verse.’
- 8.42 “Dharmaparyeṣaṇakāma said to the man, ‘Listen, tell me what you desire and you shall have it! Teach me the verse about the Buddha!’ [F.166.a]

- “So the man replied, ‘Prince, if you first give me the garment and the precious gem that you are wearing and then toss yourself off this slope, then I will teach you the verse.’
- 8.43 “Śāradvatīputra, the bodhisattva great being Dharmaparyeṣaṇakāma then said to the man, ‘If it is of benefit to you, then I shall throw myself off this mountain slope.’
- “He responded, ‘Prince, that will of course not do me any good at all. However, if you give me that garment and that precious gem and then hear the verse, you might later have regret and forcefully take them back.’
- 8.44 “ ‘Sir, please teach me the verse!’ the bodhisattva Dharmaparyeṣaṇakāma implored the man, ‘I will not regret having given those things to you.’
- “ ‘Prince,’ said the man, ‘it is precisely when you are not keeping your promise that you are going to regret it.’
- 8.45 “So the bodhisattva great being Dharmaparyeṣaṇakāma said, ‘Alright, if you think so, then I will fulfill your demand. Teach me the verse about the Buddha! I will then give you the precious garment and the precious gem. Once I have heard the verse, I will then throw myself off this mountain slope.’
- 8.46 “Śāradvatīputra, the man then taught to the bodhisattva the verse about the qualities of the Buddha. Śāradvatīputra, as soon as he heard it, Dharmaparyeṣaṇakāma gave the man the garment and the precious gem, and invoked the power of the truth, saying, ‘By the truth and the true words that I have given that precious garment and precious gem with neither regret nor anguish, [F.166.b] may I come to rest on the ground unhurt and uninjured.’ Once he had thus invoked the power of the truth, he threw himself off the slope. As soon as he had thrown himself, the four kings took hold of him and promptly placed him safely on the ground. Dharmaparyeṣaṇakāma then said to the man, ‘Sir, those well-spoken words, with such sublime meaning and phrasing, were amazing!’
- 8.47 “Śāradvatīputra, the man quickly descended from the slope, approached Dharmaparyeṣaṇakāma and said, ‘Prince, it is amazing how impetuously you have acted. Prince, what do you want the Dharma for?’
- “He replied, ‘I will ferry across beings that are wallowing, free beings that are in bondage, and deliver from suffering beings that are stuck in suffering!’
- 8.48 “Śāradvatīputra, with complete trust in the bodhisattva’s words, the man was pleased and said to the bodhisattva Dharmaparyeṣaṇakāma: ‘Prince, I will therefore return to you the precious garment and the precious gem. This is because, Prince, the garment and precious gem suit you.’
- 8.49 “ ‘Sir,’ he replied, ‘it is not my lot to take back what I have once given.’
- “ ‘Prince, you shall therefore be my refuge!’ exclaimed the man.

8.50 “Śāradvatīputra, if you have any doubt or hesitation, thinking that the bodhisattva Dharmaparyeṣaṇakāma from that time was someone else, [F.167.a] do not see it like that, Śāradvatīputra. For, Śāradvatīputra, at that time it was I who was the bodhisattva called Dharmaparyeṣaṇakāma. Śāradvatīputra, if you think that the man who appeared then was someone else, do not see it like that. For, Śāradvatīputra, the man who acquired devotion through me and said, ‘You shall be my refuge,’ was Vakkalin. Śāradvatīputra, as for the monk Vakkalin, these days too, while I was traveling with my assembly of monks through the sky, I alighted on a mountain slope. I called out, ‘Come here, Vakkalin!’ and he engendered the liberation of absorption. Thereupon, he tossed himself off the mountain slope and, while thus suspended in the sky, he actualized the six superknowledges. Śāradvatīputra, look at how long that heap of merit followed him! Look at how I acted as his refuge—how through the ripening of the root of virtue and the karma from having taught me a single four-line verse he acquired devotion through me and by believing in me, so swiftly attained liberation! Look, Śāradvatīputra, at how that person’s previous attitude of desire led him to form such roots of virtue, and consider all that happened as the entire range of consequences therefrom! What need is there then to speak of someone who, having engendered the liberation of absorption and analyzed carefully, fathoms the wisdom of awakening and then encourages bodhisattva great beings, inspires them to uphold the Dharma, uplifts them, or even teaches them as little as just a four-line verse. [F.167.b] Śāradvatīputra, I would not say that such a heap of merit would be exhausted or come to an end in the interim, except for at great nirvāṇa.”

8.51 The venerable Śāradvatīputra then asked the Blessed One, “Blessed One, what would happen if some noble son or daughter, who had engendered such a heap of merit from pleasing a bodhisattva with a discourse about the Dharma, and from encouraging them by inspiring them to uphold it, were then to discourage, distract, or interfere with a bodhisattva great being who possesses the mind of awakening and who wishes to enter the city of buddha qualities? Please teach on this situation. Why am I asking this? I ask so that those who have set out to interfere with bodhisattvas may hear it and disclose their wrongdoing as such, and for all those who will set out, or are setting out to do such things, to hear this and receive censure from the Blessed One.”

8.52 The Blessed One said to the venerable Śāradvatīputra, “Śāradvatīputra, whoever sets out to interfere with, discourage, or distract a bodhisattva, such interference will incur a heap of faults. Śāradvatīputra, it is as follows: just as anything that obstructs a very precious, priceless gem obstructs a great amount of wealth, [F.168.a] likewise, Śāradvatīputra, anyone who obstructs a

single instance of a bodhisattva's engendering of the mind of awakening obstructs innumerable, immeasurably many hundreds of thousands of teachings of the precious Dharma.

8.53 "Śāradvatīputra, along the same lines, just as anyone who interferes with and sets out to bring to ruin the growth of a medicinal tree, Śāradvatīputra, interferes with immeasurably many beings afflicted with illness, such that they prevent those beings from being free of severe illness and bring about their demise, likewise, Śāradvatīputra, whoever interferes with the medicine of engendering the mind of awakening, the peerless intention, the intention of welfare and happiness, and the intention to remove all the illnesses of afflictions from beings, Śāradvatīputra, interferes with providing great relief, pacification, health, and comfort to immeasurable, innumerable beings who are afflicted with the diseases of desire, anger, and delusion, and infected with the severe illnesses of jealousy, miserliness, rage, guile, deception, argumentativeness, shamelessness, pretense, malice, conceit, heedlessness, pride, and vanity.

8.54 "Śāradvatīputra, in the same vein, just as one should understand that whoever sets out to interfere with the abode of Anavatapta and the great nāga king himself, has set out to interfere with the waters replete with eight qualities, which quench the torment of thirst of many humans and quadrupeds, likewise, Śāradvatīputra, one should understand that anyone who interferes with a bodhisattva's engendering of the altruistic intention of awakening, [F.168.b] Śāradvatīputra, interferes with the stream of Dharma replete with eight qualities, which eliminates all the cravings of immeasurable, countless beings.

8.55 "Śāradvatīputra, in the same vein, just as one should understand that any being who sets out to interfere with the orb of the sun, Śāradvatīputra, sets out to eclipse the great illumination for all beings present throughout the four continents, likewise, Śāradvatīputra, one should understand that anyone who interferes with the presence of the light of Dharma, that is, engendering the mind of awakening, discouraging it and preventing it from being communicated,⁶⁷ Śāradvatīputra, interferes with the great illumination and great brilliance of the Dharma for all beings present throughout the trichiliocosm.

8.56 "Śāradvatīputra, in the same vein, just as one should understand that when certain people lay waste to the source of all gems, they are ruining the chance for immeasurable, innumerable beings to discover gems, likewise, Śāradvatīputra, one should understand that those who set out to bring an end to a bodhisattva's engendering of the mind set on the wisdom of

awakening, the great engendering of the mind of awakening, Śāradvatīputra, have set out to lay waste to the riches of the supreme gems of the Dharma for immeasurable, innumerable beings.

8.57 “Śāradvatīputra, in the same vein, just as all those gems emerge from the same source, likewise, Śāradvatīputra, all the gem-like dharmas of the buddhas emerge from a bodhisattva’s engendering of the mind of awakening, the source of all such gems.

8.58 “Śāradvatīputra, [F.169.a] it is for this reason that those who set out to bring an end to a bodhisattva’s engendering of the mind of awakening incur a great heap of faults. Śāradvatīputra, along these lines, for example, anyone who interferes with bodhisattvas, discouraging them from the mind of awakening, is identical to someone nowadays who would maliciously engender the intention to draw my blood. Or, Śāradvatīputra, setting aside engendering the intention to draw my blood, those noble sons and daughters engender a much larger heap of faults than even committing all five sins of immediate retribution, which I have explained as so difficult to endure, atone for, and recover from. This is because, Śāradvatīputra, committing the five sins of immediate retribution does not make obstacles for any qualities of the buddhas whatsoever, yet laying waste to a bodhisattva’s engendering of the mind of awakening lays waste to all awakened qualities. Śāradvatīputra, just as to kill a cow prevents the presence of milk, likewise, Śāradvatīputra, to discourage and lay waste to the mind of awakening lays waste to all awakened qualities. Śāradvatīputra, it is for this reason that laying waste to the mind of awakening is far more insidious than all five sins of immediate retribution.

8.59 “Śāradvatīputra, forget about the five sins of immediate retribution. Śāradvatīputra, imagine that the entire universe with its four great continents was filled with worthy ones, and someone were to kill that entire assembly of worthy ones. What do you think, Śāradvatīputra, would that person incur great faults based on that?”

8.60 “Blessed One, it would be a lot,” replied Śāradvatīputra. [F.169.b] “Blessed One, that person would incur a tremendous heap of faults.”

8.61 “Śāradvatīputra,” said the Blessed One, “you should believe this. You should comprehend this. Śāradvatīputra, a person could kill that entire assembly of worthy ones. However, someone else might cause a bodhisattva great being, who travels by means of the vehicle to omniscience and wants to enter the city of Dharma of a perfect buddha, to lose interest in the mind of awakening. If that bodhisattva, due to being discouraged from the mind of awakening, were to subsequently discard the mind of awakening, then, Śāradvatīputra, the former heap of faults would not approach even a hundredth of the heap of faults of the latter—no comparison would ever

suffice. That is because destroying that entire assembly of worthy ones would not diminish the ten powers of a thus-gone one. It would not diminish the four fearlessnesses of a thus-gone one. It would not diminish the eighteen unique attributes of a buddha. It would not diminish his great love. It would not diminish his great compassion. It would not diminish the elephant-like gaze of a thus-gone one. It would not diminish the lion-like gait of a thus-gone one. It would not diminish his imperceptible crown protuberance. It would not diminish being replete with millions of conch shells of Dharma. It would not diminish his unexcelled turning of the wheel of Dharma. It would not diminish a thus-gone one from being the best among humans. It would not diminish his knowledge of the superior and lesser faculties of beings. It would not diminish his knowledge of the variety of inclinations. [F.170.a] Yet, Śāradvatīputra, discouraging a bodhisattva diminishes all those qualities.

8.62 “Śāradvatīputra, forget about the world systems with four continents. Śāradvatīputra, along similar lines, as an analogy, suppose this trichiliocosm were filled with worthy ones, and someone were to kill all those worthy ones—Śāradvatīputra, I say that the heap of faults caused by discouraging a bodhisattva from the mind of awakening would far exceed the heap of merit caused by killing all those worthy ones. That is because, Śāradvatīputra, preventing someone from engendering the mind of awakening destroys all awakened qualities. Śāradvatīputra, if the mind of awakening had not been engendered, the wisdom of awakening would not have currently appeared. Śāradvatīputra, if the mind of awakening had not been engendered, then such a buddha, the best among men, would not have currently appeared in the world. And it is because, Śāradvatīputra, if the mind of awakening had not been engendered, then the blessed buddhas would not have currently appeared.

“Indeed, Blessed One,” said Śāradvatīputra.

8.63 The Blessed One continued, “Śāradvatīputra, that is why any noble son, noble daughter, monk, nun, layman, laywoman, god, nāga, yakṣa, gandharva, demigod, garuḍa, kinnara, or mahoraga, who has the mind of awakening, is worthy of veneration by the world with its gods. [F.170.b] And why is that? Because, Śāradvatīputra, it should be understood that those who have engendered that exalted intention eventually will become thus-gone ones, worthy ones, perfect buddhas.

8.64 “Śāradvatīputra, what do you think? When the Thus-Gone One teaches the bodhisattva’s engendering of the mind of awakening, does the Thus-Gone One teach on such matters especially to those of the warrior caste who are like a great sāla tree; or to those of the brahmin caste who are like a great sāla tree; or to those of the householder caste who are like a great sāla tree;

or to universal monarchs; or to gods of the realm of the four great kings; or to the four great kings; or to Śakra, lord of the gods; or to the gods of the Heaven of the Thirty-Three; or, likewise, to the gods of the heavens of Free from Strife, Joyous, Delighting in Emanations or Making Use of Others' Emanations; or all the way up to the gods of the Unexcelled Heaven?"

8.65 "Not so, Blessed One," replied Śāradvatīputra. "That is because the Blessed One teaches only the pure engendering of the mind of awakening, and only the great engendering of the altruistic intention."

8.66 "Śāradvatīputra, what do you think?" asked the Blessed One. "When teaching the engendering of the mind of awakening, does the Blessed One especially teach it to those with great power, such as teaching it to those with the power of a dignitary, the power of a great dignitary, or half the power of Nārāyaṇa, [F.171.a] or does he especially teach it to those who are humble, poor, or lofty?"

"Not so, Blessed One," said Śāradvatīputra.

8.67 "Śāradvatīputra," the Blessed One continued, "it is for this reason that if you see that mind of awakening engendered in anyone, whether they be powerful or weak, humble or lofty, you should protect that engendered intention. Śāradvatīputra, you should inspire that bodhisattva to uphold it. You should please that bodhisattva. You should encourage that bodhisattva. Śāradvatīputra, whatever is done to encourage bodhisattvas by inspiring them to uphold the intention and so delighting them is the supreme veneration for hearers. Śāradvatīputra, it is for this reason that hearers who wish to venerate me should by all means compel and encourage bodhisattvas to take up bodhisattva conduct. Śāradvatīputra, I fully entrust to the hearers the task of ensuring, by all means, that bodhisattva great beings develop and do not decline."

8.68 The venerable Śāradvatīputra then said to the Blessed One, "Blessed One, engendering the mind of awakening has the following three elements: The initial engendering of the mind of awakening, the irreversible engendering of the mind of awakening, and the accomplished engendering of the mind of awakening. That being the case, about which of these engenderings of the mind of awakening has the Blessed One taught in particular regarding its qualities?"

8.69 "Śāradvatīputra, it is exactly as you have said," the Blessed One answered. [F.171.b] "Engendering the mind of awakening has the following three elements: the initial engendering of the mind of awakening, the irreversible engendering of the mind of awakening, and the accomplished engendering of the mind of awakening. Śāradvatīputra, among them, it is the initial engendering of the mind of awakening that bodhisattvas might turn away from and thus fall into the vehicle of the hearers or the vehicle of the solitary

buddhas. In such a case, Śāradvatīputra, the Thus-Gone One makes them take delight in engendering of the mind of awakening, inspires them to uphold it, and encourages them to engender it. This is because he thinks, ‘May bodhisattvas by all means abide in unexcelled and perfect awakening! May they turn away from the intentions of the hearers and solitary buddhas and not base themselves on those two vehicles! May they, by not basing themselves on them, be firm in the awakened qualities and arrive at the object of awakening!’ Śāradvatīputra, bodhisattva great beings should apply themselves to accomplishing the birth of the mind set on unexcelled and perfect awakening.

8.70 “Śāradvatīputra, one should view the mind as emptiness. Śāradvatīputra, what is the emptiness of mind? How should one view the mind as emptiness? Śāradvatīputra, *mind* is mind, mental cognition, consciousness, mental body, mental faculty, and mental constituent—these are mind. What is its emptiness? Śāradvatīputra, mind is empty of mind, for it has no creator whatsoever. If it had some creator, then because of that there would be something else that would have experience. Neither does mind itself form mind. If mind formed mind, [F.172.a] then just that would be the creator and experiencer. If another mind formed mind, then it would belong to that which created it, but even having created it, the other would have experience. Śāradvatīputra, it is for this reason that mind is empty of mind, for it has no creator whatsoever. That which lacks a creator has not created so much as an iota. In that which has not created so much as an iota no creation can be perceived. That in which no creation can be perceived lacks a point of objection. Those who object to it object to nonexistence. Those who object to nonexistence object to emptiness. They object to signlessness and wishlessness. Those who object to emptiness object to hollowness and futility. Those who object to hollowness and futility argue with the Thus-Gone One. Those who argue with the Thus-Gone One fall off a steep cliff. And what is the steep cliff, Śāradvatīputra? It is the hells, the animal realm, and the world of Yama. The true steep cliff is as follows: belief in perception, belief in the aggregates, belief in the elements, belief in the sense sources, belief in a life force, belief in emergence, belief in disintegration, belief in sentient beings, and belief in persons. Śāradvatīputra, in short, even belief in nirvāṇa is a perception, as are belief in the Buddha, belief in the Dharma, and belief in the Saṅgha. Immature, ordinary beings attached to those beliefs will fall off a steep cliff. This steep cliff is none other than saṃsāra.” [F.172.b]

8.71 *This concludes the eighth chapter.*

ENGAGING IN MEANS, ABANDONING THE SUBLIME DHARMA, AND ENCOURAGING THE BODHISATTVA TO UPHOLD IT

9.1 Then, a beggar called Vijayarakṣa came into the assembly and sat down. Having risen from his seat, he draped his robe over one shoulder, bowed to the Blessed One with palms joined, and said, “Blessed One, I do not want to fall off such a cliff, nor argue with the Thus-Gone One, but I do want to awaken to unexcelled and perfect awakening. So I am wondering, Blessed One, how can I, a poor and destitute person, fully awaken to buddhahood when I live off the wealth of others, gaining the luxury of a home through negative conduct and hardship? Perfectly accomplishing awakening is for great, sāla tree-like warriors, brahmins, and householders.”

9.2 The Blessed One said, “I do not especially teach to the warrior caste who are like a great sāla tree, or to those of the brahmin caste who are like a great sāla tree, or to those of the householder caste who are like a great sāla tree. Nor do I especially teach to nobles, to the wealthy, or to gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, or mahoragas. Rather, whoever gives rise to the mind of awakening is worthy of veneration by the world with its gods.”

9.3 “Blessed One,” said Vijayarakṣa, “from this time forth I give rise to the mind set on unexcelled and perfect awakening.”

The Blessed One replied to the beggar Vijayarakṣa, “Vijayarakṣa, you are following the example of the thus-gone ones. Excellent! Excellent!” [F.173.a] [B14]

9.4 The beggar Vijayarakṣa then spoke to the Blessed One the following verses:

“I do not look for praise.

I do not seek to be respected by merchants.

- I want sublime wisdom,
The unexcelled wisdom of awakening.
- 9.5 “You are unexcelled in the world.
You are ever supreme in the world.
You are the sole protector and refuge of beings
Who are tormented by suffering.
- 9.6 “Endowed with superior vision,
You have actualized the stainless Dharma,
Saving beings from saṃsāra,
And you teach the Dharma for their benefit.
- 9.7 “Your supernatural power is infinite,
And your radiance, too, is infinite.
Your insight is supreme,
For you are exalted in all qualities.
- 9.8 “I made the aspiration,
‘May I become like this!’
Yet I became discouraged,
Wondering who would give that to a pauper.
- 9.9 “There are kings, householders, brahmins,
Gods, kinnaras—
Beings with supernatural powers and great brilliance—
Yet this is the foremost person among them.
- 9.10 “How would anyone confer awakening,
To which the world has no access,
To paupers that survive
Off the wealth of others?
- 9.11 “Knowing my mind,
You said to Śāriputra,
‘I have taught engendering the mind of awakening.
I have not taught it exclusively to those of the warrior caste,
- 9.12 “ ‘Nor is it only for brahmins, merchants, or commoners.
I have not taught it exclusively to the low, the lofty, gods,
Or nāgas, yakṣas, or kinnaras.
Rather, I have taught it to those of pure intention.’
- 9.13 “Hearing such teaching from the Thus-Gone One,
I was filled with strength, and spoke these words:

- 'May I become a supreme savior of the earth,
Now that the mind set on awakening is born in me.'
- 9.14 "The sky might fall, the earth might decay.
Likewise, Sumeru, the king of mountains, might decay
And the element of space might change.
Yet it is impossible for my intention to waver.
- 9.15 "Even if all beings were to become māras,
And create obstacles for me
In order to thwart this intention, [F.173.b]
I would not relinquish it.
- 9.16 "If there were some beings here
And if they were to say before me,
'This sublime wisdom of awakening is so precious;
Who would give awakening to a pauper?'
- 9.17 "Then I would reply,
'You are poorer than I; I am not a pauper.
You have never had faith.
Since I do have faith, I will awaken.'
- 9.18 "Awakening has no caste whatsoever.
Neither does it have any fruition, nor life force.
Rather, whoever bows to the mind of awakening
Bows to this unexcelled vehicle.
- 9.19 "This mind of the supreme sage is the caste;
This is the seed; this, the fruition.
Having embarked upon the sacred and supreme vehicle,
One is trained by the buddhas and becomes awakened.
- 9.20 "I have utterly abandoned my body, my life force,
And any indulgence in worldly play.
Instead, I am intent on the wisdom of awakening.
Having fully awakened, I will free beings.
- 9.21 "To the Buddha, the Lord of Dharma, seated before me
I have proclaimed this here with a lion's roar—
If I happen to be at all mistaken,
Will the Victorious One, out of love, let me know?"
- 9.22 The Blessed One then responded to the beggar Vijayarakṣa in verse:

“In this the Buddha is utterly unmistaken.
This intention is unsurpassed.
Today you have abandoned that previous idea,
So you too will become a victorious one, a lord of Dharma.”

- 9.23 Having heard the Thus-Gone One’s words,
 He was ecstatic beyond measure—
 Vijayarakṣa had faith in them
 And ascended in the sky to a height of seven palm trees.
- 9.24 At that moment the best among beings showed a smile.
 Multiple exquisite blue and yellow colored lights
 Issued forth from the Victorious One’s mouth
 And dissolved into his own crown.
- 9.25 Then, with his robe draped over one shoulder and his palms joined, [F.174.a]
 Ānanda asked the best among humans:
 “Lord, what was the cause of this? Well-Gone One, what were its
 conditions?
 I ask this of the Victorious One, he with unobstructed wisdom.
- 9.26 “Lord, Vijayarakṣa, looking so oppressed,
 Appeared in the house of the Lord as a beggar.
 Today, suspended in the sky at a height of seven palm trees,
 He pays homage to the Victorious One.
- 9.27 “Gods, nāgas, mahoragas,
 Yakṣas, nonhuman kinnaras,
 And humans join their palms toward him,
 And, Lord, pay homage to Vijayarakṣa.
- 9.28 “I ask the Lord of the World the reason for this.
 For whom did the sage show his smile?
 For whom was that explanation
 On those that have embarked toward highest awakening?
- 9.29 “Who abides in the wisdom of awakening?
 For whom is that unexcelled intention present?
 Who will reach the most sublime wisdom
 And deliver beings from saṃsāra?
- 9.30 “Who will then be present on the seat of awakening,
 Vanquish Māra and his hordes,
 And, having vanquished Māra and his hordes, abandon afflictions

- And turn the sublime wheel of peace?
- 9.31 “Who will possess the peerless wisdom?
Who will become of vast benefit
And then continue to turn the wheel further,
So that wisdom becomes everywhere unimpeded,
- 9.32 “And the words of the best among humans are here disclosed?
Who then will possess those true words,
So that beings that are doubtful of the true wisdom,
Will no longer appear in these present times?
- 9.33 “Who will possess the mind of perpetual equipoise?
You who reached the peace of awakening,
And know the minds of beings throughout the three times,
I beg you to explain the sublime and supreme Dharma!
- 9.34 “Whose Dharma will, when taught,
Sate the world with its gods?
Who will come to vanquish delusion
And gaze with an elephant’s gaze?
- 9.35 “Who will possess the great saṅgha?
Who will purify this field?
Who will abandon all inopportune states,
And, endowed with leisure, long for the land beyond suffering?
- 9.36 “Mighty One, when I ask about these matters, [F.174.b]
May the Lord of the World show a smile,
And, Guide of the World, explain these things to me,
For upon hearing them, all beings will be joyous!”
- 9.37 The Blessed One then said to the venerable Ānanda, “Ānanda, when the smile was shown, the beggar Vijayarakṣa and likewise eighty quadrillion gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, and mahoragas gave rise to the mind set on unexcelled and perfect awakening and I then prophesied their unexcelled and perfect awakening.”
- 9.38 The Blessed One then spoke these verses:
- “When I explained this aim,
Those who embarked upon the supreme vehicle
Totalled eighty quadrillion beings—
They will all become victorious ones, supreme humans.
- 9.39 “The beggar Vijayarakṣa, too,

- Paid homage while seated before me.
He became elated and levitated into the sky.
He, in this way, also paid homage to me.
- 9.40 "Since he has performed this deed,
He will henceforth never fall astray,
But perpetually attain leisure in each and every lifetime,
And continually behold the buddhas.
- 9.41 "Having seen the most sublime beings,
He will pay homage to them as a cause of awakening.
He will then pay homage with flowers, incenses, and perfumes,
And with parasols and banners.
- 9.42 "He will likewise pay homage to the victorious ones
With the best of garments and alms,
And with bedding, and then, with facilities.
Eventually, he will practice bodhisattva conduct there.
- 9.43 "Having pleased the loving supreme beings,
He will pay homage to the victorious ones there,
And offer to those with unexcelled love
Seventy quadrillion gems.
- 9.44 "Then the light from those gems will issue forth,
Spreading as far as eighty leagues.
The light issuing from the gems
Will pervade the light of the gems.⁶⁸
- 9.45 "Then for all the billion attendants
He will offer that many thrones [F.175.a]
And as many pedestals,
And make as many temples.
- 9.46 "Built in all seven kinds of precious substances,
Each temple will measure a mile across.
Perpetually bedecking the loving ones and their hearers with adornments,
He will enthusiastically make offerings to them.
- 9.47 "He will honor the victorious ones for three months.
For one hundred years he will perform
The end of the rainy season retreat ritual ceremony.
Then, as he goes forth, he will practice the sublime holy life.
- 9.48 "Joyfully and respectfully,

He will pay homage to the victorious ones there.
Eventually, once he has practiced the conduct of awakening,
He will see all the victorious ones in the good eon.

- 9.49 “He will behold more buddhas
Than there are sand grains in the river Ganges.
Who, inspired by beholding the buddhas,
Would not long for the wisdom of the noble ones?
- 9.50 “Such is the inspiration from that intention
On which I have presently taught just a portion.
I was not then able to give any analogy
Of exactly how its qualities are.
- 9.51 “Having been in cyclic existence for as many eons
As there are sand grains in the river Ganges,
He will henceforth reach the supreme vehicle
And become the victorious one called Garbhagaṇa.
- 9.52 “His lifespan will be a thousand eons.
The layout of his land
Will be like the abode of the gods at the peak of Sumeru,
And Jambudvīpa too will be like that.
- 9.53 “The victorious one Garbhagaṇa
Will then have an assembly of hearers
That numbers many billions—
As many as there are sand grains in the river Ganges.
- 9.54 “Likewise, his assembly will contain as many beings
As there are sand grains in the river Ganges—
All worthy ones who have exhausted defilements and are free of the
afflictions.
Having gained mastery, they will perfect supernatural power.
- 9.55 “Just like Śāriputra, the fount of insight,
They will have the exalted wisdom to resolve questions.
They will be expert in abhidharma, sūtra, and vinaya,
And be supreme among hearers, just as I have prophesied.
- 9.56 “The thus-gone one Garbhagaṇa
Will then double his assembly.
They will set out for supreme, sublime awakening, [F.175.b]
Just like Maitreya, who is also called Ajita.

- 9.57 “They will also be confined by only one more birth
Before they reach unexcelled awakening.
Upon the occasion of their deaths,
They will realize awakening in different lands.
- 9.58 “His assembly of valiant and stable-minded heroes
Will exceed even that.
At that time, in the unexcelled supreme vehicle,
They will be prophesied to become buddhas under Garbhagaṇa.
- 9.59 “Even after the Thus-Gone One has passed,
His Dharma way will be present for an eon.
His remains will spread,
Just as at my passing—
- 9.60 “Relics will thus form
From the thus-gone one Garbhagaṇa himself.
The relics of that buddha will remain
Precisely according to the devotion of beings.
- 9.61 “They will rest in a stūpa called Jewel,
Adorned with banners, pillars, pavilions,
And stainless bells,
And thus ornament Jambudvīpa.
- 9.62 “The beings that go to that stūpa
Will strew it with flowers.
The flowers will turn into canopies in the sky;
Such miracles as those will take place at that time.
- 9.63 “To the people, according to their devotion for it,
The body of the Buddha will smile.
It will reveal itself from within the stūpa,
And having shown a smile, disappear.
- 9.64 “Whoever sees light dissolve into the crown protuberance,
We will understand as prophesied for awakening.
Whoever sees light enter that victorious one’s mouth,
We will understand as prophesied to be a solitary buddha.
- 9.65 “When the light enters the navel
Of the guide from inside the stūpa,
Those prophesied will attain nirvāṇa.
I understand that such miracles as those will take place.

- 9.66 “The blessings of that victorious one will be present for an eon.
Thereafter everything will come to an end.
Nothing that is part of saṃsāra has permanence.
This teaching of the buddhas is impermanent and empty.”
- 9.67 The venerable Śāradvatīputra then said to the Blessed One, [F.176.a]
“Blessed One, it is amazing that the beggar Vijayarakṣa, while in a reproachable state, is in possession of the irreproachable Dharma. Blessed One, who would reproach such a being?”
- 9.68 The Blessed One said to the venerable Śāradvatīputra, “Indeed, Śāradvatīputra, who would reproach such a being but an immature, ordinary being with no learning? Śāradvatīputra, with that in mind, I made the statement: ‘Aside from a thus-gone one, a person cannot apprehend another person’s level.’ Śāradvatīputra, what do you think, was it the case, then, that previously the beggar Vijayarakṣa was worthy of veneration by gods, nāgas, yakṣas, gandharvas, kinnaras, mahoragas, humans, and nonhumans?”
- 9.69 “It was not so, Blessed One,” replied Śāradvatīputra. “That is because, Blessed One, the moment when the beggar Vijayarakṣa engendered the mind set on unexcelled and perfect awakening, he became worthy of veneration, worship, and homage, such that now, Blessed One, he is worthy of veneration by the world with its gods.”
- 9.70 The Blessed One then said to the venerable Śāradvatīputra, “Śāradvatīputra, the unobstructed wisdom of a thus-gone one is not shared with the hearers and solitary buddhas. It is because of that, Śāradvatīputra, that my hearers, who teach the Dharma to beings who want to respectfully listen to such a teaching, should proclaim at the very beginning the actual qualities of my wisdom. That is because those beings, having by all means heard the qualities of a thus-gone one’s wisdom so proclaimed, [F.176.b] will focus their minds on the wisdom of the Buddha, and in that way, be continuously in accord with the way of the Buddha.
- 9.71 “Śāradvatīputra, the beings who set out to benefit others are few. Śāradvatīputra, very rare, extremely rare are those beings who set out to benefit others and to benefit themselves. Śāradvatīputra, moreover, forget about those who set out to benefit others and to benefit themselves; rare, extremely rare, Śāradvatīputra, are those who set out to benefit themselves and others.⁶⁹ Śāradvatīputra, even while trying to benefit themselves, immature and misapprehending beings cause themselves nothing but harm. This is because, Śāradvatīputra, I have never seen or heard of anyone who is benefited, advantaged, unharmed, and unscathed by harming, disadvantaging, hurting, and injuring others—it is impossible. Śāradvatīputra, it is for this reason that beings who set out to benefit themselves are

so rare; such beings are so extremely rare. So extremely rare too are those beings who set out to benefit themselves and to benefit others. Śāradvatīputra, it is for this reason that when certain beings flatter and disparage, such beings have not set out to benefit themselves or to benefit others. People like them, Śāradvatīputra, are unwholesome. Śāradvatīputra, those fools have set out on the wrong path. They have not set out to benefit themselves or to benefit others. Such inappropriate ones incur eight types of destruction. These eight types of destruction are: the destruction of relations, the destruction of place, the destruction of enjoyments, the destruction by fire, the destruction by royal authority, [F.177.a] the destruction of the sense fields, the destruction of the hells, and the destruction caused by the guardians of the hells.

9.72 “They will also incur eight intense types of unhappiness. These eight are: (1) incurring the unhappiness of birth in the hells; (2) incurring the unhappiness of birth in the animal realm; (3) incurring the unhappiness of birth in the world of Yama; (4) incurring the unhappiness where even though one is born among humans, one assumes birth in a peripheral region, (5) or one is blind, deaf, one-eyed, missing a finger or hand, paralyzed on one side, or afflicted with any severe form of illness; (6) incurring the unhappiness where even though one is born with a fortune equal to other humans, and although one is born in a suitable place, one mingles with crooked people, disgraceful people, uncouth people, women, dependents, nirgrantha followers or proponents of other non-Buddhist groups, or someone with wrong view, who always engages in evil deeds, has impure physical, verbal, and mental actions, and who cannot be changed for the sake of the noble ones; (7) and incurring the unhappiness where even though one is born among humans, a thus-gone one does not appear there, or (8) the night before a thus-gone one does appear one dies and does not encounter his direct presence. These are the eight intense types of unhappiness that they incur.

9.73 “Those who are born among hell beings have large and broad bodies, such that they will experience great torment. Those who are born among the animals, moreover, have large and broad bodies, and take huge bites, making it difficult to be nourished. [F.177.b] Wherever one is born there, one will commit a great many evil deeds. Born there, one might be a fish, a crocodile, an otter, a porpoise, or a timi fish. Beings catch them with hooks and hold them up, and then in order to kill them, they cut them and beat them. Even having been violated in this way, it is not enough to kill them. Rather, their bodies grow back and although they experience many different kinds of painful sensations, they still will not die. Elsewhere in the animal realm, one might take birth as a camel, ox, donkey, chicken, or pig. If one

becomes a camel or an ox, one's nose will be pierced and one will be loaded down with cargo, struck repeatedly with sticks, and led around on journeys. Angry and dejected, one will be forced to carry cargo, without any protection whatsoever. When one becomes physically weak from being burdened by cargo, one will be shorn of life and one's flesh will be eaten. Such animals are thus described as 'broad-bodied, lazy, difficult to nourish, with big bites, and ineffectual.'

9.74 "Śāradvatīputra, look at the manifestation of all the myriad undesirable and unpleasant effects from performing and accumulating negative deeds. Śāradvatīputra, the Thus-Gone One would not be able to cover the maturation of non-virtuous deeds even were he to describe it for an eon or more. Śāradvatīputra, in short, whoever sets out to interfere with a bodhisattva's engendering of the mind of awakening, Śāradvatīputra, will neither journey to nirvāṇa, nor have the excellent leisures. This is why, Śāradvatīputra, you have protected yourself and thus attained the excellent leisures.

9.75 "Śāradvatīputra, the following four things are protection: Śāradvatīputra, the Thus-Gone One is the protection for beings oppressed by fear. Śāradvatīputra, the path of the noble ones is the protection for beings who have embarked on the wrong path. [F.178.a] Śāradvatīputra, the applications of mindfulness are the protection that ensures negative deeds are not committed. Śāradvatīputra, the mind of awakening is the protection of abandoning all unfavorable states. Those four things, Śāradvatīputra, are protection.

9.76 "Śāradvatīputra, the following four things are happiness: seeing the Thus-Gone One, the excellent leisures, acquiring faith in the Dharma-Vinaya taught by the Thus-Gone One, and a proper and excellent view. Those four things, Śāradvatīputra, are great happiness.

9.77 "Śāradvatīputra, the following four things are health: the health of the harmonization of the constituents of the great elements and humors; the health of proper reflection on the correct view; the health of acquiring faith in the Thus-Gone One's teaching and thus acquiring all excellent kinds of happiness; and the health of being able to engender the mind set on immeasurable, countless beings attaining unexcelled and perfect awakening and thereby eradicating the afflictions. Those four things, Śāradvatīputra, are health.

9.78 "Śāradvatīputra, the following four things are hope: the patient hoping to be healed, the starving hoping for sustenance, those in pain and oppressed by pain hoping to enjoy pleasure, and those who have embarked on the path of the great protector hoping for bliss. Those four things, Śāradvatīputra, are hope.

- 9.79 “Śāradvatīputra, the following four things are strong attachments through which beings migrate to the lower realms: strong attachment to the body, strong attachment to life force, strong attachment to enjoyments, and strong attachment to objects of sensual desire. Those four, Śāradvatīputra, are the strong attachments through which beings migrate to the lower realms.
- 9.80 “Śāradvatīputra, the following seven things are receptacles: the receptacle of undigested food, the receptacle of digested food, the receptacle of phlegm, the receptacle of bile, the receptacle of wind, the receptacle of view, and along the same lines, Śāradvatīputra, the great receptacle, which is the object of sensual desire to which one is strongly attached. [F.178.b] For, Śāradvatīputra, the object of sensual desire to which one is strongly attached consists of phlegm, pus, lymph, urine, feces, flesh, sinew, bone, blood, and marrow.”
- 9.81 Also at that time, the householder called Vijayarakṣa joined the assembly and took a seat. His wife, called Rūpavatī, was exquisite, beautiful, and pleasing to behold, with a fine complexion and perfect figure. The householder Vijayarakṣa, being especially attached to her, said to the Blessed One, “Blessed One, please do not say that objects of sensual desire are receptacles of feces and urine. I say this because, Blessed One, my wife called Rūpavatī does not have any feces or urine.”
- 9.82 Understanding the householder’s exalted intention, the Blessed One manifested a woman that looked exactly like the householder’s wife Rūpavatī. Seeing her, the householder thought, “Why has my wife come here?” As the apparent wife approached, he asked her, “Why have you come to this assembly?”
- “Householder,” she replied, “I have come to the Thus-Gone One to listen to the Dharma.”
- 9.83 The householder Vijayarakṣa then took his wife by the hand, wrapped her in the folds of his garment, and both the householder Vijayarakṣa and his wife Rūpavatī took their seat. The Blessed One then produced the miraculous feat of having the woman defecate in the folds of his garment. The householder Vijayarakṣa, [F.179.a] unable to bear the stench of the feces, blocked his nose with his fingers and turned his face, looking around. To the right side of the householder Vijayarakṣa was the son of the Śākyaas called Nanda, who asked the householder Vijayarakṣa, “Householder, why are you blocking your nose and turning away?”
- 9.84 The householder Vijayarakṣa responded to Nanda, the son of the Śākyaas, “Venerable, there is the stench of feces in this place. Do you not notice it too, just around here?”

- 9.85 The Blessed One then performed a miraculous feat, which caused the son of the Śākyas Nanda and the fourfold retinue to clearly notice that the wife Rūpavatī had excreted feces in the folds of the garment. The son of the Śākyas Nanda then exclaimed to the householder Vijayarakṣa, “Look, householder! Your very own wife has defecated in the folds of your garment.”
- 9.86 The householder Vijayarakṣa then turned to the son of the Śākyas called Vanadatta and said, “Vanadatta, I would look to see if my wife had excreted or urinated if I had some doubt about it. But how can I look when such a thing is impossible? Venerable one, this makes me think that perhaps you are the one who came carrying feces!”
- 9.87 At that the son of the Śākyas became so enraged that he rose from his seat and shouted at the householder Vijayarakṣa, “Householder, you are so attached that I will start calling you ‘Householder Feces’! Householder, did you not take your wife by her hand and wrap her in the folds of your own garment? Householder, was it not precisely that which created the present circumstance? See the source of the stench with your own eyes! Householder, since you are so attached [F.179.b] and impertinent, I will give you the name ‘Householder Feces.’ As you sit there in feces, insulting others, you are no longer Vijayarakṣa. Householder, leave this retinue! Go away, householder! Vanish from this retinue, householder! Completely vanish, householder!”
- 9.88 The householder then took his wife by the hands and demanded of her, “Conniving woman, how could you even get the idea to defecate in the folds of my garment?”
- “Householder,” she replied, “such things happen when one takes a receptacle of feces and wraps it into the folds of one’s own garment.”
- 9.89 Dejected, the householder Vijayarakṣa considered tossing the feces to the ground, but he could not. Instead he proceeded to smear it all over his body, and then said to the son of the Śākyas Vanadatta, “Venerable, tell me, what is the best way now to be completely free of the stench of this feces?”
- 9.90 “Householder, you will indeed be completely free of this and other things,” said Vanadatta. “However, it would be most appropriate now for you to leave this place. This is because, householder, you will die from the stench of feces that accompanies your wife.”
- 9.91 The householder Vijayarakṣa said to the son of the Śākyas Vanadatta, “Venerable, mendicants are known as ‘compassionate.’ Mendicants are known as ‘loving.’ So, being a ‘son of the Śākyas,’ I wonder how much of a special being you are.”

9.92 The son of the Śākyas Vanadatta replied to the householder Vijayarakṣa, “Why should I be compassionate toward you? And why should I be loving toward you? When the Thus-Gone One was teaching the Dharma, you disagreed with him, and said, ‘My wife has neither feces nor urine.’ And thereafter you insulted me too, did you not? Householder, you need to look with your own eyes to see whether or not your wife has feces or urine.” [F.180.a]

The householder Vijayarakṣa then snapped at his wife, “Wife, you should go home!”

9.93 Having sent his wife away, Vijayarakṣa said to the Śākya youth Vanadatta, “Venerable, I see the faults of women. I see the untrustworthiness of women. Vanadatta, I wish to go forth from home to homelessness.”

9.94 The son of the Śākyas Vanadatta then said to the householder Vijayarakṣa, “Householder, fumigate and soak your body with all kinds of fragrances for one hundred years! If you do that you will later succeed in going forth under the Blessed One. This is because, householder, your body has become foul-smelling from the stench of feces.”

9.95 The householder Vijayarakṣa then said to the son of the Śākyas Vanadatta, “Venerable, whether I fumigate myself for one year or a hundred years, who knows if, while occupied with precisely that, I will die, or the Blessed One will pass away? On the other hand, venerable, if I do receive ordination from the Blessed One, I will not enter villages, towns, countries, or royal palaces. I will instead frequent the wilderness, beg for alms, and wear poor quality religious robes. Therefore, who will smell the foul stench of a forest-dwelling miscreant like me?”

9.96 The Blessed One then said to the householder, “Householder, do you wish to go forth from home to homelessness?”

“I do wish to, Blessed One,” he replied.

9.97 The Blessed One said, “Monk, come join me, and live the holy life!” Once the householder, just at these words, had gone forth, he was dressed in ochre robes and his head was shaven as if seven days had passed, and he had an alms bowl in the palms of his hands.

9.98 The Blessed One then taught him the Dharma, [F.180.b] teaching the noble truth of suffering, and, likewise, the noble truths of its origin, its cessation, and the path. Right away the monk gained the stainless and immaculate Dharma eye that sees phenomena. He had acquired the vocation, so the next morning he set out for the city of Rājagṛha wearing religious robes and carrying an alms bowl. While moving in rounds throughout the city of Rājagṛha for alms, he reached his own home and sat silently to one side for alms. His wife Rūpavatī saw that it was him, the householder Vijayarakṣa,

who had taken ordination and come for alms wearing religious robes and carrying an alms bowl. She said, “Householder, you have acted inappropriately.”

9.99 “Do you understand that you excreted and urinated in the folds of my garment and thus left my entire body with a foul stench?” replied the monk Vijayarakṣa.

9.100 “Householder,” she said, “this thing that you are criticizing me for did not happen to you. Householder, I was forced by my father to follow him between our homes, and do not recall even showing my face outside of any door, let alone going to see the Blessed One at the Kalandakanivāpa in the Veṇuvana.”

9.101 “I have as witnesses the Blessed One, the son of the Śākyas Vanadatta, and the fourfold assembly,” said Vijayarakṣa. “Do you not recall that you and I were apprehended by the son of the Śākyas Vanadatta and exiled from the assembly?”

9.102 Then Māra, the evil one, sat down behind the householder and said, “Householder, this is not why you were exiled and caused to wander. It was due to a magical apparition. Monk, you should enjoy the five sense pleasures! Householder, you were deceived by the mendicant Gautama. He has allowed many monks to go forth and thus caused them to wander.” [F.181.a]

9.103 “So, the reason I was made to smell foul was because of a magical apparition?” asked the monk Vijayarakṣa.

“Indeed,” he replied.

9.104 “Then you are also a magical apparition,” said Vijayarakṣa. “And I too am a magical apparition. And all the teachings taught by the Thus-Gone One are also like a magical apparition.”

9.105 At that point the woman purified the stainless and immaculate Dharma eye that sees phenomena. Having gained devotion and acquired conviction, she said, “Be happy, monk! Live the holy life! I will likewise go forth under the teaching of the Blessed One.”

9.106 Based on precisely that true perspective regarding phenomena, the Blessed One said to the venerable Śāradvatīputra, “Śāradvatīputra, there are four qualities that bodhisattva great beings who want to fully awaken to unexcelled and perfect buddhahood should abandon. What are these four? Śāradvatīputra, bodhisattva great beings should abandon evil companions. Śāradvatīputra, bodhisattva great beings should abandon association with women. Bodhisattva great beings should abandon the speech of nirgranthas and the spells of materialists. And, Śāradvatīputra, bodhisattva great beings

should abandon the degeneration of wrong view. Śāradvatīputra, these four qualities should be abandoned by bodhisattva great beings. Śāradvatīputra, I have never seen other qualities that create obstacles exactly as these four do.

9.107 “Śāradvatīputra, it is for this reason that those who have entered the Great Vehicle should abandon these four things. Having abandoned them, whoever wishes to fully awaken to unexcelled and perfect buddhahood [F.181.b] should then rely upon, cultivate, and develop four other things. What are these four? Śāradvatīputra, they should rely upon, cultivate, and develop a relationship with a spiritual friend—either a buddha, bodhisattva, or hearer—who instructs upon and teaches the Dharma discourses of the Bodhisattva Collection. Śāradvatīputra, moreover, in order to avoid association with women, bodhisattvas should rely upon, revere, and serve those who are renounced, those who have gone forth, and those who dwell in the forest. Śāradvatīputra, moreover, in order to avoid materialists and the speech of nirgranthas, bodhisattvas should engage in the practice of receiving, mastering, and memorizing the teachings. Śāradvatīputra, moreover, in order to avoid wrong view, bodhisattvas should rely upon and cultivate the correct view of great emptiness.”

9.108 Once the Well-Gone One had thus spoken, the Teacher also imparted the following instructions:

“One should abandon association with women;
One should also abandon evil companions.
In order to avoid wrong view,
One should abandon materialists.

9.109 “Whoever relies upon women,
Evil companions,
Materialists,
And wrong view,

9.110 “Will, through relying upon such bad views, and the rest,
Immediately migrate to unfortunate states,
And find it exceedingly difficult to acquire
The pleasures and excellent faith in the Buddha.

9.111 “Whoever wants to rely on the evil
Will become absorbed in evil.
Those who partake of evil experience
Will migrate to evil destinies.

9.112 “Whoever has set out for awakening
Should not rely upon women.

- One should keep them at bay,
As one would a pig smeared with filth.
- 9.113 “One should not rely on evil friends
Who teach what is at odds with Dharma.
By relying on conduct at odds with Dharma
One will be shrouded in unconscious⁷⁰ oblivion.
- 9.114 “One should not rely on materialists [F.182.a]
And what is held by nirgranthas.
They may teach⁷¹ ever so gently,
You will end up acquiring their perspective.
- 9.115 “Once you have abandoned all those,
You should abandon wrong view.
I have taught here
That this is the root of saṃsāra.
- 9.116 “If you abandon negative qualities,
And practice the conduct of a bodhisattva,
You will fully course in the supreme qualities
That were taught by me previously.
- 9.117 “What connects you with that path
Are the act of going forth, pure conduct,
A sublime spiritual friend,
Buddhas, and hearers.
- 9.118 “Upon the path you should rely on emptiness.
But within great emptiness there is no emptiness.
Perceiving empty phenomena
Is not to experience anything at all.
- 9.119 “Phenomena and, likewise, perception
Will not bring about the perception of emptiness.
Emptiness is taught to be
That to which the world has no access.
- 9.120 “If those whom I have previously trained
Practice the conduct of a bodhisattva,
They cannot be matched
By those of immature intellect, no matter how much they may know.
- 9.121 “Whoever receives my Dharma,
And practices as a bodhisattva based on it,

Will not fall under the influence of others
When practicing bodhisattva conduct.

- 9.122 “I teach the sublime Dharma,
Having realized those matters myself.
That which is unobstructed regarding emptiness
Is the true path.
- 9.123 “What I realized beyond conception
While seated at the seat of awakening,
After overcoming the malicious Māra,
Is said to be reality.
- 9.124 “I truly realized that,
And that is precisely what I have taught.
Because the wheel was turned,
I awakened to the supreme limit.
- 9.125 “Whoever wants to destroy the malicious Māra,
Awaken to buddhahood,
And sit at the seat of awakening
Must rely on emptiness.
- 9.126 “Whoever wants to turn
The wheel of the unexcelled Dharma,
And instruct the saṅgha in it,
Must rely on emptiness.
- 9.127 “Whoever wants to be transformed
By the ten powers
And then fearlessly resound the lion’s roar
Must rely on emptiness. [F.182.b]
- 9.128 “It was by relying continually on emptiness,
Whose renown and fame
Is widespread throughout all worlds,
That I reached the other shore.
- 9.129 “Following my example,
The supremely wise bodhisattva
Should awaken to the sublime awakening
Of unexcelled wisdom.
- 9.130 “Whoever follows my example,
Whether it be a monk or a nun,

Will attain sublime awakening
Just as I have attained it now.

9.131 “This is not to be relied upon
By monks and nuns alone.
Any being that trains in it
Will easily discover awakening.

9.132 “When relying on this sublime truth
I became free of attachment.
Through the unshared qualities
I awakened to the awakening of non-attachment.

9.133 “When relying on those teachings,
Unhindered wisdom will not be meager.
That is the path toward awakening.
You should continually rely on emptiness.

9.134 “Thus, to benefit beings,
A bodhisattva should train
In the teachings that show
All phenomena to be empty.”

9.135 *This concludes the ninth chapter.*

BODHISATTVA CONDUCT

- 10.1 “Śāradvatīputra, there are four qualities that bodhisattva great beings can possess to make them expert in resolving the nature of things as they are. They also give them an eloquence that is unobstructed, acute, limitless, and profound with respect to all dharmas. At that point the thus-gone ones comprehend their expertise in resolving things exactly as they are, as well as their acute and felicitous eloquence, and thus authorize them to guard the city of the Dharma for posterity.
- 10.2 “Śāradvatīputra, what are those four qualities? Bodhisattvas take constant delight in the attitude of relying constantly on their having going forth, such that they apply themselves to the practice of renunciation and are never contented when pursuing the Dharma. Having heard the Dharma and pursued it, they share it liberally with all beings. [F.183.a] They are never lazy to teach the Dharma, and with a knowledge that all phenomena perish, they practice non-referential concentration; they also cultivate recollecting the Buddha for the sake of awakening, with the thought that the Buddha is the most exalted among all beings. They do not apprehend any marks based on the observation of a body. Śāradvatīputra, those are the four qualities that bodhisattva great beings possess that give them unobstructed eloquence with respect to all phenomena, such that a thus-gone one authorizes them to guard the city of the Dharma for posterity.
- 10.3 “Śāradvatīputra, moreover, there are four qualities that bodhisattva great beings can possess so that they do not forget the Dharma even after parting from this life. What are these four? They should not be contented with the pursuit of Dharma and with giving the gift of Dharma; for, Śāradvatīputra, the son or daughter of noble family with this first quality will not forget even upon parting from this life. Furthermore, Śāradvatīputra, bodhisattvas should encourage many other beings also to perfectly uphold unexcelled and perfect awakening, and thus repeatedly extol the qualities of the Thus-

Gone One; for, Śāradvatīputra, bodhisattvas with this second quality will not forget even upon parting from this life. Furthermore, Śāradvatīputra, bodhisattvas should be accepting of the profound; for, Śāradvatīputra, bodhisattvas with this third quality will not forget even upon parting from this life. Furthermore, Śāradvatīputra, in order to please the Thus-Gone One, bodhisattva great beings should not be mentally distracted and, in order to bring the Thus-Gone One's teaching to mind, they should have introspection and mindfulness, and die with acceptance of the profound; for, Śāradvatīputra, bodhisattvas with this fourth quality will not forget even upon parting from this life."

10.4 These were the Thus-Gone One's words. Having so taught, the teacher continued: [F.183.b]

"They pursue the Dharma,
And also give the gift of Dharma.
Thus they will never, ever
Forget the Dharma.

10.5 "They encourage others to perfectly uphold awakening,
And establish many beings there.
Thus they ensure that throughout their lives
Their recollection will not decline.

10.6 "They rely on emptiness and the profound teachings
Delivered by the Buddha.
Their acceptance of the teaching of non-arising
Will therefore not decline.

10.7 "Even birth is non-originating,
And so is anyone who has been born.
Through acceptance of such teachings
Their recollection will not decline.

10.8 "The wise do not die
With a distracted mind.
They constantly observe the Buddha and his speech
Within the qualities of the buddhas.

10.9 "When the wise die
They have no cowardice.
Thus, throughout their lifetimes
Their recollection will not decline.

10.10 "If those who want supreme wisdom

Pursue awakening—
Exalted, sublime awakening—
They rely on four qualities.

- 10.11 “Continually praised by the buddhas,
Those four qualities are supreme and paramount.
Since I have thus taught them to you,
Rely on those qualities!
- 10.12 “As they have also helped me,
I teach them to help you.
Accepting their help for perfect awakening,
One will go utterly unpunished.
- 10.13 “Since it is the resolve for awakening
That elicits desire for wisdom,
You should thus rely on the path—
Awakening is attained based on it.
- 10.14 “Those with an attitude of laziness
And an attitude of cowardice
Will not be able to reach supreme awakening—
Thus, they should be abandoned.
- 10.15 “Those who believe in self,
Believe in beings,
And believe in objects
Are unable to awaken to buddhahood.
- 10.16 “Having thus abandoned those,
Rely continually on emptiness.
By destroying all objects within that,
Pristine wisdom will emerge.
- 10.17 “You should not settle,
But move from your place. [F.184.a]
Delight in the pure movement
Beyond coming and going!
- 10.18 “Śāradvatīputra, there are four qualities that those who have entered the
Great Vehicle will accomplish above all. These four are as follows: Śāradvatī-
putra, when the awakening of buddhas is in decline and the sublime Dharma
is disappearing, bodhisattvas will make efforts to pursue the sublime
Dharma. When thus-gone ones’ memorials are delapidated, bodhisattvas will

restore them and, even as they discard their bodies and lives, they will not discard the Dharma. When seeing beings suffering, it evokes compassion. To have developed compassion causes them to strengthen their efforts further, thus eliciting the thought, 'Once I have accomplished the wisdom of awakening, I will teach the Dharma to quell all the suffering of those beings.'

10.19 "Śāradvatīputra, bodhisattvas are not content when pursuing the Dharma. Śāradvatīputra, bodhisattva great beings have a greater inspiration to pursue the Dharma. Śāradvatīputra, because of their grasp of the Great Vehicle, bodhisattva great beings are unparalleled. Śāradvatīputra, because of their wish to benefit beings, bodhisattva great beings lovingly think, 'They have no other protector at all, so it all comes down to me alone.' Śāradvatīputra, since they have the attitude of adhering to great compassion, bodhisattva great beings have no anger. Śāradvatīputra, because of their accomplishment of wisdom on behalf of all beings, bodhisattvas have no jealousy. Śāradvatīputra, because of benefiting all beings through the gift of Dharma, bodhisattvas have no miserliness. [F.184.b] Śāradvatīputra, to demonstrate their altruism, bodhisattvas give away all their possessions. Śāradvatīputra, bodhisattvas have no clinging to any phenomenon.

10.20 "Śāradvatīputra, bodhisattvas smile without anger, saying, 'Come here! You are welcome!' Śāradvatīputra, bodhisattvas have no agitation, and when seeing beings suffering, they act compassionately and consistently exert effort. Śāradvatīputra, bodhisattvas delight in the qualities of the buddhas. Śāradvatīputra, since they proclaim the lion's roar, bodhisattvas are not afraid. Śāradvatīputra, since they are grounded in the qualities of the buddhas, bodhisattva great beings are not timid. Śāradvatīputra, bodhisattvas make efforts to pursue the qualities of the buddhas. Śāradvatīputra, to constantly make effort and teach the Dharma, bodhisattvas course throughout the trichilocosm. Śāradvatīputra, since bodhisattvas have come to an understanding of all phenomena, they are guardians of the victorious. Śāradvatīputra, due to their discernment of all phenomena, exactly as they are, bodhisattvas uphold their essence. Śāradvatīputra, since they understand all phenomena, bodhisattvas on their own have extracted their essence. Śāradvatīputra, out of their ability to mature beings in timely and untimely ways, bodhisattvas provide encouragement. Śāradvatīputra, since they are in harmony with the Dharma, bodhisattvas defeat those who argue against them. Śāradvatīputra, bodhisattva great beings ascertain the meaning of all phenomena. [F.185.a]

10.21 "Śāradvatīputra, bodhisattva great beings are of the caste of the qualities of the buddhas. Śāradvatīputra, bodhisattvas are the great treasure of the great jewel of the Dharma. Śāradvatīputra, bodhisattva great beings are the ocean of the Dharma, which opens out into the realization of the seal of all

phenomena. Śāradvatīputra, because they avert immeasurable, innumerable disturbances, bodhisattva great beings are like the Cakravāḍa and Mahācakravāḍa mountain ranges. Śāradvatīputra, since bodhisattva great beings perfectly teach the Dharma without end, they are never finished. Śāradvatīputra, since bodhisattva great beings have minds equal to the sky, they are stainless. Śāradvatīputra, just as the sky is inexhaustible, bodhisattva great beings do not know exhaustion. Śāradvatīputra, since bodhisattva great beings are exalted in terms of virtuous qualities, they are like a mountain. Śāradvatīputra, since bodhisattva great beings are free of wanting and not wanting, they are like the earth. Śāradvatīputra, since bodhisattva great beings do not squander roots of virtue, they are like a field. Śāradvatīputra, since bodhisattva great beings fully reveal the light of Dharma, they are like the sun. Śāradvatīputra, since bodhisattva great beings dispel darkness, they are like the moon. Śāradvatīputra, since bodhisattva great beings quell the torment of desire, anger, and delusion, they are like a parasol. Śāradvatīputra, since bodhisattva great beings are the shelter, refuge, and teacher of beings, they are like the shade of a large tree. Śāradvatīputra, since bodhisattva great beings [F.185.b] are adept in all the fields of artistry, they are like a teacher. Śāradvatīputra, bodhisattva great beings derive their sustenance from fulfilling the intentions of all beings. Śāradvatīputra, bodhisattva great beings are the teachers of all beings. Śāradvatīputra, bodhisattva great beings are the support of all beings. [B15]

- 10.22 Śāradvatīputra, imagine if all beings knew, as I do, how bodhisattvas abide by such actions on their behalf. Śāradvatīputra, suppose that all beings then were to give bodhisattvas all their happiness, love, and joy, while carrying the bodhisattvas on their shoulders or heads from the time when bodhisattvas first give rise to the mind of awakening up until when they sit down at the seat of awakening. And suppose that once bodhisattvas reach the seat of awakening, all beings were to lay out a single carpet of precious fabric extending from the earth to the peak of existence, and with the thought, ‘How terrible if the bodhisattva’s body were to get too hot,’ they were also to have parasols of divine materials held up all around covering them. Suppose, moreover, that all beings were also to worship, revere, and honor them with flowers, incense, garlands, and unguents. Śāradvatīputra, even respecting, honoring, and worshipping the bodhisattva great beings by performing such actions on their behalf would not be able to repay them. This is because, Śāradvatīputra, these pleasures do not approach even one hundredth of the assistance provided by bodhisattvas as they furnish all beings with the pleasure of freedom from torment—no comparison whatsoever would suffice. This is because, Śāradvatīputra, everything provided by beings is impermanent, mundane, [F.186.a] associated with the

aggregates, defiled, and mutable; whereas, Śāradvatīputra, the happiness provided by bodhisattvas is undefiled, supramundane, trustworthy, devoid of intrinsic nature, and emptiness. Śāradvatīputra, this is why beings cannot benefit bodhisattvas with any of the pleasures in their possession. Śāradvatīputra, this is because bodhisattvas are those who awaken all slumbering beings. They are the circumspect for careless beings. They are the sane for insane beings. Śāradvatīputra, they are the eyes for blind beings. They are their guides. Śāradvatīputra, bodhisattva great beings are the medicine for beings afflicted with disease. They show the way to those who have embarked on the wrong path. They show the correct way to those who have strayed. Bodhisattvas inspire those who have not engendered roots of virtue to do so. Bodhisattvas inspire those who have not engendered wholesome qualities to do so. Thus, Śāradvatīputra, in short, beings have no protection, refuge, or savior except for thus-gone ones and bodhisattvas, for, Śāradvatīputra, the Buddha too has emerged from bodhisattvas.”

- 10.23 The venerable Śāradvatīputra then said to the Blessed One, “Blessed One, the vehicle of bodhisattva great beings is indeed so wonderful. Moreover, it is amazing how much it beautifies themselves as well as others. Blessed One, to give a simile, it is like a pāriyātra tree whose branches are all covered with flowers in full bloom beautifying itself and others too. [F.186.b] Likewise, Blessed One, bodhisattvas fully replete with the qualities of the buddhas beautify themselves and immeasurably many beings. To give another simile, Blessed One, it is like the pāriyātra tree causing the gods of the Heaven of the Thirty-Three to dance, play, and frolic. Likewise, Blessed One, bodhisattva great beings, once they fully awaken to unexcelled and perfect buddhahood, are replete with the qualities of the buddhas. In this way, while beautifying themselves, they also cause immeasurable, innumerable beings to journey there too. Beings who have reached there, moreover, also play, frolic, and take pleasure in the masteries, powers, branches of awakening, concentrations, liberations, absorptions, and attainments. This being the case, Blessed One, who, except for lazy ones like us that fall under the sway of others, would not adhere to that vehicle? Who would not long for it? Blessed One, we are encouraged and pleased to be given and taught another teaching. For otherwise, Blessed One, in the future we would lack the power by which we could at some point impact any being based on what we have heard from the Blessed One.⁷² Blessed One, if we were henceforth to teach anyone, we would start with the Bodhisattva Vehicle at the very beginning and later teach the Hearer Vehicle. This is because, Blessed One, if we were to establish any being in awakening by encouraging them to swiftly awaken to unexcelled and perfect buddhahood, we would be returning the favor that the Thus-Gone One has done for us.” [F.187.a]

- 10.24 The Blessed One answered the venerable Śāradvatīputra as follows:
 “Śāradvatīputra, excellent! It is excellent that you have donned strong armor to delight the bodhisattva great beings. This is because, Śāradvatīputra, there will be a period and a time when not even the name of such a vehicle will exist, and when, Śāradvatīputra, such a vehicle will be ridiculed and reviled, and such sūtras will not be upheld, but discarded. Śāradvatīputra, noble sons or daughters who desire the meaning should then rely upon the meaning, rely upon the Dharma, and not dwell in crowded places. This is because, Śāradvatīputra, the assembly at that time will be inappropriate, whereas, Śāradvatīputra, my appropriate hearers will not discard, revile, or disregard such sūtras. For, Śāradvatīputra, such acts are inappropriate. And that is because, Śāradvatīputra, such childish acts are not appropriate acts, not the acts of the wise, whereas I, Śāradvatīputra, perform wise acts, not childish acts.
- 10.25 “Śāradvatīputra, my hearers should train as follows: Śāradvatīputra, in the future, whoever appears with devotion, learning, diligence, mindfulness, and propriety, who searches for what is virtuous, is interested in the Dharma, and makes great efforts to pursue the Dharma, will also be ridiculed and disparaged. It will be charged, ‘They are lazy. They cannot attain the result. They indulge in pleasure. They want to indulge in pleasure. Those so-called “bodhisattvas” consume what was offered out of devotion. And even though they constantly preach that vehicle, the Thus-Gone One has not taught that they are coherent and fluent speakers.’⁷³ [F.187.b] Śāradvatīputra, fools will also insult me with all manner of such divisive words, and charge that those whom the Thus-Gone One has taught to be supremely coherent and supremely fluent speakers are in fact not coherent and fluent.
- 10.26 “Moreover, Śāradvatīputra, those who dwell in households will be tormented, and thus come to believe that they should have faith in those fools. I can assure you that they will disparage bodhisattva great beings who uphold such sūtras even though they see them. Śāradvatīputra, the Thus-Gone One has taught, ‘You should not harm, violate, or disparage anyone whether they are right or wrong.’ Nevertheless, they still speak to others in this way, and act in this way to me too. Just consider what will become of the collected teachings on discipline due to those fools. Śāradvatīputra, they will conceive of what is Dharma as not Dharma, and what is not Dharma as Dharma. They will conceive of what is not discipline as discipline, and discipline as what is not discipline. They will conceive of what is suitable as what is not suitable, and what is not suitable as what is suitable. They will conceive of what is free as not free, and what is not free as free. Consider, Śāradvatīputra, how they will be in error for as long as they neither understand discipline, nor fathom the depths of the Teacher’s teaching.

10.27 “Śāradvatīputra, those beings will be overwhelmed by hostility, anger, and jealousy. They will also be overwhelmed by pride. Since they praise themselves and criticize others they will be racked with jealousy and miserliness. They will be filled with non-virtuous qualities and distant from all virtuous qualities, making them irredeemable. Śāradvatīputra, those beings are to be abandoned. [F.188.a] Śāradvatīputra, I am the teacher to those with shame; I am not the one for the shameless. Śāradvatīputra, I am the teacher to the mindful, not the forgetful. Śāradvatīputra, I am the teacher to the insightful, not the foolish. Śāradvatīputra, my hearers are not those who will contravene and go against the nature respected by the thus-gone ones. For this is the reality that the thus-gone ones have trained in for a long time, the very nature of a great being, which they attained through their training. This is also the same reality that bodhisattva great beings must accomplish in order to fully awaken to unexcelled and perfect buddhahood. And it is also each of the wisdoms that bodhisattvas are equipped with to free immeasurably many beings from the web of afflictions. I am not their teacher, because, Śāradvatīputra, they are no good, no good. Śāradvatīputra, that is all I can say about them.

10.28 “Śāradvatīputra, you should dwell in a place with Dharma, not elsewhere. Be your own refuge, and do not have another refuge. Keep the Dharma, and nothing else, as your refuge. This is what you have been taught. Śāradvatīputra, how do monks come to dwell in a place with Dharma, and not elsewhere? How are they their own refuge, and not someone else? How are they, and no other, their own protector? Well, Śāradvatīputra, monks are to cultivate the applications of mindfulness and dwell free of desire. Through abandoning it they are transformed. And what, Śāradvatīputra, is the application of mindfulness? The application of mindfulness regarding the absence of entity, absence of nature, and absence of characteristics is seeing phenomena exactly as they are. [F.188.b] Śāradvatīputra, this is how mindfulness is applied by means of the absence of entity and the absence of nature. Śāradvatīputra, whoever is undeceived in this regard is called a place with Dharma, a Dharma refuge, a protector of oneself, a refuge of oneself. Śāradvatīputra, those who cultivate such an application of mindfulness are called *worthy ones free of all expression*, who have *exhausted the defilements*, and are *free of afflictions, objects of generosity, tranquil, gentle, divested of faults*, and *brahmins who have reached the other shore of pure conduct and arrived on dry land*.

10.29 “So why, Śāradvatīputra, are they called *worthy ones*? Śāradvatīputra, they are worthy in all virtues. Through virtuous actions they are free of all formations and they have cut the chain of all formations. Being divested of all formations, Śāradvatīputra, worthy ones have exhausted the defilements, and thereby lack the basis and circumstance for formations even to form

merit, let alone non-merit. This is because, Śāradvatīputra, as the worthy ones have exhausted defilements, they have interrupted craving. Śāradvatīputra, as the worthy ones have exhausted defilements, they have escaped from all fetters and are free of all phenomena, unsullied by any phenomenon, devoid of mental attachment, unattached to the desire realm, unattached to the form realm, unattached to the formless realm, free of longing, free of craving, and free of hostility.

10.30 “Why is it that worthy ones are said to have *exhausted the defilements*? Śāradvatīputra, having exhausted all their defilements, they attain exhaustion with respect to all phenomena. By having thus attained exhaustion, they are said to have *exhausted the defilements*. Why, then, are they said to be *free of afflictions*? Since all things are emptiness, they are neither afflicted, nor purified. [F.189.a] Thus being pristine and utterly unsullied by what is desired or undesired, pleasant or unpleasant, or compounded or uncompounded, they are unsullied. Thus, Śāradvatīputra, since worthy ones having exhausted the defilements means that they have abandoned all conceptual constructs, they are said to be *free of afflictions*.

10.31 “Why is it also that worthy ones are said to have *exhausted the defilements*? They have abandoned torment and complete misery. Since they have completely quelled torment and grant the gift of the supreme Dharma free from worldliness, they are thus called *objects of generosity*. Why are they called *masters*? Śāradvatīputra, seeing all phenomena as void, they have actualized and cultivated that state. They have perfected the sublime truth regarding all these void phenomena and expelled⁷⁴ those with incorrect speech. Thus, they are called *masters*. Why are they called *brahmins*? This is because they have removed, discarded, and uprooted all phenomena. Being unsullied by these phenomena, they are thus divested of wicked deeds. Why are they called *pacifiers*? Śāradvatīputra, this is because they have pacified all wicked deeds and what is derived from all wicked phenomena.

10.32 “Why are they called *feelers*? Śāradvatīputra, they have subdued the desire realm, the form realm, the formless realm, maturation, error, and untruth, and have also subdued karma and its maturation. So, Śāradvatīputra, since they have no concepts, they have also subdued and liberated all phenomena derived from concepts. Thus, they are called *feelers*. Why are they called *those who have reached the other shore*? Śāradvatīputra, having vanquished Māra and all the afflictions associated with the faction of Māra, they have crossed over all phenomena, reaching the other shore to arrive on dry land. Thus, they are called *those who have reached the other shore*. [F.189.b] Śāradvatīputra, no matter how much I describe the qualities of worthy ones who have exhausted the defilements, they themselves will never be exhausted, Śāradvatīputra.

- 10.33 “Śāradvatīputra, worthy ones who have exhausted the defilements are great fields that are completely purified and fully cultivated, with neither stones nor thorns. Śāradvatīputra, worthy ones who have exhausted the defilements, even when they are criticized and reviled, do not think, ‘I am being criticized and reviled.’ Whether they are spoken to with praise or blame, they do not think, ‘I am being spoken to with praise,’ or, ‘I am being spoken to with blame.’ Śāradvatīputra, worthy ones who have exhausted the defilements have cut the chain of all thinking.
- 10.34 “Śāradvatīputra, worthy ones who have exhausted the defilements have nothing to guard. Śāradvatīputra, worthy ones who have exhausted the defilements have nothing to guard whatsoever, for their faculties are well guarded and they have attained the level of certainty. This is because they are lamps of the Dharma, they are protectors of the Dharma, they are lamps for themselves, they are protectors of themselves. It is for this reason, Śāradvatīputra, that monks who abide in this way should be known as worthy ones. That is, as long as they do not discard the thus-gone ones’ awakening, or perform inappropriate acts, or perform any wicked deeds related to skillful practitioners of pure conduct, but rather set out to ensure that awakening is guarded, not violated, and not abandoned, but remains for a long time.
- 10.35 “Śāradvatīputra, worthy ones who have exhausted the defilements have no doubt about the Dharma with respect to phenomena. Śāradvatīputra, worthy ones who have exhausted the defilements have no hesitation and are free of indecision. Śāradvatīputra, worthy ones who have exhausted the defilements have crossed—they have definitely crossed over the craggy path. They dwell on straight ground. They are straight. They have become straight. They have arrived through a straight path.”
- 10.36 The venerable Śāradvatīputra then said to the Blessed One, [F.190.a] “Blessed One, worthy ones who have exhausted the defilements do not abandon the Dharma, but search for it. This is because, Blessed One, those things done to abandon the Dharma are acts of the immature, not the acts of worthy ones.”
- 10.37 “Śāradvatīputra, it is so, it is so,” responded the Blessed One to the venerable Śāradvatīputra. “Śāradvatīputra, they are indeed the acts of the immature and not the acts of worthy ones. However, Śāradvatīputra, in the future there will appear monks overwhelmed by audacity. They will be convinced that they have become free of afflictions through mere concentration, mere wearing of the right clothes, and mere dwelling in the forest, and thus develop conceit. Therefore, at that time, most devout brahmins and householders and most of those with trust will also be convinced, thinking, ‘Those worthy ones are objects of generosity. They

have exhausted the defilements,’ and thus believe that they should treat those monks as special. Overwhelmed in this way by honor, gain, praise, fame, and renown, those foolish monks will be convinced of their own wisdom, thinking, ‘We have those qualities. We possess those qualities. We have exhausted the defilements. We have no afflictions.’ Thus, while thinking of themselves as wise beings, they will in fact be immature beings. They will have meager comportment. The comportment of those that dwell in villages will change. The comportment of those that dwell in temples will change. The comportment of those that dwell in the forest will change. The comportment of those that dwell in the assembly will change. Their performance of physical and verbal actions will go unguarded. [F.190.b] They will develop the notion that they have no afflictions.

10.38 “Today, when the hearers deliver Dharma discourses that teach profundity, disengagement, and emptiness, their audiences listen to that Dharma. With veneration and respect they harken and place their attention unwaveringly upon the teaching. However, in the future, the leaders of such fools will criticize it, reviling and ridiculing it. They will instruct each other, saying, ‘This is not the speech of the Buddha. This is not the teaching of the Teacher.’ Why will they say that? It is because they will be at odds with the Dharma, Dharma discipline, and discipline. So, believing that it is not the Dharma, they will call Dharma, non-Dharma; non-Dharma, Dharma; and non-discipline, discipline. Śāradvatīputra, they will thus speak unflatteringly about the very Dharma that they receive, and then praise themselves and disparage others. Under the sway of pride in mere discipline, mere dwelling in the forest, mere concentration, mere wearing of the right clothes, mere study, mere learning, mere possession of an assembly, mere praise, mere flattery, mere gain, mere respect, mere fame, and mere renown, they will be destroyed by the pride of self-conceit.

10.39 “When those who explain things exactly as they are teach the Dharma, those fools will only perform ever more heinous actions the more they listen to those Dharma discourses. Those fools will not think, ‘We are riddled with extremely non-virtuous actions.’ Rather, having become even more confirmed in their pride [F.191.a] and ignorance, they will abandon those Dharma discourses. Having thus performed especially heinous karma, they will end up in the Hell of Incessant Pain. They will end up in the lower realms. Śāradvatīputra, now I have resolved your doubts, so you can trust that I will also resolve such doubts about the Dharma for those Dharma preachers in the future who receive the Dharma, seek Dharma teachers, and uphold such sūtras.

10.40 “Śāradvatīputra, a thus-gone one knows all, has knowledge of all, sees all, and teaches all. Śāradvatīputra, there is no Dharma that a thus-gone one has not known, seen, or heard. Śāradvatīputra, a thus-gone one has acquired wisdom that is unimpeded throughout the three times. He is unobstructed and free. He has reached mastery and has no afflictions. He is self-arisen. He has no teacher. He proclaims the lion’s roar with ease.

10.41 “Śāradvatīputra, moreover, those fools are content⁷⁵ with their conduct, purview, and path. They are not trained. Those fools will embark on the wrong path. Śāradvatīputra, it is for this reason that a son or daughter of noble family who has perfectly set out for unexcelled and perfect awakening should aspire for, practice, and delight in such qualities, with the thought, ‘It would not be right for me to lack strong faith in the awakening of the blessed ones and, by not considering this lack as faulty, fail to fully awaken.’

10.42 “Śāradvatīputra, there are four factors which, if noble sons and daughters possess them, will cause them to abandon the awakening of the buddhas. What are those four factors? Śāradvatīputra, when noble sons or daughters fall into the hands of evil companions and not into the hands of spiritual friends, they will attend upon [F.191.b], serve, and honor those evil companions; and through so attending upon, serving, and honoring those evil companions, they will emulate them and thereby abandon awakening. Moreover, Śāradvatīputra, through strong attachment to self, bodhisattvas begin to perceive in terms of reference points, and then, upon hearing such profound Dharma discourses, they become terrified and out of fright jump off a very steep cliff; Śāradvatīputra, sons and daughters of noble family with that second factor are made to abandon awakening. Furthermore, Śāradvatīputra, noble sons and daughters who follow the proponents of the nirgranthas, or who apply the spells of the materialists, may be respected by many people, and that being the case, they do not consider the qualities of the buddhas and so are made to abandon them. Furthermore, Śāradvatīputra, bodhisattvas with perverted and degenerate discipline, who do not emulate those with proper training, abandon those who advocate austerity, criticize them, and have no devotion for them. Śāradvatīputra, noble sons or daughters with those four factors are made to abandon awakening.”

10.43 The Blessed One then spoke these verses:

“Attending upon evil companions,
They will emulate them.
Thus abandoning the Dharma,
They will not long for the Buddha’s awakening.

10.44 “Having mingled with nirgrantha preachers
And being inclined toward materialism,

When they explain this teaching
It will be the true time of unwholesome intellects.⁷⁶

- 10.45 “The immature will have the pride of the wise,
And alas, have conceit that they are wise.
Thus abandoning the Dharma,
They will not awaken to the buddhas’ awakening.
- 10.46 “While adhering to the perspective
Of those that propound a self,
Hearing the profound Dharma
Will lead fools to abandon the Dharma.
- 10.47 “They will not understand the significance
Of emptiness beyond extremes, exactly as it is.
They will therefore be made to abandon awakening.
They will not understand its depths. [F.192.a]
- 10.48 “With perverted discipline and wicked qualities,
They will be leaders in indulging in unclean thoughts.
Those idiots will not train
According to those with training.
- 10.49 “For those with such qualities
As unruliness, disobedience,
Hurtfulness, and a wicked tongue
There is no evil deed that is off limits.
- 10.50 “Thus, abandon those things
That are continually disparaged by the buddhas.
And continually rely upon the Dharma
Which is always praised by me.
- 10.51 “Whoever wants to see buddhas,
And listen to such Dharma,
Should observe well the collected teachings on discipline—
They will acquire the Dharma amidst that.
- 10.52 “Whoever wants to enter among,
And consider themselves part of,
Those who adhere to the collected teachings on discipline,
Should therefore rely upon discipline.
- 10.53 “If they want to engage in such wisdom,
The broad-minded teach discipline.

The highest and best of awakenings
Will then not be difficult for them to attain.

10.54 “Śāradvatīputra, there are four qualities that those who have perfectly embarked on the Great Vehicle will have if they have set out to guard awakening. What are those four qualities? Śāradvatīputra, those who have perfectly embarked on the Great Vehicle are themselves excellent in discipline. They adhere to and are highly learned in virtuous qualities and the collected teachings on discipline. They are expert in the absolute and have not even associated with materialists. They will attain the pure awakening of a buddha, and, being inclined toward solitude, they will delight in forests and wildernesses. Śāradvatīputra, those are the four qualities that those who have embarked on the Great Vehicle have when they have set out to guard awakening.”

10.55 The Blessed One then spoke these verses:

“Despite adhering to the collected teachings on discipline,
They are not conceited due to discipline.
They will continue to pursue the Dharma,
Which is profound and of definitive meaning.

10.56 “They will also pursue the awakening of a buddha,
Which is pure, fully pure, and completely pure. [F.192.b]
They will not pursue the spells
That are upheld by the nirgranthas.

10.57 “Those who want the spells that are free of conflict
Do not associate with materialists.
They ascertain the qualities of the buddhas
And guard the teaching constantly.

10.58 “Those that do not cavort with women,
Whose minds are disturbed,
Take the support of the outlying forests,
Which are empty, tranquil, and uninhabited.

10.59 “Rely on those four qualities,
Which I have praised as supreme and highest,
And upon those teachings
That show the meaning of awakening.

10.60 “In many different places in the past
They were relied upon as well.
They fully guard wisdom—

Through them my wisdom was accomplished.

- 10.61 “By fully guarding the Dharma,
You will not migrate to negative destinies.
Always tranquil and pristine,
You will be exalted even in form.
- 10.62 “They will always be in possession of wealth,
But having acquired it, they will be circumspect.
They will point out its essence,
Saying, ‘Wealth is impermanent.’
- 10.63 “Whatever you give is yours to keep;
Whatever you keep you lose.
Both you and your amassed wealth
Have come from abandoning everything.
- 10.64 “They will obtain a fine retinue of attendants,
And will act as their fine spiritual friends.
They will unequivocally connect
With the qualities praised by the buddhas.
- 10.65 “They will aspire for such qualities themselves,
And resolutely connect others with them too.
They will thus acquire joy,
And practice the sublime Dharma.
- 10.66 “They will always be born to a prominent caste,
Respected as supreme in the world,
And will not act heedlessly,
But rely continually on the Dharma.
- 10.67 “They will please the perfect buddhas.
Upon seeing them they will be inspired.
Devout and joyous,
They will make sublime offerings.
- 10.68 “Body, life force, and wealth—
They are all without essence.
Upon seeing sublime beings,
They will instantly teach the essence.
- 10.69 “They will not entertain the idea
That their bodies and wealth have any essence. [F.193.a]
It is rare for buddhas to appear,

And such leasures too are difficult to acquire.

10.70 “They will also acquire the leasures there,
And upon acquiring them, they will not be discouraged.
They will rely on going forth,
The source from which wisdom is attained.

10.71 “Elated and ecstatic,
They will pursue sublime wisdom.
They will also continually adhere to the Dharma,
The source from which awakening is attained.

10.72 “Śāradvatīputra, there are four qualities that will encourage and delight those who have perfectly embarked on the Great Vehicle, thus rendering them steadfast. What are those four qualities? Śāradvatīputra, having perfectly embarked on the Great Vehicle, they discard all their possessions and wealth. They adhere to all the qualities of the collected teachings on discipline. Due to their profound qualities all their wisdoms are exalted, and being so exalted, they do not abandon the Dharma, even at the cost of life and limb. They also offer pleasing necessities to all monks who preach the Dharma, who receive the sublime Dharma, and who uphold such sūtras. Śāradvatīputra, if those who have perfectly embarked on the Great Vehicle have those four qualities they will predict and confirm themselves abundantly.”

10.73 The Blessed One then spoke these verses:

“They distribute all enjoyments,
And perfectly adhere to the collected teachings on discipline.
Exalted in all teachings,
They have no doubt about the Dharma of emptiness.

10.74 “They receive the Dharma
Of those who teach the Dharma.
They also engage those who teach the Dharma
By providing for their happiness.

10.75 “They will thus acquire joy,
And then acquire supreme joy.
They will also predict themselves
To become buddhas, supreme humans.

10.76 “They will be prophesied by the buddhas,
The fully awakened ones
Of the past, future, and present.

Thus they predict them to become victorious ones. [F.193.b]

- 10.77 “Adhering to the path to awakening
Of the unexcelled vehicle of the buddhas,
They will also rely on the Dharma
Upon which the buddhas have relied.
- 10.78 “Bodhisattvas rely
Upon those things praised by the buddhas.
They will adhere to the path,
The unexcelled path to awakening.
- 10.79 “When a vessel
Is tossed into the sky,
It does not become suspended
And has no stationary position.⁷⁷
- 10.80 “Likewise do bodhisattvas
Never turn back
On the path to awakening in which they train
Until they attain awakening.
- 10.81 “Just as when instructions
Are imparted to a crowd,
And it is not disbanded,
But swiftly enlisted,
- 10.82 “Likewise do bodhisattvas,
Even while relying perpetually on the Dharma,
Never abandon diligence
Until awakening to buddhahood.
- 10.83 “A tree will grow,
Even when its roots
Are constantly moved by people
And occasionally entwined.
- 10.84 “Even though it is cold and hot, according to season,
Due to wind and sun,
Its roots are eventually buried,
And the tree yields flowers and fruit.
- 10.85 “Thus, it provides delightful shade
That pleases many beings,
Who can enjoy the bounty of flowers and fruits,

Filled with happy delight.

- 10.86 “Likewise do bodhisattvas
Engender the mind set on awakening,
Then rely upon the Dharma, in a timely manner,
And ask questions about it, in a timely manner.
- 10.87 “They serve others at all times,
Ask questions at all times,
Make effort in a timely manner,
And gently practice generosity, according to season.
- 10.88 “They take their seat at the trunk of a tree,
At the seat of awakening, in a timely manner,
Destroy the wicked Māra,
And awaken to buddhahood, in a timely manner.
- 10.89 “In a timely manner they turn the wheel,
Which has not been turned in the world.
They tame beings and conduct discourses,
In a timely manner.
- 10.90 “The wise who have set out for awakening
With such powerful minds [F.194.a]
Will awaken to sublime buddhahood,
And remain ever inviolable in that state.
- 10.91 “They should therefore rely on the Dharma,
Repeatedly and in a timely manner.
They will then awaken to buddhahood, in a timely manner,
And turn the wheel, too, in a timely manner.
- 10.92 “Śāradvatīputra, if bodhisattvas possess four qualities, they will not regress or relapse from unexcelled and perfect awakening. These qualities will ensure that even after departing from this life bodhisattvas exercise the dominion of a universal monarch, pursue all the roots of virtue exactly according to their aspirations, become more powerful and physically larger, and acquire a body that is as firm as that of Nārāyaṇa. They will ensure that even after acquiring the dominion of a universal monarch, bodhisattvas will swiftly abandon the four continents and go forth from home to homelessness. They will ensure that having gone forth, bodhisattvas will acquire the four abodes of Brahmā, faultlessness, freedom from frivolity, and

ease. They will ensure that after bodhisattvas die, they will be born into the world of Brahmā with a fortune equal to his, and after birth, that they acquire the very power of Brahmā.

10.93 “What are those four qualities? Śāradvatīputra, bodhisattvas, upon seeing a thus-gone one’s stūpa dilapidated, take delight in restoring it, to the point of piling up as little as a single lump of clay. Second, Śāradvatīputra, at places where nothing is built, crossroads of wide streets where many people convene, they make stūpas, storied buildings, stone pillars, statues of thus-gone ones, or any other memorial to the thus-gone ones’ qualities, such as, for instance, building stūpas of a thus-gone one for when he turned the wheel of Dharma, went forth, destroyed Māra at the trunk of the Bodhi tree, showed the great miracles of a thus-gone one, showed the great passing of a thus-gone one, descended from the gods, or ascended to the god realm. Third, Śāradvatīputra, [F.194.b] when they witness schisms in the saṅgha of hearers, where fights and arguments have erupted, bodhisattvas make efforts to bring all back together and restore harmony. Fourth, Śāradvatīputra, when the teaching of the thus-gone ones is disappearing and deteriorating, bodhisattva great beings make efforts to guard and prevent from decline even as little as a single verse. Upholding the Dharma, or supporting those who preach the Dharma, they disregard life and limb, but they do not abandon the Dharma. Śāradvatīputra, if bodhisattvas who have perfectly embarked on the Great Vehicle possess those four qualities they will attain the specific qualities taught previously.”

10.94 The Thus-Gone One then spoke these verses:

“Seeing buddhas’ stūpas,
They should restore those that have deteriorated.
They will thus become more powerful,
Physically larger, and fearless.

10.95 “At the location of a crossroads of wide streets
Where faith may dawn,
They should make statues with relics,
And thus demonstrate the qualities of a buddha.

10.96 “This causes much merit to be generated.
Whoever builds stūpas of the world-honored ones
At crossroads,
Their fame will spread.

10.97 “Upon seeing schisms between hearers,
In which they are arguing back and forth,
Bodhisattvas will ask them to forgive one another,

And create harmony among them.

- 10.98 “Through those roots of virtue
They will become fearless heroes.
Their bodies will form
As hard as Nārāyaṇa’s.
- 10.99 “When people do not easily adhere to the Dharma,
When the teaching is deteriorating,
They will respectfully guard the Dharma,
And disregard life and limb.
- 10.100 “Likewise will they guard those
Who uphold the Dharma.
They will be protected by gods
And blessed by buddhas.
- 10.101 “By guarding the Dharma, [F.195.a]
They will become universal monarchs.
Encircling the four continents
They will also rule according to the Dharma.
- 10.102 “Because the wheel is turned and they are taught,
They will not be heedless.
They will always be conscientious.
They will discard the kingdom and go forth.
- 10.103 “As sage-kings with supernatural powers,
They will cultivate the four concentrations.
Having cultivated the abodes of Brahmā,
They will always embody qualities.
- 10.104 “After death they will also attain birth
In the world of Brahmā.
Becoming great there too,
They will be masters of Brahmā.
- 10.105 “These four are the supreme among the qualities,
Praised by the savior of the world.
I too relied on them before,
While I was practicing the conduct of awakening.
- 10.106 “Just as it was practiced before,
I perfected that Dharma
In which I trained,

And awakened to unexcelled buddhahood.

- 10.107 “Whoever relies on those qualities
As I relied upon them before,
Will be great everywhere
And belong to an incomparable caste.
- 10.108 “They will become kings.
They will become lords over the Heaven of the Thirty-Three.
They will become sublime lords,
Over even the desire realm in its entirety.
- 10.109 “Having traveled to the form realm,
They will become lords there.
They will become supreme in all places.
Who would not train in their qualities?
- 10.110 “Their practice of discipline will be perfect.
They will be exalted in modesty and propriety.
Their renunciation will be perfect.
They will always attain excellence.
- 10.111 “They will be excellent in diligence.
Their forbearance and absorption will be excellent.
Their insight will be unexcelled—
They will be adept in the entire Dharma.
- 10.112 “They will know full well
All the quadrillion wishes
That are perpetually made, whenever they are made.
Thus, they will be adept in wishes.
- 10.113 “They will know the topics of words
As they are formed, instantaneously.
They will be the great teachers of the highly learned,
Who will themselves become great.
- 10.114 “Just as the wise are exalted [F.195.b]
In insight and eloquence,
So too will they always be resolute on awakening
And discard the knowledge of non-Buddhists.
- 10.115 “Their view will always be true.
They will intensively cultivate the correct view.
They will please the perfect buddhas

And continually abandon unfavorable states.

- 10.116 “O what vehicle, the Great Vehicle!
It is praised by the buddhas.
There is no one at all
Who proclaims it to have negative qualities.
- 10.117 “The blind have not proclaimed this,
Nor have the deaf proclaimed it.
Neither have the one-eyed, those with deformed hands and legs,
Nor the hideous proclaimed it.
- 10.118 “The poor will not proclaim it—
Those of lesser qualities have not proclaimed it.
Those with wicked qualities,
Which cause them to be wicked, will not proclaim it.
- 10.119 “Upon hearing about such wisdom
And hearing such praise,
Who but those without access to it
Would not pursue such a wisdom?
- 10.120 “Therefore, those who pursue wisdom
Pursue the wisdom that is awakening out of delusion.
By training in that wisdom,
They will go beyond all phenomena.
- 10.121 “I did not establish castes.
Nor did I discuss birth either,
Or distinguish between their colors.
There is nothing inferior about my form body.
- 10.122 “I am not lazy,
But ever exalted in diligence.
My discipline is always excellent.
I have insight and settle well in equipoise.
- 10.123 “In this way I have previously relied upon
Qualities that are supreme and exalted.
Just look at how they have ripened
Through their fruits, or enjoyments.
- 10.124 “My wisdom partakes
Of the thousands upon billions
Of world systems,

And realms more numerous still.

- 10.125 “It knows the thoughts
Of all beings born there,
As well as their conduct,
And their wishes.
- 10.126 “It knows whatever unpleasant talk
Erupts among them.
It knows also their punishments,
And likewise, their arrests.
- 10.127 “Viewing all those things
With my awakened eye, [F.196.a]
I have understood how to ripen beings
And will thus liberate them from the bonds of existence.
- 10.128 “Having come at the right time, I will encourage them.
I will instruct them at the right time.
I will demonstrate the miraculous feats
Through which they will be born.
- 10.129 “To those who are attached to form,
And to those who dwell on enjoyments,
I will teach those as faulty,
And they will thus pass beyond suffering.
- 10.130 “To those bound by the fetters of attachment to existence,
Who adhere to views,
I will teach them as faulty,
And they will thus pass beyond suffering.
- 10.131 “Wherever such beliefs in existence will arise,
Wherever those beings will dwell,
And whatever they honor as supreme,
I will transform into such bodies,
And teach the true path.
- 10.132 “Having understood the Dharma,
They will say, ‘We will awaken to sublime awakening,
Which we are now resolute upon,’
And then pay homage to me.
- 10.133 “Having realized their root,
I will also teach them the Dharma.

- I will deliver them from all suffering;
I am the Victorious One who uproots pain.
- 10.134 "I will teach them the Dharma
So that they attain the peace of nirvāṇa.
Having heard the Dharma from me,
They will attain nirvāṇa.
- 10.135 "In the case of such knowledge as mine,
It partakes of all phenomena present,
And likewise all phenomena
In past times, and those in the future, too.
- 10.136 "My body is supremely exalted—
Its measure is unperceived.
Even those with supernatural powers
Cannot see a victorious one's crown protuberance.
- 10.137 "A buddha's hands are infinite—
My hands are immeasurable.
They cover as many world systems
As there are sands in the river Ganges.
- 10.138 "Those who wonder about my color and form,
When hearing that a buddha body will appear,
Cannot know the color and shape
Of a buddha's body.
- 10.139 "Whoever, wondering about my color and shape,
Approaches me and looks,
Will be made to see a variety of colors,
But will not understand the features.
- 10.140 "Upon seeing the body of a buddha,
Through his supernatural power of mind-reading,
Those beings will be enraptured [F.196.b]
And praise my body.
- 10.141 "No one can fully see
The body of a buddha.
It will not appear at all
To those with the eyes of gods.
- 10.142 "Such is the blessing of the buddhas—
Look here you!

Know the body of a buddha
To be that inconceivable body!

10.143 “From a single pore of his skin
Come such supernatural powers,
Which act in such a way
For the welfare of beings in all worlds.

10.144 “Many tens of millions of light rays,
Radiate from the pores of his skin,
And illuminate many realms,
And as many buddha realms.

10.145 “Just as I now know beings,
While seated on this seat,
I also simultaneously know all beings
In all worlds throughout the ten directions.

10.146 “The wisdom of awakening is infinite—
I cannot establish its parameters.
If even I, with my omniscient wisdom, cannot,
What need is there to mention the hearers here?

10.147 “All buddhas are inconceivable.
The qualities of the buddhas are inconceivable.
Through having faith in the inconceivable,
They will also become inconceivable.”

10.148 *This concludes the tenth chapter.*

11.

Chapter 11

THE PERFECT DECLARATION OF GOING FORTH

- 11.1 Then, seven years after a child called Vijayarakṣa was born, he joined that very same assembly and took his seat. The boy Vijayarakṣa now rose from his seat, bowed with palms joined to the Blessed One, and requested in verse:
- 11.2 “I have heard the Dharma of the buddhas,
So I wish to request the armor.
The inspiration thus born in me
Compels me to think, may I too become like him!
- 11.3 “Seer, through the gift of Dharma
I will invite all beings as guests.
I will speak in the words of the best of men.
I will do just that and nothing else.
- 11.4 “Guide, it is my aspiration
Henceforth to enter no household.
I will go forth precisely in this:
The teaching of the world’s protector.
- 11.5 “That is the fruition of renunciation, diligence,
Virtuous qualities, concentration, [F.197.a]
Absorption, and insight—
I will rely precisely upon those.
- 11.6 “I am inspired by the seers—
Allow me to go forth instantly!
Having pursued the ochre robes,
I will practice the most sublime of Dharmas.

- 11.7 "With mirror-like wisdom
I will reflect upon the world,
And become supreme in the world—
I beseech you to fully send me forth!
- 11.8 "Since nothing at all exists,
I will not dwell on the notion of beings,
And having thus manifestly and fully awakened,
Guide, I will teach the Dharma!
- 11.9 "Having destroyed Māra and his hordes,
I will frighten all other non-Buddhists;
Having destroyed the web of beliefs,
I will work for the welfare of beings.
- 11.10 "For them to attain the bliss of nirvāṇa
I will teach the path.
Since it is devoid of arising,
The path is inconceivable.
- 11.11 "Once I have unfolded the net of light,
I shall let the Dharma shine.
I will teach the Dharma, exactly as it is,
In terms of its nature and character.
- 11.12 "I will perform miracles through my supernatural power;
I will demonstrate miraculous feats.
I will resolve the doubts of everyone
Who believes in a self."
- 11.13 The Blessed One then asked Vijayarakṣa, "Child, do you want to go forth
from home to homelessness under this teaching of mine?"
 "Indeed, Blessed One," Vijayarakṣa replied.
- 11.14 The Blessed One said:

 "It is for those who do not already wear ochre robes,
 And whoever has no impurity—
 Those are the things to be accomplished,
 To go forth under my teaching.
- 11.15 "Whoever's hair is unshaven,
And has severed all bonds,
But is neither bound, nor free,
Goes forth under this.

- 11.16 “Whoever neither trains in the trainings,
Nor confers the trainings,
But has trained in all trainings
Goes forth under this.
- 11.17 “Whoever does not cling to the sublime Dharma,
Yet cultivates all Dharma teachings, [F.197.b]
While having removed⁷⁸ the notion of Dharma,
Goes forth under this.
- 11.18 “Whoever does not imagine ‘I,’
Does not imagine ‘being,’
And does not feel apprehensive
Has set out for awakening.
- 11.19 “Whoever has given rise to the mind of awakening,
Does not focus on any other phenomena,
And does not cling to mind
Goes forth under me.” [B16]
- 11.20 The venerable Śāradvatīputra then thought, “How long has that child, to
whom the Blessed One has just taught profound points, practiced them?”
The venerable Śāradvatīputra therefore spoke these verses to the Blessed
One:
- 11.21 “Blessed One, what kind of practice
Does the child Vijayarakṣa possess,
Who is neither frightened nor timid
Upon hearing the profound Dharma?
- 11.22 “One who has no fear
Upon hearing profound points
Has in other lifetimes before
Seen myriad perfect buddhas.
- 11.23 “Undiscouraged
By profound points,
He has inquired about them
Before myriad previous buddhas, the best of humans.”
- 11.24 The Blessed One then answered the venerable Śāradvatīputra with these
verses:
- “I know that in the past,
At this very place,

Vijayarakṣa posed questions
To many thousands of buddhas.

- 11.25 “He knew all the buddhas
Who were queried in the past,
While he was practicing the conduct of awakening,
In Aṅga of Magadha.
- 11.26 “He became fully adept in the sound and unsound positions
Regarding phenomena, the elements,
The sense sources, emptiness,
The immeasurables, and the liberations.
- 11.27 “Ah, just as he knew the buddhas
In Aṅga of Magadha,
So too, through the scholars in the houses in Kāśi,
Did he know all of them there.
- 11.28 “The child Vijayarakṣa
Has attained the perfection of insight.
He is born from wholesome qualities.
Therefore, he has such knowledge.
- 11.29 “It has put him in touch with the Dharma here. [F.198.a]
He counts the seals according to the letter.⁷⁹
He also knows the various other arts,
And does not forget anything else.
- 11.30 “Aside from the supramundane knowledge
That all phenomena are emptiness,
He does not speak of mundane knowledge,
Nor cling to it as supreme.
- 11.31 “With such wisdom
He has not been deluded
For hundreds of eons
About the fact that all phenomena are emptiness.
- 11.32 “That wisdom is great wisdom,
Whose nature brings an end to afflictions.
Whoever does not want emptiness,
Will not enter the Dharma.”
- 11.33 The venerable Śāradvatīputra then said to the child Vijayarakṣa, “Boy, will you go forth under the Thus-Gone One’s teaching?”

- Vijayarakṣa responded to the venerable Śāradvatīputra, “Venerable Śāradvatīputra, since I have already gone forth, I will not go forth.”
- 11.34 The venerable Śāradvatīputra then spoke these verses to the child Vijayarakṣa:
- “What garments have you donned?
You were not given ochre.
Nor has your hair been shaven.
How could you have gone forth?
- 11.35 “You have not trained in the trainings.
You have no teacher,
Nor a preceptor.
How could you have gone forth?
- 11.36 “You do not carry an alms bowl.
You have come during retreat.
What makes you gone forth?
How are you restrained?
- 11.37 “Where did you go forth with an assembly?
Who allowed all this for you?
How are you gone forth?
Answer these questions!”
- 11.38 The child Vijayarakṣa answered the venerable Śāradvatīputra with these verses:
- “Whoever grasps ochre
Without impurity and without clinging to it,
And without clinging even to non-arising,
Is wearing ochre.
- 11.39 “I have grasped the robe of wisdom; [F.198.b]
It is never stained.
I wear the ochre
That is perpetually stainless and pristine.
- 11.40 “I have abandoned all afflictions—
Thus have I shaven my hair.
I have shaven it with wisdom;
It will not grow back again.
- 11.41 “The alms bowl comes from the inconceivable.
It is the vessel of all qualities—

- Neither filled nor depleted,
It is the vessel of all qualities.
- 11.42 “I never have, nor will I
Adhere to the precepts of others.
I will be all-knowing and self-arisen—
That is my excellence.
- 11.43 “The buddhas who equalize all phenomena
Have spoken to me.
I will traverse the path to awakening,
Where the guides too have traveled.
- 11.44 “My self-arising is thus,
And my training is also thus.
Nirvāṇa is also like that,
And the act of speaking is the same.
- 11.45 “I have trained today in conduct.
At some point I will also
Travel from field to field
In pursuit of the savior of the world.
- 11.46 “Seated at the seat of awakening,
I will give inconceivable gifts.
Not enjoying awakening alone,
I will give it to ten million beings.”
- 11.47 The Blessed One then glanced at the child Vijayarakṣa. No sooner had he looked at him than the boy was clad in ochre robes, sat down, and it seemed as if his hair had been shaved for seven days. At that very moment he attained the five superknowledges. Then, while seated on that very spot, the boy Vijayarakṣa vanished. As soon as he vanished, the earth quaked, and everyone felt tingling waves of trepidation. Gods appeared from the sky, playing drums and singing divine melodies, and the earth was flooded with a bright light.
- 11.48 At that moment the Blessed One smiled. From the Blessed One’s mouth streamed light rays of many different colors, [F.199.a] which circled the entire buddha realm three times before dissolving back into his crown protuberance.
- 11.49 The venerable Ānanda then rose from his seat, draped his robe over one shoulder, knelt on his right knee, and said to the Blessed One in verse:
- 11.50 “Tamer of men, leader, best of beings,

You who abide by conduct with exalted qualities,
Victor who has perfected wisdom and non-attachment,
Omniscient one, unexcelled victor, I ask you:

- 11.51 “Many light rays streamed from your mouth,
Pervading the entire buddha realm with their light.
After circling the buddha realm,
They returned and dissolved back into your crown protuberance.
- 11.52 “The Buddha does not smile without a reason.
For whose sake did you smile today?
To whom will that prediction apply?
Resolve my uncertainty, savior of the world!
- 11.53 “Who caused you to show such a smile,
And illuminate the entire buddha realm?
To whom does that great significance apply?
With your supreme wisdom, whom do you predict?
- 11.54 “The adornment of the buddha realms was exquisite,
And all beings too were gladdened.
We do not consider this to be haphazard,
Such a miraculous feat as it was.”
- 11.55 The Blessed One asked Ānanda, “Ānanda, did you see on this very spot the
child Vijayarakṣa wearing ochre?”
“Yes, Blessed One, I did,” Ānanda replied.
- 11.56 “Ānanda,” said the Blessed One, “that child Vijayarakṣa is sitting with
that very same body in the world system of Abhirati, the buddha realm of the
thus-gone one Akṣobhya. Having practiced pure conduct in that buddha
realm for his entire life, he will acquire dominion with that very body, just as
Śakra, lord of the gods, has acquired dominion now. [F.199.b] Even after he
dies and departs from that buddha realm, he will travel from buddha realm to
buddha realm with that same body, never parting from the buddhas.
Wherever he goes with that body he has obtained, he will acquire dominion.
Then, after a countless eon he will fully awaken to unexcelled and perfect
buddhahood, becoming the thus-gone one, the worthy one, the perfect
buddha who perpetually illuminates the world systems called
Anantajñānavicita. Ānanda, the lifespan of the thus-gone one
Anantajñānavicita will be immeasurable, such that its precise number of
eons will not be possible to measure, calculate, or imagine. The beings who
dwell in that thus-gone one’s buddha realm will not be born from a womb.

Rather, they will be miraculously born, appearing cross-legged upon lotuses. Ānanda, that buddha realm will be adorned with other immeasurable, exalted qualities.

11.57 “Ānanda, there are four qualities bodhisattvas may possess that will ensure that in their future lives too they will succeed in going forth, and will be told, ‘Monk, come join me!’ What are those four qualities? Ānanda, bodhisattvas, having gone forth themselves, should also cause others to go forth and lead them to rely on going forth in all of its aspects. Once they have gone forth, bodhisattvas should delight them with a Dharma discourse and encourage them to uphold it. Ānanda, bodhisattvas with this first quality will succeed in going forth in their next lives too, and will be told, ‘Monk, come join me!’

11.58 “Second, Ānanda, bodhisattvas should themselves apply diligence in pursuit of the qualities of the buddhas, [F.200.a] and also lead others to uphold the application of diligence in pursuit of the qualities of the buddhas. Ānanda, bodhisattvas with this second quality will succeed in going forth in their next lives too, and will be told, ‘Monk, come join me!’

11.59 “Third, Ānanda, bodhisattvas themselves should be forbearing and gentle, while also causing others to perfect forbearance and gentleness. They themselves should observe the quality of austerity, while they also establish others in the perfect quality of austerity. They themselves should be insightful, while they also establish others in perfect insight. Ānanda, bodhisattvas with that third quality will succeed in going forth in their next lives too, and will be told, ‘Monk, come join me!’

11.60 “Fourth, Ānanda, bodhisattvas themselves should be skilled in means and possess the power of aspiration, while also leading others to uphold skill in means and imbuing others with the power of aspiration. Ānanda, bodhisattvas with these four qualities will succeed in going forth in their next lives too, and will be told, ‘Monk, come join me!’ and travel from buddha realm to buddha realm, attaining dominion wherever they go in that very body, while also remaining circumspect throughout.

11.61 “Ānanda, there are four qualities bodhisattvas may possess that will ensure that their progress toward unexcelled and perfect awakening will never relapse or be reversed. What are those four qualities? Ānanda, bodhisattvas should altruistically engender the mind set on unexcelled and perfect awakening. They should delight in a thus-gone one’s teaching. They should not rest content with merely hearing the Dharma. They should speak the truth without deception. [F.200.b] Ānanda, if bodhisattvas have those four qualities their progress toward unexcelled and perfect awakening will never be reversed or relapse.”

11.62 The Blessed One then spoke these verses:

- “Perfect in altruism,
 They will seek to see buddhas.
 They will not rest content with the Dharma.
 They will abide by true words.
- 11.63 “Seeing the suffering of beings,
 They will engender altruism.
 Understanding altruism,
 They will teach the Dharma to beings.
- 11.64 “When hearing such teachings,
 They are never satiated.
 It makes them apply diligence
 In developing their knowledge
- 11.65 “They will always speak true words.
 They will abide by true words.
 Just as they speak,
 So too will they be, and not otherwise.
- 11.66 “They will frequently rely upon
 These four qualities,
 And thus attain sublime awakening,
 And develop the finest of vision.
- 11.67 “Upon hearing about such qualities,
 Whose maturation is explained to be
 Immeasurable and inconceivable,
 Who would not abide by those qualities?
- 11.68 “Ānanda, there are four qualities that ensure that the mindfulness of those who have perfectly embarked on the Great Vehicle will not deteriorate, that they receive encouragement from the gods, that they do not part from objects of generosity, and that they can serve as objects of generosity themselves in case there is no object of generosity present. The four are as follows: Ānanda, bodhisattva great beings are delighted to make others uphold unexcelled and perfect awakening. They are delighted to honor the thus-gone ones. They are delighted to pursue the Dharma. They also provide Dharma preachers with pleasant objects and upon seeing beings suffer they comfort them with fearlessness. [F.201.a] Ānanda, if bodhisattvas who have perfectly embarked on the Great Vehicle have those four qualities, then in their future lives they will not forget, and they will not part from objects of generosity. And even if no object of generosity can be found, they themselves will serve as objects of generosity.”

11.69 The Blessed One then spoke these verses:

“They will honor the perfect buddhas,
And pay respect to the Dharma too.
They will also respectfully honor
The monks who preach the Dharma.

11.70 “Upon seeing beings tormented by fear
And suffering without a guide,
They will give them fearlessness,
And thus protect them from the torment of fear.

11.71 “Through that root of virtue
They will receive visions of buddhas.
Gods will also encourage them,
Saying, ‘Rise, you, and apply diligence!’

11.72 “If they do not see a buddha,
They do not see a hearer,
And they do not see a solitary buddha
To serve as an object of generosity for this world,

11.73 “They will renounce all by themselves,
And go forth into homelessness.
They will rely upon a tranquil forest
And swiftly attain the five superknowledges.

11.74 “Having attained the five superknowledges,
They will wander all around this earth.
Visiting towns and countries,
They will ensure that beings receive the Dharma.

11.75 “Having heard the Dharma from them,
Beings will abandon evil.
No longer perpetuating evil deeds,
Beings will become respectful.

11.76 “Beings will go forth under their auspices,
Thinking, ‘I will attain nirvāṇa under them,
For just as they became supreme due to the highest Dharma,
I too will now do the same!’

11.77 “If one practices the Dharma,
Such qualities appear
In oneself and others—

So who would not constantly practice the Dharma?

- 11.78 “Therefore, those who pursue awakening
Will practice those qualities.
Their wisdom of awakening will be inconceivable
And they will not regress from it. [F.201.b]
- 11.79 “I too relied on those in the past,
And am thus supremely exalted.
Having intensively trained in those qualities,
The wisdom of awakening was not difficult to discover.
- 11.80 “I am a fully awakened one in the world;
I am unexcelled in the world.
Teaching the Dharma
Of unexcelled wisdom—what a delight!
- 11.81 “That is why, Ānanda, according to that explanation, bodhisattva great
beings by all means should obtain those qualities and thus be understood to
bring benefit through those qualities.
- 11.82 “Ānanda, a countless eon ago there appeared in this world a king called He
Who Resounds Throughout the Quarters. Ānanda, a son was born to the
main wife of that king. Ānanda, as soon as the boy was born, the gods
proclaimed in unified cadence and wording, ‘A being who practices the
Dharma has come into the world!’ Ānanda, upon hearing those words, the
prince was scared, thinking, ‘What is this, Dharma or non-Dharma?’
- 11.83 “Ānanda, when about seven years had passed after the prince was born,
he went before the king, prostrated to his feet, and sat to one side. Seated
there, he said to the king, ‘Father, what is this, Dharma or non-Dharma?’
- 11.84 “The king responded to the boy with this verse:

“ ‘The Dharma—by which the evil deed of taking life is abandoned;
Generosity, restraint, and pure conduct are observed;
And the qualities of gentleness and discipline are adhered to—
Is praised by the noble ones.’
- 11.85 “Ānanda, the prince then spoke these verses to his father:

“ ‘Father, can householders,
Who wield dominion over Jambudvīpa,
Rely on the Dharma, the Dharma of which you speak to me?
Please clarify this question I have posed.
- 11.86 “ ‘Tell me if they can. [F.202.a]

- You should tell me if I can.
There are no truth-tellers in the hells;
They will not partake of negative destinies at all.
- 11.87 “ ‘Those who tell lies will go to negative destinies.
They will reach the Hell of Incessant Pain and experience suffering.
Therefore, please cast off lies,
And tell me the truth in true words!’
- 11.88 “Ānanda, the king then spoke these verses to the prince:

“ ‘Those who wield dominion over Jambudvīpa
Are unable to rely on the entire Dharma.
If they rule the earth with the weapon of a scepter,
Where, boy, would the Dharma appear for them?
- 11.89 “ ‘I harm living beings—
With those who do not immediately heed my command,
I steal their enjoyments, punish them,
And then put them in jail.
- 11.90 “ ‘When they get out to behold the fine land,
They will be frightened of our cities.
When they hear that the king is coming, they are frightened,
And wander from place to place.
- 11.91 “ ‘When I was immersed in such matters,
If there was a person that slighted me, the king,
The king would know and say, “Punish him!”
Thus he would be offered and delivered to me.
- 11.92 “ ‘I did not know that was wrong,
And so committed evil for the sake of others.
I ordered, “By all means, henceforth beat, capture, and kill,
To prevent them from committing evil against my instructions.”
- 11.93 “ ‘If others were to act in emulation of that
My territory would thus suffer.
I would punish them by destroying them,
And based on that, the cities would be afraid.
- 11.94 “ ‘A fierce king who is hard on the people
Will immediately frighten beings.
You will thus be taught to have compassion for beings when harming them,
And not to be attached to victory.’

- 11.95 “Then the boy, upon hearing those words,
Spoke these verses to the king:
‘I have become sad and am suffering.
Father, I long to rely on the Dharma.
- 11.96 “ ‘Father, I am not interested in dominion here, [F.202.b]
For I would commit evil for the sake of others.
Abandoning parents and kingdom,
Father, I long to pursue the Dharma.
- 11.97 “ ‘Father, if you do not let me go,
I will kill myself, Father!
I will drink poison, or throw myself off a mountain into a chasm!
I will kill myself with a weapon, Father!’
- 11.98 “Hearing those words, the king was displeased and said,
‘Prince, listen to these words of mine!
Prince, you should continually indulge in desire!
I will attend to the kingdom!
- 11.99 “ ‘Prince, do not go forth from the home!
Prince, frolic in the garden!
I will give you many lavish enjoyments!
Prince, what good do you think going forth will bring you?
- 11.100 “ ‘First indulge in exquisite pleasures, one by one!
Then you can go forth once the enjoyments are spent!’
The prince replied, ‘At the same time, I find a few faults in this,
So in this short life I will give rise to nirvāṇa alone.
- 11.101 “ ‘I will not be content indulging my desires.
I would through this create faulty and afflicted karma.
I will go forth faultlessly and practice the Dharma.
I will rely on love to benefit all beings.
- 11.102 “ ‘I will dwell alone in forested places.
From that great bliss will come.
By adhering to discipline I will practice pure conduct and be tranquil.
I will thus rely on hundreds of forests.
- 11.103 “ ‘You should go forth in emulation of me.
What good to you are the territory and its cities?
By committing evil for the sake of others,
You will dwell in negative destinies and experience suffering there.

- 11.104 “ ‘Then you will swallow
The giant metal ball of terror, Father!
By committing incomparable evil,
Beings are born into the hells.
- 11.105 “ ‘Their bodies will be pinned down with a metal spike,
Then crushed from above with a metal door leaf.
Metal ploughs will appear there,
That crush their bodies completely.
- 11.106 “ ‘Those with especially heinous karma
Will be placed by Harikeśa upside down inside vases,⁸⁰
And be frightened by metal clubs. [F.203.a]
They will be made to endure that sensation for many years.
- 11.107 “ ‘They will not be killed there, moreover,
But be sustained by their wicked actions.
Once the karma is spent, they will gain freedom;
Such is the fruition of wicked actions.
- 11.108 “ ‘But when death comes to their bodies,
They will enter terrifying firepits.
These will severely burn their bodies,
Then overwhelm them with terrifying flames.
- 11.109 “ ‘When they have escaped from the pits of fire,
They will scale a steep rock mountain,
Which is blazing with terrifying flames.
Then, they will enter a swamp of filth.
- 11.110 “ ‘That will also be blazing with terrifying flames,
And they will then eat with mouths like needles.
Then, mired in that for ten million years,
They will emerge from it only after one hundred such lifetimes.
- 11.111 “ ‘Then, there are also frightening groves of arrows there,
Which will inflict supremely awful pain upon them.
They will be shredded by sword-like leaves,
Surrounded by terrifying flames.
- 11.112 “ ‘As soon as they enter those groves,
Gusts of wind will emerge from the four quarters.
The swords, thus rustled by the blowing winds,
Will lacerate their bodies all over.

- 11.113 “ ‘When they have escaped from those groves,
They will enter other terrifying groves.
There they will be killed by sword-like leaves
And revived by leaves that are like razors.
- 11.114 “ ‘As soon as they enter the terrifying sword groves,
Wind will rise from the four quarters.
With the wind thus roused, they will be cut with sword leaves,
And then their bodies will be cut to pieces.
- 11.115 “ ‘Then, as their bodies are being cut up,
The swords blown by the wind will fall,
And the sword-leaves will pierce their bodies.
They will experience such sensations of pain there.
- 11.116 “ ‘After having experienced such pain for many years,
They will be transformed and enter molten rivers.
Having experienced pain there for many years,
They will be transformed and enter swiftly rushing molten rivers.
- 11.117 “ ‘Into that torrent of boiling copper and iron,
Deep and rushing with a thousand waves, [F.203.b]
People will fall headlong and die.
They will die submerged by the force of waves.
- 11.118 “ ‘Submerged by the force of these giant waves,
They will then enter the river of terror,
And die there by sinking without reaching the bottom.
Who would want to endure that pain?
- 11.119 “ ‘Once they have crossed,
Violent and terrifying rākṣasas dwelling on the banks,
Who gnash their teeth and have greenish-orange hair,
Will chase them down at a run, and capture them.
- 11.120 “ ‘Once captured they will be asked,
“Friends, show us what you eat! What would you like?”
Their reply will be: “We would like to eat some food,
For we are hungry.”
- 11.121 “ ‘Quickly seized by those supremely terrifying beings,
They will be tossed atop a metal surface,
Their bodies will be split open,
And they will be fed the metal balls that fall to earth.

- 11.122 “ ‘Burned inside and out,
They will cry out, “We are being scorched and roasted!”
They will fall into a gushing, painful river—
A river with water they perceive as icy.
- 11.123 “ ‘Thereafter they will enter the swamp of filth,
And likewise the mountain and the forest of razor blades,
As well as the terrifying firepits,
Thus experiencing those sensations again and again.
- 11.124 “ ‘This kingdom of yours is not permanent, Father.
Īśvara does not follow far behind.
“Life force, kingdom, and likewise, pleasures—
Everything is impermanent,” taught the victorious ones.
- 11.125 “ ‘Henceforth do as I say, Father!
Renounce everything and go forth!
After dying and departing from this life you will delight in pleasant
destinies!
You will be free from all suffering, Father!
- 11.126 “ ‘Abiding by discipline and concentrations, and with a loving attitude,
Dwelling in isolated, tranquil forests—
Who would not want to be like me?
You will become like Brahmā.’
- 11.127 “Once the prince had taught in this way,
He abandoned the kingdom and perfectly went forth. [F.204.a]
The king and the queen did the same,
So there was no one at all to thwart him.
- 11.128 “In pursuit of the bliss of concentration,
He went forth and pursued the Dharma.
He attained the superknowledges and became a king of sages,
Teaching the Dharma to benefit the world.
- 11.129 “Through teaching that phenomena are selfless,
His thoughts were calmed, his mind tranquil.
He said, “There is no self or anything belonging to a self.
The so-called “self” has never been perceived.’
- 11.130 “As that king of sages taught that Dharma,
Of how all phenomena are neither bound nor liberated,
And how there is no sentient being and nothing belonging to a self,

You should reflect on that and perfectly discern it!

- 11.131 “Upon hearing that king of sage’s Dharma,
Many hundreds of thousands assembled there.
Then the king went forth,
And the queen, too, went forth under the auspices of his teaching.
- 11.132 “Having gone forth under the sage,
They thought, ‘Where such teachings exist,
On which the sage has embarked,
We too must acquire those!’
- 11.133 “Thus training as the sage taught,
They all embarked on this for supreme awakening.
They all became destined for awakening,
And then awakened to buddhahood, quelling all.
- 11.134 “If you, Ānanda, have doubt
That the prince from that time,
Who upon being taught the Dharma,
Pursued it fully and went forth, was someone else,
- 11.135 “Do not, Ānanda, have doubt about this!
For I was the prince then.
I acted for the great welfare of beings.
I also established them in the supreme vehicle.
- 11.136 “Having turned the wheel of Dharma then,
I never allowed my diligence to wane.
I never abandoned my resolve.
I trained constantly and consistently.
- 11.137 “I relied on those qualities continuously;
I was never lazy.
I never doubted peace,
Thinking that I could not attain awakening.
- 11.138 “I always had the aspiration for awakening.
I constantly applied sublime diligence. [F.204.b]
I constantly sought out well-spoken teachings.
My joy thus became unexcelled.
- 11.139 “Therefore, if those who want awakening
Train as I have trained,
Their training will never regress from awakening,

And they will turn the sublime wheel of Dharma.”

11.140 *This concludes the eleventh chapter.*

THE PURE RETINUE

12.1 “Ānanda, there are four qualities that bodhisattvas may have that will equip them with mindfulness, realization, intelligence, propriety, experience, and comportment. What are those four qualities? Ānanda, bodhisattvas apply effort to pursue such qualities. Once they have found them, they also become accomplished in those qualities. Adhering to them themselves, they also lead many other beings to uphold the same qualities. Leading them to uphold them, they also delight them with Dharma discourses and thus encourage them.”

12.2 The Blessed One then spoke these verses:

“Whoever pursues those qualities
That lead to their happiness,
Should not let go of their diligence
Without finding such qualities.

12.3 “Having heard such a Dharma, they should become learned.
Always adhering to the Dharma, they should train as taught.
They should establish others in the Dharma, just as they themselves observe it.
Those who already adhere to this Dharma should not be instructed further.

12.4 “Moreover, Ānanda, for the sake of such teachings, bodhisattvas should constantly follow Dharma preachers, thinking, “How awful if those teachings were to disappear after I hear them! How awful if any Dharma were to go to waste!”

12.5 The Blessed One then spoke these verses:

“The monks who continually rely on these teachings
Become highly learned.
They are honored by the King of Dharma,

And follow me in these.

- 12.6 “ ‘If I do not listen to the Dharma or understand its meanings,
It will disappear, and I will not receive it from others later.’ [F.205.a]
Thus, applying constant diligence, they abandon all other activity,
And pursue the Dharma through which knowledge is surely developed.
- 12.7 “Skilled and insightful monks
Rely on that which is honored by the victorious ones.
Those who are broad minded based on wide learning
Pursue such sūtras.
- 12.8 “Moreover, Ānanda, even while bodhisattva great beings teach the Dharma
to others, precisely as they heard and mastered it, they do not regress from
the Dharma. Ānanda, what makes bodhisattvas regress from the Dharma? It
is the following: Although they teach the Dharma about profound emptiness,
they may teach based on alms, bedding, seating, medicine, and utensils,
such that they are given material objects first and then teach. In that case,
although others are indeed taught the Dharma, this has in no way been
engaged in properly. Thus, Ānanda, do bodhisattvas regress from the
Dharma.”
- 12.9 The Blessed One then spoke these verses:

“Although upon hearing such teachings,
They spread them to many people,
When teachers teach out of concern for their life,
So that they themselves may retain their status,
- 12.10 “They will never be sought after,
Even if they are said to be ‘excellent.’
Those who teach the sublime Dharma
Motivated by compassion toward others,
- 12.11 “Teach the Dharma
Out of love for all beings,
And compassion for many beings—
They thus practice loving kindness for beings.
- 12.12 “Those who teach such Dharma
In pursuit of gain,
And who pursue Dharma on that account,
Regress from the Dharma.
- 12.13 “The wise who abide properly

By the Dharma, as it was taught,
Will not regress through gain,
But always uphold the Dharma.

12.14 “The buddhas of the world
Give their benediction of ‘excellent’
To those who eloquently teach the Dharma
And adhere to the Dharma too.”

12.15 “Furthermore, Ānanda, bodhisattva great beings pursue the Dharma.
[F.205.b] They do not maintain any depravity as Dharma preachers. They do
not maintain anything deemed to be faulty. They pursue the Dharma
according to the Dharma. They pursue the Dharma with the intention of
engaging in the Dharma. Ānanda, how do bodhisattvas pursue the Dharma
according to the Dharma? When they practice according to their preceptor’s
and teacher’s command, they do what they have done and they joyfully
make use of the religious robes, alms bowl, bedding, seating, medicines, and
utensils. Thus, Ānanda, should bodhisattvas pursue the Dharma.”

12.16 The Blessed One then spoke these verses:

“They pursue teachings;
They do not pursue controversy.
They will observe the Dharma
Exactly as it was taught to others.

12.17 “Those who pursue the Dharma there
Adhere to it exactly as it was taught.
Adhering to the Dharma,
The valiant rely on the Dharma constantly.

12.18 “Thus, those who pursue the Dharma
Adhere to it exactly as it was taught.
And those who adhere to the Dharma,
Are foremost in the Dharma.

12.19 “They will reach the Dharma
Just as I reached it.
In reliance on those teachings
I attained unexcelled awakening.

12.20 “Understanding how to perceive as teachers
All those from whom I received it,
I thus respected the teachings,
By pursuing the Dharma constantly.

- 12.21 “It is the path that I followed—
 It is my master.
 It is my blissful guide.
 It is what cleansed my vision.
- 12.22 “It is my teacher—
 Thus I always adhere respectfully to it.
 Based on it
 I am happy in this defective world.
- 12.23 “Innumerable eons ago—
 Inconceivably long ago—in Vaiśālī,
 There was a thus-gone one
 Called King of Mountains.
- 12.24 “After King of Mountains passed away,
 There was a hearer called Wise One.
 Being skilled and very insightful, [F.206.a]
 He bestowed transmission of many teachings.
- 12.25 “He had ascertained the profound meaning,
 Was adept in the aggregates and constituents,
 Had perfected vinaya,
 And was also adept in abhidharma.
- 12.26 “He was trained in all three trainings,
 Upheld the buddhas’ awakening,
 And was authorized
 By Buddha King of Mountains.
- 12.27 “He had embarked on the buddhas’ supreme vehicle,
 And was also adept in the profound.
 The limit of Wise One’s qualities
 Was impossible to demonstrate.
- 12.28 “In the royal house of Puṣpavati
 There was a rich merchant.
 He was replete with great wealth,
 And beamed with the splendor of merit.
- 12.29 “As he lived there
 He was known as Mahārghata.
 But, being disciplined and replete with excellent qualities,
 He was also known as Rūpavati.

- 12.30 “The merchant Rūpavati once
 Approached Wise One,
 Whereupon the insightful and learned being
 Taught him the Dharma.
- 12.31 “Upon hearing the sublime Dharma
 From the renowned Wise One,
 He would use his infinite wealth
 To collect all those teachings.
- 12.32 “Wise One said, ‘Such generosity you have shown.
 Merchant, it is excellent that you are so devout.
 That knowledge you have heard
 Is the treasure of Dharma.’
- 12.33 “Then the merchant Rūpavati
 Attended upon Wise One.
 For a great many years
 He followed him.
- 12.34 “For twenty years,
 While the merchant followed the Dharma preacher,
 The preacher made the merchant listen to the teachings from him,
 Yet the merchant still wanted more teachings.
- 12.35 “Although many people always served
 The merchant in pleasing ways,
 His mind was never free
 From being tormented.⁸¹
- 12.36 “He once offered
 To Wise One
 Two hundred million gold ingots in full,
 Which Wise One accepted.
- 12.37 “On another such occasion,
 He brought a heap of gold to him.
 Through being served so,
 Wise One was thus pleased.
- 12.38 “Later, on a thousand occasions,
 He paid visits to each monk,
 As they followed the Dharma
 Preached by Wise One. [F.206.b]

- 12.39 "Joining in on those occasions,
He constantly gave them each three religious robes,
Totaling twenty thousand ingots of gold—
Such were his movements everywhere.
- 12.40 "For the sake of each and every monk,
Rūpavati
Respectfully commissioned
Further rest houses and other things.
- 12.41 "And in each and every rest house
He also had gold put in place,
Equaling two hundred million ingots in full,
And erected various porticoes too.
- 12.42 "Then, on one occasion, while Wise One was teaching him
The most sublime Dharma,
He finished his work for the benefit of beings
And left behind his body there.
- 12.43 "Rūpavati went forth
And, once the body had been cremated,
Had an expansive stupa built
Measuring eight leagues wide.
- 12.44 "He also equipped the stūpa with gems.
And once the stūpa was consecrated,
He worshiped it day and night
With flowers, incenses, and perfumes.
- 12.45 "After the rich merchant
Had died there,
He never migrated to unpleasant destinies
Since he had pleased many buddhas.
- 12.46 "By his roots of virtue,
For eight hundred million eons
He continually became Brahmā
And constantly beheld buddhas.
- 12.47 "For eight hundred million eons
He continually served as king of the gods
In the Heaven of the Thirty-Three,
And constantly beheld buddhas.

- 12.48 “For eight hundred million eons,
He continually became a universal monarch,
Constantly beheld buddhas,
And upon seeing them, also honored them.
- 12.49 “During that time,
The merchant known as Rūpavati
Pleased many tens of millions of buddhas—
Eight hundred quadrillion of them.
- 12.50 “Pleasing the victorious ones,
He made infinite offerings on those occasions.
Then after receiving the Dharma,
He went before his wife to teach her.
- 12.51 “If you think, Ānanda,
That the householder
Then known as Rūpavati,
Who appeared in the royal house of Puṣpavati, was someone else,
- 12.52 “Do not see it that way!
For that Rūpavati
Who made offerings
To the Dharma preacher, the monk Wise One, was me. [F.207.a]
- 12.53 “I made such offerings
In order to receive the Dharma.
Through that very root of virtue,
I attained awakening here.
- 12.54 “I have still not exhausted
The heap of merit
From the great merit that I performed
Due to the Dharma preacher Wise One.
- 12.55 “Based on what I attained through
Immeasurable and innumerable merits,
I have continually beheld buddhas
And received the Dharma from them.
- 12.56 “Precisely as they have been taught,
So too do they all teach me.
Since that is the path to awakening
You should rely on that!”

- 12.57 The venerable Ānanda then said to the Blessed One, “Blessed One, given that the Thus-Gone One, the Worthy One, the perfect Buddha acquired such an abundance of merit, it is wonderful that the Blessed One’s previous bodies would also be so exalted. Blessed One, has the monk called Wise One who appeared then passed into nirvāṇa?”
- 12.58 “No, Ānanda,” said the Blessed One, “that monk has still not passed into nirvāṇa. For, Ānanda, he is practicing bodhisattva conduct under this teaching of mine.”
- 12.59 The venerable Ānanda then said to the Blessed One, “Blessed One, how wonderful it is that, although the merchant Rūpavati has fully awakened to unexcelled and perfect buddhahood based on the collection of roots of merit he gained by serving and honoring the Dharma preacher Wise One, the monk Wise One has still not fully awakened to unexcelled and perfect buddhahood.”
- 12.60 The Blessed One said to the venerable Ānanda, “Ānanda, the monk Wise One did not perfectly embark as I perfectly embarked. [F.207.b] For, Ānanda, the monk Wise One perfectly embarked through the vehicle of pleasure, not through the vehicle of suffering, whereas I, Ānanda, reached perfection over a long period of time through the vehicle of suffering. Moreover, Ānanda, while I was previously practicing bodhisattva conduct over a long period of time I made the aspiration, ‘As long as beings suffer and most of them are inclined toward⁸² negative destinies, fall into negative destinies, and have fallen into negative destinies, I will, having awakened to unexcelled and perfect buddhahood, completely free those beings from suffering!’
- 12.61 “Ānanda, I cannot even illustrate with any analogy how the monk Wise One initiated a vow, made a vow, persevered, and aspired, nor for how long, Ānanda, the monk Wise One has journeyed toward unexcelled and perfect awakening through such a great vow. Yet the monk Wise One has perfectly set out for unexcelled and perfect awakening, for he has accumulated and is still accumulating roots of virtue with the thought, ‘May all the beings who behold me while I am practicing bodhisattva conduct resolutely go forth through the Great Vehicle, or the vehicles of the hearers or solitary buddhas.’”
- 12.62 The venerable Ānanda then asked the Blessed One, “Blessed One, is the monk Wise One who appeared back then present in this retinue?”
- “Ānanda, the monk who was called Wise One then is present right here,” said the Blessed One. “He is this one seated before me.”
- 12.63 “Blessed One, how amazing this assembly of pure beings is!” the venerable Ānanda exclaimed.

“Indeed, Ānanda, [F.208.a] indeed,” agreed the Blessed One, “Ānanda, the assembled retinue of great and pure beings is, accordingly, an assembly of bodhisattvas, an assembly of lions, an assembly of fearless ones, and an assembly of great elephants.”

12.64 “Blessed One, why is this called a great assembly and an assembly of lions?” asked Ānanda.

“Ānanda,” replied the Blessed One, “it is called a great assembly and an assembly of lions because it dons the armor of immeasurable, innumerable beings to vanquish the great darkness of ignorance.

12.65 “Ānanda, it is like this, as a simile: Wherever the lion, the king of beasts, settles and resides no one else can settle. Lesser creatures, unable to withstand the odor, will flee, and when they happen to cross that place, they will fall to the ground on their backs upon smelling that odor. Likewise, Ānanda, wherever the assembly of great lions resides, Ānanda, no others—such as Māra, the gods from the realm of Māra, or any other beings under Māra’s spell—can settle. If they should happen to set foot in that place, they will feel pain and unhappiness and will have to leave the entourage and disappear right at that very moment. Unable to withstand the charisma of those fearless great lions, they take their leave from them.

12.66 “Ānanda, it is also like this, as a simile: When a lion, the king of beasts, with his mane and charisma, roars three times, it can be heard as far as a league away. Then even ordinary lions present throughout that distance are frightened, let alone other, lesser kinds of wild animals. Even when the elephants in musth hear that sound, they urinate and defecate, and then disband, trumpeting loudly to one another.

12.67 “Likewise, Ānanda, in the assembly of great lions, [F.208.b] the assembly of those of venerable family, the assembly of the fearless, bodhisattvas who are unruly are included in name alone. Thus, for instance, when ordinary lions hear the lion’s roar, they feel compelled to hide in mountain fissures. Likewise, Ānanda, unruly bodhisattvas with poor conduct, who chase after renown, fame, and praise, and who revere the name, cadence, and sound of ‘self,’ will flee, frightened and scared, and thus fall off steep cliffs. This is because, Ānanda, bodhisattvas who engage in perceptions other than the words *empty*, *signless*, and *wishless*, and who are strongly attached to self, the aggregates, the elements, the sense sources, discipline, absorption, the path, nirvāṇa, the fruition, and the great nirvāṇa of a buddha’s awakening, will not be able to bear them. For, Ānanda, the words *emptiness*, *signlessness*, and *wishlessness* are words with magnitude.

12.68 “Ānanda, although the Thus-Gone One teaches the Dharma, ‘All phenomena are empty,’ there is no emptiness whatsoever—there is no emptiness belonging to anything whatsoever, there is no emptiness of

anything whatsoever, and there is no emptiness in anything whatsoever.

12.69 “Ānanda, although the Thus-Gone One teaches the Dharma, ‘All phenomena are signless,’ there is no signlessness whatsoever—there is no signlessness belonging to anything whatsoever, there is no signlessness with anything whatsoever, and there is no signlessness in anything whatsoever.

12.70 “Ānanda, although the Thus-Gone One teaches the Dharma, ‘All phenomena are wishless,’ there is nothing to be attained whatsoever—there is nothing to be attained of anything whatsoever, [F.209.a] there is nothing to be attained by anyone whatsoever, and there is nothing to be attained in anything whatsoever.

12.71 “Ānanda, although the Thus-Gone One teaches that ‘the Dharma should be actualized,’ there is nothing to actualize whatsoever—there is nothing to actualize belonging to anything whatsoever, there is nothing to actualize by anyone whatsoever, and there is nothing to actualize in anything whatsoever.

12.72 “Ānanda, although the Thus-Gone One teaches that ‘the Dharma should be cultivated,’ there is nothing to cultivate whatsoever—there is nothing to cultivate belonging to anything whatsoever, there is nothing to cultivate by anyone whatsoever, and there is nothing to cultivate in anything whatsoever.

12.73 “Ānanda, although the Thus-Gone One teaches that ‘the Dharma should be developed,’ there is nothing to be developed whatsoever—there is nothing developed belonging to anything whatsoever, there is nothing to be developed by anyone whatsoever, and there is nothing to be developed in anything whatsoever.

12.74 “Ānanda, although the Thus-Gone One teaches that ‘phenomena are conditioned,’ there is nothing conditioned whatsoever—there is nothing conditioned belonging to anything whatsoever, there is nothing conditioned by anything whatsoever, and there is nothing conditioned in anything whatsoever.

12.75 “Ānanda, although the Thus-Gone One teaches that ‘phenomena are unconditioned,’ there is nothing unconditioned whatsoever—there is nothing unconditioned belonging to anything whatsoever, there is nothing unconditioned by anything whatsoever, and there is nothing unconditioned in anything whatsoever.

12.76 “Ānanda, although the Thus-Gone One teaches that ‘phenomena are afflicted,’ there is nothing afflicted whatsoever—there is nothing afflicted belonging to anything whatsoever, there is nothing afflicted by anything whatsoever, and there is nothing afflicted in anything whatsoever.

- 12.77 “Ānanda, although the Thus-Gone One teaches that ‘phenomena are completely purified,’ there is nothing completely purified whatsoever—there is nothing completely purified belonging to anything whatsoever, there is nothing completely purified by anything whatsoever, and there is nothing completely purified in anything whatsoever.
- 12.78 “Ānanda, the seal of Dharma, the seal of all phenomena, is the absence of a seal. It is the unformed seal. It is the indivisible seal. [F.209.b] Ānanda, anyone stamped with that seal is a bodhisattva great being. They are of venerable family. They are lions among humans. They are solitary. They are fearless. They proclaim the roar. They frighten other non-Buddhists. They subjugate the hordes of Māra. They cause other non-Buddhists to flee into caves in mountain fissures. They frighten those with reference points. They puncture and strike down those who are especially proud. They delight the offspring of buddhas that counteract Māra. They discern reality. They cause the victory banner of Dharma to be raised throughout the ten directions. They cause the drum of Dharma to be beaten. They cause the elixir of Dharma to be drunk. They satiate the heart-children of the victorious ones with well-spoken discourses. [B17]
- 12.79 “Ānanda, it is like this, as a simile: When a lion, the king of beasts, emerges from his lair and proclaims a lion’s roar three times, all the lion cubs of venerable pedigree who hear the sound show themselves. Confident, fearless, joyous, and satiated, they look around throughout the four directions. Likewise, Ānanda, bodhisattva great beings who have embraced the altruistic intention, yet whose roots of virtue and faculties have not yet matured, and who are present in the assembly of lions—the assembly of those without trepidation, the assembly of those with great manes—are delighted and gleeful in the gathering of the great assembly upon hearing that sound.
- 12.80 “Ānanda, it is also like this, as a simile: The lion, the king of beasts, only ever travels alone, without any companion, no matter where he goes. Likewise, Ānanda, the bodhisattva lions present in the assembly of the gathering of those audacious beings with manes [F.210.a]/[F.211.a] always wear their armor without a companion, no matter where they go. They wear their armor in the absence of peers, thinking, ‘I will realize the qualities of the buddhas by myself. I will actualize the qualities of the buddhas without a companion.’
- 12.81 “Ānanda, it is also like this, as a simile: The king of beasts dwells only in the womb of precisely its own kind. Moreover, the lion, the king of beasts, dwells only once in that womb. Likewise, Ānanda, bodhisattvas bound by only one rebirth dwell in the womb of the Great Vehicle, for they cannot be

held by the vehicle of the hearers or the vehicle of the solitary buddhas. Thus, Ānanda, is the assembly an assembly of lions, an assembly of beings without trepidation, an assembly of beings with manes.

12.82 “Ānanda, it is also like this, as a simile: Whether a lion, the king of beasts, is strong or weak, it strikes while completely focused, no matter which kind of creature it strikes. It does not do so unfocused. Likewise, Ānanda, no matter what Dharma discourse is delivered, all those bodhisattvas with manes who are present in the gathering of the lion assembly respectfully teach, retain, and promulgate that teaching and make others retain it. Ānanda, thus is this an assembly of lions, an assembly of those without trepidation.”

12.83 *This concludes the twelfth chapter.*

ACCOMPLISHING THE GATES OF THE TEACHINGS

13.1 Then, the bodhisattva Dṛḍhamati, who was seated in the assembly, rose from his seat, proffered his shawl, and said to the Blessed One, “I offer this garment to the Thus-Gone One as a Dharma covering to be offered to the awakened thus-gone ones of past, present, and future for the sake of eloquent explanations of this Dharma discourse, [F.210.b]/[F.211.b]⁸³ and so that bodhisattva great beings who have perfectly embarked on bodhisattva conduct will become replete with buddha qualities.”

13.2 The bodhisattva Dṛḍhamati then offered his shawl to the Thus-Gone One. Next, he proffered another shawl and said, “Blessed One, I offer this garment to supplicate the Thus-Gone One for a Dharma discourse, which in the future may be heard from some Dharma preacher.”

13.3 The bodhisattva Dṛḍhamati then went before the bodhisattva Guhagupta and said, “Brother, we should now offer that shawl to the Thus-Gone One in order to supplicate him.”

The bodhisattvas Dṛḍhamati and Guhagupta then both offered the shawl to the Thus-Gone One, and from that shawl there appeared many kinds of miraculous displays. The venerable Ānanda and the fourfold retinue all witnessed those miraculous displays.

13.4 Seeing this, Ānanda exclaimed to the Thus-Gone One, “Blessed One, that is amazing! Well-Gone One, that is marvelous!”

“Why do you find it so amazing and marvelous?” the Blessed One asked the venerable Ānanda, although he already knew how he would answer.

13.5 The venerable Ānanda then replied in melodious verse:

“Brought about through the miracles of the praises
Of the valiant heroes who have set out for awakening,
Here I witnessed several thousand emanations

Emerge from the Dharma robes.

- 13.6 “Savior of the world, I witnessed on that occasion
More than a billion bodhisattvas
Appearing from the Dharma robes,
Themselves proffering Dharma robes.
- 13.7 “They arrived here and offered them to the guides—
The victors in the worlds throughout the ten directions—
Thus demonstrating their supernatural powers.
This is what I witnessed emerge today from the Dharma robes. [F.212.a]
- 13.8 “The savior of the world then predicted their supreme awakening.
He said, ‘Whoever offers Dharma robes to the victorious ones
Will, through practicing the conduct in stages,
Become awakened.’
- 13.9 “Pure parasols then appeared
Above the crowns of the pure beings who went there.
Other people thought, ‘As these beings practiced for the sake of awakening,
Buddhas have now appeared here.’
- 13.10 “Quadrillions of beings
Arrived there, exclaiming sounds.
Words of Dharma emerged from that,
Such that the sounds of buddhas were heard from the sky.
- 13.11 “I witnessed Jambudvīpa covered with buddhas.
I witnessed the trichiliocosm covered with victorious ones.
Guide, today I had a notion:
I will henceforth not presume my body to be that of a hearer.
- 13.12 “Teacher, Valiant One, such was your apparition.
Today my eyes were shrouded, my mindfulness deluded,
But I will now see the wisdom of the noble ones;
I will now see the three realms as entirely empty.
- 13.13 “Knowing them to be empty, my mindfulness is undeluded;
Those who have attained wisdom do not need eyes.
Otherwise, Blessed One, it is only deluded mindfulness,
Produced by making something visible before the eyes.
- 13.14 “Valiant One, the retinue too is elated.
They have levitated into the sky.
Like a canopy, they are suspended on lotuses in the sky—

Lotuses with a thousand petals.

- 13.15 “All those present throughout the ten directions
Emerged from⁸⁴ the Dharma robe—
Present was a vast saṅgha
Of the sages of the world, guides, supreme victorious ones.
- 13.16 “Valiant beings went forth there
And bestowed inconceivable gifts.
They relied on the guides for the sake of awakening.
They went forth, working for the welfare of others.
- 13.17 “Then, teaching the Dharma throughout the ten directions,
The valiant appeared there as emanations.
Savior of the world, those whom I saw come from the garment
Were utterly beyond number or limit.
- 13.18 “Seeing the worlds of the three realms appear from the garment,
I was overjoyed and respectful. [F.212.b]
Just like the sovereign lord Brahmā,
The beings were resplendent and adept in supernatural powers.
- 13.19 “They were eloquent and widely learned.
Then, having attained in all respects the gateways of retention,
They turned the wheel in accordance with the manner of the victors.
The fields were covered with Dharma robes—
- 13.20 “They had beautiful chains made of various precious materials,
While on some of the fields there was no color.
Wherever the valiant came and walked,
Supernatural powers were fully manifested in this world.
- 13.21 “Adorned everywhere with flowers, incenses, perfumes,
Banners, and streamers—
I saw, Savior, the fields
Where the valiant came and walked.
- 13.22 “I saw buddhas dwelling on mounds of earth,
And then I saw them turning the wheel of Dharma.
Having seen those victorious ones and the miraculous displays,
Such beings with supernatural powers came here from the garment.
- 13.23 “Having emanated as bodies everywhere here,
Wherever there are bodies in this world
They teach the Dharma to benefit beings,

And are resolute about that for the sake of awakening.

- 13.24 “Amazing things have perfectly transpired here today.
Those who have seen them have conviction.
The skilled Victorious One has observed the awakened manifestation.
Such was the miraculous display, Blessed One.
- 13.25 “Blessed One, as the vast field for people,
You are the sublime teacher of all guests.⁸⁵
Blessed One, for the myriad beings who face pleasure and pain,
You will have produced a great effect.
- 13.26 “Even were I to give voice to praises for eons,
I could not finish even in a thousand eons.
For whose benefit did the sage demonstrate
The supernatural powers that were produced from the garment?
- 13.27 “Whose vast field will it be?
Who will have such immeasurable supernatural powers,
When practicing the conduct of awakening here?
Guide, I beseech you to clarify this for me today.
- 13.28 “How is it that lotuses the size of chariot wheels
Adorn it in various colors?
How is it that many bodhisattvas have come
And pay homage to the buddhas in the ten directions? [F.213.a]
- 13.29 “After paying homage they will return to that realm.
As they then return to that place, they will attain awakening.
That vast realm will be purified.
Inconceivable supernatural powers will be present.
- 13.30 “Those practicing bodhisattva conduct will also be seen.
In this buddha realm there will be a single hero.
How will those who proffer to him the Dharma robes,
Train in this by means of no training?⁸⁶
- 13.31 “Previously I dedicated my practice of generosity, saying,
‘May the appropriate and sought-after enjoyments given as alms,
By which all beings experience happiness,
Benefit all beings!’
- 13.32 “Savior, please tell me the significance!
Savior of the world, resolve my doubt!
Was such an aspiration Dṛḍhamatī’s,

Or was it the monk Guhagupta's?"

- 13.33 The Blessed One then said to the venerable Ānanda, "Ānanda, as the bodhisattva Dṛḍhamati wishes to ask a question, wait briefly while I answer his question, and I will then answer yours."
- 13.34 The bodhisattva Dṛḍhamati then said to the Blessed One, "If, in order to clarify some questions, the Blessed One would allow me the opportunity, I would like to ask the Blessed One about some points."
"Dṛḍhamati, ask whichever questions you wish and I will please your mind with fitting responses," said the Blessed One to the bodhisattva Dṛḍhamati.
- 13.35 The bodhisattva Dṛḍhamati then asked the Blessed One, "Blessed One, what is meant by *entering the gateway*? Blessed One, could the Thus-Gone One please explain that? Please explain as well about bodhisattvas who have entered the words of the gateway, and also about entering into those teachings. [F.213.b]
- 13.36 "What are those supreme teachings?
How are they entered?
What kind of gateway do they have?
Guide, please explain accordingly!
- 13.37 "How, upon entering the Dharma,
Will awakening arise?
How, upon teaching the Dharma,
Will one's eloquence become unimpeded?
- 13.38 "Where do those qualities come from?
Where do they abide?
How do we become undeluded about them
And apply mindfulness to those qualities?
- 13.39 "By all means please explain the nature of the practice
Of those who will enter!
Please explain the actualization of the qualities
Of those who have so entered!
- 13.40 "How will we become undeluded about them
And gain mindfulness of the Dharma, O Guide,
So that eloquence becomes unimpeded
For eons beyond number?
- 13.41 "How should we perceive them?
What kind of support do they have?

- What is the means by which
Their preaching will never end, O Guide?
- 13.42 “How did those of the past
Practice generosity and dedicate it toward peace?
By what means will we engender and encounter
The eloquence of the charismatic?
- 13.43 “How have they observed discipline?
How have they relied upon discipline?
How have they dedicated discipline?
Which ones did not follow precepts?
- 13.44 “How have they cultivated patience?
How have they relied upon patience?
By what means did they achieve
The unexcelled limit of the unborn?
- 13.45 “How have they applied diligence?
How have they relied on diligence?
By what means have they
Not parted from the awakening of the buddhas, O Guide?
- 13.46 “How have they generated concentration?
How have they relied on concentration?
Upon which phenomena have they concentrated?
By what means have they engendered eloquence?
- 13.47 “How have they cultivated insight?
How have they relied on insight?
How do they engage wisdom?
How does their eloquence become uninterrupted?
- 13.48 “Who abides by the unexcelled way?
Who teaches the authentic Dharma?
Who approaches the awakening
Of emptiness, profound and peaceful?
- 13.49 “How have they received the various sūtras?
How have they ascertained their various contents?
How have they taught them again and again? [F.214.a]
Please answer these questions!
- 13.50 “Resolve the doubts of beings!
I request that of the teacher!

In the future
Dharma preachers will appear—

- 13.51 “How will they abide by the teachings?
How, O Guide, having abided by the Dharma,
And having received it,
Will they uphold the Dharma?
- 13.52 “Savior of the world, best of humans,
Teach me about the questions I have posed!
How in the future
Will you resolve the doubts of beings?”
- 13.53 “Dṛḍhamati, excellent!” replied the Blessed One to the bodhisattva Dṛḍhamati. “It is excellent that you thought to ask the Thus-Gone One about those topics! In the same way you have also formed roots of virtue before previous thus-gone ones, worthy ones, perfect buddhas, and you also put questions to those thus-gone ones. Dṛḍhamati, I remember countless eons ago, on this very spot of earth, your putting the same questions to sixty-eight thousand buddhas; and as you put them to all those thus-gone ones, worthy ones, perfect buddhas, it came to be of benefit to immeasurably many beings.
- 13.54 “Therefore, Dṛḍhamati, with that in mind you should understand the following: Dṛḍhamati, countless eons ago there appeared in the world a thus-gone one, a worthy one, a perfect buddha called Jewel of Exalted Light. That thus-gone one’s lifespan was half an eon. That blessed one had a retinue of seven hundred million worthy ones who had exhausted the defilements. Together with them he would wander the countryside and observe the summer rains retreats. Dṛḍhamati, at that time that Jambudvīpa was broad and vast, [F.214.b] extending across seven billion leagues. There was a universal monarch then called Lord of Irreproachable Merit. He was a coronated king of royal caste, who as a righteous Dharma king with sovereignty over the world of the four continents guarded his dominion over the four borders. The Jambudvīpa of that time had eight hundred million large and vast cities, which were each forty by thirty leagues in size. They were all wealthy, healthy, happy, abundant in food, pleasant, and well populated.
- 13.55 “Dṛḍhamati, at the center of King Lord of Irreproachable Merit’s Jambudvīpa was a huge royal palace where the king resided. The palace was eighty leagues in circumference and checkered in design, with each square a half league in width. Dṛḍhamati, that royal palace was called Sukhāvatī. The royal palace had seventy thousand surrounding gardens that were without owner or proprietor so that beings could enjoy them. Dṛḍhamati, there was

one large garden that was as big as King Lord of Irreproachable Merit's eighty-league royal palace. That large garden was surrounded all around by seven rows of palm trees, seven layers of lattices with tiny bells, seven layers of courtyards, seven walls, and seven moats.

13.56 “Dṛḍhamati, at that time the thus-gone one Jewel of Exalted Light gradually wandered through the area with his large monastic assembly comprised of seven hundred million worthy ones, and eventually they arrived at the royal palace. Dṛḍhamati, King Lord of Irreproachable Merit heard that the thus-gone one, the worthy one, the perfect buddha Jewel of Exalted Light had been wandering through the land with his seven hundred million monks [F.215.a] and that they had now arrived at the royal palace and taken up residence in the garden of the royal palace. So, Dṛḍhamati, the king went before the thus-gone one Jewel of Exalted Light, prostrated to the Blessed One's feet, and sat to one side. Dṛḍhamati, the thus-gone one, the worthy one, the perfect buddha Jewel of Exalted Light understood the king's intention and so he fully taught him a Dharma discourse of the Bodhisattva Collection, which resolves the doubts of all beings. Upon hearing it, the king experienced joy and happiness and became elated and enraptured, so that he thought to himself, ‘I should most certainly offer my own exquisitely adorned garden for the thus-gone one Jewel of Exalted Light to enjoy.’ With this thought, the king offered the garden for the Thus-Gone One to enjoy. The king also commissioned seven hundred million rest houses, seven hundred million promenades, and seven hundred million seats. Having also offered seven hundred million parks, together with attendants, he went before the Blessed One and asked, ‘Out of loving kindness for me, will the Blessed One please deign to come for a meal tomorrow with the assembly of monks?’

13.57 “Dṛḍhamati, since the Blessed One remained silent, the king understood that he had acquiesced. Having prostrated to his feet and taken his leave, that night the king ordered the preparation of an abundance of the finest delicacies, fit to be the meal of a universal monarch.

13.58 “After the night had passed, he went before the Blessed One and made the request for mealtime. [F.215.b] Dṛḍhamati, the thus-gone one, the worthy one, the perfect buddha Jewel of Exalted Light then donned his lower garment and Dharma robes that morning. Carrying his alms bowl, and escorted by the assembly of monks, he went to the palace of King Lord of Irreproachable Merit. Arriving, he sat down on the cushion set out for him. The monks too sat down on their cushions as arranged. Understanding that the Blessed One was seated and that the assembly of monks too were seated, the king respectfully served the meal of abundant delicacies with his own hands, thus satisfying everyone. When he had respectfully served and

satisfied the Blessed One with that meal served by his own hands, the king noticed that the Blessed One had finished eating and that his hands and bowl were now hidden. The king then offered three Dharma robes for the body of the Blessed One and each monk in the assembly.

13.59 “Dṛḍhamati, after having clothed the bodies of the Blessed One and the assembly of monks, the king approached the Blessed One carrying a golden vase, washed the Blessed One’s hands, and said, ‘Blessed One, I offer this garden, these rest houses, these promenades, these bedding articles, these seats, and these groves to the Blessed One. To serve and attend you, I also offer myself.’

13.60 “Dṛḍhamati, thereafter the king continued to serve and attend upon the Thus-Gone One, respectfully following him, just like the first day, in order to listen to the Dharma. Dṛḍhamati, thus serving that blessed one for half an eon, King Lord of Irreproachable Merit also asked the Thus-Gone One all about what is tenable and what is not. Asking him all about such things, the Blessed One offered his response in return, and thereby brought benefit to immeasurable, countless beings. [F.216.a]

13.61 “Dṛḍhamati, if you have any doubt or hesitation, thinking that the king who was then called Lord of Irreproachable Merit was someone else, you should not see it like that. This is because, Dṛḍhamati, the king called Lord of Irreproachable Merit was none other than you. Dṛḍhamati, I remember that in the past there were a full thousand buddhas whom you provided with unexcelled service and attendance in order to ask about this Dharma discourse. Dṛḍhamati, I will now teach you regarding your questions on how to accomplish the gateway of Dharma, and how the gateway of Dharma is accomplished.

13.62 “Dṛḍhamati, the *gateways of Dharma* are bases and foundations, but they are devoid of thinking, devoid of characteristics, devoid of effort, pure, completely pure, utterly pure, inexpressible, devoid of syllables, the inverse of syllables, and undemonstrable. Dṛḍhamati, phenomena neither appear, nor are they knowable by cognition. Dṛḍhamati, *gateways of Dharma* are the deeds by which the thus-gone ones fully understand nirvāṇa, for how they fully understand it, and the means by which they fully understand. They cannot be known by me. Dṛḍhamati, those phenomena are to be neither known nor designated. At the same time, Dṛḍhamati, all the designated paths are the gateways of Dharma. Dṛḍhamati, since all phenomena are of the same flavor, they bear the seal of the ocean. Dṛḍhamati, since all phenomena have the inexhaustible as their boundary and limit, their end is not known. Dṛḍhamati, since all phenomena are neither completed nor

diminished, they are an inexhaustibility. That is why the thus-gone ones designate, teach, and establish the accomplishment of the gateway beyond exhaustion.

13.63 “All phenomena possess the gate of *a*, for the entrance into *a* is a point of explanation for designating the gate devoid of attributes. [F.216.b] Accomplishing it is to join with it. The syllables joined with it have not formed *a*. That is why the Dharma is called *a*. It is made known through *a*, and that knowledge, moreover, is made complete in conjunction with the syllables and words joined with it. Therefore, the thus-gone ones have taught that ‘all phenomena possess *a* as their gateway.’

13.64 “What are the phenomena to which that gateway belongs? *Dr̥ḍhamati*, those phenomena are unformed. Since the unformed is unknown, they are known without being designated and known, expressed without being expressible, elucidated without being elucidatable, and exhausted without knowing exhaustion. *Dr̥ḍhamati*, thus does *a* perform the function of all phenomena. The gateway through which noble sons and daughters enter to gain wisdom and eloquence beyond exhaustion is the gateway called *a*.

13.65 “*Dr̥ḍhamati*, *inexhaustible* means beyond exhaustion. *Dr̥ḍhamati*, that which is devoid of designation and knowing is inexhaustible. Those that are made known without being known are not made known, and those that are designated are not designated—thus, *Dr̥ḍhamati*, is that gateway called *inexhaustible*.

13.66 “To what does that gateway belong? It is the gateway of those phenomena. Of which ones? Those that are neither found, nor perceived by the thus-gone ones.

13.67 “*Dr̥ḍhamati*, *gateway* means irreversible, for that entrance is into all phenomena. All that is elucidated is unelucidatable. All speech is speech of the inexhaustible. All speech is the speech of precisely that, and no other. All that is known is not known, and this, *Dr̥ḍhamati*, is a vajra statement. Why is it called a *vajra statement*? Because it is never divisible, and being utterly indivisible, it is devoid of any agent. [F.217.a] Thus lacking any agent whatsoever, it is called a *vajra statement*.

13.68 “All phenomena are devoid of action. Where there is no action there is also absolutely no maturation. Since they thus lack any maturation at all, all phenomena are therefore said to be devoid of action and devoid of maturation. Regarding the seal of the Dharma, when thus-gone ones teach the maturation of actions with respect to certain things, this is taught through the seal of the Dharma. That seal should be understood as unformed and undivided. *Dr̥ḍhamati*, noble sons and daughters who wish to engage in the maturation of actions should thus engage in it.

- 13.69 “Dṛḍhamati, since all phenomena emerge in space, they are beyond coming and going. Dṛḍhamati, it is based on that gateway that thus-gone ones fully know the deaths and births of beings. Dṛḍhamati, noble sons and daughters who wish to penetrate death and birth should enter that seal. Dṛḍhamati, this is the seal of the absence of syllables and the absence of designation of any phenomena. Dṛḍhamati, the full range of everything verbally elucidated by the thus-gone ones, the worthy ones, the perfect buddhas is elucidated by that seal and also elucidates that very same seal.
- 13.70 “Dṛḍhamati, all ordinary bodies are the awakened body of a thus-gone one. This is because that awakened body is the awakened body of ordinary bodies, and a thus-gone one demonstrates the formation of beings’ ordinary bodies by means of that seal. Dṛḍhamati, the seal by which the ordinary body is sealed is the designation of all ordinary bodies. Dṛḍhamati, everyone whose body is formed is sealed by that seal, and a thus-gone one has accomplished that very same seal.
- 13.71 “Dṛḍhamati, since all phenomena have no entrance, they have no gateway. Dṛḍhamati, since all phenomena have no going, they have no entrance. Dṛḍhamati, since all phenomena have no entrance, they have no going. [F.217.b]
- 13.72 “Dṛḍhamati, however the thus-gone ones teach the Dharma, they teach only those who are of the unobstructed nature and they also know full well that that very same nature belongs to all beings, for their nature is like that. Dṛḍhamati, the so-called *unobstructed nature* refers to the nature of the infinite. Since all beings are taught to be of that empty nature, they possess just such a nature.
- 13.73 “Dṛḍhamati, with that gateway of the nature being the gateway of all phenomena, everything that is the gateway of the nature comprises the aggregate of phenomena. However, the aggregate of phenomena also lacks an aggregate. With those aggregates thus lacking aggregates, those aggregates too are aggregates of phenomena. Dṛḍhamati, from whichever perspective the thus-gone ones teach the aggregates, they teach this topic through that threshold of the aggregate of phenomena. The aggregates of form, feeling, perception, formation, and consciousness are without aggregates. This is taught as the gateway to the attributes of the aggregates.”
- 13.74 The bodhisattva great being Dṛḍhamati then said to the Blessed One, “Blessed One, that entrance to phenomena is profound.”
- 13.75 “Dṛḍhamati,” replied the Blessed One, “the thus-gone ones do not think, ‘This is profound. This is lucid.’ Dṛḍhamati, the thus-gone ones only teach a little.”

- 13.76 “They do not teach according to what is apprehended by the immature,” offered Dṛḍhamati. “Rather, they teach according to what is known by the wise. That is how the thus-gone ones teach the Dharma.”
- 13.77 “Dṛḍhamati,” countered the Blessed One, “the thus-gone ones do not teach, designate, or posit in accordance with their complete understanding. This is because, Dṛḍhamati, while all phenomena are fully known by the wise, the knowledge of syllables accords with how the immature apprehend. [F.218.a] Moreover, since those syllables are also devoid of syllables, there is no teaching.”
- 13.78 The Blessed One then continued what he was saying to Dṛḍhamati: “Dṛḍhamati, all phenomena are the light of the orb of the sun. Dṛḍhamati, from whichever perspective phenomena are perfectly discerned, they appear to exclusively possess the nature of the infinite. It is in this sense that they are the light of the Dharma.
- 13.79 “Dṛḍhamati, since all phenomena are fully illuminated and free of obstruction, they are luminous. Dṛḍhamati, since all phenomena are unobstructed by anything whatsoever, they have no obstruction. Dṛḍhamati, since all phenomena are like open space, they are unobstructed. Dṛḍhamati, the unobstructed vision of the thus-gone ones penetrates wherever there is dualistic designation and dualistic apprehending. Dṛḍhamati, this unobstructed perfect knowing, in which the thus-gone ones perfectly know all phenomena through their vision, is the Dharma of vision.
- 13.80 “Dṛḍhamati, through the gateway of all phenomena emerge expressions that cause noble sons to discern the meaning, expressions based on which they teach the profound, and expressions that are unimpeded. This is also the unobstructed gateway.”
- 13.81 “Dṛḍhamati,” the Blessed One continued to explain to the bodhisattva Dṛḍhamati, “since all phenomena are without impediment and free of impediment, they are free of stains. Dṛḍhamati, being without benefit, all phenomena are devoid of being received. Dṛḍhamati, since no phenomenon can be apprehended as an object, all phenomena are infinite and boundless. Dṛḍhamati, wherever a teaching with syllables is taught, all that is taught there is that all phenomena are devoid of syllables. Dṛḍhamati, since all phenomena are without boundary and are taught to be without boundary, whenever someone enters the gateway beyond syllables, this is their entrance. That entrance is not an entrance into any phenomena whatsoever. [F.218.b]
- 13.82 “Dṛḍhamati, the thus-gone ones have taught on the accomplishment of the gateway of absorption. What is the accomplishment of absorption? Dṛḍhamati, there is an absorption called *array of all phenomena in a single mode*. And there is an absorption called *multiple array*.

13.83 “What, then, is the absorption called *the single array*? Dṛḍhamati, this is when bodhisattva great beings proclaim the name of a single thus-gone one by saying, ‘Such-and-such thus-gone one is teaching the Dharma in such-and-such world system.’ Hearing the name of that thus-gone one causes them to apprehend the thus-gone one in terms of his features, to aspire to such features themselves, and to actualize them. They bring to mind—with undistracted recollection, unperturbed faculties, and non-distracted attention—only the thus-gone one, either seated on the supreme seat of awakening, or fully awakening to unexcelled and perfect buddhahood, or turning the wheel of Dharma, or surrounded by an assembly of hearers, or teaching the Dharma. By recollecting the name of that thus-gone one they bring before themselves the perception of his world system. Moreover, it also makes them understand their perception of the thus-gone one and his world system as exclusively perceived by way of non-apprehending. By adhering to that and not discarding that connection, the awakened body of a thus-gone one will be actualized. By bringing to mind the teaching of the Dharma, they also bring it before themselves by means of the profound, the lucid, meanings, and syllables, precisely how they are inclined toward it. Abiding in that absorption, they are motivated by the perishability of all things to listen to the Dharma taught by the thus-gone one. They are motivated to receive and uphold all those teachings that are taught. Having received and upheld them, they rise from that absorption and teach the fourfold retinue. That engagement and that perception are, in this vein, the accomplishment of the absorption of *the single array*. [F.219.a]

13.84 “Furthermore, Dṛḍhamati, bodhisattvas also destroy that very perception and destroy their own body too. The perishability of all things inducts them into the absorption of *the single array*. Rising from that, they are also led to teach the Dharma to the fourfold retinue. Dṛḍhamati, this too is the accomplishment of the absorption of *the single array*.

13.85 “Furthermore, Dṛḍhamati, bodhisattvas are led to analyze that very perception of the thus-gone one’s awakened body by thinking, ‘Where did the thus-gone one’s awakened body come from, and where have I gone?’ Thus they understand perfectly that the thus-gone one has not arrived and that they themselves have not departed. They then think, ‘All phenomena are beyond coming and going.’ Through abiding by and striving in such analysis, they obtain before long the unobscured vision of Dharma. Upon obtaining the unobscured vision of Dharma, they are a thus-gone one, for they have actualized the gateway of Dharma through which unimpeded eloquence is obtained. They teach the Dharma, yet they do not truly see those phenomena.

- 13.86 “Dṛḍhamati, it is like this, for example: Even while a thus-gone one’s unimpeded wisdom partakes of the past, a thus-gone one’s wisdom also has no impediment with respect to bodies. A thus-gone one’s wisdom does not partake of the past by means of apprehending. Even though a thus-gone one’s wisdom does not partake of the past, the wisdom of a thus-gone one still masters the past. However, with respect to the past, it does not follow after any bodies as observed by a thus-gone one. The same also goes for the future and the present. Dṛḍhamati, it is in this manner that while abiding in the absorption of *the single array*, bodhisattvas teach the Dharma, although they do not even truly see those phenomena.
- 13.87 “Abiding in that absorption through having strongly cultivated it [F.219.b] causes them to bring to mind, perceive, and manifest before themselves a second thus-gone one, either coming to reside in some world system and sitting down at the seat of awakening, or fully awakening to unexcelled and perfect buddhahood, or turning the wheel of Dharma, or teaching the Dharma. They thus also receive and uphold the Dharma taught by that thus-gone one. While perceiving the previously perceived thus-gone one, they do not discard this perception of a second thus-gone one. They thus perceive and actualize both thus-gone ones teaching the Dharma. Dṛḍhamati, this too is the accomplishment of the absorption of *the single array*.
- 13.88 “Furthermore, Dṛḍhamati, once bodhisattvas have retained well and imagined well, to the point of great mastery, one perception of a thus-gone one, they can then bring to mind as many thus-gone ones as they wish. Dṛḍhamati, it is just like how a masterful monk can bring to mind the perception of the physical sense sources as being blue. He can imagine all of them, everything whatsoever, as only blue, such that no perception of them manifests in any other way apart from blue. He imagines and transforms all beings into only blue, manifesting them as only blue. He perceives all internal and external phenomena with the thought that they are blue and he also gains mastery in that. Dṛḍhamati, in the same way do bodhisattvas bring to mind the various world systems in which they have heard that myriad thus-gone ones reside, as well as the thus-gone ones⁸⁷ themselves.
- 13.89 “Through bringing to mind a perception of thus-gone ones that is well imagined and well ascertained, they transform all beings and name them ‘thus-gone ones, buddhas, self-arisen ones.’ [F.220.a] By bringing to mind a mentally created perception of thus-gone ones, all perceptions are transformed by them into a single perception in which only thus-gone ones manifest. They do not see anything at all that is not perceived as thus-gone ones, or exclusively as buddhas. Dṛḍhamati, this too is the accomplishment of the absorption of *the single array*.”

“Blessed One, what is the accomplishment of that absorption?” asked Dṛḍhamati.

13.90 “It is that the one-pointed mental perception of all thus-gone ones is not discarded,” said the Blessed One. “That, Dṛḍhamati, is accomplishing the absorption of *the single array*. Dṛḍhamati, that all phenomena are understood with a single perception is also the nature of everything—this, Dṛḍhamati, is called the absorption of *the single array*. Bodhisattvas, while abiding in that absorption, think, ‘All speech is the speech of the thus-gone ones; all bodies are the bodies of the thus-gone ones.’ Such is their practice and belief.

13.91 “Moreover, Dṛḍhamati, bodhisattvas proclaim the names of two, three, four, five, ten—up to one hundred, and up to one hundred thousand—thus-gone ones, manifesting and bringing them all to mind simultaneously. They also manifest and bring to mind all the arrays of buddha realms and arrays of hearers belonging to those thus-gone ones. They also manifest, bring to mind, and bring forth the perfect forms, perfect characteristics, perfect complexions, perfect bodies, and perfect proportions belonging to those thus-gone ones. They apprehend the characteristics of each of the traits of a great being. They apprehend the characteristics of walking without delusion, having the gait of a lion, [F.220.b] the invisible crown protuberance, and the full fathom of light enveloping him. They also transform that full fathom of light, imagining it to be infinite light. They perfectly cognize the infinity of light and apprehend an infinity of buddha realms. They also transform, bring to mind, and perfectly cognize immeasurable arrays of buddha realms, while they also fully comprehend, bring to mind, and transform an infinite array of hearers.

13.92 “Moreover, they analyze by thinking, ‘Where did the thus-gone ones come from, and where have I gone?’ Being immersed in this thought, they are brought to the belief that the thus-gone ones and they themselves are beyond coming or going. They then think, ‘There is no phenomenon whatsoever called *thus-gone one* and there is no phenomenon whatsoever called *self*.’ They continue to analyze, thinking, ‘All phenomena are the same.’ Through analyzing thus, they come to the belief that all phenomena are identical in characteristic. As they engage in, believe in, and perfectly understand the thought, ‘All phenomena are characterized by the characteristic of being unformed,’ they thus transform phenomena. They thus perceive all phenomena as having a single characteristic by way of being without characteristics.

13.93 “Dṛḍhamati, however many⁸⁸ buddhas are accomplished, the one-pointed state of mind remains, for, Dṛḍhamati, this is the accomplishment of the absorption of *the single array*. This accomplishment in which everything has the single characteristic of being buddhas, yet also has no characteristics, is

known as the absorption of *the single array*. While abiding in that absorption, one does not have the thought, 'This is not a thus-gone one.' One does not have the thought, 'This is not a phenomenon.' One does not have the thought, 'This is not a hearer.' Nor does one perceive or think, 'hearer.' One does not have the thought, 'The Dharma is not taught.' [F.221.a] Nor does one perceive the Dharma being taught. One does not have the thought, 'This is not perceived,' nor does one perceive perception. One does not have the thought, 'It is not a buddha realm,' nor does one perceive buddha realms. One does not have the thought, 'It is not the retinue,' nor does one perceive the retinue. One does not have the thought, 'It is not eloquence,' nor does one perceive eloquence. One does not have the thought, 'This is not expression,' nor does one perceive expression. One does not have the thought, 'This is not transforming,' nor does one perceive anything transformed. There is nothing at all that one does not believe, nor does one perceive any belief. There is no absence of thinking at all, nor does one perceive any thinking. There is no absence of cultivation at all, nor does one perceive cultivation. There is no absence of discernment at all, nor does one perceive discernment. There is no absence of clarification at all, nor does one perceive clarification. There is nothing at all that one does not teach, nor does one perceive teaching. *Dr̥ḍhamati*, this is called *the accomplishment of the absorption of all phenomena seen by the unobstructed wisdom of bodhisattvas*. The very absence of visual impediment is called *unimpededness*. That which perceives such phenomena is called *the vision of Dharma*. Absorption is that by which bodhisattvas attain infinite eloquence." [B18]

13.94 The bodhisattva great being *Dr̥ḍhamati* then said to the Blessed One, "Blessed One, in the future there will appear myriad bodhisattva great beings who enter attainment in that absorption, reach perfection through that absorption, and thereby also attain infinite eloquence." [F.221.b]

13.95 "*Dr̥ḍhamati*," replied the Blessed One, "you should understand that, in the future, during the time of the final five hundred years, the bodhisattvas who have learned of that meditative absorption will reach perfection through that absorption and its limit will be the infinite eloquence of those monks.⁸⁹ *Dr̥ḍhamati*, regarding your statement, 'There will appear myriad beings who will reach perfection through that absorption,' *Dr̥ḍhamati*, those who cultivate that absorption, repeating it frequently without thinking about anything else, will reach perfection through that absorption and also attain infinite eloquence, attaining eight hundred thousand gateways of Dharma from the thus-gone one *Akṣobhya* in order to actualize that infinity of eloquence. Hence, *Dr̥ḍhamati*, these are expressions connected to one gateway. *Dr̥ḍhamati*, the gateways of Dharma in their entirety are expressions that distinguish between the levels. This is why, *Dr̥ḍhamati*, that

gateway should by all means be comprehended. It should by all means be entered. It should by all means be cultivated. Explaining it based on its characteristics should be cultivated constantly. Apprehending it, moreover, should likewise be cultivated. This singular action is the body of the Buddha.

- 13.96 “The awakening of the buddhas is imagined by mind.
Mind too is formless and pure by nature.
Those who adhere extensively to apprehending
Will engage in each and every apprehension.
- 13.97 “Having discerned the parameters of mind,
They will know, with regard to apprehending, that all these phenomena
Have likewise emerged from thought—
Wherever no thoughts arise is a gateway.
- 13.98 “They will know the changing nature of mind,
And they will likewise know apprehending itself.
They will perfectly know that all these beings are essenceless,
And through perfectly knowing that, their mindfulness will not be obscured.
- 13.99 “Through thus perfectly knowing the Dharma,
They will emanate many buddha bodies.
They will not be attached in the slightest to those bodies,
And will likewise know beings to be empty. [F.222.a]
- 13.100 “Grasping the characteristics of apprehending,
They will witness the transformations of mind and body.
Therefore, by urgently cultivating that absorption,
Their knowledge will thus partake of the Dharma.
- 13.101 “In teaching the Dharma, they will manifest forms.
When teaching the Dharma, they will not be deluded.
They will develop virtue in people,
Who will also obtain the Dharma before long.”
- 13.102 *This concludes the thirteenth chapter.*

THE ACTION OF ABSORPTION

- 14.1 “Dṛḍhamati, if you have four qualities, they will enable you to accomplish that absorption and teach it to others. What are those four qualities? Apply diligence to attain that absorption and do not discard your efforts. When seated, enthusiastically preaching day and night, manifest the thus-gone ones seated at the supreme seat of awakening, or turning the wheel of Dharma, and likewise have no stinginess with Dharma. While giving the gift of Dharma, transform yourself and the audience members for the Dharma into the bodies of thus-one ones; for while one’s own body will be destroyed, those bodies do not abide anywhere at all, and teach the Dharma while not abiding anywhere. One should sit on the cushion observing that, with that kind of experience, and effecting that kind of transformation, and while seated in this manner, one should give the gift of Dharma.
- 14.2 “One will thus attain that absorption, Dṛḍhamati. Some will attain it while giving the gift of Dharma. For some it will be afterward. For some it will be while composing.
- 14.3 “Dṛḍhamati, one should connect with that absorption by having four other qualities. What are these four qualities? That such bodhisattvas have gone forth from their household. That they sleep in peripheral areas, delighting in forests and wildernesses. That they give oral advice and instructions in accordance with the audience, in view of those who engage in the conduct of beings. Such bodhisattvas also know perfectly well the conduct that accords with their inclinations.
- 14.4 “Dṛḍhamati, those who have four other qualities should be known as spiritual friends. What are those four qualities? They are in possession of expressions that defeat others. They connect beings with the profound Dharma. [F.222.b] They are in possession of timely expressions of oral advice. And they let go of those instructions when the time is right. Those who possess those four other qualities should be known as spiritual friends.”

14.5 In that regard, the Blessed One then said the following:

“Perfectly knowing place and region,
And perfectly knowing people too,
Spiritual friends dispense to them oral instructions
Through which they will swiftly emerge.

14.6 “Spiritual friends speak defeating expressions to beings,
And also connect them with the profound.
They instruct them in a timely fashion,
And let go of those instructions when the time is right.

14.7 “Whichever turns of phrase spiritual friends have spoken,
Even while conversing intensively,
They have no fixation upon them,
And thus let go of them when the time is right.

14.8 “Dṛḍhamati, those in possession of four qualities should be known as spiritual friends. What are those four qualities? Dṛḍhamati, spiritual friends cause beings to connect with going forth. They cause them to connect with the intention to ascertain the profound meaning. They cause beings to connect with non-attachment toward any focal point in concentration. They also cause beings to connect with the perception of the absence of characteristics. These are the four.”

14.9 The Blessed One then said the following about this:

“They should cause beings to connect
With isolated forests and going forth.
Speaking always in praise of that—
Such are spiritual friends.

14.10 “They should connect beings with teachings ascertained as profound,
According to their ultimate meaning,
And they should not be devoid of concentrations—
Those are sublime spiritual friends.

14.11 “Dṛḍhamati, there are four qualities which, if bodhisattvas possess them, enable them to cultivate that absorption. What are those four qualities? Having discarded their own intellect, bodhisattvas should be moved according to the intellect of the master. They should apply diligence uninterruptedly. They should not discard diligence and should delight in forests and wildernesses. They should fully abandon all social interactions. Dṛḍhamati, bodhisattvas who have these four qualities will be able to attain that absorption.

14.12 “Dṛḍhamati, there are four other qualities which, if bodhisattvas possess them, enable them to attain that absorption. What are those four qualities? In perceiving thus-gone ones that they uphold well, they do not abandon the thus-gone ones even while so much as dreaming of them. In perceiving Dharma teachings that they uphold well, they do not discard the perception of the Dharma teachings even while so much as dreaming of them, and neither are they apathetic about Dharma teachings. [F.223.a] Through the perishability of all things, they also acquire acceptance of the profound Dharma. Through practicing disengagement, they are also those who practice the concentration of non-abiding. Dṛḍhamati, bodhisattvas who have those four qualities will be able to attain that absorption.”

14.13 About this, the Blessed One then said:

“If a spiritual friend
Should instruct in accordance with this,
The path traversed by the buddhas,
It should not be abandoned, I say.

14.14 “Dṛḍhamati, those who possess four qualities should be known as spiritual friends. What are those four qualities? They connect beings with virtue. They turn them away from wickedness. They bring them to the Dharma. And they give teachings appropriate to them. Those are the four.”

14.15 The Blessed One then said:

“Bodhisattvas should always rely on spiritual friends.
They should rely on such supreme persons,
Who turn beings away from wicked qualities,
And teach the Dharma given by the victorious ones.

14.16 “The heroes from whom the Dharma originates
Dispense appropriate oral instructions.
They abide by the Dharma, precisely as it is taught,
And based on abiding by the Dharma, they progress.

14.17 “They rely upon the teachings that should be relied upon.
They know the teachings that should be relied upon.
Having also abandoned what should be abandoned,
They rely on the teachings given by the victorious ones.

14.18 “Bodhisattvas who want eloquence
In order to teach from their own knowledge
Should quickly cultivate that absorption
And follow a spiritual friend.

- 14.19 “They should renounce entirely, precisely as taught,
But should not discard any phenomena whatsoever.
They should teach for the sake of benefiting
Precisely those who will receive the Dharma.
- 14.20 “They should accomplish their wishes in all respects,
But should certainly not teach moved by them.
Bodhisattvas should seek such teachings
In reliance always upon a spiritual friend.
- 14.21 “Therefore, bodhisattvas should rely upon spiritual friends.
They should abandon wicked companions.
They will become learned based on spiritual friends,
And based on them, they will also quickly attain that absorption.
- 14.22 “Dṛḍhamati, bodhisattvas should rely upon spiritual friends with four
qualities. What are those four qualities? They fully know the oral
instructions. [F.223.b] They fully know their cultivation. They fully know the
faults with oral instructions. And they fully know the faults with their
cultivation. Those are the four.”
- 14.23 About this, the Blessed One then said:

“They know oral instructions, and likewise, cultivation.
They also fully know the faults with cultivation,
And the faults with oral instructions,
And thus connect beings with the faultless Dharma.
- 14.24 “Dṛḍhamati, those with four qualities should be known as spiritual friends.
What are those four qualities? They fully know place. They fully know
location.⁹⁰ They fully know persons. And they fully know conduct.
- 14.25 “How is it that they fully know place? They fully and precisely know place
in accordance with persons. How is it that they fully know persons? They
fully and precisely know what persons will become based on their conduct.
How is it that they fully know conduct? They decisively demonstrate
engagement in Dharma teachings in accordance with desirous, hateful, and
delusional conduct. Thereby, in order to abandon desire, they
enthusiastically embrace the three Dharma robes and go forth, do not
associate with householders, abandon argumentation, accept the profound,
and experience emptiness. Dṛḍhamati, those with those four qualities should
be known as spiritual friends who will attain that absorption.
- 14.26 “Dṛḍhamati, there are four qualities that, if householder bodhisattvas
possess them, enable them to attain that absorption and strive in that
absorption. What are those four qualities? Dṛḍhamati, householder

bodhisattvas should observe the five precepts. They should also stay in a monastic rest house, taking only one meal a day. They should become highly learned. They should become adept at ascertaining the meaning and rely upon spiritual friends who instruct while abiding in that absorption. Dṛḍhamati, if householder bodhisattvas have those four qualities, they should apply themselves to attaining that absorption.

14.27 “Dṛḍhamati, bodhisattvas should apply themselves to it by having four other qualities. What are those four qualities? [F.224.a] In order to bring about the attainment of that meditative concentration through not dwelling on any phenomenon, they should have a pristine practice of discipline, a pristine livelihood, and disregard their life and limb without any remorse. They should form the notion that the one from whom they listen to the Dharma is the teacher. They should manifest the body of the thus-gone ones. They should also be free of stinginess.

14.28 “Dṛḍhamati, the following four qualities help those who have perfectly embarked on the Great Vehicle to attain that absorption. With regard to the body, they should not examine the body with any concepts involving a body to be observed. With regard to feelings, they should not examine feelings with any concepts involving feelings to be observed. With regard to the mind, they should not examine the mind with any concepts involving a mind to be observed. With regard to phenomena, they should not examine phenomena with any concepts involving phenomena to be observed. Dṛḍhamati, those four qualities help those who have perfectly embarked on the Great Vehicle to attain that absorption.”

14.29 About this, the Blessed One then said:

“They cultivate the applications of mindfulness,
Which I have always praised.
With the experience of a monk
They will attain such an absorption.

14.30 “They meditate on the body as impermanent,
Yet do not dwell on the body.
With a mind that does not dwell,
They will attain such an absorption.

14.31 “They have no miserliness about Dharma in their pursuit of the teachings
On the four bases of supernatural powers and the four genuine
discernments.
While observing discipline, they rely upon sublime friends.
Seeking that absorption, they cultivate the idea of the teacher.

14.32 “That is the family of abundant wholesomeness.

- That is the source of learning.
It likewise dispels Māra,
And connects one with that absorption.
- 14.33 “That is the supreme among their visions,
The unexcelled vision of Dharma.
By teaching the Dharma,
No one at all will be obscured.
- 14.34 “That is the scripture of the sūtras,
And the scripture of the highly learned.
From it came my awakening;
One should therefore rely upon it.
- 14.35 “The ten powers and the four authentic discernments,
Which I have taught,
All appeared from this.
One should therefore rely upon it.
- 14.36 “The buddhas have taught the absorption
That yields accomplishment and transformation. [F.224.b]
That eloquence cannot be exhausted
Through teaching.
- 14.37 “It has no depletion
And no completion.
Through fully discerning it,
They will become as immovable as the ocean.
- 14.38 “Since I have explained the absorption
That they will attain,
They will not behold the face
Of anyone at all teaching it later.
- 14.39 “It has also been explained
By gods, nāgas, kinnaras, humans, and nonhumans,
So they behold their faces,
And will behold many of them.
- 14.40 “That is the source from which
Those who have taught it attained it,
Just as they trained in it,
Just as they were exalted in Dharma.⁹¹
- 14.41 “Through teaching that sūtra

- Their intentions will be known.
Through training in that absorption,
The conduct of beings will be known.
- 14.42 “Stabilize your mind in this sūtra
And you will know the names
Of all the buddhas that I have taught,
And their teachings too.
- 14.43 “Observing me,
They will fully know
All the myriad sūtras
That were taught throughout the realms of the world.
- 14.44 “Abiding in that absorption,
They will fully know
All the respected hearers
That the saviors of the world have had.
- 14.45 “They will fully know the buddha realms
Just as they are arrayed.
Whoever cultivates such absorptions
Will also know their life spans.
- 14.46 “They will fully know the days that have passed,
The fortnights, the months,
Complete years as well,
And eons too.
- 14.47 “They will fully know the best of men,
The fully awakened ones,
In the worlds throughout the ten directions,
And they will know all realms.
- 14.48 “Those who cultivate absorption
Will fully know
All the names of the saviors of the world,
Which were taught by the teacher.
- 14.49 “They will fully know the sūtras,
Which were taught by the protector.
They will know the myriad excellent hearers
And saviors of the world.
- 14.50 “Whoever attains this absorption

Will become stable in intelligence.
They will also here know
What the experience of buddhas is.

- 14.51 “They will fully know
All the future buddhas,
Who will appear over the course of ten million eons,
And what their names and family lineages will be. [F.225.a]
- 14.52 “They will know their life spans,
And their hearers too.
They will also know the sūtras,
Which will be explained by the protectors.
- 14.53 “What their buddha realms are like,
How they are arrayed,
And how long the Dharma
Of buddhas passed away will remain—
- 14.54 “While abiding in absorption,
They will know all those things.
Therefore, whoever wants to be highly learned
Should rely on it.
- 14.55 “By relying upon that absorption,
They will know its meaning too.
As that is the gate for entering the wisdom of awakening,
Their intelligence will be stabilized.
- 14.56 “The meaning will emerge from it,
And they will enter the wisdom of awakening.
From it they will attain
Merit without limit.
- 14.57 “They will fully know as many buddhas
As will appear—
Fully awakened ones,
Saviors of the world, the best of men.
- 14.58 “Those who have embarked upon awakening
Will worship
The myriad hearers
Of each and every buddha.
- 14.59 “For the sake of offering

- To each and every buddha,
They will fill no fewer than a billion worlds
With accumulated wealth.
- 14.60 “By that estimation,
They will serve all buddhas,
Victorious ones with their hearers,
Until the eon is completely finished.
- 14.61 “Future buddhas,
Highly renowned saviors of the world,
Will also manifest for them
As they make such offerings.
- 14.62 “Such abundant heaps of merit
Will also endow them with stable intelligence.
It will compel them to pursue the ultimate wisdom,
The inconceivable wisdom of awakening.
- 14.63 “Whoever seeks awakening,
Should cultivate this absorption.
Whoever has cultivated this absorption
Will be exalted in learning.
- 14.64 “For whoever has cultivated this absorption
And for whoever will cultivate it,
I cannot say that the heap of their merit
Has any limit.
- 14.65 “The merit from cultivating this absorption
Is abundant.
It increases knowledge,
While offering to the buddhas is not like that.
- 14.66 “Honoring with flowers, fragrances, garlands,
Food, drinks,
And utensils
Is not honoring the buddhas.
- 14.67 “Dṛḍhamati, whoever connects with the Dharma—
The Dharma realized by me
At the seat of awakening—
Honors the buddhas. [F.225.b]
- 14.68 “Whoever pursues that Dharma

And wants to behold buddhas
Should immediately pursue this absorption—
Precisely this kind of Dharma.

14.69 “Whoever engenders sublime joy
Based on having attained this absorption
Has previously known
Many thousands of buddhas.”

14.70 *This concludes the fourteenth chapter.*

THE BENEFIT OF ENTRUSTMENT

- 15.1 “Furthermore, Dṛḍhamati, in order to swiftly actualize the superknowledges, one should eagerly undertake the worship, restoration, and cleansing of stūpas. For, Dṛḍhamati, any noble son or daughter who cleans a stūpa of the thus-gone ones will acquire four pristine, excellent aspirations. What are those four aspirations? They are the pristine, excellent aspiration for one’s form; the pristine, excellent aspiration for perfect leisure; the pristine, excellent aspiration for the stability of one’s vows; and the pristine, excellent aspiration for beholding thus-gone ones.
- 15.2 “The accomplishment of⁹² virtuously engendering aspirations
Is that thus-gone ones will emerge,
Just as emanations emerge
Through the discernment of apprehending.⁹³
- 15.3 “Wheels on the soles of the feet and below the toes
Will appear among their marks.
I will explain such a sublime confluence of features as this,
So listen carefully!
- 15.4 “My marks are likewise perfectly apparent;
They are evenly distributed on my fingers and toes.
Perfectly exalted and evenly distributed,
Their distribution is extremely exalted.
- 15.5 “The luminosity of my marks is exalted,
And shines like ten million light rays.
Standing flooded with light, like Mount Meru,
My body is crowned with a net of light rays.
- 15.6 “On those marks, which embody the essence,

- One hundred million light rays are present.
The names of each of them are different,
And so is their luminosity and color.
- 15.7 “From one of my light rays another thousand lights emerge,
Which are all present in multiple colors.
They will perform the deeds of awakened ones,
Even after the earth throughout the trichiliocosm has collapsed.
- 15.8 “I was born from the light of awakening;
I did not come from the fruition of actions.
Upon seeing the light of thus-gone ones,
Men and women become intoxicated.
- 15.9 “Thus-gone ones will manifest for many tens of millions of eons,
Or in the arrays of different buddha realms. [F.226.a]
Wherever I performed awakened deeds,
Victorious ones will likewise manifest miraculous displays.
- 15.10 “My absorption is all-illuminating;
It fully illuminates buddha realms.
The so-called *luminous banner of Meru* is exalted,
And the absorption called *valiant progress* is exalted.
- 15.11 “Among those with an all-pervasive vision of phenomena,
Some pristine ones will see buddhas manifesting here.
Some will see them entering the womb, being born,
And fearlessly and audaciously taking seven steps here.
- 15.12 “Thinking, ‘The victorious one will awaken to buddhahood,’
They will see buddhas seated in awakening at the center of the earth.
Some will think they will turn the wheel of Dharma.
Some will think they will act for the sake of awakening.⁹⁴
- 15.13 “Look at the radiance of that absorption,
Which produces these miraculous displays!
Some will think that my life span is an eon.
Some, however, will think it is half an eon.
- 15.14 “Then, some will think it is an intermediate eon—
Others, that it is two, three, four, or more eons.
Then, some will think that it is ten million years,
And some will fully see the actual length.
- 15.15 “Humans will perceive that my life span

In this Jampudvīpa is eighty years.
Some will perceive my life span to be a day and a night;
Some will perceive my life span to be long.

- 15.16 “Still others will think that it is like a day and a night
For the gods in this trichiliocosm.
Beings will understand precisely according to their inclinations,
And oral instructions will be dispensed to them accordingly.
- 15.17 “They will likewise be transformed according to their inclinations,
As wisdom is likewise taught to them accordingly.
Through being so taught, their interest will be aroused—
This is the marvel of the supernatural powers.
- 15.18 “If their own state of being were revealed,
Unwise people would go mad.
Who would not be gladdened
Upon seeing what my experience and state of being are?
- 15.19 “Those who have understood my experience
Will turn the wheel of Dharma.
Yet when preaching the Dharma for a variety of inclinations,
They will not fully understand my experience.
- 15.20 “Those who do not understand the experience of the omniscient
Will only teach a few expressions of Dharma.
Seeing that they have no perception whatsoever,
Their minds will be damaged.
- 15.21 “Those who understand the reality of the thus-gone ones
Are never mentally damaged.
They all adhere to such an experience
Of the sameness of phenomena. [F.226.b]
- 15.22 “Except for these eight monks
Who are seated in front of me with palms joined,
There will never be anyone here in the future, Dṛḍhamati,
To uphold this sūtra.
- 15.23 “Dṛḍhamati, they have continually partaken
Of the incomparable experience of past buddhas.
They have always approached,
Being vessels for the Dharma.
- 15.24 “They fully took on the mind of awakening,

And were continually praised by buddhas.
I know that just as they sit before me,
So too did they in the past.

- 15.25 “They have sat in the presence of as many victorious ones
As there are grains of sand in the river Ganges.
They will be present later, in the final five hundred years of the Dharma,
When I too will uphold that supreme awakening.
- 15.26 “In later times, the wisdom of the victorious ones will be theirs,
And you too, Dṛḍhamati, will be courageous in it.
There will also be eight million other heroes
Who will set out to uphold all teachings.
- 15.27 “I too will listen to the Dharma there.
Having heard it, I will abide by the Dharma,
Practicing it without respite.
Then I will teach it.
- 15.28 “And by teaching it, I will prophesy supreme awakening.
Upon hearing their own predictions given,
May the eight million be filled with joy,
And levitate to a height of seven palm trees.”
- 15.29 The Savior of the World then said to Ānanda,
“Would you be delighted and able
To uphold this Dharma
For the wicked in the future?”
- 15.30 “I would not be so delighted,” he said to the Blessed One.
The victorious one then knowingly said to Kāśyapa,
“Kāśyapa, will you uphold this Dharma?
You should uphold the Dharma once I have passed!”
- 15.31 “I would not delight in doing so,” said Kāśyapa.
“This trichiliocosm upholds all people,
Oceans, mountains, and forests,
And delights in bearing many other loads besides.
- 15.32 “But I would not delight in carrying this load.
Who will uphold the Dharma in the future?
It would be very difficult for me⁹⁵ to control the monks.
As they will not abide by this teaching, [F.227.a]

- 15.33 “‘There is no need to mention that the guide of the world will have passed
beyond.
They will say, ‘Kāśyapa, you have become too old,’
And so, in the future, my words will not be followed.
They will not abide by my teachings.
- 15.34 “‘Thinking, ‘We are adept in this and reflect on its meaning,’
They will reflect upon poetics and materialism,
And likewise adhere to mundane grammar.
Discarding concentration and absorption,
- 15.35 “‘They cavort with the worldly.
They will be prosperous and widely renowned,
And continually regarded by the world.
I could never examine them,
- 15.36 “‘And I see severe problems.
While I was dwelling alone in the forest,
A god appeared and said to me,
‘The victorious ones have taught such a Dharma.
- 15.37 “ ‘Many beings have been tamed in the Dharma of the noble ones.
Monks have become adept in concentration and absorption,
And perfected the liberations, miraculous abilities, and powers.
Hearing this, Śakra will be pleased.
- 15.38 “ ‘How amazing this is today!’
Later he will come to me,
And crying unhappily, declare,
‘Kāśyapa, the Dharma will soon disappear.’
- 15.39 “‘Hearing that I will be upset,
And not be eager to teach much.
I am not eager to uphold that sūtra,
For the monks will cower before it.
- 15.40 “‘They will not be pleased with the supreme speech,
And then the divine assembly will gather there.”
The Blessed One said to Kāśyapa,
“I already knew, Kāśyapa, that the way of Dharma cannot be upheld.
- 15.41 “‘There is no one here among my hearers
Who will uphold such sūtras as that.
Except for those authorized by me

To uphold such sūtras,

- 15.42 “Those who will later have no doubt,
Will have had their doubts resolved by me.
Why have those sūtras, more powerful than others,
Never before been practiced?
- 15.43 “The monks who uphold them are new and young,
While the sūtras are extensive.
How will those who do not uphold such a Dharma
Reach its other shore?
- 15.44 “Dṛḍhamati, those who see me today
While I teach [F.227.b]
Will, in future times of great peril,
Acquire joy upon hearing that Dharma.
- 15.45 “I have explained only apprehension.
The fearless should have faith in those words of mine.
Those who have seen the teacher in this life
Will be delighted to uphold that Dharma.
- 15.46 “They will pursue such wisdom
And then make offerings to the guides.
They will worship relics and memorials too;
The fearless will act as such at that time.”
- 15.47 *This concludes the fifteenth chapter.*

16.

EPILOGUE

16.1 Ānanda then rose from his seat, draped his shawl over one shoulder, knelt on his right knee and asked the Blessed One, “Blessed One, what is the name of this Dharma discourse? How will it be upheld?”

16.2 The Blessed One said to the venerable Ānanda, “Ānanda, you should uphold this Dharma discourse as *Upholding the Roots of Virtue*. You should also uphold it as *Foundation of the Collection of Merit*, or *Aid to the Bodhisattvas*, or *The Inquiry Posed by the Bodhisattvas*, or *The Chapter that Resolves All Doubts*.”

16.3 After the Blessed One thus spoke, the venerable Ānanda, the bodhisattva Dīḍhamati, the other bodhisattvas, the great hearers, and the world with its gods, humans, demigods, and gandharvas were all pleased and praised what the Blessed One had said.

16.4 *This concludes the noble Great Vehicle sūtra “Upholding the Roots of Virtue.”*

c.

Colophon

- c.1 Translated by the Indian preceptor Prajñāvarman and the translator Bandé Lekhi Dé, then revised and finalized by the Indian preceptors Prajñāvarman and Jñānagarbha, and the chief editor-translator Bandé Yeshe Dé.

n.

NOTES

- n.1 Csoma de Körös 1836, p. 429. His summary of the sūtra was later published in French translation by Henri Léon Feer (1881).
- n.2 The dating of the Tibetan translation to the late eight to early ninth century is also attested by the text's inclusion in the early ninth century Denkarma (*ldan dkar ma*) catalog, dated to c. 812 CE, which lists it among the "Miscellaneous Sūtras" (*mdo sde sna tshogs*) between eleven and twenty-six sections (*bam po*) long. Denkarma, F.296.b.6; see also Herrmann-Pfandt 2008, p. 43, no. 76.
- n.3 Poussin 1991, p. 193.
- n.4 Lamotte 2001, vol. IV, p. 1616.
- n.5 *Gotra* means both "family" and "class" but carries also the sense of "seed" or "fundamental element." A sentient being's capacity for progress on the path to liberation and awakening is thus determined by the particular type of *gotra* that the given being belongs to or possesses. For a classic discussion of the various *gotras* that in this way divide sentient beings into different classes based on their individual potentials, see Maitreya-Asaṅga's *Ornament of the Great Vehicle Sūtras* (*Mahāyānasūtrālaṃkāra*), chapter III (Sanskrit edition in Levi 1907).
- n.6 Or Kumbhīra, as attested by Edgerton in his *Buddhist Hybrid Sanskrit Dictionary* and by the Chinese 金毘羅 (Soothill-Hodous), although both sources list this figure as a yakṣa or a nāga rather than a monk disciple of the Buddha.
- n.7 The name Vasiṣṭha is based on the Chinese, 婆私 (Soothill-Hodous). The Tibetan reads *thang la gnas/gnas pa*.

- n.8 S: *lhas mchod*; D: *las mchod*. The Chinese confirms with 天敬. The back-translation of Marutpūjita is from Chandra Das.
- n.9 “Basis of worship,” here and throughout this passage, renders the Tibetan term *mchod rten*, which can render the Sanskrit *stūpa* or *caitya*. The Chinese has 塔廟, which typically renders *stūpa*.
- n.10 Tentative translation. D: *ji ltar mkha’ la nam yang lag pa mi thogs dang // rdul dang du ba rnams kyis gos par mi ’gyur dang // ji ltar lam ni nam yang byed par mi ’gyur ba // chos la de bzhin mos pa rnams ni dge sbyong yin*. The corresponding Chinese verse reads: “Just as space is unobstructed and cannot be sullied by smoke or dust, so is the Dharma of the mendicant originally pure and unalterable (如空無障礙，煙塵不能污，沙門法如是，本淨無變異。).
- n.11 Tentative translation. D: *ji ltar sangs rgyas spyan mchog gis // kham s gsum shes la ma chags ’jug pa bzhin // dngos dang dngos med mnyam tshungs yid dang ldan // yang dag brtson zhing rang gi mig la gnas // gang tshe rgyal ba ting ’dzin der gnas te // de ring de dag kun gyis thob snyam bgyid*. The Chinese reads: “With a mind of equanimity regarding existence and nonexistence / you have thus attained the buddha eye, which can see everywhere throughout the three realms without hindrance. Because the Buddha has entered this absorption, it has caused us too to attain this eye” (等心於有無，因是得佛眼，能於三界中，普見無障礙。佛入三昧故，令我得是眼).
- n.12 Tentative translation. D: *rim par phye ba’i tshigs*.
- n.13 It is not obvious from the text how the many flowers come about. Perhaps the original flower is instantly multiplied. The Chinese is likewise confusing: “Then all the bodhisattvas wished to scatter this utpala flower throughout the ten directions, and the Buddha touched each flower with his hand and a complete buddha body appeared at the center of each” (時諸菩薩 以此蓮華欲散十方，佛以手摩一一華中佛身悉現).
- n.14 Ajita is another name for the bodhisattva Maitreya.
- n.15 Tentative translation. D: *mig yor gyi gnas la ’jig rten mi gnas te / ’phags pa rnams dang tha mi dad pa’i slad du’o*.
- n.16 This is a somewhat tentative translation. D reads: *de dag gis rnam par mi rtog cig kun nas nyon mongs pa med la / snang ba med pa’i byang chub lam zhugs pa’i de bzhin gshegs pa rnams kyi de bzhin gshegs pa’i gter dang / chos kyi gter bstan pa’i chos kyi rnam grangs de thos nas skrag cing dngang la dngang bar ’gyur zhing g.yang sa chen por yang ltung bar ’gyur ro*. This rendering follows the variant reading of S, which here has “awakening is not accessed” (*byang chub la ma zhugs*),

rather than D: “entered the path of awakening” (*byang chub lam zhugs*). The Chinese concurs more with S, which makes more sense in the context; the Chinese does not have “path,” and instead reads: “[they] will hear this sūtra teaching that the awakening of all buddhas is not gained, not lost, beyond thought, beyond defilement, beyond illumination, concurs with thus, [but is] transmitted by the Buddha” (聞是經說諸佛菩提無得、無失、無有分別、無垢、無明，隨順於如，佛所囑累。).

- n.17 For this and the previous two paragraphs the translation remains tentative.
- n.18 Tentative translation. D: *bcom ldan 'das bdag gis dus 'gyur ba yang glo par ma chud cing bdag cag yun ji srid nas drangs pa'am / yun ji srid nas khrid pa yang skad cig gcig dang / thang cig gcig tsam yang glo bar ma chud la / yud tsam gcig kyang rjes su mi dran lags kyang bdag ni 'di snyam sems lags te.*
- n.19 The translation of this paragraph remains tentative.
- n.20 We have not been able to find reference to this type of enumeration elsewhere.
- n.21 Following C, J, N, K, Y, and H: *rtun*. D: *rtul*.
- n.22 Following C, N, P, and Y: *rin chen*. D: *rir chen*.
- n.23 Reading *dgyes* rather than *bged*.
- n.24 The translation of these verses spoken by Aśoka remains tentative.
- n.25 Following C, J, N, K, Y, and H: *sems kyi*. D: *sems kyis*.
- n.26 Tentative translation. D: *gang dag mig dang gzugs gnas shing // tshor ba dang ni 'du shes gnas // 'du byed la yang gnas nas su // bdag nyid rnam shes ma byas pa.*
- n.27 Tentative translation. D: *bzod pa 'di 'dra de skye pa // blo gros bstan pas bzod du zad // bong ba'i chad pas mtshon chad la // de dag mi mjed can du 'gyur.*
- n.28 While each of the previous passages of this type have been listed in full, the text from this point on makes it clear that readers should infer a similar subject matter in the following abbreviated instances.
- n.29 Following C, J, N, K, Y, and H: *rgyal tshab nad yan*. D: *rgyal mtshan sa yan*.
- n.30 Although there is no exact indication of where the shift occurs, the speaker of the following verses at some point appears to change from being the emanated bodhisattvas to the Buddha Śākyamuni.

- n.31 At this point the verses spoken by the bodhisattvas appear to end, such that the following verses are spoken by the Buddha.
- n.32 Tentative translation. D: *gang dag gcer bu'i sems can ma gtogs par // thos nas su zhig dga' ba skye mi 'gyur // sangs rgyas kyis kyang de ni yong ma gsungs // 'on kyang de dag dge dang ldan par 'gyur.*
- n.33 *Amogha* (Tib. *don yod*) means “meaningful.”
- n.34 The name “Infinite Armor” (*go cha mtha' yas*) is repeated in the original text.
- n.35 It is not quite clear which three classes are intended here. D: *thub pa kham s gsum nges 'byung rigs gsum ldan .*
- n.36 D: *bag chags kyī mtsham sbyor ba ma lus pa nyid rjes su 'thob par 'gyur ba ste.*
- n.37 Tentative translation. D: *de bzhin gshegs pas 'khor lo'i tshad tsam la gzigs na yang de lho nub kyī phyogs mtshams nas dpag tshad drug cu rtsa gnyis su sa yongs su g.yos par 'gyur ro.*
- n.38 Y, K, N, and H: *na* (“if”); D: *nas* (gerundive).
- n.39 Y, K, N, and H: *na* (“if”); D: *nas* (gerundive).
- n.40 Y, K, C, and U: *nges* (“conviction,” “certainty,” “ascertainment”); D: *des* (“gentleness,” “mildness”).
- n.41 The translation of the following paragraph is tentative.
- n.42 Y, K, N, and H: *nges*; D: *des*.
- n.43 The translation of the final two lines of this verse is tentative. D: *gang dag phug nas brten pa rnams/ de dag gis ni lus mi shes.*
- n.44 According to MW. D: *dha nu ska ri*. The Mahāvyutpatti has *dhānuṣkāṛī*.
- n.45 This perhaps refers to *mandāra* and *mahāmandāra*, which the Mahāvyutpatti lists consecutively.
- n.46 Y, K, and H: *rang gi*; D: *rang gis*.
- n.47 Y, J, K, N, C, and H: *bstan* (“teach”); D: *brtan* (“stable,” “stabilize”).
- n.48 A more expanded analogy using the single taste of water collected in the ocean (but to illustrate slightly different points) can be seen at 8.23.

- n.49 Translation of this verse is tentative. D: *ji ltar rgyal srid rab bsngags na/ /bzhin 'dzun khro bar mi bgyis lags/ /de dag gi ni rnam rgyal der/ /sangs rgyas mthong ba'ang rnyed par 'gyur.*
- n.50 Literally “armor” (Tib. *go cha*, Skt. *saṃnāha*). Y, J, K, N, C, and H all have “procedure” (*cho ga*). We have translated based on D (*go cha*, “armor”) in light of its appearance in the passage immediately following.
- n.51 *gnyi ga'i cha las rnam par grol ba* (*ubhayatobhāgavimukta*). Edgerton cites La Valle Poussin's summary of the *Abhidharmakośa*'s interpretation of this phrase as “delivered from the obstacle of the passions (“impurities,” *kleśāvaraṇa*), and from the obstacle to (the eight) *vimokṣa*.”
- n.52 J, N, C, and H: *spyod par*; D: *sbyong bar*; Y, K: *spong bar*.
- n.53 Y, J, K, C, and H: *gtong bar*; N: *gtang bar*; D: *gtod par*.
- n.54 Y, J, K, N, and C: *gtor ba*; D: *gtod pa*.
- n.55 Y, J, N, and C: *gtor bar*; D: *gtong bar*; H: *gtod par*.
- n.56 Y, K, and H: *+mi*.
- n.57 There is a play on words here between “elements” (*mahābhūta*) and “unborn” (*abhūta*).
- n.58 Y, J, K, N, and H: *ma bsten*; D: *bsten*.
- n.59 Y, K, and H: *ki*; D: *kyis*.
- n.60 Tentative translation. D: *rtsa 'jings*.
- n.61 Y, K, N, C, U, and H: *po*; D: *mo*.
- n.62 Tentative translation. D: *bcom ldan 'das su sangs rgyas la skyabs su mi mchi/ chos la skyabs su mi mchi/ dge 'dun la skyabs su mi mchi ba des chos nyid de kun du 'tshal lags so*.
- n.63 Y, J, K, and C: *de dag thams cad kyang rgya mtsho chen po rab tu gnas pa na nor bu rin po che de dag ni rin thang gdab du yod pa'am / rin thang gdab tu med pa yin pa de lta bur shes par bya ba yin zhing*. N: *de dag thams cad kyang rgya mtsho chen po na rab tu gnas pa na nor bu rin po che de dag ni rin thang gdab du yod pa'am / rin thang gdab tu med pa yin pa de lta bur shes par bya ba yin zhing*.
- n.64 U, H: *gi*; D: *gis*.

- n.65 This is a poetic synonym for either “ocean” or “ground.” The term reappears below as an explicit epithet for “ocean.”
- n.66 D: *kun bged pa*. This term is unattested in all lexicons, but present in several other texts of the Kangyur editions. Judging by the other contexts in which it appears, it might be related to the verb *gyed* = “to send,” “give,” “distribute,” “emanate,” or “argue.”
- n.67 Y, J, K, N, C, and H: *klog pa* (Mahāvvyutpatti = *vācana*: “to cause to recite,” “the act of recitation,” “reading,” “declaring”); D: *zlog par* (“to repeal, avert”).
- n.68 Tentative translation. D: *de tshe nor bu rnam kyī ’od ’byung ba/ nor bu dag gi ’od du khyab par ’gyur*.
- n.69 Tentative translation. D: *sha ra dva ti’ bu yang gang dag gzhan la phan pa’i phyir dang bdag la phan pa’i phyir zhugs pa dag lta zhog gi / sha ra dva ti’ bu sems can gang dag bdag dang gzhan la phan pa’i phyir zhugs pa de dag ni dkon no/ mchog tu rab tu dkon no*.
- n.70 Y, K, and C: *bral* (“free from,” “separate from”); D: *gral* (“row”).
- n.71 Y, K: *ci bstan*; J, N, and C: *ji bstan* (“what is taught”); D: *ji bsten* (“what is relied upon”).
- n.72 Tentative translation. D: *bcom ldan ’das slad kyis ni bcom ldan ’das las thos nas re zhig gang gis sems can ’ga’ yang bgyid pa de la ’jog pa’i mthu bdag bcag la ma mchis so*.
- n.73 *rigs pa dang grol ba* here and below describes two qualities of *pratibhāna* (*spobs pa*), “inspired speech,” or “eloquence,” which is a requisite quality of a qualified Dharma preacher: the ability to preach the Dharma in a “coherent” (*yukta*) and “free,” as in “fluid” and “fluent” (*mukta*), manner.
- n.74 Y, K, N, and H: *bsal*; D: *btsal*.
- n.75 Y, K: *chog* (“sufficient”); D: *mchog* (“supreme”).
- n.76 Tentative translation. D: *bstan pa ’di ni brjod byas te/ blo ngan dus ni drang po yin*.
- n.77 Tentative translation. D: *ji ltar chags par blta bya dang/ de yi gnas pa yod min bzhin*.
- n.78 N, C, and H: *bsal*; D: *btsal*.
- n.79 Tentative translation. D: *yi ge ji bzhin phyag rgya grangs*.

- n.80 The translation of the first two lines of this verse is tentative. D: *rab drag las can ser skya ljang ku skras/ /kas bub bum pa'i nang du rab tu 'jug*.
- n.81 The translation of the final two lines of this verse is tentative. D: *de yi sems la nam yang ni/ /yongs su gdung ba byung ma gyur*.
- n.82 U, H: *la*. D: *las*.
- n.83 Most available printings of the Degé Kangyur have an error in the folio numbering from this point onward; the numbering error has been corrected in the displayed eKangyur pages but folio numbers in xylograph versions are likely to need increasing by one.
- n.84 Y, K: *las*. D: *la*.
- n.85 Y, J, K, N, C, and H: *glo bur*. D: *blo bul*. We have interpreted this term as a translation of *āgantū* (“guest”) rather than the more common *akasmāt* (“causeless,” “unforeseen,” “unexpected,” “sudden”).
- n.86 The translation of this verse is tentative. D: *byang chub spyad pa spyod pa dag kyang mthong/ /sangs rgyas zhing 'di ni ni dpa' bog cig/ /gang zhig chos gos thogs nas gnas pa lags/ ma bslabs pa yis 'di la ji ltar bslab*.
- n.87 U, H: *pa*; D: *pa'i*.
- n.88 Y, J, K, N, C, and H: *tsam*; D: *snyam*.
- n.89 Tentative translation. D: *brtan pa'i blo gros phyi ma'i tshe phyi ma'i dus lnga brgya pa tha ma la bab pa na/ gang las ting nge 'dzin de thos pa'i byang chub sems dpa' de ni ting nge dzin des nges par 'byung ba yin zhing/ dge sbyong de'i spobs pa mtha' yas pa yin par de'i mtha' khong du chud par bya'o*.
- n.90 *yul*. Alternatively, this might be translated as “They fully know objects.”
- n.91 The translation of the preceding three verses is tentative. D: *gang gis de ni thob 'gyur ba'i/ ting 'dzin nga yis bshad pas na/ phyi nas 'chad pa su yi yang/ /bzhin la de ni lta mi 'gyur/ lha dang klu dang mi'am ci/ /mi dang mi ma yin rnams kyang/ bshad pas de yi gdong du lta/ /mang por rnam par lta bar 'gyur/ gang dag de yis gang nas thob/ de la des ni ji ltar bslabs/ ji ltar chos kyis khyad par 'phags/ mdo sde de ni rab bshad pas/ de dag bsam pa shes par 'gyur*.
- n.92 Y, J, K, N, C, and H: *yi*; D: *yis*.
- n.93 The translation of the final two lines of this verse is tentative. D: *dmigs pa'i rab tu dbye ba yis/ /ji ltar sprul pa 'byung ba bzhin*.

n.94 Y and K are missing this line: *kha cig byang chub phyir ni spyod snyam byed*.

n.95 Y, J, K, N, C, and H: *nga*; D: *de*.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Ābhāsvara

'od gsal

འོད་གསལ།

ābhāsvara

A great bodhisattva.

g.2 Abhava
srid pa med pa
སྲིད་པ་མེད་པ།
abhava
A buddha realm.

g.3 Abhaya
mi 'jigs pa
མི་འཇིགས་པ།
abhaya
A buddha.

g.4 Abhaya
mi 'jigs pa
མི་འཇིགས་པ།
abhaya
A great bodhisattva.

g.5 Abhaya
'jigs med
འཇིགས་མེད།
abhaya
A buddha realm.

g.6 Abhayapradā
mi 'jigs sbyin
མི་འཇིགས་སྤྱིན།
abhayapradā
A great bodhisattva.

g.7 abhidharma
chos mngon pa
ཆོས་མཛོད་པ།
abhidharma
The Buddha's teachings regarding subjects such as wisdom, psychology, metaphysics, and cosmology.

- g.8 Abhirati
mngon par dga' ba
མངོན་པར་དགའ་བ།
abhirati
One or several buddha realms.
- g.9 Abidance through Infinite Observations
dmigs pa mtha' yas pas gnas pa
དམིགས་པ་མཐའ་ཡས་པས་གནས་པ།
—
A buddha.
- g.10 Abiding Wisdom
ye shes rab gnas
ཡེ་ཤེས་རབ་གནས།
—
A buddha.
- g.11 Able Intelligence
blo gros legs gnas
བློ་གྲོས་ལེགས་གནས།
—
A great bodhisattva.
- g.12 Abode of the Powerful One
dbang po'i gnas
དབང་པོའི་གནས།
—
A buddha realm.
- g.13 Above All
phyogs su 'phags
ཕྱོགས་སུ་འཕགས།
—
A buddha.
- g.14 Absence of Objective Perception

dmigs pa med pa

དམིགས་པ་མེད་པ།

—

A buddha realm.

g.15 Absence of Trepidation

bag tsha ba med pa

བག་ཚ་བ་མེད་པ།

—

A great bodhisattva.

g.16 absorption

ting nge 'dzin

ཉིང་རེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīryūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.17 Abundant Colors

kun tu kha dog

ཀུན་ཏུ་ཁ་དོག།

—

A buddha realm.

g.18 Abundant Marks

kun nas mtshan

ཀུན་ནས་མཚན།

—

A buddha realm.

g.19 Acalapadavikrāmin

mi g.yo ba'i gom pas rnam par gnon pa

མི་གཡོ་བའི་གོམ་པས་རྣམ་པར་གནོན་པ།

**acalapadavikrāmin* ^{RS}

A great bodhisattva.

g.20 Accomplisher of All Happiness

bde ba thams cad nye bar sgrub mdzad

བདེ་བ་ཐམས་ཅད་ཉེ་བར་སྐྱབ་མཛད།

—

A buddha.

g.21 Accumulated Wisdom

ye shes bsags

ཡེ་ཤེས་བསགས།

—

A great bodhisattva.

g.22 Acintyaśrī

bsam gyis mi khyab pa'i dpal

བསམ་གྱིས་མི་ཁྱུབ་པའི་དཔལ།

acintyaśrī

A great bodhisattva.

g.23 Acintyaśrī

bsam gyis mi khyab pa'i dpal

བསམ་གྱིས་མི་ཁྱུབ་པའི་དཔལ།

acintyaśrī

A buddha realm.

g.24 Action Beyond Differences

tha mi dad par spyod pa

ཐ་མི་དད་པར་སྟོད་པ།

—

A great bodhisattva.

g.25 Actualizing the Branches of Awakening

byang chub yan lag rtogs pa

བྱང་ཆུབ་ཡན་ལག་རྟོགས་པ།

—

A great bodhisattva.

g.26 Acumen That Does Not Leave Out Any Being throughout All Buddhafi elds

sangs rgyas kyi zhing thams cad du sems can thams cad gcad du med pa'i spobs pa

སངས་རྒྱས་ཀྱི་ཞིང་ཐམས་ཅད་དུ་སེམས་ཅན་ཐམས་ཅད་གཅད་དུ་མེད་པའི་སྟོབས་པ།

—

A buddha.

g.27 Acyuta

shi 'phos med

ཤི་འཕོས་མེད།

acyuta

A buddha realm.

g.28 Adorned

brgyan pa

བརྒྱན་པ།

—

A buddha realm.

g.29 Adorned by Gods

lha'i brgyan pa

ལྷའི་བརྒྱན་པ།

—

A buddha realm.

g.30 Adorned with All Good Qualities

yon tan kun gyis brgyan

ཡོན་ཏན་ཀུན་གྱིས་བརྒྱན།

—

A buddha realm.

g.31 Adorned with All Qualities

yon tan kun gyis so sor brgyan pa

ཡོན་ཏན་ཀུན་གྱིས་སོ་སོར་བརྒྱན་པ།

—

A buddha.

g.32 Adorned with Incense

spos kyi brgyan pa

སྤོས་ཀྱི་བརྒྱན་པ།

—

A buddha realm.

g.33 aggregate

phung po

ཕུང་པོ།

skandha

Here, referring to the five collections of psycho-physical factors that constitute beings: form, feelings, perceptions, formations, and consciousness.

g.34 Agnidatta

mes sbyin

མེས་སྤྱིན།

agnidatta

A great bodhisattva.

g.35 Ajita

ma pham

མ་ཕམ།

ajita

An epithet of the bodhisattva Maitreya.

g.36 Ākara

'byung gnas

འབྱུང་གནས།

ākara

A buddha realm.

g.37 Akrodhana

khro bo med pa

ཁྲོ་བོ་མེད་པ།

akrodhana

A householder.

g.38 Akṣobhya

mi 'khrugs pa

མི་འཁྱུགས་པ།

akṣobhya

A great bodhisattva.

g.39 Akṣobhya

mi 'khrugs pa

མི་འཁྱུགས་པ།

akṣobhya

Definition from the 84000 Glossary of Terms:

Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

g.40 All Bliss

bde ba thams cad

བདེ་བ་ཐམས་ཅད།

—

A buddha realm.

g.41 All-Holding

kun 'dzin

ཀུན་འཛིན།

—

A buddha realm.

g.42 All-Seeing Roar

kun tu gzigs pa'i nga ro

ཀུན་ཏུ་གཟིགས་པའི་ངའོ།

—

A buddha.

g.43 Always Adorned

rtag tu brgyan

རྟག་ཏུ་བརྒྱན།

—

A buddha realm.

g.44 Amitābha

snang ba mtha' yas

སྣང་བ་མཐའ་ཡས།

amitābha

A buddha.

g.45 Amitābha

snang ba mtha' yas

སྣང་བ་མཐའ་ཡས།

amitābha

A great bodhisattva.

g.46 Amitābha

snang ba mtha' yas

སྣང་བ་མཐའ་ཡས།

amitābha

A buddha realm.

g.47 Amoghadarśin

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

amoghadarśin

A buddha realm.

g.48 Amoghadarśin

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

amoghadarśin

A great bodhisattva.

g.49 Amoghadarśin

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

amoghadarśin

A buddha.

g.50 Amoghapadavikrāmin

don yod gom pas rnam par gnon pa

དོན་ཡོད་གོམ་པས་རྣམ་པར་གཞོན་པ།

amoghapadavikrāmin

A buddha.

g.51 Amoghapadavikrāmin

don yod gom pas rnam par gnon pa

དོན་ཡོད་གོམ་པས་རྣམ་པར་གཞོན་པ།

amoghapadavikrāmin

A great bodhisattva.

g.52 Amogharāja

don yod rgyal po

དོན་ཡོད་རྒྱལ་པོ།

amogharāja

One of the Buddha's foremost hearer disciples.

g.53 Amoghasiddhi

don yod grub

དོན་ཡོད་གྲུབ།

amoghasiddhi

A buddha.

g.54 Amṛtaghoṣa

bdud rtsi'i dbyangs

བདུད་རྩི་དབྱངས།

amṛtaghoṣa

A great bodhisattva.

g.55 Amṛtaghoṣa

bdud rtsi'i dbyangs

བདུད་རྩི་དབྱངས།

amṛtaghoṣa

A buddha.

g.56 Amṛtaṃdhara

bdud rtsi 'dzin

བདུད་རྩི་འཛིན།

amṛtaṃdhara

A buddha.

g.57 Amṛtaṃdhara

bdud rtsi 'dzin

བདུད་རྩི་འཛིན།

**amṛtaṃdhara* ^{RS}

A great bodhisattva.

g.58 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The

phrase “Thus did I hear at one time,” found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.59 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

A great bodhisattva.

g.60 Ānandabhadra

kun dga' bzang po

ཀུན་དགའ་བཟང་པོ།

ānandabhadra

An emanated monk.

g.61 Ananta

mtha' yas

མཐའ་ཡས།

ananta

A king.

g.62 Anantajñānavicita

ye shes mtha' yas rnam par bsags pa

ཡེ་ཤེས་མཐའ་ཡས་རྣམ་པར་བསགས་པ།

—

A buddha (“He in Whom Infinite Wisdom Is Amassed”).

g.63 Anantamati

blo gros mtha' yas

བློ་གྲོས་མཐའ་ཡས།

anantamati

A great bodhisattva.

g.64 Anantamati

blo gros mtha' yas

བློ་གྲོས་མཐའ་ཡས།

anantamati

A buddha.

g.65 Anantaprabha

'od mtha' yas

འོད་མཐའ་ཡས།

anantaprabha

A buddha.

g.66 Anantapratibhāna

spobs pa mtha' yas

སྤྱབས་པ་མཐའ་ཡས།

**anantapratibhāna* ^{RS}

A great bodhisattva.

g.67 Anantaraśmi

'od zer mtha' yas

འོད་ཟེར་མཐའ་ཡས།

anantaraśmi

A buddha.

g.68 Anantarāśmin

'od zer mtha' yas

འོད་ཟེར་མཐའ་ཡས།

anantarāśmin

A buddha.

g.69 Anantavikrāmin

mtha' yas rnam par gnon pa

མཐའ་ཡས་རྣམ་པར་གཞོན་པ།

anantavikrāmin

A buddha.

g.70 Anantavikrāmin

mtha' yas rnam par gnon pa

མཐའ་ཡས་རྣམ་པར་གཞོན་པ།

anantavikrāmin

A great bodhisattva.

g.71 Anantavīrya

brtson 'grus mtha' yas

བརྩོན་འགྲུས་མཐའ་ཡས།

anantavīrya

A great bodhisattva.

g.72 Anantavīrya

brtson 'grus mtha' yas

བརྩོན་འགྲུས་མཐའ་ཡས།

anantavīrya

A buddha.

g.73 Anavatapta

ma dros pa

མ་རྩོས་པ།

anavatapta

A nāga king.

g.74 Anavatapta

ma dros pa

མ་རྩོས་པ།

anavatapta

A lake near Mount Sumeru.

g.75 Aṅga

ang ga

ཨང་ག།

aṅga

A town in the region of Magadha.

g.76 Anikṣiptadhura

brtson pa mi gtong

བརྩོན་པ་མི་གཏོང་།

anikṣiptadhura

A great bodhisattva.

- g.77 Animitta
mtshan ma med pa
 མཚན་མ་མེད་པ།
animitta
 A buddha realm.
- g.78 Aṅkita
mtshan ldan
 མཚན་ལྡན།
aṅkita
 A buddha realm.
- g.79 Anupamamati
blo gros dpe med
 ལྷོ་གྲོས་དཔེ་མེད།
anupamamati
 A great bodhisattva.
- g.80 Anupamaśrī
dpe med dpal
 དཔེ་མེད་དཔལ།
anupamaśrī
 A buddha realm.
- g.81 Appearing as Gold
ser du snang ba
 སེར་དུ་སྒྲུང་བ།
 —
 A buddha realm.
- g.82 applications of mindfulness
yang dag pa'i dran pa nye bar bzhag pa
 ཡང་དག་པའི་རྒྱལ་པ་ཉེ་བར་བཞག་པ།
samyaksmṛtyupasthānāni
 Mindfulness of the body, feelings, the mind, and phenomena.
- g.83 Aprameyapratibhāna

spobs pa dpag med

སྒྲོབས་པ་དཔག་མེད།

**aprameyapratibhāna* ^{RS}

A great bodhisattva.

g.84 Aprameyapratibhāna

spobs pa dpag med

སྒྲོབས་པ་དཔག་མེད།

**aprameyapratibhāna* ^{RS}

A buddha.

g.85 Aprameyavikrāmin

dpag med rnam par gnon pa

དཔག་མེད་རྣམ་པར་གཞོན་པ།

**aprameyavikrāmin* ^{RS}

A great bodhisattva.

g.86 Ārakṣapati Megheśvaradīpa

kun tu srung ba'i bdag po sprin gyi dbang phyug mar me

ཀུན་ཏུ་སྒྲུང་བའི་བདག་པོ་སྤྲིན་གྱི་དབང་ཕྱུག་མར་མེ།

—

A buddha.

g.87 Armor of Accomplishment

grub pa'i go cha

གྲུབ་པའི་གོ་ཆ།

—

A buddha.

g.88 Armor of All Beings

sems can kun gyi go cha

སེམས་ཅན་ཀུན་གྱི་གོ་ཆ།

—

A buddha.

g.89 Armor of Ascertainment Immediately upon Sight

mthong ma thag tu nges pa'i go cha

མཐོང་མ་ཐག་ཏུ་ངེས་པའི་གོ་ཆ།

—

A great bodhisattva.

g.90 Armor of Constant Exertion

rtag tu brtsam pa'i go cha

རྟག་ཏུ་བརྩམ་པའི་གོ་ཆ།

—

A great bodhisattva.

g.91 Armor of Entering All Realms

gro ba kun 'gyur ba'i go cha

གྲོ་བ་ཀུན་འགྱུར་བའི་གོ་ཆ།

—

A great bodhisattva.

g.92 Armor of Excellent Action

legs par spyad pa'i go cha

ལེགས་པར་སྤྱད་པའི་གོ་ཆ།

—

A buddha.

g.93 Armor of Great Compassion

snying rje chen po'i go cha

སྙིང་རྗེ་ཆེན་པོའི་གོ་ཆ།

—

A great bodhisattva.

g.94 Armor of Infinite Aspirations

smon lam mtha' yas go cha

སློན་ལམ་མཐའ་ཡས་གོ་ཆ།

—

A buddha.

g.95 Armor of Lion-like Understanding

seng ge'i legs par brtags pa'i go cha

སེང་གེའི་ལེགས་པར་བརྟགས་པའི་གོ་ཆ།

—

A great bodhisattva.

g.96 Armor of Marks

mtshan gyi go cha

མཚན་གྱི་གོ་ཆ།

—

A buddha.

g.97 Armor of Observing

dmigs pa'i go cha

དམིགས་པའི་གོ་ཆ།

—

A buddha.

g.98 Armor of Perfect Analysis

shin tu yang dag brtags kyi go cha

ཤིན་ཏུ་ཡང་དག་བརྟགས་ཀྱི་གོ་ཆ།

—

A great bodhisattva.

g.99 Armor of Perfect Analysis

shin tu yang dag brtags kyi go cha

ཤིན་ཏུ་ཡང་དག་བརྟགས་ཀྱི་གོ་ཆ།

—

A buddha.

g.100 Armor of Profound Conduct

spyod pa zab pa'i go cha

སྤྱད་པ་ཟབ་པའི་གོ་ཆ།

—

A great bodhisattva.

g.101 Armor of Pure and Stainless Liberation

rdul med rdul bral rnam par grol ba'i go cha

རུལ་མེད་རུལ་བྲལ་རྣམ་པར་གྲོལ་བའི་གོ་ཆ།

—

A buddha.

g.102 **Armor of Stable Presence**

shin tu rab gnas go cha

ཤིན་ཏུ་རབ་གནས་གོ་ཆ།

—

A buddha.

g.103 **Armor of the Absence of Signs**

mtshan ma med pa'i go cha

མཚན་མ་མེད་པའི་གོ་ཆ།

—

A great bodhisattva.

g.104 **Armor of the Characteristic of the Absence of Marks**

mtshan ma med pa'i mtshan nyid go cha

མཚན་མ་མེད་པའི་མཚན་ཉིད་གོ་ཆ།

—

A great bodhisattva.

g.105 **Armor of the Limitless Mind**

sems tshad med pa'i go cha

སེམས་ཚད་མེད་པའི་གོ་ཆ།

—

A great bodhisattva.

g.106 **Armor of the Renown of Wisdom**

ye shes rnam par bsgrags pa'i go cha

ཡེ་ཤེས་རྣམ་པར་བསྐྱགས་པའི་གོ་ཆ།

—

A great bodhisattva.

g.107 **Armor of Transcendent and Stainless Liberation Who Is Free from Hindrances regarding Past, Future, and Present**

rdul med rdul bral rnam grol 'das pa dang ma 'ongs pa dang da ltar byung ba la ma chags pa'i go cha

རྟུལ་མེད་རྟུལ་བྲལ་རྣམ་གྲོལ་འདས་པ་དང་མ་འོངས་པ་དང་ད་ལྟར་བྱུང་བ་ལ་མ་ཆགས་པའི་གོ་ཆ།

—

A buddha.

g.108 Armor of Unimpeded Courage

thogs pa med pa'i snying stobs go cha

ཐོགས་པ་མེད་པའི་སྙིང་སྟོབས་གོ་ཆ།

—

A great bodhisattva.

g.109 Armor of Universal Renown

phyogs su rnam par bsgrags pa'i go cha

ཕྱོགས་སུ་རྣམ་པར་བསྐྱགས་པའི་གོ་ཆ།

—

A buddha.

g.110 Armor That Excels among All Sentient Beings

sems can kun las mngon par 'phags pa'i go cha

སེམས་ཅན་ཀུན་ལས་མཛོད་པར་འཕགས་པའི་གོ་ཆ།

—

A buddha.

g.111 Armor That No Sentient Being Can Destroy

sems can thams cad kyis mi shigs pa'i go cha

སེམས་ཅན་ཐམས་ཅད་ཀྱིས་མི་ཤིགས་པའི་གོ་ཆ།

—

A buddha.

g.112 Array of Bliss

bde ba bkod pa

བདེ་བ་བཀོད་པ།

—

A buddha.

g.113 Array of Heavenly Bodies

rgyu skar bkod pa

རྒྱ་སྐར་བཀོད་པ།

—

A buddha.

g.114 Array of Infinite Jewels

rin chen mtha' yas brtsegs pa

རིན་ཆེན་མཐའ་ཡས་བརྟེན་པ།

—

A buddha realm.

g.115 Array of Infinite Qualities

yon tan mtha' yas bkod pa

ཡོན་ཏན་མཐའ་ཡས་བཀོད་པ།

—

A buddha.

g.116 Array of Infinite Qualities

yon tan mtha' yas bkod pa

ཡོན་ཏན་མཐའ་ཡས་བཀོད་པ།

—

A buddha realm.

g.117 Array of Parasol Garlands

gdugs kyi phreng ba bkod pa

གདུགས་ཀྱི་ཕྱེང་བ་བཀོད་པ།

—

A buddha realm.

g.118 Array of the Perfect Assembly

tshogs mchog bkod pa

ཚོགས་མཆོག་བཀོད་པ།

—

The name of the bodhisattva Aśoka when he became a buddha.

g.119 Arthamati

don gyi blo gros

དོན་གྱི་བློ་གྲོས།

arthamati

The merchant son of Akrodhana.

g.120 Arthamati

don gyi blo gros

དོན་གྱི་བློ་གྲོས།

arthamati

A great bodhisattva.

g.121 Aśoka

mya ngan med pa

མྱ་ངན་མེད་པ།

aśoka

A great bodhisattva.

g.122 Aśoka

mya ngan med pa

མྱ་ངན་མེད་པ།

aśoka

Son of King Lion Glory, who, together with his brother Vigataśoka, became a monk and a bodhisattva of the thus-gone King of Bliss. Finally, he became the buddha known as Array of the Perfect Assembly.

g.123 Aśoka

mya ngan med

མྱ་ངན་མེད།

aśoka

A buddha realm.

g.124 Aspiration Bringing Flawlessness

skyon med 'gyur mdzad smon lam

སྐྱོན་མེད་འགྱུར་མཛད་སྐྱོན་ལས།

—

A buddha.

g.125 Attainer of Fearlessness

mi 'jigs thob

མི་འཇིགས་ཐོབ།

—

A great bodhisattva.

g.126 Attainer of Fearlessness

mi 'jigs brnyes pa

མི་འཇིགས་བརྟེས་པ།

—

A buddha.

g.127 Attainment of Recollection

dran pa rnyed pa

བླན་པ་རྟེན་པ།

—

A great bodhisattva.

g.128 Atyāyata

shin tu yangs pa

ཤིན་ཏུ་ཡངས་པ།

atyāyata

A buddha realm.

g.129 authentic eliminations

yang dag par spong ba

ཡང་དག་པར་སྤོང་བ།

samyakprahāṇa

Relinquishing negative acts in the present and the future, and enhancing positive acts in the present and the future.

g.130 Awesome Lotus King of Superior Flowers

pad ma 'jigs byed me tog mngon par 'phags pa'i rgyal po

པད་མ་འཇིགས་བྱེད་མེ་ཏོག་མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.131 Balabhadra

stobs bzang

སྟོབས་བཟང་།

balabhadra

A great bodhisattva.

g.132 Banner Beyond Defeat

rgyal mtshan phas ma pham pa

རྒྱལ་མཚན་ཕས་མ་ཕམ་པ།

—

A great bodhisattva.

g.133 Banner of Certain Guidance

nges par 'dren pa'i rgyal mtshan

ངེས་པར་འདྲན་པའི་རྒྱལ་མཚན།

—

A buddha.

g.134 Banner of Indra

dbang po'i rgyal mtshan

དབང་པོའི་རྒྱལ་མཚན།

—

A buddha realm.

g.135 Banner of Numerous Jewels

rin chen sna tshogs rgyal mtshan

རིན་ཆེན་སྒྲ་ཚོགས་རྒྱལ་མཚན།

—

A buddha realm.

g.136 Banner of Sustenance

zas kyi rgyal mtshan

ཟས་ཀྱི་རྒྱལ་མཚན།

—

A buddha realm.

g.137 bases of supernatural power

rdzu 'phrul gyi rkang pa

རྩ་འཕྲུལ་གྱི་རྒྱང་པ།

ṛddhipāda

Four types of absorption related to intention, diligence, attention, and analysis as they manifest on the greater path of accumulation.

g.138 Bearer of Garlands of Heavenly Bodies

rgyu skar phreng ba can

ཐུ་སྐར་ཐེང་བ་ཅན།

—

A buddha realm.

g.139 Bearer of the Armor against Wrongdoing

log pa'i go cha bgos

ལོག་པའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.140 Bearer of the Armor Beyond Change and Free from Weariness

gyur ba skyo ba med pa go cha bgos

གྱུར་བ་སྐྱོ་བ་མེད་པ་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.141 Bearer of the Armor for Infinite Eons

bskal pa mtha' yas par go cha bgos pa

བསྐྱེད་པ་མཐའ་ཡས་པར་གོ་ཆ་བགོས་པ།

—

A great bodhisattva.

g.142 Bearer of the Armor of All Objects of Perception

dmigs pa kun gyi go cha bgos

དམིགས་པ་ཀུན་གྱི་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.143 Bearer of the Armor of Being Unperturbed

rnam par ma 'khrugs pa'i go cha bgos

རྣམ་པར་མ་འཁྲུགས་པའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.144 Bearer of the Armor of Caring for All Beings

sems can thams cad mos pa'i go cha bgos

སེམས་ཅན་ཐམས་ཅད་མོས་པའི་གོ་ཆ་བགོས།

—

A buddha.

g.145 Bearer of the Armor of Constant Joy

rtag tu rab tu dga' ba go cha bgos

རྟག་རྒྱ་རབ་རྒྱ་དགའ་བ་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.146 Bearer of the Armor of Constant Longing

rtag tu gdung ba'i go cha bgos

རྟག་རྒྱ་གདུང་བའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.147 Bearer of the Armor of Courage That Comes from Roots of Virtue Definitively Directed toward All-Seeing Buddhahood

kun du bltas pa'i byang chub tu nges pa'i dge ba'i rtsa ba'i snying stobs kyi go cha gos

ཀུན་དུ་བཏུས་པའི་བྱང་ཆུབ་རྒྱ་དེས་པའི་དགེ་ཕྱོད་བའི་སྤྲོད་སྟོབས་ཀྱི་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.148 Bearer of the Armor of Female Forms

bud med 'gyur ba'i go cha bgos pa

བྱད་མེད་འགྱུར་བའི་གོ་ཆ་བགོས་པ།

—

A great bodhisattva.

g.149 Bearer of the Armor of Glorious Equality

dpal mnyam pa'i go cha bgos

དཔལ་མཉམ་པའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.150 Bearer of the Armor of Impartiality

mi lta ba'i go cha bgos

མི་ལྟ་བུ་བའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

- g.151 Bearer of the Armor of Keeping the Lineage of the Buddhas
Unbroken

sangs rgyas kyi gdung rgyun mi gcod pa'i go cha bgos

སངས་རྒྱལ་གྱི་གདུང་རྒྱུན་མི་གཅོད་པའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

- g.152 Bearer of the Armor of Male Forms

skyes pa 'gyur ba'i go cha bgos pa

སྐྱེས་པ་འགྱུར་བའི་གོ་ཆ་བགོས་པ།

—

A great bodhisattva.

- g.153 Bearer of the Armor of Never Parting from the Buddhas

sangs rgyas ma bral ba'i go cha bgos

སངས་རྒྱལ་མ་བྲལ་བའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

- g.154 Bearer of the Armor of Non-Appropriation

ma blangs ba'i go cha bgos

མ་བླངས་བའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

- g.155 Bearer of the Armor of the Forms of Sentient Beings

sems can 'gyur ba'i go cha bgos pa

སེམས་ཅན་འགྱུར་བའི་གོ་ཆ་བགོས་པ།

—

A great bodhisattva.

- g.156 Bearer of the Armor of the Unimpeded Wheel

'khor lo thogs pa med pa'i go cha bgos

འཁོར་ལོ་ཐོགས་པ་མེད་པའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.157 Bearer of the Armor of Total Relinquishment

thams cad yongs su gtong ba'i go cha bgos

ཐམས་ཅད་ཡོངས་སུ་གཏོང་བའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.158 Bearer of the Armor of Turning the Dharma Wheel

chos kyi 'khor lo bskor ba'i go cha bgos

ཆོས་ཀྱི་འཁོར་ལོ་བསྐོར་བའི་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.159 Bearer of the Fierce

drag shul 'chang

དྲག་ཤུལ་འཆང་།

—

A great bodhisattva.

g.160 Bearer of the Meaningful Armor

don yod go cha bgos

དོན་ཡོད་གོ་ཆ་བགོས།

—

A buddha.

g.161 Bearer of the Meaningful Armor

don yod go cha bgos

དོན་ཡོད་གོ་ཆ་བགོས།

—

A great bodhisattva.

g.162 Bearer of the Single Parasol

gdugs gcig pa

གདུགས་གཅིག་པ།

—

A great bodhisattva.

g.163 Beautiful Body

lus mdzes

ལུས་མཛེས།

—

A buddha.

g.164 Beauty

mdzes pa

མཛེས་པ།

—

A buddha realm.

g.165 Becoming a Man

skyes pa 'gyur

སྐྱེས་པ་འགྱུར།

—

A great bodhisattva.

g.166 Becoming a Sentient Being

sems can 'gyur

སེམས་ཅན་འགྱུར།

—

A great bodhisattva.

g.167 Becoming a Womb

mingal 'gyur

མངལ་འགྱུར།

—

A great bodhisattva.

g.168 Becoming Man and Woman

skyes pa dang bud med 'gyur bar mdzad

སྐྱེས་པ་དང་བྱད་མེད་འགྱུར་བར་མཛད།

—

A buddha.

g.169 Benefactor

phan bzhed

ཕན་བཞེད།

—

A buddha.

g.170 Beryl Light

bai dU rya'i 'od

བེ་རུ་རྩེ་འོད།

—

A buddha realm.

g.171 Beyond All Suffering and Harm

mya ngan dang gnod pa thams cad las rgal ba

མྱ་ངན་དང་གཞོན་པ་གསལ་ཅད་ལས་རྒྱལ་བ།

—

A buddha realm.

g.172 Beyond Incense

spos 'das

སྤྲོས་འདས།

—

A buddha realm.

g.173 Beyond Mind

yid bral

ཡིད་བྲལ།

—

A buddha realm.

g.174 Beyond Stain

dri 'das

དྲི་འདས།

—

A buddha realm.

g.175 Bhadra

bzang po

བཟང་པོ།

bhadra

A buddha realm.

g.176 Bhadraka

bzang ldan

བཟང་ལྡན།

bhadraka

A buddha realm.

g.177 Bhadrapāla

bzang skyong

བཟང་སྟོང་།

bhadrapāla

A great bodhisattva.

g.178 Bhaiṣajyarāja

sman gyi rgyal po

སྐྱེན་གྱི་རྒྱལ་པོ།

bhaiṣajyarāja

A great bodhisattva.

g.179 Bhaiṣajyarāja

sman gyi rgyal po

སྐྱེན་གྱི་རྒྱལ་པོ།

bhaiṣajyarāja

A buddha.

g.180 Bhava

srid pa

སྤོང་པ།

—

A buddha realm.

g.181 Bijadhara

sa bon 'chang

ས་བོན་འཆང་།

bījadhara

A great bodhisattva.

g.182 Blazing Roar

nga ro 'bar

ངར་འབར།

—

A great bodhisattva.

g.183 Blazing with Famed Power

rnam par bsgrags pa'i stobs kyis 'bar ba

རྣམ་པར་བསྐྱབས་པའི་སྟོབས་ཀྱིས་འབར་བ།

—

A king and great bodhisattva.

g.184 Blissful Array

bde ba bkod pa

བདེ་བ་བཞོད་པ།

—

A buddha realm.

g.185 Blissful Splendor

bde ba'i dpal

བདེ་བའི་དཔལ།

—

A buddha realm.

g.186 Blooming Abundance of Precious Flowers

rin chen me tog sna tshogs me tog kun tu rgyas

རིན་ཆེན་མེ་ཏོག་སྣ་ཚོགས་མེ་ཏོག་ཀུན་ཏུ་རྒྱས།

—

A buddha.

g.187 Blooming Flower

me tog rgyas pa

མེ་ཏོག་རྒྱས་པ།

—

A buddha realm.

g.188 Blooming Flower Parasol

me tog gi gdugs me tog kun tu rgyas pa

མེ་ཏོག་གི་གདུགས་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

—

A great bodhisattva.

g.189 Bodhisattva Collection

byang chub sems dpa'i sde snod

བྱང་ཆུབ་སེམས་དཔའི་སྡེ་སྣོད།

bodhisattvapitaka

The collection of Great Vehicle teachings.

g.190 Bodhyaṅgālaṃkāra

byang chub yan lag brgyan

བྱང་ཆུབ་ཡན་ལག་བརྒྱན།

bodhyaṅgālaṃkāra

A buddha realm.

g.191 Body of Jewels

rin po che'i lus

རིན་པོ་ཆེའི་ལུས།

—

A buddha.

g.192 Bodyless

sku mi mnga' ba

སྐྱུ་མི་མངའ་བ།

—

A buddha.

g.193 Boundless Acumen

mtsha' yas spobs pa

མཐའ་ཡས་སྤྲོགས་པ།

—

A great bodhisattva.

g.194 Boundless Acumen

mtha' yas spobs pa

མཐའ་ཡས་སྤྲོགས་པ།

—

A buddha.

g.195 Boundless Roar

mtha' yas nga ro

མཐའ་ཡས་ངོ།

—

A great bodhisattva.

g.196 Boundless Splendor of Qualities

yon tan dpag tu med pa'i dpal

ཡོན་ཏན་དཔག་ཏུ་མེད་པའི་དཔལ།

—

A buddha.

g.197 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.198 Brahmā Glory

tshangs pa'i dpal

ཚངས་པའི་དཔལ།

—

A buddha.

g.199 Brahmā Mountain

tshangs pa lhun po

ཚངས་པ་ལྷུན་པོ།

—

A buddha.

g.200 Brahmādatta

tshangs pa'i byin

ཚངས་པའི་བྱིན།

brahmādatta

A great bodhisattva.

g.201 Brahmādeva

tshangs lha

ཚངས་ལྷ།

brahmādeva

A great bodhisattva.

g.202 Brahmāghoṣa

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmāghoṣa

A great bodhisattva.

g.203 Brahmāghoṣa

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmāghoṣa

A buddha.

g.204 Brahmāśrī

tshangs pa'i dpal

ཚངས་པའི་དཔལ།

brahmāśrī

A buddha realm.

g.205 Brahmostara

tshangs mchog

ཚངས་མཆོག་

brahmottara

A great bodhisattva.

g.206 branches of awakening

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག་

bodhyāṅga

The aspects that constitute the path of seeing, namely remembrance, discrimination between teachings, diligence, joy, pliancy or serenity, absorption, and equanimity. These form a part of the thirty-seven factors of awakening.

g.207 Buddha Flower Ornament

sangs rgyas me tog brgyan

སངས་རྒྱས་མེ་ཏོག་བརྒྱན།

—

A buddha realm.

g.208 Buddha Leader

sangs rgyas khyu mchog

སངས་རྒྱས་ཁྱུ་མཆོག་

—

A buddha.

g.209 buddha realm

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

A pure realm manifested by a buddha or advanced bodhisattva through the power of their great merit and aspirations.

g.210 Buddha Sky

sangs rgyas nam mkha'

སངས་རྒྱས་ནམ་མཁའ།

—

A buddha.

g.211 Buddhabhadra

sangs rgyas bzang po

སངས་རྒྱས་བཟང་པོ།

buddhabhadra

A great bodhisattva.

g.212 Cakravāḍa

'khor yug

འཁོར་ཡུག།

cakravāḍa

A mountain range.

g.213 Campā

tsam pa

ཅམ་པ།

campā

Site of the bodhisattva Ajita's rains retreat.

g.214 Candana

tsan dan

ཅན་དན།

candana

A buddha.

g.215 Candanaśrī

tsan dan dpal

ཅན་དན་དཔལ།

candanaśrī

A buddha.

g.216 Candra

zla ba

མེ་བཀྲ་

candra

A great bodhisattva.

g.217 Candra

zla ba

མེ་བཀྲ་

candra

A buddha realm.

g.218 Candrapradīpa

zla ba sgron ma

མེ་བཀྲ་ལྷོ་མ་

candrapradīpa

A buddha.

g.219 Candrapradīpa

zla ba sgron ma

མེ་བཀྲ་ལྷོ་མ་

candrapradīpa

A buddha realm.

g.220 Candrarāja

zla ba'i rgyal po

མེ་བཀྲ་རྒྱལ་པོ་

candrarāja

A great bodhisattva.

g.221 Candrāvaloka

zla ba snang

མེ་བཀྲ་སྤང་

candrāvaloka

A great bodhisattva.

- g.222 Carefree
so sor bag yangs
སོ་སོར་བག་ཡངས།
—
A buddha realm.
- g.223 Causal Intelligence
rgyu'i blo gros
རྒྱུ་ཉི་ལྔ་གོས།
—
A buddha.
- g.224 Causing Delight
rab tu dga' byed
རབ་ཏུ་དགའ་བྱེད།
—
A buddha realm.
- g.225 Causing Delight in All Focal Points
dmigs pa kun la dgyes par mdzad
དམིགས་པ་ཀུན་ལ་དགྱེས་པར་མཛད།
—
A buddha.
- g.226 Certain Aspiration
smon lam nges pa
སྟོན་ལམ་ངེས་པ།
—
A buddha.
- g.227 Certain Guidance
nges par 'dren pa
ངེས་པར་འདྲིན་པ།
—
A great bodhisattva.
- g.228 Changing the Womb

mngal 'gyur mdzad pa

མངལ་འགྱུར་མཛད་པ།

—

A buddha.

g.229 Characterized by Opportunity

kun nas skabs kyi mtshan nyid

ཀུན་ནས་སྐབས་ཀྱི་མཚན་ཉིད།

—

A buddha realm.

g.230 Chosen Roar

nga ro bsdams

ངོ་རོ་བསྐྱམས།

—

A buddha.

g.231 City

grong khyer

གྲོང་ཁྱེར།

—

A buddha realm.

g.232 Clarifier of the Meaningful Name

don yod ming sgrogs

དོན་ཡོད་མིང་སྒྲོགས།

—

A great bodhisattva.

g.233 Clearly Superior

mngon 'phags

མངོན་འཕགས།

—

A great bodhisattva.

g.234 Color Heap

tshon rtsi'i phung po

ཚོན་ཕྱི་ལྷ་པོ།

—

A buddha realm.

g.235 Completely Authentic Presence

shin tu so sor yang dag par gnas pa

ཤིན་ཏུ་སོ་སོར་ཡང་དག་པར་གནས་པ།

—

A buddha realm.

g.236 Concealed Lord Who Is the Lamp Master of the Clouds

kun tu sbas pa'i sprin gyi dbang phyug mar me

ཀུན་ཏུ་སྤུས་པའི་སྤྲིན་གྱི་དབང་ཕྱུག་མར་མེ།

—

A buddha.

g.237 concentration

bsam gtan

བསམ་གཏན།

dhyāna

One-pointed mental stability.

g.238 Concern for Generosity

sbyin mos

སྤྱིན་མོས།

—

A great bodhisattva.

g.239 Conqueror of All Doubt

yid gnyis yang dag 'joms par mdzad

ཡིད་གཉིས་ཡང་དག་འཇོམས་པར་མཛད།

—

A buddha.

g.240 Conqueror of All Realms

'gro kun rnam par 'joms mdzad

འགོ་ཀུན་རྣམ་པར་འཇོམས་མཛད།

—

A buddha.

g.241 Conqueror of the Conceited View That Everything Exists

thams cad yod pas rgyags pa yang dag bcom

ཐམས་ཅད་ཡོད་པས་རྒྱགས་པ་ཡང་དག་བཙེམ།

—

A buddha.

g.242 Conqueror of the Enemy

dgra rab tu 'joms pa

དགྲ་རབ་ཏུ་འཛོམས་པ།

—

A great bodhisattva.

g.243 Conqueror of the Enemy

dgra rab tu 'joms pa

དགྲ་རབ་ཏུ་འཛོམས་པ།

—

A buddha.

g.244 Consecrated Branches of Awakening

byang chub kyi yan lag rab gnas

བྱང་ཆུབ་གྱི་ཡན་ལག་རབ་གནས།

—

A buddha realm.

g.245 Consecrated Lotus

pad ma rab gnas

པད་མ་རབ་གནས།

—

A buddha realm.

g.246 Constant Adornment

rtag tu rgyan pa

རྟག་ཏུ་རྒྱན་པ།

—

A buddha realm.

g.247 Constant and Supreme Light Rays

rtag tu bla ma'i 'od zer

རྟག་ཏུ་བླ་མའི་འོད་ཟེར།

—

A buddha.

g.248 Constant Expression

rtag tu rab brjod

རྟག་ཏུ་རབ་བརྟུན།

—

A buddha realm.

g.249 Constant Fumes of Incense

rtag tu bdugs spos bdugs

རྟག་ཏུ་བདུགས་སྒྲོས་བདུགས།

—

A buddha realm.

g.250 Constant Illumination

rtag tu snang

རྟག་ཏུ་སྤང་།

—

A buddha realm.

g.251 Constant Incense

kun tu spos

ཀུན་ཏུ་སྒྲོས།

—

A buddha realm.

g.252 Constant Intelligence

phyad pa'i blo gros

ཕྱད་པའི་བློ་གྲོས།

—

A great bodhisattva.

g.253 Constant Joy

rtaḡ tu spro ba

རྟག་ཏུ་སྤྲོ་བ།

—

A great bodhisattva.

g.254 Constant Masterful Expression

rtaḡ tu shin tu smras

རྟག་ཏུ་ཤིན་ཏུ་སྒྲུབ།

—

A buddha realm.

g.255 Constant Movement

rtaḡ tu g.yo ba

རྟག་ཏུ་གཡོ་བ།

—

A buddha realm.

g.256 Constant Observation

rtaḡ tu dmigs pa

རྟག་ཏུ་དམིགས་པ།

—

A buddha realm.

g.257 Constant Possession of Patience

rtaḡ tu bzod pa dang ldan

རྟག་ཏུ་བཟོད་པ་དང་ལྷན།

—

A buddha realm.

g.258 Constant Renown

rtaḡ tu bsgrags

རྟག་ཏུ་བསྒྲགས།

—

A buddha realm.

g.259 Constant Spreader of Light Rays

kun tu btang ba'i 'od zer rab btang

ཀུན་རྒྱ་བཏང་བའི་འོད་ཟེར་རབ་བཏང་།

—

A buddha.

g.260 Constant Trembling

rtag tu kun du 'khrugs

རྟག་རྒྱ་ཀུན་དུ་འཁྲུག་ས།

—

A buddha realm.

g.261 Constantly Illuminated

rtag tu snang bar byas

རྟག་རྒྱ་སྒྲོང་བར་བྱས།

—

A buddha realm.

g.262 Courageous

dpa' ba

དཔའ་བ།

—

A great bodhisattva.

g.263 Courageous Engagement with All Objects of Perception

dmigs pa thams cad spobs pas spyod pa

དམིགས་པ་ཐམས་ཅད་སྐྱོབས་པས་སྐྱོད་པ།

—

A buddha.

g.264 Covered by Flowers

me tog gis rab tu khebs pa

མེ་རྟོག་གིས་རབ་རྒྱུ་ཁེབས་པ།

—

A buddha realm.

g.265 Covered by Lotuses

pad mas rab tu khebs pa

པད་མས་རབ་རྒྱ་ཁབས་པ།

—

A buddha realm.

g.266 Covered by Parasols

gdugs kyi khebs pa

གདུགས་ཀྱི་ཁབས་པ།

—

A buddha realm.

g.267 Covered by Red Utpalas

ud pa la dmar pos khebs pa

ལྷུང་པ་ལ་དམར་པོས་ཁབས་པ།

—

A buddha realm.

g.268 Covered by Utpalas

ud pa las rab tu khebs pa

ལྷུང་པ་ལས་རབ་རྒྱ་ཁབས་པ།

—

A buddha realm.

g.269 Covered in Flower Nets

me tog dra bas kun g.yogs

མེ་རྟོག་རྩ་བས་ཀུན་གཡོགས།

—

A buddha realm.

g.270 Crest

tog

རྟོག

—

A buddha realm.

g.271 Crest King

tog gi rgyal po

རྟོག་གི་རྒྱལ་པོ།

—

A buddha.

g.272 Crest of Royal Sal Trees

sA la'i dbang po'i tog

སྐུ་ལའི་དབང་པོའི་རྟག

—

A great bodhisattva.

g.273 Crest of Tossed Flowers

me tog rab tu gtor ba'i tog

མེ་རྟག་རབ་ཏུ་གཏོར་བའི་རྟག

—

A buddha.

g.274 Crest of Twofold Characteristics

mtshan nyid gnyis pa'i tog

མཚན་ཉིད་གཉིས་པའི་རྟག

—

A buddha.

g.275 Crushing Subduer

gzhom thul

གཞོམ་ཐུལ།

—

A great bodhisattva.

g.276 Datta

sbyin

སྤྱིན།

datta

A great bodhisattva.

g.277 Dawn

skya reng

སྐུ་རེད།

—

A buddha realm.

g.278 Definite Armor of Seeing Eyes

spyān ras gzigs nges pa'i go cha

སྤྱན་རས་གཟིགས་དེས་པའི་གོ་ཆ།

—

A great bodhisattva.

g.279 Definite Armor of Turning the Irreversible Dharma Wheel
Immediately upon Rousing the Mind

sems bskyed ma thag tu phyir mi ldog pa'i 'khor lo bskor ba

སེམས་བསྐྱེད་མ་ཐག་ཏུ་ཕྱིར་མི་ལྟོག་པའི་འཁོར་ལོ་བསྐྱོར་བ།

—

A great bodhisattva.

g.280 Definitive Guidance

nges 'dren

དེས་འདྲེན།

—

A buddha realm.

g.281 Definitive Guide

nges 'dren

དེས་འདྲེན།

—

A great bodhisattva.

g.282 Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarataya

A god realm.

g.283 demigod

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.284 Demolished Mountain

phung po shin tu bshig pa

ཕུང་པོ་ཤིན་ཏུ་བཤིག་པ།

—

A great bodhisattva.

g.285 Deśi

phyogs can

ཕྱོགས་ཅན།

deśi

A buddha realm.

g.286 Destroyer of All Fear and Anxiety

'jigs pa dang bag tsha ba thams cad rnam par 'jig par mdzad pa

འཇིགས་པ་དང་བག་ཚིག་ཐམས་ཅད་རྣམ་པར་འཇིག་པར་མཛད་པ།

—

A buddha.

g.287 Devoid of Any Suffering and Harm

mya ngan dang gnod pa thams cad yongs su spangs

མྱ་ངན་དང་གནོད་པ་ཐམས་ཅད་ཡོངས་སུ་སྤངས།

—

A buddha realm.

g.288 Dharaṇidhara

sa 'dzin

ས་འཛིན།

dharaṇidhara

A great bodhisattva.

g.289 Dharaṇīmdhara

sa 'dzin

ས་འཛིན།

dharaṇīmdhara

A great bodhisattva.

g.290 Dharma

chos

ཆོས།

dharma

A great bodhisattva.

g.291 Dharma

chos

ཆོས།

dharma

A buddha realm.

g.292 Dharma

chos

ཆོས།

dharma

King Viradatta's palace.

g.293 Dharmabhadra

chos bzangs

ཆོས་བཟངས།

dharmabhadra

King Viradatta's garden.

g.294 Dharmabhadra

chos bzangs

ཆོས་བཟངས།

dharmabhadra

A buddha realm.

- g.295 Dharmadeva
chos lha
ཆོས་ལྷ།
dharmadeva
A great bodhisattva.
- g.296 Dharmadhvaja
chos kyi rgyal mtshan
ཆོས་ཀྱི་རྒྱལ་མཚན།
dharmadhvaja
A buddha realm.
- g.297 Dharmadīpa
chos kyi sgron ma
ཆོས་ཀྱི་སྒྲོན་མ།
dharmadīpa
A great bodhisattva.
- g.298 Dharmākara
chos kyi 'byung gnas
ཆོས་ཀྱི་འབྱུང་གནས།
dharmākara
A great bodhisattva.
- g.299 Dharmākara
chos kyi 'byung gnas
ཆོས་ཀྱི་འབྱུང་གནས།
dharmākara
A buddha.
- g.300 Dharmaparyeṣaṇakāma
chos yongs su tshol 'dod pa
ཆོས་ཡོངས་སུ་ཆོས་འདོད་པ།
dharmaparyeṣaṇakāma
A bodhisattva.
- g.301 Dharmeśvara

chos kyi dbang phyug

ཆོས་ཀྱི་དབང་ཕྱུག

—

A great bodhisattva.

g.302 Dharmodgata

chos 'phags

ཆོས་འཕགས།

dharmodgata

A great bodhisattva.

g.303 Dhṛtarāṣṭra

yul 'khor skyong

ཡུལ་འཁོར་སྟོང་།

dhṛtarāṣṭra

One of the Buddha's foremost disciples.

g.304 Dhṛtisena

brtan pa'i sde

བརྟན་པའི་སྡེ།

dhṛtisena

A great bodhisattva and householder.

g.305 Dhṛtivati

brtan ldan

བརྟན་ལྡན།

dhṛtivati

A town.

g.306 Dīpa

mar me

མར་མེ།

dīpa

A buddha realm.

g.307 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A buddha.

g.308 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A buddha realm.

g.309 Direction

phyogs

ཕྱགས།

—

A buddha realm.

g.310 Disengaged from All Phenomena

chos thams cad dben par gnas pa

ཆོས་ཐམས་ཅད་དབེན་པར་གནས་པ།

—

A great bodhisattva.

g.311 Dispeller of All Suffering

mya ngan thams cad sel mdzad

ཁྱ་ངན་ཐམས་ཅད་སེལ་མཛད།

—

A buddha.

g.312 Dispeller of Sadness

skyo med 'gyur bar mdzad

སྐྱོ་མེད་འགྱུར་བར་མཛད།

—

A buddha.

g.313 Display of Incense

spos brtsegs

སྤྲོས་བརྟེགས།

—

A buddha realm.

g.314 Divākara

nyin mdzad

ཉིན་མཛད།

divākara

A buddha.

g.315 Diverse Force

sna tshogs sde

སྣ་ཚླགས་སྡེ།

—

A great bodhisattva.

g.316 Diverse Regent

rgyal tshab sna tshogs

རྒྱལ་ཚབ་སྣ་ཚླགས།

—

A buddha realm.

g.317 Diversity

sna tshogs

སྣ་ཚླགས།

—

A buddha realm.

g.318 Divine Friend

bshes gnyen lha

བཤེས་གཉེན་ལྷ།

—

A great bodhisattva.

g.319 Draped with Golden Nets

gser gyi dra bas kun du khebs pa

གསེར་གྱི་སྒྲ་བས་ཀུན་དུ་ཁེབས་པ།

—

A buddha realm.

g.320 Draped with Jewel Nets

rin chen dra bas khebs

རིན་ཆེན་དྲ་བས་ཁེབས།

—

A buddha realm.

g.321 Draped with Lotus Nets

pad ma'i dra bas kun du khebs

པད་མའི་དྲ་བས་ཀུན་དུ་ཁེབས།

—

A buddha realm.

g.322 Draped with Nets of Gold

ser gyi dra bas kun tu khebs

ཤེར་གྱི་དྲ་བས་ཀུན་དུ་ཁེབས།

—

A buddha realm.

g.323 Dṛḍha

brtan po

བརྟན་པོ།

dṛḍha

A buddha realm.

g.324 Dṛḍhamati

brtan pa'i blo gros

བརྟན་པའི་བློ་གྲོས།

dṛḍhamati

A great bodhisattva and interlocutor in several long passages of this sūtra. Also called as Dṛḍhamatikumārabhūta. Dṛḍhamati is the main interlocutor in the *Śūraṅgamasamādhisūtra*, Toh 132.

g.325 Dṛḍhamatikumārabhūta

brtan pa'i blo gros gzhon nur gyur ba

བརྟན་པའི་བློ་གྲོས་གཞོན་ནུར་གྱུར་བ།

dr̥ḍhamatikumārabhūta

Another name for the great bodhisattva Dr̥ḍhamati.

g.326 Ear Flower

rna ba'i me tog

རྣ་བའི་མེ་ཏོག།

—

A great bodhisattva.

g.327 Elapatra

e la'i 'dab

ཨེ་ལའི་འདབ།

elapatra

Definition from the 84000 Glossary of Terms:

A nāga king often present in the retinue of the Buddha Śākyamuni.

According to the Vinaya, in the time of the Buddha Kāśyapa he had been a monk (*bhikṣu*) who angrily cut down a thorny bush at the entrance of his cave because it always snagged his robes. Cutting down bushes or even grass is contrary to the monastic rules and he did not confess his action. Therefore, he was reborn as a nāga with a tree growing out of his head, which caused him great pain whenever the wind blew. This tale is found represented in ancient sculpture and is often quoted to demonstrate how small misdeeds can lead to great consequences. See, e.g., Patrul Rinpoche, *The Words of My Perfect Teacher*.

g.328 elder

gnas brtan

གནས་བརྟན།

sthavira

A senior monk.

g.329 Elephant of Infinity

mtha' yas glang po che

མཐའ་ཡས་གླང་པོ་ཅེ།

—

A great bodhisattva.

g.330 Endowed with Brahmā

tshangs ldan

ཚངས་ལྷན།

—

A buddha realm.

g.331 Endowed with Campakas

tsam pa ka dang ldan

ཙམ་པ་ཀ་དང་ལྷན།

—

A buddha realm.

g.332 Endowed with Gold

gser can

གསེར་ཅན།

—

A buddha realm.

g.333 Endowed with Incense

spas can

སྤྲུང་ཅན།

—

A buddha realm.

g.334 Endowed with Jewels

rin chen ldan

རིན་ཆེན་ལྷན།

—

A buddha realm.

g.335 Endowed with Lakes

mtsho can

མཚོ་ཅན།

—

A buddha realm.

g.336 Endowed with Qualities

yon tan ldan

ཡོན་ཏན་ལྷན།

—

A great bodhisattva.

g.337 Endowed with Qualities

yon tan can

ཡོན་ཏན་ཅན།

—

A buddha realm.

g.338 Enduring

mi mjed pa

མི་མཇེད་པ།

sahaloka

The buddha realm of Sārathi.

g.339 Enduring

mi mjed pa

མི་མཇེད་པ།

sahaloka

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokaadhātu, is also described as the buddhafield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.340 Engagement without Difference

tha mi dad par yang dag zhugs

ཐ་མི་དང་པར་ཡང་དག་ལྷུགས།

—

A great bodhisattva.

g.341 Equal

mnyam pa

མཉམ་པ།

—

A buddha realm.

g.342 equipoise

snyoms 'jug

སྙོམས་འཇུག།

samāpatti

A state of mental equilibrium derived from deep concentration.

g.343 Essence of Bliss

sde ba'i snying po

སྡེ་བའི་སྙིང་པོ།

—

A buddha realm.

g.344 Essence of Sentient Beings

sems can gyi snying po

སེམས་ཅན་གྱི་སྙིང་པོ།

—

A buddha.

g.345 Essential

snying po can

སྙིང་པོ་ཅན།

—

A buddha realm.

g.346 Ever-Present Roar

kun du bltas pa'i nga ro

ཀུན་དུ་བཞུགས་པའི་ངར་རོ།

—

A great bodhisattva.

g.347 Excellent Armor

go cha bzang po

གོ་ཆ་བཟང་པོ།

—

A buddha.

g.348 Excellent Auspiciousness

bkra shis bzang po

བཀྲ་ཤིས་བཟང་པོ།

—

A buddha realm.

g.349 Excellent Chariot

shing rta bzang po

ཤིང་རྟ་བཟང་པོ།

—

A great bodhisattva.

g.350 Excellent Crest

tog bzang po

ཏོག་བཟང་པོ།

—

A buddha realm.

g.351 Excellent Eye

spyang bzangs

སྤྱན་བཟང་སྤྱ།

—

A buddha.

g.352 Excellent Eye

mig bzangs

མིག་བཟང་སྤྱ།

—

A great bodhisattva.

g.353 Excellent Flower

me tog bzang

མེ་ཏོག་བཟང་།

—

A great bodhisattva.

g.354 Excellent Guidance

rab 'dren

རབ་འདྲེན།

—

A buddha realm.

g.355 Excellent Joy

dga' ba bzang po

དགའ་བ་བཟང་པོ།

—

A buddha realm.

g.356 Excellent Mind

legs pa'i blo

ལེགས་པའི་བློ།

—

A great bodhisattva.

g.357 Excellent Pinnacle

shing thag bzang po

ཤིང་ཐག་བཟང་པོ།

—

A buddha realm.

g.358 Excellent Victor

bzang po rgyal

བཟང་པོ་རྒྱལ།

—

A great bodhisattva.

g.359 Excellent Vision

shin tu mthong ba

ཤིན་ཏུ་མཐོང་བ།

sudarśana

One of the pure abodes within the form realm.

g.360 Extremely Trained

shin tu rnam par bsgoms pa

ཤིན་ཏུ་རྣམ་པར་བསྐྱོམས་པ།

—

A buddha realm.

g.361 Eye

mig

མིག

—

A great bodhisattva.

g.362 Eye That Is Perfectly Pure

mig rnam par dag pa

མིག་རྣམ་པར་དག་པ།

—

A great bodhisattva.

g.363 Facing Flowers

me tog kun tu bltas

མེ་ཏོག་ཀུན་ཏུ་བཟུས།

—

A great bodhisattva.

g.364 factors of awakening

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས།

bodhipakṣyadharmā

Thirty-seven practices that lead the practitioner to the awakened state: the four applications of mindfulness, the four authentic eliminations, the four bases of supernatural power, the five masteries, the five powers, the eightfold path, and the seven branches of awakening.

g.365 Famed for the Power of Wisdom

ye shes kyi stobs kyi rnam par bsgrags

ཡེ་ཤེས་ཀྱི་སྟོབས་ཀྱིས་རྣམ་པར་བསྐྱབས།

—

A buddha.

g.366 Famed Friend

gshes gnyen grags ldan

གཤེས་གཉིན་གྲགས་ལྡན།

—

A great bodhisattva.

g.367 Fathomless Flower

dpag med me tog

དཔག་མེད་མེ་ཏོག

—

A buddha.

g.368 Fire Holder

me 'dzin

མེ་འཛིན།

—

A great bodhisattva.

g.369 Firm King of Infinite Qualities

yon tan mtha' yas rgyal po rab gnas

ཡོན་ཏན་མཐའ་ཡས་རྒྱལ་པོ་རབ་གནས།

—

A buddha.

g.370 Firm Strength

stobs brtan

སྟོབས་བརྟན།

—

A great bodhisattva.

g.371 five masteries

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

Faith, diligence, mindfulness, absorption, and insight as they manifest on the first two stages of the path of joining.

g.372 five powers

stobs lnga

སྟོབས་ལྔ།

pañcabala

Faith, diligence, mindfulness, absorption, and insight as they manifest on the last two stages of the path of joining. See also “ten powers.”

g.373 five superknowledges

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

Divine sight, knowledge of the minds of others, remembrance of past lives, the ability to perform miracles, and the ability to destroy all mental defilements.

g.374 Flaming One

rab tu 'bar ba

རབ་རྩ་འབར་བ།

—

A buddha.

g.375 Flower

me tog

མེ་ཏོག

—

A great bodhisattva.

g.376 Flower

me tog

མེ་ཏོག

—

A buddha realm.

g.377 Flower Bouquet

me tog sna tshogs

མེ་ཏོག་སྣ་ཚོགས།

—

A buddha.

g.378 Flower King

me tog rgyal po

མེ་ཏོག་རྒྱལ་པོ།

—

A buddha.

g.379 Flower King

me tog rgyal po

མེ་ཏོག་རྒྱལ་པོ།

—

A great bodhisattva.

g.380 Flower Mansion

me tog khang pa

མེ་ཏོག་ཁང་པ།

—

A buddha.

g.381 Flower of Accomplishing Avalokiteśvara's Mind

spyen ras gzigs kyi blo sgrub me tog

སྤྱད་རས་གཟིགས་ཀྱི་བློ་སྦྱབ་མེ་ཏོག་

—

A buddha.

g.382 Flower of the Lotus Leader

pad ma'i khyu mchog me tog

པད་མའི་ཁྱུ་མཚོག་མེ་ཏོག་

—

A buddha.

g.383 Flower Parasol

me tog gdugs

མེ་ཏོག་གདུགས།

—

A buddha.

g.384 Flower Parasol Garland

me tog gdugs kyi phreng ba

མེ་ཏོག་གདུགས་ཀྱི་ཕྱེང་བ།

—

A buddha.

g.385 Force of Benevolence

bzang po'i sde

བཟང་པོའི་སྡེ།

—

A great bodhisattva.

g.386 Force of Joy

dga' ba'i sde

དགའ་བའི་སྡེ།

—

A great bodhisattva.

g.387 forest dweller

dgon pa pa

དགོན་པ་པ།

āraṇyaka

A hermit monk.

g.388 four fearlessnesses

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturabhaya

Fearlessness in declaring that one has (1) awakened, (2) ceased all illusions, (3) taught the obstacles to awakening, and (4) shown the way to liberation.

g.389 four great kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, 'jig rten skyong ba).

g.390 Fragrant

dri zhim

དྲི་ཞིམ།

—

A buddha realm.

g.391 Fragrant Flower

me tog dri zhim

མེ་ཏོག་དྲི་ཞིམ།

—

A buddha realm.

g.392 Free from Disease

nad yan

ནད་ཡན།

—

A great bodhisattva.

g.393 Free from Dispute and Anxiety

rtsod pa dang bag tsha ba mi mnga' ba

རྩོད་པ་དང་བག་ཚབ་མི་མངའ་བ།

—

A buddha.

g.394 Free from Harm

gnod pa med pa

གནོད་པ་མེད་པ།

—

A buddha realm.

g.395 Free from Strife

'thab bral

འཕག་བྲལ།

yāmā

A god realm.

g.396 Free of All Suffering

mya ngan thams cad dang bral ba

མྱ་ངན་ཐམས་ཅད་དང་བྲལ་བ།

—

A buddha realm.

g.397 Friend of All

thams cad bshes gnyen

ཐམས་ཅད་བཤེས་གཉེན།

—

A great bodhisattva.

g.398 Fulfilment of Excellent Aspirations

legs par bsams pa'i smon lam yongs su grub pa

ལེགས་པར་བསམས་པའི་སྒྲོན་ལམ་ཡོངས་སུ་གྲུབ་པ།

—

A buddha.

g.399 Fumes of Incense

spos kyi ngad ldang

སྒྲོས་ཀྱི་ངད་ལྗང་།

—

A buddha realm.

g.400 Gambhīrapratibhāna

spobs pa zab pa

སྤྲོས་པ་ཐབ་པ།

**gambhīrapratibhāna* ^{RS}

A great bodhisattva.

g.401 Gandhahastī

spos kyi glang po che

སྤྲོས་ཀྱི་གླང་པོ་ཆེ།

gandhahastī

A great bodhisattva.

g.402 Gandhahastī

spos kyi glang po che

སྤྲོས་ཀྱི་གླང་པོ་ཆེ།

gandhahastī

A buddha.

g.403 Gandhakūṭa

spos rtsegs

སྤྲོས་རྩེགས།

gandhakūṭa

A buddha.

g.404 Gandhapāṇi

lag na spos

ལག་ན་སྤྲོས།

gandhapāṇi

A great bodhisattva.

g.405 Gandhaprabhāsa

spos kyi 'od

སྤྲོས་ཀྱི་འོད།

gandhaprabhāsa

A buddha realm.

g.406 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.407 Gandhaśrī

spos dpal

སྤྱུ་དཔལ།

gandhaśrī

A great bodhisattva.

g.408 Gandhaśrī

spos dpal

སྤྱུ་དཔལ།

gandhaśrī

A buddha realm.

g.409 Gandhavati

spos ldan

སྤྱུ་ལྷན།

gandhavati

A buddha.

g.410 Gandhavati

spos ldan

སྤྱུ་ལྷན།

gandhavati

A buddha realm.

g.411 Garbhagaṇa

snying po'i tshogs

སྒྲིང་པའི་ཚོགས།

garbhagaṇa

A buddha.

g.412 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗེ་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.413 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

A nāga king.

g.414 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

The Buddha Śākyamuni.

g.415 Gavampati

ba lang gi bdag po

བ་ལང་གི་བདག་པོ།

gavampati

A great bodhisattva.

g.416 Ghoṣa

snyan pa

སྒྲན་པ།

ghoṣa

A buddha.

g.417 **Ghoṣadatta**

dbyangs kyis byin

དབྱངས་ཀྱིས་བྱིན།

ghoṣadatta

A great bodhisattva.

g.418 **Glorious Courage**

dpa' ba'i dpal

དཔའ་བའི་དཔལ།

—

A great bodhisattva.

g.419 **Glorious Flower**

me tog dpal

མེ་ཏོག་དཔལ།

—

A great bodhisattva.

g.420 **Glorious Freedom from Suffering**

mya ngan med pa'i dpal

མྱ་ངན་མེད་པའི་དཔལ།

—

A great bodhisattva.

g.421 **Glorious Guidance**

'dren pa'i dpal

འདྲན་པའི་དཔལ།

—

A great bodhisattva.

g.422 **Glorious Hidden Wisdom**

ye shes sbas pa'i dpal

ཡེ་ཤེས་སྒྲས་པའི་དཔལ།

—

A buddha.

g.423 Glorious King of the Arising of All Good Qualities

yon tan thams cad 'byung ba'i dpal gyi rgyal po

ཡོན་ཏན་ཐམས་ཅད་འབྱུང་བའི་དཔལ་གྱི་རྒྱལ་པོ།

—

A buddha.

g.424 Glorious Light

snang ba'i dpal

སྒྲོལ་བའི་དཔལ།

—

A buddha.

g.425 Glorious Light of Qualities

yon tan dpal snang

ཡོན་ཏན་དཔལ་སྒྲོལ།

—

A great bodhisattva.

g.426 Glorious Light of the Path

lam snang dpal

ལམ་སྒྲོལ་དཔལ།

—

A buddha realm.

g.427 Glorious Noble Lotus

pad ma mngon par 'phags pa'i dpal

པད་མ་མངོན་པར་འཕགས་པའི་དཔལ།

—

A buddha.

g.428 Glorious Noble Lotus

pad ma mngon par 'phags pa'i dpal

པད་མ་མངོན་པར་འཕགས་པའི་དཔལ།

—

A bodhisattva.

g.429 Glorious Noble Wisdom

ye shes 'phags pa'i dpal

ཡེ་ཤེས་འཕགས་པའི་དཔལ།

—

A buddha.

g.430 Glorious Power

mtshu dpal

མཚུ་དཔལ།

—

A buddha.

g.431 Glorious Power

mtshu dpal

མཚུ་དཔལ།

—

A buddha realm.

g.432 Glorious Source

'byung ba'i dpal

འབྱུང་བའི་དཔལ།

—

A buddha.

g.433 Glorious Source

'byung ba'i dpal

འབྱུང་བའི་དཔལ།

—

A great bodhisattva.

g.434 Glorious Source

'byung ba'i dpal

འབྱུང་བའི་དཔལ།

—

A buddha realm.

g.435 Glorious Source of Activity with Infinite Qualities

yon tan mtha' yas spyod pa 'byung ba'i dpal

ཡོན་ཏན་མཐའ་ཡས་སྤྱོད་པ་འབྱུང་བའི་དཔལ།

—

A buddha.

g.436 Glorious Source of Jewels

rin chen 'byung ba'i dpal

རིན་ཆེན་འབྱུང་བའི་དཔལ།

—

A buddha.

g.437 Glorious Source of Joy

dga' ba 'byung ba'i dpal

དགའ་བ་འབྱུང་བའི་དཔལ།

—

A buddha.

g.438 Glorious Source of Lotuses

pad ma 'byung ba'i dpal

པད་མ་འབྱུང་བའི་དཔལ།

—

A buddha.

g.439 Glorious Source of Nectar

bdud rtsi 'byung ba'i dpal

བདུད་རྩི་འབྱུང་བའི་དཔལ།

—

A buddha.

g.440 Glorious Source of the Spreading of Lotus Flowers

pad ma rab gtor 'byung ba'i dpal

པད་མ་རབ་གཏོར་འབྱུང་བའི་དཔལ།

—

A buddha.

g.441 Glorious Splendor of the Light of Noble Wisdom

ye shes 'phags pa'i 'od kyi gzi brjid dpal

ཡེ་ཤེས་འཕགས་པའི་འོད་གྱི་གཟི་བརླིང་དཔལ།

—

A buddha.

g.442 Glory of All

kun gyi dpal

ཀུན་གྱི་དཔལ།

—

A buddha.

g.443 Glory of Beauty

mdzes pa'i dpal

མཛེས་པའི་དཔལ།

—

A buddha.

g.444 Glory of Great Beauty

mdzes pa chen po'i dpal

མཛེས་པ་ཆེན་པོའི་དཔལ།

—

A buddha.

g.445 Glory of the Highest Excellence

bzang po'i mchog gi dpal

བཟང་པོའི་མཆོག་གི་དཔལ།

—

A buddha realm.

g.446 Glory of the Two Marks

mtshan nyid gnyis pa'i dpal

མཚན་ཉིད་གཉིས་པའི་དཔལ།

—

A buddha.

g.447 go forth

rab tu 'byung ba

རབ་དྲུ་འབྱུང་བ།

pravrajati · pravrajyā

To leave the life of a householder and embrace the life of a renunciant, by taking vows as a novice, monk, or nun at the vinaya or pratimokṣa level of Buddhist practice.

g.448 Gold

ser

མེར།

—

A buddha realm.

g.449 Golden Flower

ser gyi me tog

མེར་གྱི་མེ་དོག་

—

A buddha.

g.450 Golden Parasol

ser gdugs

མེར་གདུགས།

—

A great bodhisattva.

g.451 Gone Fearlessly

mi 'jigs par gshegs pa

མི་འཇིགས་པར་གཤེགས་པ།

—

A buddha.

g.452 Granted by Gentleness

rtul bas byin

རུལ་བས་བྱིན།

—

A buddha.

g.453 Granted by the Crown

sbyi bos byin

སྤྱི་བོས་བྱིན།

—

A buddha.

g.454 Great Accumulation

tshogs chen

ཚོགས་ཆེན།

—

A buddha realm.

g.455 Great Eye

mig po che

མིག་པོ་ཆེ།

—

A bodhisattva.

g.456 Great Eye

spyen chen po

སྤྱན་ཆེན་པོ།

—

A buddha.

g.457 Great Gathering

tshogs chen

ཚོགས་ཆེན།

—

A great bodhisattva.

g.458 Great Light

'od chen po

འོད་ཆེན་པོ།

—

A great bodhisattva.

g.459 Great Light

snang ba chen po

སྤང་བ་ཆེན་པོ།

—

A great bodhisattva.

g.460 Great Mountain

lhun po chen po

ལྷན་པོ་ཆེན་པོ།

—

A buddha.

g.461 Great Radiance

'od zer rab tu btang ba

འོད་ཟེར་རབ་ཏུ་བཏང་བ།

—

A buddha.

g.462 Growing Friend

bshes gnyen 'phel

བཤེས་གཉེན་འཕེལ།

—

A great bodhisattva.

g.463 Guhagupta

phug sbas

ཕུག་སྤུས།

guhagupta

A great bodhisattva.

g.464 Guiding Banner

'dren pa'i rgyal mtshan

འདྲེན་པའི་རྒྱལ་མཚན།

—

A buddha realm.

g.465 Guiding Victory Banner

'dren pa'i rgyal mtshan

འདྲེན་པའི་རྒྱལ་མཚན།

—

A great bodhisattva.

g.466 Guṇadatta

yon tan byin

ཡོན་ཏན་བྱིན།

guṇadatta

A buddha.

g.467 Guṇagupta

yon tan sbas pa

ཡོན་ཏན་སྤྲས་པ།

guṇagupta

A buddha.

g.468 Guṇākara

yon tan 'byung gnas

ཡོན་ཏན་འབྱུང་གནས།

guṇākara

A buddha.

g.469 Guṇākara

yon tan 'byung gnas

ཡོན་ཏན་འབྱུང་གནས།

guṇākara

A buddha realm.

g.470 Guṇapāramitā

yon tan gyi pha rol tu phyin pa

ཡོན་ཏན་གྱི་པ་རོལ་ཏུ་ཕྱིན་པ།

guṇapāramitā

A buddha.

g.471 Guṇaprabha

yon tan 'od

ཡོན་ཏན་འོད།

guṇaprabha

A buddha.

g.472 Guṇarājaprabha

yon tan rgyal po'i 'od · yon tan rgyal po

ཡོན་ཏན་རྒྱལ་པོ་འོད། ཡོན་ཏན་རྒྱལ་པོ།

guṇarājaprabha · guṇarāja

A buddha.

g.473 Guṇarājaprabha

yon tan rgyal po'i 'od

ཡོན་ཏན་རྒྱལ་པོ་འོད།

guṇarājaprabha

A great bodhisattva.

g.474 Harikeśa

ser skya ljang ku skra

ཤེར་སྐྱེ་ལྷང་ཀུ་སྐྱ།

—

Lit. “The One with Yellow-Green Hair.”

g.475 Harmony with a Thousand Buddha Realms

sangs rgyas kyi zhing stong gi rjes su 'thun pa

སངས་རྒྱས་ཀྱི་ཞིང་སྟོང་གི་རྟེན་སུ་འཁྱུན་པ།

—

A buddha realm.

g.476 Hastaka

lag pa can

ལག་པ་ཅན།

hastaka

A great bodhisattva.

g.477 He Who Resounds Throughout the Quarters

phyogs rab sgrogs

ཕྱོགས་རབ་སྒྲོགས།

—

A buddha.

g.478 He Whose Body Hairs Never Rise in Fear

spu zing zhes byed pa'i 'jigs bral

སྤྱི་ཐེངས་བྱེད་པའི་འཇིགས་བྲལ།

—

A buddha.

g.479 Heap of Flowers

me tog brtsegs

མེ་ཏོག་བརྟེན་གས།

—

A buddha.

g.480 Heap of Jewels

rin po che'i phung po

རིན་པོ་ཆེའི་ཕུང་པོ།

—

A buddha.

g.481 Heap of Jewels

rin po che phung po

རིན་པོ་ཆེའི་ཕུང་པོ།

—

A buddha realm.

g.482 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more

time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.483 Heat

tsa ba

ཙ་བ།

tapana

One of the eight hot hells.

g.484 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་རྩ་གསུམ།

trāyastriṃśa

A heaven within the upper reaches of the desire realm.

g.485 Hereditary Offspring

rim pa'i sras

རིམ་པའི་སྲས།

—

A buddha.

g.486 Hereditary Son

rim pa'i bu

རིམ་པའི་བུ།

—

A great bodhisattva.

g.487 Hero

dpa' bo

དཔའ་བོ།

—

A great bodhisattva.

g.488 higher realms

mtho ris

མཐོ་རིས།

svarga

The states of gods, demigods, and humans.

g.489 Highest Intelligence

rab kyi blo gros

རབ་ཀྱི་བློ་གྲོས།

—

A buddha.

g.490 Highest Mountain

lhun po gong na med pa

ལྷན་པོ་གོང་ན་མེད་པ།

—

A buddha.

g.491 Highest Wisdom

ye shes bla ma

ཡེ་ཤེས་བླ་མ།

—

A great bodhisattva.

g.492 Himavān

gangs ri

གངས་རི།

himavān

A mountain.

g.493 Hitakāma

phan 'dod

ཕན་འདོད།

hitakāma

A great bodhisattva.

g.494 Holder of Shooting Stars

skar mda' 'dzin

སྐར་མདའ་འཛིན།

—

A buddha.

g.495 Holder of the Luminous Sphere

'od kyi dkyil 'khor 'dzin · 'od kyi dkyil 'khor 'dzin pa

འོད་གྱི་དཀྱིལ་འཁོར་འཛིན། . འོད་གྱི་དཀྱིལ་འཁོར་འཛིན་པ།

—

A buddha.

g.496 Horse of the Heavenly Bodies

rgyu skar gyi rta

རྒྱ་སྐར་གྱི་རྟ།

—

A great bodhisattva.

g.497 Illumination

snang ba

སྤང་བ།

—

A buddha realm.

g.498 Immense Vista

shin tu mthong ba

ཤིན་ཏུ་མཐོང་བ།

—

A royal palace.

g.499 Immovable Subjugator

mi g.yo rnam par gnon pa

མི་གཡོ་རྣམ་པར་གནོན་པ།

—

A buddha.

g.500 Immovable Subjugator

mi g.yo rnam par gnon pa

མི་གཡོ་རྣམ་པར་གནོན་པ།

—

A great bodhisattva.

g.501 Immutable One Endowed with the Original Generation of the
Mind

sems dang po bskyed pa ldan pa'i mi 'khrugs pa

སེམས་དང་པོ་བསྐྱེད་པ་ལྷན་པའི་མི་འཁྲུགས་པ།

—

A buddha.

g.502 In Two Minds

yid gnyis can

ཡིད་གཉིས་ཅན།

—

A buddha realm.

g.503 Incense Array

spos bkod pa

སྤྲོས་བཀོད་པ།

—

A buddha realm.

g.504 Incense Flower

spos kyi me tog

སྤྲོས་ཀྱི་མེ་དོག

—

A buddha.

g.505 Incense King of the Infinite Mountain

mtha' yas pa'i lhun po spos kyi rgyal po

མཐའ་ཡས་པའི་ལྷན་པོ་སྤྲོས་ཀྱི་རྒྱལ་པོ།

—

A buddha.

g.506 Incense Leader

spos kyi khyu mchog

སྤྲོས་ཀྱི་ཁྱུ་མཆོག

—

A buddha.

g.507 Incense Light

spos snang

སྤྲེལ་སྒྲུང་།

—

A buddha.

g.508 Incense Light

spos snang

སྤྲེལ་སྒྲུང་།

—

A buddha realm.

g.509 Incense Mansion

spos kyi khang pa

སྤྲེལ་གྱི་ཁང་པ།

—

A buddha.

g.510 Incense Mountain

spos kyi lhun po

སྤྲེལ་གྱི་ལྷུན་པོ།

—

A buddha.

g.511 Incense of Joy

dga' ba'i spos

དགའ་བའི་སྤྲེལ་།

—

A buddha realm.

g.512 Incense of Wisdom

ye shes spos

ཡེ་ཤེས་སྤྲེལ་།

—

A buddha realm.

g.513 Incense Sender

spos rab btang

སྤྱོད་རབ་བཏང་།

—

A great bodhisattva.

g.514 Incense Splendor

spos kyi dpal

སྤྱོད་ཀྱི་དཔལ་།

—

A buddha.

g.515 Incense Splendor

spos kyi dpal

སྤྱོད་ཀྱི་དཔལ་།

—

A great bodhisattva.

g.516 Incessant Pain

mnar med

མནར་མེད།

avīci

One among the eight hot hells.

g.517 Incomparable Buddha Who Is a Splendorous Source of Flowers

sangs rgyas dpe med me tog 'byung ba'i dpal

སངས་རྒྱས་དཔེ་མེད་མེ་ཏོག་འབྱུང་བའི་དཔལ་།

—

A buddha.

g.518 Increasing Wealth

nor 'phel

ནོར་འཕེལ་།

—

A great bodhisattva.

g.519 Indestructible True Abode

rdo rje yang dag gnas

རྫོ་ཇེ་ཡང་དག་གནས།

—

A buddha realm.

g.520 Indra

dbang po

དབང་པོ།

—

A great bodhisattva.

g.521 Indra

dbang po

དབང་པོ།

—

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.522 Indradatta

dbang pos byin

དབང་པོས་བྱིན།

indradatta

A great bodhisattva.

g.523 Indraśailaguha cave

dbang po'i brag phug

དབང་པོའི་བྲག་ཕུག

indraśailaguha

A cave on Vaidehaka Mountain.

g.524 Inexhaustible Leader

zad mi shes pa'i khyu mchog

ཟད་མི་ཤེས་པའི་ཁྱུ་མཆོག

—

A buddha.

g.525 Infinite and Endless Incense Mountain

lhun po mtha' yas mu med spos

ལྷན་པོ་མཐའ་ཡས་སུ་མེད་སྟོན།

—

A buddha.

g.526 Infinite Armor

go cha mtha' yas

གོ་ཆ་མཐའ་ཡས།

—

A great bodhisattva.

g.527 Infinite Armor

go cha mtha' yas

གོ་ཆ་མཐའ་ཡས།

—

A buddha.

g.528 Infinite Array

bkod pa mtha' yas

བཀོད་པ་མཐའ་ཡས།

—

A buddha.

g.529 Infinite Aspiration

smon lam mtha' yas

སྟོན་ལམ་མཐའ་ཡས།

—

A buddha.

g.530 Infinite Aspirations

smon lam mtha' yas

སྟོན་ལམ་མཐའ་ཡས།

—

A great bodhisattva.

g.531 Infinite Dimensions and Accumulations

tshad tshogs mtha' yas

ཚད་ཚོགས་མཐའ་ཡས།

—

A buddha realm.

g.532 Infinite Endeavor

brtson pa mtha' yas

བརྩོན་པ་མཐའ་ཡས།

—

A buddha.

g.533 Infinite Essence

mtha' yas snying po

མཐའ་ཡས་སྙིང་པོ།

—

A great bodhisattva.

g.534 Infinite Eyes

spyen mtha' yas

སྤྱན་མཐའ་ཡས།

—

A buddha.

g.535 Infinite Hands

lag pa mtha' yas

ལག་པ་མཐའ་ཡས།

—

A great bodhisattva.

g.536 Infinite Jewel Armor

rin po che'i go cha mtha' yas

རིན་པོ་ཆེའི་གོ་ཆ་མཐའ་ཡས།

—

A great bodhisattva.

g.537 Infinite Jewel Armor

rin chen go cha mtha' yas

རིན་ཆེན་གོ་ཆ་མཐའ་ཡས།

—

A buddha.

g.538 Infinite Jewel Leader

rin chen mtha' yas khyu mchog

རིན་ཆེན་མཐའ་ཡས་ཁྱུ་མཆོག་

—

A buddha.

g.539 Infinite Jewels

rin chen mtha' yas

རིན་ཆེན་མཐའ་ཡས།

—

A buddha.

g.540 Infinite Leader

mtha' yas khyu mchog

མཐའ་ཡས་ཁྱུ་མཆོག་

—

A great bodhisattva.

g.541 Infinite Leader

khyu mchog mtha' yas

ཁྱུ་མཆོག་མཐའ་ཡས།

—

A buddha.

g.542 Infinite Leader with the Armor of Revealing the Flower of Buddhahood

khyu mchog mtha' yas sangs rgyas kyi me tog kun tu ston pa'i go cha

ཁྱུ་མཆོག་མཐའ་ཡས་སངས་རྒྱས་ཀྱི་མེ་ཏོག་ཀུན་ཏུ་སྟོན་པའི་གོ་ཆ།

—

A great bodhisattva.

g.543 Infinite Light Rays

'od zer mtha' yas

འོད་ཟེར་མཐའ་ཡས།

—

A buddha.

g.544 Infinite Miraculous Display

rnam par 'phrul pa mtha' yas

རྣམ་པར་འཕྲུལ་པ་མཐའ་ཡས།

—

A buddha.

g.545 Infinite Mountain

lhun po mtha' yas

ལྷུན་པོ་མཐའ་ཡས།

—

A buddha.

g.546 Infinite Potential

rigs mtha' yas

རིགས་མཐའ་ཡས།

—

A great bodhisattva.

g.547 Infinite Renown

rnam par bsgrags pa mtha' yas

རྣམ་པར་བསྐྱགས་པ་མཐའ་ཡས།

—

A great bodhisattva.

g.548 Infinite Roar

nga ro mtha' yas

ངར་མཐའ་ཡས།

—

A great bodhisattva.

g.549 Infinite Splendor

mtha' yas gzi brjid

མཐའ་ཡས་གཟི་བརྟན།

—

A great bodhisattva.

g.550 Infinite Taming

rtul ba mtha' yas

རྟུལ་བ་མཐའ་ཡས།

—

A great bodhisattva.

g.551 Infinite Transformer

mtha' yas sgyur

མཐའ་ཡས་སྒྱུར།

—

A great bodhisattva.

g.552 innumerable

grangs med

གྲངས་མེད།

asaṃkhyeya

A distinct number. 1 to the power of 60, according to the *Abhidharmakośa*.

g.553 insight

shes rab

ཤེས་རབ།

prajñā

Transcendent awareness; the mind that sees the ultimate truth. One of the six perfections of bodhisattvas.

g.554 Instiller of Confidence

spos kyis rgyags mdzad

སྤྲོས་ཀྱིས་རྒྱགས་མཛད།

—

A buddha.

g.555 Intelligence Free from Suffering

mya ngan med pa'i blo gros

ལྷ་པོ་མེད་པའི་སྒོ་གྲོས།

—

A great bodhisattva.

g.556 Intelligence Free from Suffering

mya ngan med pa'i blo gros

ལྷ་པོ་མེད་པའི་སྒོ་གྲོས།

—

A buddha realm.

g.557 Intense Heat

rab tu tsha ba

རབ་ཏུ་ཚ་བ།

pratāpana

One among the eight hot hells.

g.558 Invincible

phas ma pham

ཕམ་མ་ཕམ།

—

A great bodhisattva.

g.559 Irreproachable

ma smad pa

མ་སྐད་པ།

—

A buddha realm.

g.560 Irreproachable Armor

ma smad pa'i go cha

མ་སྐད་པའི་གོ་ཇ།

—

A great bodhisattva.

g.561 Irreversible Wheel

phyir mi ldog pa'i 'khor lo

ཕྱིར་མི་ལྷོག་པའི་འཁོར་ལོ།

—

A great bodhisattva.

g.562 Īśvara

dbang phyug

དབང་ཕྱུག

īśvara

An epithet of Śiva.

g.563 Jagatīṃdhara

'gro ba 'dzin

འགྲོ་བ་འཛིན།

jagatīṃdhara

A great bodhisattva.

g.564 Jālinīprabha

dra ba can kyi 'od

དྲ་བ་ཅན་གྱི་འོད།

jālinīprabha

A buddha.

g.565 Jālinīprabha

dra ba bcan gyi 'od

དྲ་བ་བཅན་གྱི་འོད།

jālinīprabha

A great bodhisattva.

g.566 Jālinīprabha

dra ba can kyi 'od

དྲ་བ་ཅན་གྱི་འོད།

jālinīprabha

A buddha realm.

g.567 Jāmbū River

'dzam bu chu bo

འཛམ་བུ་ཚུ་བོ།

jāmbūnadāma

A divine river.

g.568 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་ནི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.569 Janaka

skyed byed

སྐྱེད་བྱེད་།

janaka

A great bodhisattva.

g.570 Janendra

skye bo'i dbang po

སྐྱེ་བོ་ནི་དབང་པོ་།

janendra

A great bodhisattva.

g.571 Jayasena

rgyal sde

རྒྱལ་སྡེ་།

jayasena

A great bodhisattva.

g.572 Jewel Crest

rin chen tog

རིན་ཆེན་རྟོག

—

A buddha.

g.573 Jewel Crest

rin chen tog

རིན་ཆེན་རྟོག

—

A great bodhisattva.

g.574 Jewel Fire

rin chen me

རིན་ཆེན་མེ།

—

A great bodhisattva.

g.575 Jewel Fire

rin chen me

རིན་ཆེན་མེ།

—

A buddha.

g.576 Jewel Flower

me tog rin chen

མེ་རྟོག་རིན་ཆེན།

—

A great bodhisattva.

g.577 Jewel Flower

me tog rin chen

མེ་རྟོག་རིན་ཆེན།

—

A bodhisattva.

g.578 Jewel Horse

rin po che'i rta

རིན་པོ་ཆའི་རྩ།

—

A buddha.

g.579 Jewel Light

rin po che'i 'od

རིན་པོ་ཆའི་འོད།

—

A buddha realm.

g.580 Jewel Mansion

rin chen khang pa

རིན་ཆེན་ཁང་པ།

—

A buddha.

g.581 Jewel Master

rin chen dbang phyug

རིན་ཆེན་དབང་ཕྱུག།

—

A great bodhisattva.

g.582 Jewel Mountain

rin chen lhun po

རིན་ཆེན་ལྷུན་པོ།

—

A great bodhisattva.

g.583 Jewel Mountain

rin chen lhun po

རིན་ཆེན་ལྷུན་པོ།

—

A buddha.

g.584 Jewel of Exalted Light

rin po che mngon du 'phags pa'i 'od zer

རིན་པོ་ཆེ་མངོན་དུ་འཕགས་པའི་འོད་ཟེར།

—

A buddha.

g.585 Jewel of Sal Trees

sA la'i rin po che

སྐུ་ལའི་རིན་པོ་ཆེ།

—

A buddha.

g.586 Jewel of Sal Trees

sA la'i rin po che

སྐུ་ལའི་རིན་པོ་ཆེ།

—

A great bodhisattva.

g.587 Jewel Sal Tree

rin chen sA la

རིན་ཆེན་སྐུ་ལ།

—

A buddha.

g.588 Jina

rgyal

རྒྱལ།

jina

A buddha.

g.589 Jinamitra

rgyal ba'i bshes gnyen

རྒྱལ་བའི་བཤེས་གཉེན།

jinamitra

A great bodhisattva.

g.590 Jitendriya

dbang po thul

དབང་པོ་སྤུལ།

jitendriya

A great bodhisattva.

g.591 Jñānabala

ye shes kyi stobs

ཡེ་ཤེས་ཀྱི་སྟོབས།

jñānabala

A great bodhisattva.

g.592 Jñānabala

ye shes kyi stobs

ཡེ་ཤེས་ཀྱི་སྟོབས།

jñānabala

A buddha realm.

g.593 Jñānagarbha

dz+nyA na gar bha

རྫོན་གར་བ།

jñānagarbha

An Indian preceptor.

g.594 Jñānagupta

ye shes sbas

ཡེ་ཤེས་སྐུས།

jñānagupta

A buddha.

g.595 Jñānākara

ye shes 'byung gnas

ཡེ་ཤེས་འབྱུང་གནས།

jñānākara

A great bodhisattva.

g.596 Jñānākara

ye shes 'byung gnas

ཡེ་ཤེས་འབྱུང་གནས།

jñānākara

A buddha realm.

- g.597 Jñānakūṭa
ye shes brtsegs pa
ཡེ་ཤེས་བརྟེན་པ།
—
A buddha.
- g.598 Jñānapāṇi
lag na ye shes
ལག་ན་ཡེ་ཤེས།
jñānapāṇi
A great bodhisattva.
- g.599 Jñānaraśmi
ye shes 'od zer
ཡེ་ཤེས་འོད་ཟེར།
jñānaraśmi
A great bodhisattva.
- g.600 Jñānaraśmi
ye shes 'od zer
ཡེ་ཤེས་འོད་ཟེར།
jñānaraśmi
A buddha.
- g.601 Jñānaśrī
ye shes kyi dpal
ཡེ་ཤེས་ཀྱི་དཔལ།
jñānaśrī
A buddha.
- g.602 Jñānaśrī
ye shes kyi dpal
ཡེ་ཤེས་ཀྱི་དཔལ།
jñānaśrī
A great bodhisattva.
- g.603 Jñānavara

ye shes mchog

ཡེ་ཤེས་མཚོག

jñānavara

A buddha realm.

g.604 Jñānavīrya

ye shes brtson'grus

ཡེ་ཤེས་བརྩོན་འགྲུས།

—

A great bodhisattva.

g.605 Jñānottama

ye shes mchog

ཡེ་ཤེས་མཚོག

jñānottama

A monk and Dharma preacher.

g.606 Jñānottama

ye shes mchog

ཡེ་ཤེས་མཚོག

jñānottama

A great bodhisattva.

g.607 Jñānottama

ye shes mchog

ཡེ་ཤེས་མཚོག

jñānottama

A buddha.

g.608 Jñānottama

ye shes mchog

ཡེ་ཤེས་མཚོག

jñānottama

An eon.

g.609 Joy

dga' ba

དགའ་བ།

—

A buddha realm.

g.610 Joyous

dga' ldan

དགའ་ལྷན།

tuṣitā

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.611 Joyous Acumen

dga' ba'i spobs pa

དགའ་བའི་སྒྲོབས་པ།

—

A great bodhisattva.

g.612 Joyous Victor

rgyal dga'

རྒྱལ་དགའ།

—

A great bodhisattva.

g.613 Jyeṣṭha

thu bo

ཐུ་བོ།

jyeṣṭha

A great bodhisattva.

g.614 Jyotiraśmi

snang ba'i 'od

སྒྲ་བའི་འོད།

jyotiraśmi

A buddha.

g.615 Kalandakanivāpa

bya ka lan da ka gnas

བྱ་ཀ་ལན་ད་ཀ་གནས།

kalandakanivāpa

Definition from the 84000 Glossary of Terms:

A place where the Buddha often resided, within the Bamboo Park (Veṇuvana) outside Rajagṛha that had been donated to him. The name is said to have arisen when, one day, King Bimbisāra fell asleep after a romantic liaison in the Bamboo Park. While the king rested, his consort wandered off. A snake (the reincarnation of the park's previous owner, who still resented the king's acquisition of the park) approached with malign intentions. Through the king's tremendous merit, a gathering of *kalandaka*—crows or other birds according to Tibetan renderings, but some Sanskrit and Pali sources suggest flying squirrels—miraculously appeared and began squawking. Their clamor alerted the king's consort to the danger, who rushed back and hacked the snake to pieces, thereby saving the king's life. King Bimbisāra then named the spot Kalandakanivāpa ("Kalandakas' Feeding Ground"), sometimes (though not in the *Vinayavastu*) given as Kalandakanivāsa ("Kalandakas' Abode") in their honor. The story is told in the *Samṣhabhedavastu* (Toh 1, ch.17, Degé Kangyur vol.4, folio 77.b et seq.). For more details and other origin stories, see the 84000 Knowledge Base article [Veṇuvana and Kalandakanivāpa](#).

g.616 Kaliṅgarāja

ka ling ga'i rgyal po

ཀ་ལིང་གའི་རྒྱལ་པོ།

kaliṅgarāja

A buddha.

g.617 Kambaleśvara

snam bu'i dbang phyug

སྒམ་བུའི་དབང་ཕུག

**kambaleśvara* ^{RS}

A nāga king. This might be another name for the attested nāga king Upakambala. See Edgerton (1985).

g.618 Kapilavāstu

ser skya'i grong khyer

མེར་སྐུའི་གྲོང་ཁྱེར།

kapilavāstu

A town.

g.619 Kapphiṇa

ka phi na · ka pi na

ཀ་ཕི་ན། · ཀ་པི་ན།

kapphiṇa

A monk disciple of the Buddha Śākyamuni.

g.620 Kāśi

ka shi

ཀ་ཤི།

kāśi

Ancient name for Vārāṇasī, the holy city on the banks of the Ganges in modern day Uttar Pradesh, India.

g.621 Kāśyapa

'od srung

འོད་སྤྱང་།

kāśyapa

Name of a monk disciple of the Buddha Śākyamuni. Also referred to as Mahākāśyapa.

g.622 Kāśyapa

'od srung

འོད་སྤྱང་།

kāśyapa

A buddha.

g.623 Kaunḍinya

kauN+Di n+ya

ཀོའྲི་ཐུ།

kaunḍinya

A buddha.

g.624 Kimbhīra

ci 'jigs

ཅི་འཇིགས།

kimbhīra · kumbhīra

A monk disciple of the Buddha Śākyamuni, also a bodhisattva in another realm. See n.6.

g.625 Kimbhīra

ci 'jigs

ཅི་འཇིགས།

kimbhīra · kumbhīra

A great bodhisattva.

g.626 King of Adorned Cities

grong khyer brgyan pa'i rgyal po

གྲོང་ཁྱེར་བརྒྱན་པའི་རྒྱལ་པོ།

—

A buddha realm.

g.627 King of Bliss

bde ba'i rgyal po

བདེ་བའི་རྒྱལ་པོ།

—

A buddha.

g.628 King of Bliss

bde ba'i rgyal po

བདེ་བའི་རྒྱལ་པོ།

—

A great bodhisattva.

g.629 King of Causes

rgyu'i rgyal po

རྒྱུ་རྒྱལ་པོ།

—

A buddha.

g.630 King of Fame

rnam par bsgrags pa'i rgyal po

རྣམ་པར་བསྐྱགས་པའི་རྒྱལ་པོ།

—

A great bodhisattva.

g.631 King of Fame

rnam par bsgrags pa'i rgyal po

རྣམ་པར་བསྐྱགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.632 King of Gods

lha'i rgyal po

ལྷའི་རྒྱལ་པོ།

—

A buddha.

g.633 King of Light

'od kyi rgyal po

འོད་ཀྱི་རྒྱལ་པོ།

—

A buddha.

g.634 King of Light Rays

'od zer rgyal po

འོད་ཟེར་རྒྱལ་པོ།

—

A buddha.

g.635 King of Mount Meru's Lofty Summit

ri rab kyi rtse mo mngon par 'phags pa'i rgyal po

རི་རབ་ཀྱི་རྩེ་མོ་མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.636 King of Mountains

lhun po'i rgyal po

ལྷན་པོའི་རྒྱལ་པོ།

—

A buddha.

g.637 King of Mountains

ri'i rgyal po

རིའི་རྒྱལ་པོ།

—

A buddha.

g.638 King of Noble Wisdom

ye shes 'phags pa'i rgyal po

ཡེ་ཤེས་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.639 King of Renown

rab tu bsgrags pa'i rgyal po

རབ་ཏུ་བསྐྱགས་པའི་རྒྱལ་པོ།

—

A great bodhisattva.

g.640 King of Renowned Power

rnam par bsgrags pa'i stobs kyi rgyal po

རྣམ་པར་བསྐྱགས་པའི་སྟོབས་ཀྱི་རྒྱལ་པོ།

—

A great bodhisattva.

g.641 King of Renowned Power

rnam par bsgrags pa'i stobs kyi rgyal po

རྣམ་པར་བསྐྱགས་པའི་སྟོབས་ཀྱི་རྒྱལ་པོ།

—

A buddha.

g.642 King of Royal Sal Trees

sA la'i dbang po'i rgyal po

སྤྲ་ལའི་དབང་པོའི་རྒྱལ་པོ།

—

A buddha.

g.643 King of Sal Trees

sA la'i dbang po

སྤྲ་ལའི་དབང་པོ།

—

A buddha.

g.644 King of Superior Diligence

brtson 'grus mngon du 'phags pa'i rgyal po

བརྩོན་འགྲུས་མངོན་དུ་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.645 King of Superior Flowers

me tog mngon par 'phags pa'i rgyal po

མེ་ཏོག་མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.646 King of Superior Jewels

rin chen mngon par 'phags pa'i rgyal po

རིན་ཆེན་མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.647 King of Superior Lotuses

pad ma mngon du 'phags pa'i rgyal po

པད་མ་མངོན་དུ་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.648 King of Superior Lotuses

pad ma mngon par 'phags pa'i rgyal po

པད་མ་མཛོན་པར་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha realm.

g.649 King of Supreme Stable Presence

rab mchog rab tu gnas pa'i rgyal po

རབ་མཆོག་རབ་ཏུ་གནས་པའི་རྒྱལ་པོ།

—

A buddha.

g.650 King of the High Lotus Summit

pad ma'i rtse mngon par 'phags pa'i rgyal po

པད་མའི་རྩེ་མཛོན་པར་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.651 King of the High Summit

rtse mo mngon par 'phags pa'i rgyal po

རྩེ་མོ་མཛོན་པར་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.652 King of the Pure Circle of the Moon

zla ba'i dkyil 'khor rnam dag rgyal po

ཟླ་བའི་དཀྱིལ་འཁོར་རྣམ་དག་རྒྱལ་པོ།

—

A buddha.

g.653 King of the Pure Ear Ornaments of Space

mkha'i rna cha gdub 'khor rnam par dag pa'i rgyal po

མཁའ་ལྡན་ཆག་དུབ་འཁོར་རྣམ་པར་དག་པའི་རྒྱལ་པོ།

—

A buddha.

g.654 King of the Pure Sphere

rnam par dag pa'i dkyil 'khor rgyal po

རྣམ་པར་དག་པའི་དགྲིལ་འཁོར་རྒྱལ་པོ།

—

A buddha.

g.655 King of the Roar of the Grounds

sa'i nga ro rgyal po

སའི་ངར་རྒྱལ་པོ།

—

A great bodhisattva.

g.656 King of the Splendor of the Stainless Moon

zla ba dri ma med pa'i gzi brjid rgyal po

ཟླ་བ་དྲི་མ་མེད་པའི་གཟི་བརྟིད་རྒྱལ་པོ།

—

A buddha.

g.657 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.658 Knowing neither Increase nor Decrease

spar 'chums ma yin

སྤར་འཆུམས་མ་ཡིན།

—

A great bodhisattva.

g.659 Kṛtādhikāra
lhag par bya ba byas pa
ལྷག་པར་བྱ་བ་བྱས་པ།
kṛtādhikāra
A king.

g.660 Kṣānti
bzod pa
བཟོད་པ།
kṣānti
A buddha realm.

g.661 Kṣemaṅkara
bde mdzad
བདེ་མཛད།
kṣemaṅkara
A buddha.

g.662 Kṣemaṅkara
bde byed
བདེ་བྱེད།
kṣemaṅkara
A great bodhisattva.

g.663 Kṣitigarbha
sa'i snying po
སའི་སྙིང་པོ།
kṣitigarbha
A buddha realm.

g.664 kumbhāṇḍa
grul bum
གྲུལ་བུམ།
kumbhāṇḍa

A class of dwarf beings subordinate to the guardian king of the south (see “four great kings”). The name uses a play on the word *āṇḍa*, which means egg but is a euphemism for testicle. Thus, they are often depicted as having

testicles as big as pots (from *khumba*, or “pot”).

g.665 Kumuda

ku mu da

ཀུམུ་ད།

kumuda

A buddha realm.

g.666 Lamp Holder

sgron ma 'chang

སྒྲོན་མ་འཆང་།

—

A buddha.

g.667 Lamp Holder

sgron ma 'dzin

སྒྲོན་མ་འཛིན་།

—

A great bodhisattva.

g.668 Lamp Maker

sgron ma mdzad

སྒྲོན་མ་མཛད་།

—

A buddha.

g.669 Lamp Maker

sgron me byed

སྒྲོན་མེ་བྱེད་།

—

A buddha realm.

g.670 Lamp of the Sun Disk

nyi ma'i dkyil 'khor sgron ma

ཉི་མའི་དཀྱིལ་འཁོར་སྒྲོན་མ།

—

A buddha.

g.671 Lamp Sphere

sgron ma'i dkyil 'khor

སྒྲོན་མའི་དཀྱིལ་འཁོར།

—

A buddha realm.

g.672 Leader Destroying All Reference Points

dmigs pa thams cad rnam par 'jig pa'i khyu mchog

དམིགས་པ་ཐམས་ཅད་རྣམ་པར་འཇིག་པའི་བླ་མཚོག

—

A great bodhisattva.

g.673 Leader in All Regards

kun tu khyu mchog

ཀུན་ཏུ་བླ་མཚོག

—

A buddha.

g.674 Leader of Beings

sems can gyi kha lo sgyur ba

སེམས་ཅན་གྱི་ཁ་ལོ་སྐྱུར་བ།

—

A buddha.

g.675 Leader of Finest Incense

spos rab khyu mchog

སྤྲོས་རབ་བླ་མཚོག

—

A buddha.

g.676 Leader of Infinite Wisdom

ye shes mtha' yas khyu mchog

ཡེ་ཤེས་མཐའ་ཡས་བླ་མཚོག

—

A buddha.

g.677 Leader of the Lotus Array

pad ma bkod pa'i khyu mchog

པད་མ་བཀོད་པའི་ཁྱུ་མཆོག

—

A buddha.

g.678 Leader of the Sky Family

nam mkha'i rigs kyi khyu mchog

ནམ་མཁའི་རིགས་ཀྱི་ཁྱུ་མཆོག

—

A buddha.

g.679 Leader of the Supreme and Infinite Gathering

tshogs mchog mtha' yas khyu mchog

ཚོགས་མཆོག་མཐའ་ཡས་ཁྱུ་མཆོག

—

A buddha.

g.680 Leader Regarding All Objects of Perception

dmigs pa kun gyi mchog

དམིགས་པ་ཀུན་གྱི་མཆོག

—

A buddha.

g.681 Leader Revealing All Objects of Perception

dmigs pa thams cad ston pa khyu mchog

དམིགས་པ་ཐམས་ཅད་སྟོན་པ་ཁྱུ་མཆོག

—

A great bodhisattva.

g.682 Leader Who Displays the Body of the Buddhas to All Māras

bdud thams cad la sangs rgyas kyi sku yang dag par ston pa'i khyu mchog

བདུད་ཐམས་ཅད་ལ་སངས་རྒྱས་ཀྱི་སྐུ་ཡང་དག་པར་སྟོན་པའི་ཁྱུ་མཆོག

—

A buddha.

g.683 Leader Who Reveals the Wishes of Beings

sems can gyi bsam pa yang dag par ston pa'i khyu mchog

སེམས་ཅན་གྱི་བསམ་པ་ཡང་དག་པར་སྟོན་པའི་བླ་མ་ཚོ་ག

—

A buddha.

g.684 Learning

mdzangs pa

མཛངས་པ།

—

A buddha realm.

g.685 Lekhi Dé

legs kyi sde

ལེགས་གྱི་སྡེ།

—

A Tibetan translator.

g.686 Liberated

grol ba

གྲོལ་བ།

—

A buddha realm.

g.687 liberation

rnam par thar pa

རྣམ་པར་ཐར་པ།

vimokṣa

Eight such accomplishments are traditionally enumerated: the liberation of form observing form, the liberation of the formless observing form, the liberation of observing beauty, the liberation of infinite space, the liberation of infinite consciousness, the liberation of nothing whatsoever, the liberation of neither presence nor absence of perception, and the liberation of cessation. (Note that “liberation” has also been used to render *rnam par grol ba*).

g.688 Light in the Directions

phyogs snang

ཕྱགས་སྒྲང་།

—

A great bodhisattva.

g.689 Light Maker

mar me byed

མར་མེ་བྱེད།

—

A buddha realm.

g.690 Light Net Crest

dra ba can gyi tog

དྲ་བ་ཅན་གྱི་རྩ་བ།

—

A buddha.

g.691 Light of Homa

sbyin sreg byas pa'i 'od

སྤྱིན་སྲེག་བྱས་པའི་འོད།

—

A great bodhisattva.

g.692 Light of Sandalwood Incense

tsan dan spos kyi 'od

ཅན་དན་སྤྲོས་ཀྱི་འོད།

—

A buddha.

g.693 Light of Sandalwood Incense

tsan dan spos kyi 'od

ཅན་དན་སྤྲོས་ཀྱི་འོད།

—

A buddha realm.

g.694 Light of the King of Infinite Qualities

yon tan mtha' yas rgyal po'i 'od

ཡོན་ཏན་མཐའ་ཡས་རྒྱལ་པོའི་འོད།

—

A buddha.

g.695 Light of the King of Mountains

ri rab 'od

རི་རབ་འོད།

—

A buddha.

g.696 Light of Wisdom

ye shes kyi 'od · ye shes 'od

ཡེ་ཤེས་ཀྱི་འོད། · ཡེ་ཤེས་འོད།

—

A buddha realm.

g.697 Light Rays in the Ten Directions

bcu las 'phros pa'i 'od zer

བརྒྱལ་ས་འཕྲོས་པའི་འོད་ཟེར།

—

A buddha.

g.698 Light Rays in the Ten Directions

bcu las 'phros pa'i 'od zer

བརྒྱལ་ས་འཕྲོས་པའི་འོད་ཟེར།

—

A bodhisattva.

g.699 Light Rays of Constant Beauty

rtag tu mdzes pa'i 'od zer

རྟག་ཏུ་མངོས་པའི་འོད་ཟེར།

—

A buddha.

g.700 Light Rays of Great Clouds

sprin chen 'od zer

སྤྲིན་ཆེན་འོད་ཟེར།

—

A buddha.

g.701 Light Rays of Hidden Mastery

dbang sbas 'od zer

དབང་སྒྲུབ་འོད་ཟེར།

—

A buddha.

g.702 Light Rays of Liberation

grol ba'i 'od zer

གྲོལ་བའི་འོད་ཟེར།

—

A buddha.

g.703 Light Rays of Powerful Renown

rnam par bsgrags pa'i stobs kyi 'od zer

རྣམ་པར་བསྐྱབས་པའི་སྟོབས་ཀྱི་འོད་ཟེར།

—

A buddha.

g.704 Light Rays of the Buddha Flower

sangs rgyas me tog 'od zer

སངས་རྒྱས་མེ་ཏོག་འོད་ཟེར།

—

A buddha.

g.705 Light Rays of the Clouds

sprin gyi 'od zer

སྤྲིན་གྱི་འོད་ཟེར།

—

A great bodhisattva.

g.706 Light Rays of the Disk of the Moon

zla ba'i dkyil 'khor gyi 'od zer

ཟླ་བའི་དཀྱིལ་འཁོར་གྱི་འོད་ཟེར།

—

A buddha realm.

g.707 Light Rays of the Moon Crest

zla ba tog gi 'od zer

ལྷ་བ་ཏོག་གི་འོད་ཟེར།

—

A buddha.

g.708 Light Rays of the Space Sphere

nam mkha'i dkyil 'khor 'od zer

ནམ་མཁའི་དགྲིལ་འཁོར་འོད་ཟེར།

—

A buddha.

g.709 Light Rays of the Supreme Lotus

pad ma mchog gi 'od zer

པད་མ་མཆོག་གི་འོད་ཟེར།

—

A buddha.

g.710 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

A synonym for ultimate truth and a way of describing the attainment of perfection as the culmination of the spiritual path.

g.711 Limitless Eyes

spyen tshad med pa

སྤྱད་ཆད་མེད་པ།

—

A buddha.

g.712 Limitless Intelligence

tshad med blo gros

ཆད་མེད་སྒོ་གོས།

—

A great bodhisattva.

g.713 Limitless Qualities of the Armor of Diligence

yon tan mtha' yas brtson 'grus go cha

ཡོན་ཏན་མཐའ་ཡས་བརྩོན་འགྲུས་གོ་ཆ།

—

A buddha.

g.714 Lion Glory

seng ge'i dpal

སེང་གེ་འི་དཔལ།

—

A king in the past.

g.715 Lion Glory

seng ge'i dpal

སེང་གེ་འི་དཔལ།

—

A buddha.

g.716 Lion Jaws

seng ge'i 'gram pa

སེང་གེ་འི་འགྲམ་པ།

—

A buddha.

g.717 Lion Mountain

seng ge'i lhun po

སེང་གེ་འི་ལྷན་པོ།

—

A great bodhisattva.

g.718 Lion of Powerful Diligence

seng ge'i brtson 'grus rtsal gyis 'gro ba

སེང་གེ་འི་བརྩོན་འགྲུས་རྩལ་གྱིས་འགོ་བ།

—

A great bodhisattva.

g.719 Lion-like Subjugator

seng ge ltar gnon

སེང་གེ་ལྷ་ར་གཞིན།

—

A great bodhisattva.

g.720 Lofty Banner

mtsho ba'i rgyal mtshan

མཐོ་བའི་རྒྱལ་མཚན།

—

A buddha realm.

g.721 Lokendra

'gro ba'i dbang po

འགྲོ་བའི་དབང་པོ།

lokendra

A great bodhisattva.

g.722 Lord of Enduring

mi mjed kyi bdag po

མི་མཇེད་ཀྱི་བདག་པོ།

—

A great bodhisattva.

g.723 Lord of Irreproachable Merit

ma smad pa'i bsod nams dbang phyug

མ་སྐད་པའི་བསོད་ནམས་དབང་ཕྱུག

—

A universal monarch.

g.724 Lord of Lamps

mar me'i bdag po

མར་མེའི་བདག་པོ།

—

A buddha.

g.725 Lord of Moon Qualities

zla ba'i yon tan bdag po

ཟླ་བའི་ཡོན་ཏན་བདག་པོ།

—

A buddha.

g.726 Lotus Flower

me tog pad ma

མེ་ཏོག་པད་མ།

—

A buddha realm.

g.727 Lotus in the Buddha's Hand

sangs rgyas phyag na pad ma skyes

སངས་རྒྱས་ཕྱག་ན་པད་མ་སྟེན།

—

A great bodhisattva.

g.728 Lotus Light Rays

pad ma'i 'od zer

པད་མའི་འོད་ཟེར།

—

A buddha realm.

g.729 Lotus of Shining Light

pad ma snang ba'i 'od zer

པད་མ་སྒྲོང་བའི་འོད་ཟེར།

—

A buddha.

g.730 Lotus Parasol

pad ma'i gdugs

པད་མའི་གདུག་མ།

—

A buddha realm.

g.731 lower realms

ngan song

ངན་སྡང་།

apāya

The states of hell beings, hungry ghosts (*pretas*), and animals.

g.732 Luminosity

'od gsal

འོད་གསལ།

ābhāsvāra

One of the five pure abodes within the realm of form.

g.733 Luminous

snang ba can

སྒྲང་བ་ཅན།

—

A buddha realm.

g.734 Luminous Crest

'od kyi dpal

འོད་གྱི་དཔལ།

—

A buddha.

g.735 Luminous Disk

'od kyi dkyil 'khor can

འོད་གྱི་དཀྱིལ་འཁོར་ཅན།

—

A buddha.

g.736 Luminous Disk

'od kyi dkyil 'khor can

འོད་གྱི་དཀྱིལ་འཁོར་ཅན།

—

A great bodhisattva.

g.737 Luminous Sphere of Great Splendor

'od kyi dkyil 'khor gzi brjid phung po

འོད་གྱི་དཀྱིལ་འཁོར་གཟི་བརྗིད་ཕུང་པོ།

—

A great bodhisattva.

g.738 Magadha

ma ga dha

མ་ག་ན།

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra (modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.739 Mahābrahmā

tshangs pa chen po

ཆངས་པ་ཆེན་པོ།

mahābrahmā

Divinity in the highest realm within the first concentration.

g.740 Mahācakravāḍa

'khor yug chen po

འཁོར་ཡུག་ཆེན་པོ།

mahācakravāḍa

A mountain range.

g.741 Mahācunda

skul byed chen po

སྐུ་བྱེད་ཆེན་པོ།

mahācunda

One of the Buddha's foremost hearer disciples.

g.742 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

One of the Buddha's foremost hearer disciples. Also known as Kāśyapa.

g.743 Mahākātyāyana

kA tyA'i bu chen po

ཀཱ་ཏྱ་འི་བུ་ཆེན་པོ།

mahākātyāyana

One of the Buddha's foremost hearer disciples.

g.744 Mahākauṣṭhila

gsus po che chen po

གསུས་པོ་ཆེ་ཆེན་པོ།

mahākauṣṭhila

One of the Buddha's foremost hearer disciples.

g.745 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

One of the Buddha's foremost hearer disciples. Also known as Maudgalyāyana.

g.746 Mahāmegha

sprin chen

སྤྲིན་ཆེན།

mahāmegha

A buddha realm.

g.747 Mahāpraṇidhāna

smon lam chen po

སྟོན་ལམ་ཆེན་པོ།

mahāpraṇidhāna

A great bodhisattva.

g.748 Mahāpratibhāna

spobs pa chen po

སྤྱོད་ས་པ་ཆེན་པོ།

mahāpratibhāna

A great bodhisattva.

g.749 Mahārḥata

mang pos mchod 'os

མང་པོས་མཆོད་འོས།

—

A merchant (lit. “Fit to be Honored by Many”). Identical with Rūpavati.

g.750 Mahāsārvastivāda

ded dpon chen po

དེད་དཔོན་ཆེན་པོ།

mahāsārvastivāda

A great bodhisattva.

g.751 Mahāskhanda

dpung mgo chen po

དཔུང་མགོ་ཆེན་པོ།

mahāskhanda

A buddha.

g.752 mahoraga

lto 'phye chen po

ལྷ་འབྲེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.753 Maitreya

byams pa

བྱམས་པ།

maitreya

A buddha.

g.754 Maitreya

byams pa

བྱམས་པ།

maitreya

A great bodhisattva, also named in this text by his epithet Ajita.

g.755 Maitreya

byams pa

བྱམས་པ།

maitreya

A buddha realm.

g.756 Majestic Banner

lhun po'i rgyal mtshan

ལྷན་པོའི་རྒྱལ་མཚན།

—

A buddha realm.

g.757 Majestic Mountain

lhun po'i phung po

ལྷན་པོའི་ཕུང་པོ།

—

A buddha.

g.758 Making Use of Others' Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartina

A god realm.

g.759 Manasvin

gzi can

གཟི་ཅན།

manasvin

A nāga king.

g.760 Maṇicuḍa

gtsug na nor bu

གཙུག་ན་ནོར་བུ།

manicuḍa

A great bodhisattva.

g.761 Manifold Light Rays

'od zer du ma

འོད་ཟེར་དུ་མ།

—

A great bodhisattva.

g.762 Mañjuśrīkumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.763 Mansion

khang pa

ཁང་པ།

—

A buddha realm.

g.764 Mansion Army

khang pa sde

ཁང་པ་སྡེ།

—

A buddha.

g.765 Māra

bdud

མ་རྩ་

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.766 Marks of Royal Splendor

mtshan gyi gzi brjid rgyal po

མཚན་གྱི་གཟི་བརྗིད་རྒྱལ་པོ།

—

A buddha realm.

g.767 Marutpūjita

lhas mchod

ལྷ་ས་མཚོ།

**marutpūjita* ^{RS}

One of the Buddha's foremost hearer disciples. See n.8.

g.768 Master of Bliss

bde bdag

བདེ་བདག

—

A buddha.

g.769 materialist

'jig rten rgyang phen pa

འཇིག་རྟེན་རྒྱང་ཕོན་པ།

lokāyata

Definition from the 84000 Glossary of Terms:

Also called the Cārvāka school, it was an ancient Indian school with a materialistic viewpoint accepting only the evidence of the senses and rejecting the existence of a creator deity or other lifetimes. Their teachings now survive only in quotations by opponents. (*Provisional 84000 definition. New definition forthcoming.*)

g.770 Matter

rdul

རདུ།

—

A buddha realm.

g.771 Meaning Beyond Name

don yod ming rgal

དོན་ཡོད་མིང་རྒྱལ།

—

A great bodhisattva.

g.772 Meaningful Armor

don yod go cha

དོན་ཡོད་གོ་ཆ།

—

A great bodhisattva.

g.773 Meaningful Armor

don yod pa'i go cha

དོན་ཡོད་པའི་གོ་ཆ།

—

A buddha.

g.774 Meaningful Diligence

don yod brtson 'grus

དོན་ཡོད་བརྩོན་འགྲུས།

—

A great bodhisattva.

g.775 Meaningful Expression

brjod pa don yod

བརྗོད་པ་དོན་ཡོད།

—

A buddha.

g.776 Meaningful Fame

yongs bsgrags don yod

ཡོངས་བསྐྱགས་དོན་ཡོད།

—

A buddha.

g.777 Meaningful Glory

don yod dpal

དོན་ཡོད་དཔལ།

—

A great bodhisattva.

g.778 Meaningful Glory

don yod dpal

དོན་ཡོད་དཔལ།

—

A buddha.

g.779 Meaningful Leader

don yod khyu mchog

དོན་ཡོད་ཀྱུ་མཆོག་

—

A buddha.

g.780 Meaningful Light Rays

don yod 'od zer

དོན་ཡོད་འོད་ཟེར།

—

A buddha.

g.781 Meaningful Splendor

don dpal

དོན་དཔལ།

—

A great bodhisattva.

g.782 Meaningful Subduer

don yod rnam par gnon pa

དོན་ཡོད་རྣམ་པར་གཞོན་པ།

—

A buddha.

g.783 Meaningful Subduer

don yod rnam par gnon pa

དོན་ཡོད་རྣམ་པར་གཞོན་པ།

—

A great bodhisattva.

g.784 Medicine

sman

སྨན།

—

A buddha.

g.785 Medicine

sman

མྱེན།

—

A great bodhisattva.

g.786 Megha

sprin

མྱེན།

megha

A great bodhisattva.

g.787 Megha

sprin

མྱེན།

megha

A buddha realm.

g.788 Melodious

snyan pa

སྒྲུབ་པ།

—

A buddha realm.

g.789 Melodious Roar

snyan pa'i nga ro

སྒྲུབ་པའི་ངོ་རྒྱུ།

—

A buddha.

g.790 Melodious Roar of Brahmā

tshangs dbyangs nga ro

མཚན་དབྱངས་ངོ་རྒྱུ།

—

A great bodhisattva.

g.791 Melody of the Definite Roar Beyond Marks

mtshan ma med pa'i nga ro nges pa'i dbyangs

མཚན་མ་མེད་པའི་ངོ་རྒྱུ་ངེས་པའི་དབྱངས།

—

A buddha.

g.792 mendicant

dge sbyong

དག་སྦྱང་།

śrāmana

Non-brahmanic spiritual practitioner.

g.793 Meru-like

ri rab lta bu

རི་རབ་ལྷ་བུ།

—

A great bodhisattva.

g.794 Merudatta

lhun pos byin

ལྷུན་པོས་བྱིན།

—

A great bodhisattva.

g.795 Merukūṭa

lhun po brtsegs pa

ལྷུན་པོ་བརྟེན་པ།

merukūṭa

A buddha realm.

g.796 Meruskandha

ri rab phung po

རི་རབ་ཕུང་པོ།

meruskandha

A buddha.

g.797 Mitra

bshes gnyen

བཤེས་གཉེན།

mitra

A great bodhisattva.

g.798 Mokila

mo ki la

མོ་གི་ལ།

mokila

One of the Buddha's foremost hearer disciples.

g.799 Moon Banner

zla ba'i rgyal mtshan

ཟླ་བའི་རྒྱལ་མཚན།

—

A buddha realm.

g.800 Moon Flower

zla ba'i me tog

ཟླ་བའི་མེ་ཏོག།

—

A buddha.

g.801 Moon Garland

zla ba'i phreng ba

ཟླ་བའི་ཕྱེང་བ།

—

A buddha.

g.802 Moon of Superior Glory

zla ba 'phags pa'i dpal

ཟླ་བ་འཕགས་པའི་དཔལ།

—

A buddha.

g.803 Moon Possessor

zla ba can

ཟླ་བ་ཅན།

—

A buddha realm.

- g.804 Mountain of Light
lhun po'i 'od · lhun po 'od · 'od lhun po
ལྷན་པའི་འོད། . ལྷན་པའི་འོད། . འོད་ལྷན་པ།
—
A buddha.
- g.805 Mountain of Purity
lhun po rnam dag
ལྷན་པོ་རྣམ་དག།
—
A great bodhisattva.
- g.806 Mountain of Purity
lhun po rnam dag
ལྷན་པོ་རྣམ་དག།
—
A buddha.
- g.807 Mountain of Supreme Confidence
spos mchog lhun po
སྤྱི་མཆོག་ལྷན་པ།
—
A great bodhisattva.
- g.808 Moving with Heroic Strength
dpa' ba'i rtsal gyis 'gro ba
དཔའ་བའི་རྩལ་གྱིས་འགོ་བ།
—
A great bodhisattva.
- g.809 Moving with Infinite Strength
mtsha' yas rtsal gyis 'gro ba
མཐའ་ཡས་རྩལ་གྱིས་འགོ་བ།
—
A great bodhisattva.
- g.810 Moving with Meaningful Strength

don yod rtsal gyis 'gro ba

དོན་ཡོད་རྩལ་གྱིས་འགོ་བ།

—

A great bodhisattva.

g.811 Moving with the Power of Meaningful Steps

don yod gom pa'i rtsal gyis 'gro ba

དོན་ཡོད་གོམ་པའི་རྩལ་གྱིས་འགོ་བ།

—

A great bodhisattva.

g.812 Muṣitasmṛti

brjed ngas

བརྗེད་ངས།

muṣitasmṛti

A māra.

g.813 Naḍadatta

'dam bus byin

འདམ་བུས་བྱིན།

naḍadatta

A great bodhisattva.

g.814 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.815 Nagarānanta

grong khyer mtha' yas

གོང་ཁྱེར་མཐའ་ཡས།

nagarānanta

King Ananta's palace.

g.816 Nakṣatravali

rgyu skar gyi phreng ba

རྒྱ་སྐར་གྱི་ཐེང་བ།

nakṣatravali

A great bodhisattva.

g.817 Nakṣatravali

rgyu skar gyi phreng ba

རྒྱ་སྐར་གྱི་ཐེང་བ།

nakṣatravali

A buddha.

g.818 Nakṣatravali

rgyu skar gyi phreng ba

རྒྱ་སྐར་གྱི་ཐེང་བ།

nakṣatravali

A buddha realm.

g.819 Nānāpuṣpa

me tog sna tshogs

མེ་ཏོག་སྣ་ཚོགས།

nānāpuṣpa

A buddha realm.

g.820 Nanda

dga' bo

དགའ་བོ།

nanda

A great bodhisattva.

g.821 Nanda

dga' bo

དགའ་བོ།

nanda

One of the Buddha's foremost hearer disciples.

g.822 Nanda

dga' bo

དགའ་བོ།

nanda

A nāga king.

g.823 Nandaka

dga' byed

དགའ་བྱེད།

nandaka

One of the Buddha's foremost hearer disciples.

g.824 Nandika

dga' byed

དགའ་བྱེད།

nandika

A great bodhisattva.

g.825 Nandikāma

dga' 'dod

དགའ་འདོད།

nandikāma

One of the Buddha's foremost hearer disciples.

g.826 Nandisena

dga' sde

དགའ་སྡེ།

nandisena

One of the Buddha's foremost hearer disciples.

g.827 Nārada

mis byin gyi bu

མིས་བྱིན་གྱི་བུ།

nārada

A monk disciple of the Buddha Śākyamuni.

g.828 Naradatta

mis byin

མིས་བྱིན།

naradatta

A great bodhisattva.

g.829 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

A great bodhisattva, a buddha, and one of the ten incarnations of the Hindu deity Viṣṇu, embodying superhuman strength.

g.830 Nectar Crest

bdud rtsi'i tog

བདུད་རྩི་འོ་རྩ་ག།

—

A buddha.

g.831 Nectar Flower

bdud rtsi'i me tog

བདུད་རྩི་འོ་མེ་རྩ་ག།

—

A buddha.

g.832 Nectar King

rtsi'i rgyal po

རྩི་འོ་རྒྱལ་པོ།

—

A great bodhisattva.

g.833 Nectar King

rtsi'i rgyal po

རྩི་འོ་རྒྱལ་པོ།

—

A buddha.

g.834 Nectar Light

bdud rtsi'i 'od

བདུད་རྩི་འོད།

—

A buddha.

g.835 Nectar Sound

bdud rtsi'i sgra

བདུད་རྩི་སྒྲ།

—

A buddha.

g.836 Nectar Sound

bdud rtsi'i sgra

བདུད་རྩི་སྒྲ།

—

A great bodhisattva.

g.837 Nectar-like

rtsi lta bu

རྩི་ལྟ་བུ།

—

A buddha realm.

g.838 Never Terrified

'jigs pa'i spu zing zhes byed pa dang bral ba

འཇིགས་པའི་སྤུ་ཟིང་མཆོད་པ་དང་བྲལ་བ།

—

A buddha.

g.839 Nihśaṅka

bag tsha ba med pa

བག་ཚ་བ་མེད་པ།

niḥśaṅka

A great bodhisattva.

g.840 Nimindhara

mu khyud 'dzin

མུ་ཁྱུད་འཛིན།

nimindhara

A great bodhisattva.

g.841 Niravagraha

'dzin med

འཛིན་མེད།

niravagraha

A buddha realm.

g.842 Nirghoṣa

rab sgrogs

རབ་སྒོགས།

nirghoṣa

A buddha realm.

g.843 Nirghoṣa

sgrogs pa

སྒོགས་པ།

nirghoṣa

A buddha realm.

g.844 nirgrantha

gcer bu pa

གཅེར་བུ་པ།

nirgrantha

Another name for the Jain religious tradition.

g.845 Niryāṇa

nges 'byung

ངེས་འབྱུང།

niryāṇa

A great bodhisattva.

- g.846 Niśaṅka
bag tsha ba mi mnga' ba
 བག་ཚ་བ་མི་མངའ་བ།
niśaṅka
 A buddha.
- g.847 Nityodyukta
rtag tu brtson
 རྟག་ཏུ་བརྟེན།
nityodyukta
 A great bodhisattva.
- g.848 No Being
sems dpa' med
 སེམས་དཔའ་མེད།
 —
 A great bodhisattva.
- g.849 No Hardship
mi gdung ba
 མི་གདུང་བ།
atapa
 One of the five pure abodes within the realm of form.
- g.850 Noble Jewel
rin chen mngon par 'phags pa
 རིན་ཆེན་མངོན་པར་འཕགས་པ།
 —
 A buddha.
- g.851 Noble King of Splendor
gzi brjid mngon par 'phags pa'i rgyal po
 གཟི་བརྟིད་མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།
 —
 A buddha.
- g.852 Noble King of the Terrifying Lotus

pad ma 'jigs byed mngon du 'phags pa'i rgyal po

པད་མ་འཇིགས་བྱེད་མངོན་དུ་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.853 Noble Moonlight

zla ba 'phags pa'i 'od zer

ཟླ་བ་འཕགས་པའི་འོད་ཟེར།

—

A buddha.

g.854 Noble Moonlight

zla ba 'phags pa'i 'od

ཟླ་བ་འཕགས་པའི་འོད།

—

A buddha realm.

g.855 Not Craving for Fire

sbar 'chums ma yin

སྤར་འཇུགས་མ་ཡིན།

—

A great bodhisattva.

g.856 Not Intimidated by Fears or the Fearsome

'jigs shing 'jigs su rung bas mi 'jigs pa

འཇིགས་ཤིང་འཇིགས་སུ་རུང་བས་མི་འཇིགས་པ།

—

A buddha realm.

g.857 Not Involved with Objects

yul la mi gnas pa

ཡུལ་ལ་མི་གནས་པ།

—

A great bodhisattva.

g.858 Numerous Arrays

bkod pa du ma

བཀོད་པ་དུ་མ།

—

A great bodhisattva.

g.859 Numerous Manifestations

rnam par du ma rnam par 'phrul pa

རྣམ་པར་དུ་མ་རྣམ་པར་འབྱུང་པ།

—

A buddha.

g.860 Observing the Vows

sdom pa la rab tu gnas pa

སྡོམ་པ་ལ་རབ་དུ་གནས་པ།

—

A great bodhisattva.

g.861 Offered by Brahmā

tshangs pas mchod

ཚུངས་པས་མཆོད།

—

A great bodhisattva.

g.862 Padma

pad ma

པད་མ།

padma

A buddha realm.

g.863 Padmagarbha

pad ma'i snying po

པད་མའི་སྙིང་པོ།

padmagarbha

A great bodhisattva.

g.864 Padmākara

pad ma 'byung

པད་མ་འབྱུང་།

padmākara

A great bodhisattva.

g.865 Padmakūṭa

pad ma brtsegs pa

པད་མ་བརྟེན་པ།

padmakūṭa

A buddha.

g.866 Padmapāṇi

lag na pad ma

ལག་ན་པད་མ།

padmapāṇi

A great bodhisattva.

g.867 Padmaśrī

pad ma'i dpal

པད་མའི་དཔལ།

padmaśrī

A buddha.

g.868 Padmaśrī

pad ma'i dpal

པད་མའི་དཔལ།

padmaśrī

A great bodhisattva.

g.869 Padmaśrī

pad ma'i dpal

པད་མའི་དཔལ།

padmaśrī

A buddha realm.

g.870 Padmaśrīgarbha

pad ma dpal gyi snying po

པད་མ་དཔལ་གྱི་སྙིང་པོ།

padmaśrīgarbha

A great bodhisattva in the buddha realm of Padmaśrī.

g.871 Padmaśrīgarbha

pad ma dpal gyi snying po

པདྨ་སྒྲིག་པོ།

padmaśrīgarbha

The name of a young bodhisattva, who is one of the interlocutors of the Buddha in this text.

g.872 Padmavati

pad ma can

པདྨ་བཅུ།

padmavati

A buddha realm.

g.873 Pakṣiṇī

phyogs ldan

ཕྱགས་ལྷན།

pakṣiṇī

A buddha realm.

g.874 Parajana

pa ra dzA na

པ་ར་རྩ་ན།

parajana

A great bodhisattva.

g.875 Parasol Garland of Blooming Flowers

gdugs kyi phreng ba me tog kun tu rgyas pa

གདུགས་ཀྱི་ཕྱེང་བ་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

—

A buddha realm.

g.876 Parasol of Incense

spos kyi gdugs

སྤྱོད་ཀྱི་གདུགས།

—

A buddha.

g.877 Parasol of Nourishment

zas kyi gdugs

ཟས་ཀྱི་གདུགས།

—

A buddha.

g.878 Parasol of the Blissful One

bde ma'i gdugs

བདེ་མའི་གདུགས།

—

A buddha realm.

g.879 Partaking of Bliss

dga' spyod

དགའ་སྤྱོད།

—

A great bodhisattva.

g.880 Perfect Jewel

ye shes rab rdzogs

ཡེ་ཤེས་རབ་རྫོགས།

—

A great bodhisattva.

g.881 Perfectly Accurate Activity

shin tu yang dag brtags kyi spyod pa

ཤིན་ཏུ་ཡང་དག་བརྟགས་ཀྱི་སྤྱོད་པ།

—

A great bodhisattva.

g.882 Perfectly Pure Eye

rnam par dag pa'i mig

རྣམ་པར་དག་པའི་མིག།

—

A great bodhisattva.

g.883 Perfectly Pure Space

nam mkha' rnam par dag pa

ནམ་མཁའ་རྣམ་པར་དག་པ།

—

A buddha realm.

g.884 Perfectly Pure Sphere of Space

nam mkha'i dkyil 'khor rnam par dag pa

ནམ་མཁའི་དཀྱིལ་འཁོར་རྣམ་པར་དག་པ།

—

A buddha.

g.885 Perfectly Pure Sphere of Space

nam mkha'i dkyil 'khor rnam par dag pa

ནམ་མཁའི་དཀྱིལ་འཁོར་རྣམ་པར་དག་པ།

—

A buddha realm.

g.886 Perfector

rab tu byed pa

རབ་ཏུ་བྱེད་པ།

—

A great bodhisattva.

g.887 Permeated by Incense

kun nas spos

ཀུན་ནས་སྒོས།

—

A buddha realm.

g.888 Pervading All Buddha Realms with a Single Parasol

sangs rgyas kyi zhing thams cad gdugs gcig pas khyab pa

སངས་རྒྱས་ཀྱི་ཞིང་ཐམས་ཅད་གདུགས་གཅིག་པས་ཁྱབ་པ།

—

A buddha.

g.889 Possessor of Infinite Accumulations

mtha' yas tshogs can

མཐའ་ཡས་ཚོགས་ཅན།

—

A buddha.

g.890 Possessor of Infinite Qualities

yon tan mtha' yas ldan

ཡོན་ཏན་མཐའ་ཡས་ལྡན།

—

A buddha.

g.891 Possessor of the Free Sphere of Nonduality

gnyis med bral ba'i dkyil 'khor can

གཉིས་མེད་བྲལ་བའི་དགྲིལ་འཁོར་ཅན།

—

A buddha.

g.892 Possessor of the Jewel Net

rin chen dra ba can

རིན་ཆེན་བྲ་བ་ཅན།

—

A buddha.

g.893 Possessor of the Jewel of Infinite Qualities

yon tan mtha' yas rin chen ldan

ཡོན་ཏན་མཐའ་ཡས་རིན་ཆེན་ལྡན།

—

A buddha.

g.894 Possessor of the Stores of Wisdom

ye shes tshogs can

ཡེ་ཤེས་ཚོགས་ཅན།

—

A great bodhisattva.

g.895 Powerful Leader of the Three Realms

'jig rten gsum gyi khyu mchog rnam par gnon pa

འཇིག་རྟེན་གསུམ་གྱི་བྱ་མཆོག་རྣམ་པར་གཞོན་པ།

—

A buddha.

g.896 powers

stobs

སྟོབས།

balāni

See “five powers” and “ten powers.”

g.897 Prabhā

’od

འོད།

prabhā

A buddha realm.

g.898 Prabhakīrti

’od grags pa

འོད་གྲགས་པ།

prabhakīrti

A bodhisattva and Dharma preacher.

g.899 Prabhāmaṇḍala

’od kyi dkyil ’khor

འོད་གྱི་དཀྱིལ་འཁོར།

prabhāmaṇḍala

A buddha.

g.900 Prabhaṅkara

’od byed

འོད་བྱེད།

prabhaṅkara

A great bodhisattva.

g.901 Prabhaṅkara

’od mdzad

འོད་མཛད།

prabhaṅkara

A buddha.

g.902 Practice of Non-differentiation

tha mi dad par spyod pa

ཐ་མི་དད་པར་སྟོན་པ།

—

A great bodhisattva.

g.903 Prajñāvarman

pradz+nyA war ma

པར་དྲ་ཡར་མ།

prajñāvarman

An Indian preceptor.

g.904 Praśama

rab tu zhi ba

རབ་དུ་ཞི་བ།

praśama

A buddha realm.

g.905 Praśānta

rab tu zhi ba

རབ་དུ་ཞི་བ།

praśānta

A buddha.

g.906 Pravīṇa

mkhas

མཁས།

pravīṇa

A great bodhisattva.

g.907 Precious

rin chen ma

རིན་ཆེན་མ།

—

A queen.

g.908 Precious Elephant

rin chen glang po che

རིན་ཆེན་གླང་པོ་ཆེ།

—

A great bodhisattva.

g.909 Precious Moon Leader

rin chen zla ba'i khyu mchog

རིན་ཆེན་ཟླ་བའི་ཁྱུ་མཆོག་།

—

A buddha.

g.910 Presence of All Good Qualities

yon tan kun la rab tu gnas

ཡོན་ཏན་ཀུན་ལ་རབ་དུ་གནས།

—

A buddha realm.

g.911 Presence of All Perfections

phun tshogs kun la rab tu gnas

ཕུན་ཚོགས་ཀུན་ལ་རབ་དུ་གནས།

—

A buddha realm.

g.912 Proclaimer

sgrogs byed

སྟོགས་བྱེད།

—

A great bodhisattva.

g.913 Proclaimer

sgrogs pa

སྟོགས་པ།

—

A great bodhisattva.

g.914 Proclaimer in the City

grong khyer sgrogs

གོང་ཁྱེར་སྒྲོག་ས།

—

A great bodhisattva.

g.915 Profound Transformer

zab mo 'gyur byed

ཟབ་མོ་འགྱུར་བྱེད།

—

A great bodhisattva.

g.916 Progression

mngon du bgrod bya

མངོན་དུ་བགྲོད་བྱ།

—

A buddha realm.

g.917 Propagator of the Meaningful Name

don yod ming sgrogs

དོན་ཡོད་མིང་སྒྲོག་ས།

—

A great bodhisattva.

g.918 Propagator of the Meaningful Name

don yod ming sgrogs

དོན་ཡོད་མིང་སྒྲོག་ས།

—

A buddha.

g.919 Puṇyottama

bsod nams mchog

བསོད་ནམས་མཆོག་

punyottama

Lit. "Supreme Merit." A prince, son of King Viradatta and Queen Precious.

g.920 Pure Cause

rgyu dag pa

རྒྱ་དག་པ།

—

A great bodhisattva.

g.921 Pure Eye

mig rnam dag

མིག་རྣམ་དག་

—

A great bodhisattva.

g.922 Pure Eye

spyen rnam dag

སྤྱད་རྣམ་དག་

—

A buddha.

g.923 Pure Family

rigs btsun

རིགས་བཙུན།

—

A great bodhisattva.

g.924 Pure Incense Family

spos rigs btsun

སྤྱེས་རིགས་བཙུན།

—

A buddha realm.

g.925 Pure Light

rnam par dag pa'i 'od

རྣམ་པར་དག་པའི་འོད།

—

A buddha.

g.926 pure realms

gnas gtsang ma'i ris

གནས་གཙང་མའི་རིས།

śuddhāvāsa

Five realms above the four form realms into which only noble beings are born.

g.927 Pure Space Activity

nam mkha' rnam dag spyod pa

ནམ་མཁའ་རྣམ་དག་སྟོད་པ།

—

A great bodhisattva.

g.928 Purifier of Existence

srid pa sel

སྲིད་པ་སེལ།

—

A great bodhisattva.

g.929 Purposeful Compelling Leader

don yod khyu mchog rnam par gnon pa

དོན་ཡོད་ཁྱུ་མཆོག་རྣམ་པར་གཞོན་པ།

—

A great bodhisattva.

g.930 Pursuer of Wisdom

ye shes lhur len pa

ཡེ་ཤེས་ལྷུར་ལེན་པ།

—

A great bodhisattva.

g.931 Pūrvaka

sngon du 'gro ba

སྔན་དུ་འགོ་བ།

pūrvaka

A great bodhisattva.

g.932 Puṣpavati

me tog can

མེ་ཏོག་ཅན།

—

A buddha realm.

g.933 Radiant

'od 'phro ba can

འོད་འཕྲོ་བ་ཅན།

—

A buddha realm.

g.934 Radiant Disk That Is the Source of Infinite Wisdom

'od kyi dkyil 'khor ye shes mtha' yas 'byung gnas

འོད་ཀྱི་དཀྱིལ་འཁོར་ཡེ་ཤེས་མཐའ་ཡས་འབྱུང་གནས།

—

A buddha.

g.935 Radiant Flower of the Realization of Immortality

'chi med rtogs pa'i me tog 'od zer can

འཆི་མེད་རྟོགས་པའི་མེ་ཏོག་འོད་ཟེར་ཅན།

—

A buddha.

g.936 Radiant Incense

kun du spos kyi 'od zer

ཀུན་དུ་སྤྲོས་ཀྱི་འོད་ཟེར།

—

A buddha.

g.937 Radiant Incense

kun nas spos kyi 'od zer

ཀུན་ནས་སྤྲོས་ཀྱི་འོད་ཟེར།

—

A buddha.

g.938 Radical Ascent

shin tu gyen du gshegs

ཤིན་དུ་བྱེད་དུ་གཤེགས།

—
A buddha.

g.939 Rain of Tossed Lotuses

pad ma rab tu gtor ba'i char pa

པད་མ་རབ་ཏུ་གཏོར་བའི་ཆར་པ།

—
A great bodhisattva.

g.940 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.941 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.942 Raśmikūṭa

'od zer brtsegs

འོད་ཟེར་བརྩེགས།

raśmikūṭa

A buddha.

g.943 Ratnacchatra

rin chen gdugs

རིན་ཆེན་གདུགས།

ratnacchatra

A great bodhisattva.

g.944 Ratnacchatra

rin chen gdugs

རིན་ཆེན་གདུགས།

ratnacchatra

A buddha.

g.945 Ratnadatta

rin chen byin

རིན་ཆེན་བྱིན།

ratnadatta

A great bodhisattva.

g.946 Ratnadhara

rin chen 'dzin

རིན་ཆེན་འཛིན།

**ratnadhara*^{RS}

A great bodhisattva.

g.947 Ratnagarbha

rin chen snying po

རིན་ཆེན་སྙིང་པོ།

ratnagarbha

A buddha realm.

g.948 Ratnajāla

rin chen dra ba

རིན་ཆེན་བྲ་བ།

ratnajāla

A buddha.

g.949 Ratnākara

dkon mchog 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས།

ratnākara

A great bodhisattva.

g.950 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

A bodhisattva.

g.951 Ratnākara

dkon mchog 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས།

ratnākara

A buddha.

g.952 Ratnākara

dkon mchog 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས།

ratnākara

A buddha realm.

g.953 Ratnakūṭa

dkon mchog brtsegs pa

དཀོན་མཆོག་བརྟེན་པ།

ratnakūṭa

A buddha.

g.954 Ratnakūṭa

rin chen brtsegs

རིན་ཆེན་བརྟེན་པ།

ratnakūṭa

A buddha realm.

g.955 Ratnāloka

rin chen snang

རིན་ཆེན་སྒྲུང་།

ratnāloka

A buddha.

g.956 Ratnāloka

rin chen snang

རིན་ཆེན་སྒྲུང་།

ratnāloka

A great bodhisattva.

g.957 Ratnāloka

rin chen snang

རིན་ཆེན་སྒྲུང་།

ratnāloka

A buddha realm.

g.958 Ratnamaṇḍala

rin po che'i dkyil 'khor

རིན་པོ་ཆེའི་དཀྱིལ་འཁོར།

ratnamaṇḍala

A buddha realm.

g.959 Ratnamuni

rin chen thub pa

རིན་ཆེན་ཐུབ་པ།

ratnamuni

A great bodhisattva.

g.960 Ratnapāṇi

lag na rin chen

ལག་ན་རིན་ཆེན།

ratnapāṇi

A great bodhisattva.

- g.961 Ratnaprabha
rin po che'i 'od
རིན་པོ་ཆེའི་འོད།
ratnaprabha
A buddha.
- g.962 Ratnaprabha
rin po che'i 'od
རིན་པོ་ཆེའི་འོད།
ratnaprabha
A great bodhisattva.
- g.963 Ratnapuṣpa
rin chen me tog
རིན་ཆེན་མེ་ཏོག།
ratnapuṣpa
A buddha realm.
- g.964 Ratnasambhava
rin chen 'byung
རིན་ཆེན་འབྱུང་།
ratnasambhava
A buddha.
- g.965 Ratnaśrī
rin chen dpal
རིན་ཆེན་དཔལ།
ratnaśrī
A great bodhisattva.
- g.966 Ratnavali
rin po che'i phreng ba
རིན་པོ་ཆེའི་ཕྲེང་བ།
ratnavali
A great bodhisattva.
- g.967 Ratnavara

rin chen mchog

རིན་ཆེན་མཆོག

ratnavara

A buddha.

g.968 Ratnavṛṣabha

rin chen khyu mchog

རིན་ཆེན་ཁྱུ་མཆོག

ratnavṛṣabha

A buddha.

g.969 Ratnavyūha

rin po che'i bkod pa

རིན་པོ་ཆེའི་བཀོད་པ།

ratnavyūha

A great bodhisattva.

g.970 Realization

mngon rtogs

མངོན་རྟོགས།

—

A buddha.

g.971 receiver of alms

bsod snyoms pa

བསོད་སྟོམས་པ།

piṇḍapātika

A spiritual practitioner living from alms as described in the Vinaya.

g.972 Receiver of True Blessings

yang dag par byin pa'i bslab blangs

ཡང་དག་པར་བྱིན་པའི་བསྐྱབ་བྱངས།

—

A great bodhisattva.

g.973 Releaser of All Wandering Beings

'gro ba thams cad so sor bag yangs ba

འགྲོ་བ་ཐམས་ཅད་སོ་སོར་བག་ཡངས་བ།

—

A buddha.

g.974 Rendering All Beings Flawless

sems can thams cad skyon med sgyur mdzad

སེམས་ཅན་ཐམས་ཅད་སྒྲོན་མེད་སྦྱར་མཛད།

—

A buddha.

g.975 Renown

bsgrags pa

བསྐྱགས་པ།

—

A great bodhisattva.

g.976 Renown of Infinite Qualities

yon tan mtha' yas bsgrags

ཡོན་ཏན་མཐའ་ཡས་བསྐྱགས།

—

A great bodhisattva.

g.977 Renown of Infinite Wisdom

ye shes mtha' yas bsgrags pa

ཡེ་ཤེས་མཐའ་ཡས་བསྐྱགས་པ།

—

A buddha.

g.978 Renowned

grags pa ldan

གྲགས་པ་ལྡན།

—

A buddha.

g.979 Renowned Aspiration

smon lam rnam par bsgrags

སྒྲོན་ལམ་རྣམ་པར་བསྐྱགས།

—

A great bodhisattva.

g.980 Renowned Conqueror of the Afflictions

yongs bsgrags nyon mongs yang dag bcom

ཡོངས་བསྐྱུགས་ཉོན་མོངས་ཡང་དག་བཅོམ།

—

A great bodhisattva.

g.981 Renowned Force

grags pa'i sde

གྲགས་པའི་སྡེ།

—

A great bodhisattva.

g.982 Renowned Friend

bshes gnyen sgrags pa

བཤེས་གཉེན་སྐྱུགས་པ།

—

A buddha.

g.983 Renowned Joy

grags dga'

གྲགས་དགའ།

—

A buddha realm.

g.984 Revealing the Accomplishment of Apprehending Infinite Objects

yul mtha' yas pa la dmigs pa sgrub pa nges par ston pa

ཡུལ་མཐའ་ཡས་པ་ལ་དམིགས་པ་སྐྱབ་པ་ངེས་པར་སྟོན་པ།

—

A great bodhisattva and also the name of a meditative absorption of the buddhas.

g.985 Revered Eyes

spyen btud

སྤྱན་བཏུད།

—

A buddha.

g.986 Reverent Eye

mig btud

མིག་བཏུད།

—

A buddha.

g.987 Revival

yang sos

ཡང་སོས།

saṃjīva

One among the eight hot hells.

g.988 Rising Above All

phyogs kyi lhun po

ཕྱོགས་ཀྱི་ལྷན་པོ།

—

A great bodhisattva.

g.989 Roar Beyond Marks

mtshan med nga ro

མཚན་མེད་ངའོ།

—

A buddha.

g.990 Roar of Brahmā

tshangs pa'i nga ro

ཚངས་པའི་ངའོ།

—

A buddha.

g.991 Roar of Brahmā

tshangs pa'i nga ro

ཚངས་པའི་ངའོ།

—

A great bodhisattva.

- g.992 Roar of Mañjuśrī
'jam dpal dbyangs kyi nga ro
འཇམ་དཔལ་དབྱངས་ཀྱི་རོ།

—

A great bodhisattva.

- g.993 Roar of Sight
rnam par bltas pa'i nga ro
རྣམ་པར་བཟླས་པའི་རོ།

—

A great bodhisattva.

- g.994 Roar of Signlessness
mtshan ma med pa'i nga ro
མཚན་མ་མེད་པའི་རོ།

—

A buddha.

- g.995 Roar of the Arrays of Space
nam mkha' bkod pa'i nga ro
ནམ་མཁའ་བཀོད་པའི་རོ།

—

A buddha.

- g.996 Roar of the Seer
spyen ras gzigs kyi nga ro
སྤྱན་རས་གཟིགས་ཀྱི་རོ།

—

A great bodhisattva.

- g.997 Roar without Forgetfulness
brjed med nga ro
བརྟེན་མེད་རོ།

—

A great bodhisattva.

g.998 Roaring

nga ro can

ངར་ཅན།

—

A buddha realm.

g.999 Roaring Melody of Brahmā

tshangs pa'i dbyangs kyi nga ro

ཚངས་པའི་དབྱངས་ཀྱི་ངར།

—

A buddha.

g.1000 Roaring Melody of Brahmā

tshangs pa'i dbyangs kyi nga ro

ཚངས་པའི་དབྱངས་ཀྱི་ངར།

—

A great bodhisattva.

g.1001 Roaring Melody of Brahmā

tshangs pa'i dbyangs kyi nga ro

ཚངས་པའི་དབྱངས་ཀྱི་ངར།

—

A buddha realm.

g.1002 Rock

brag

བྲག།

—

A great bodhisattva.

g.1003 Royal Leader

khyu mchog rgyal po

ཁྱུ་མཆོག་རྒྱལ་པོ།

—

A great bodhisattva.

g.1004 Royal Leader Treading with Great Strength

rab kyi rtsal gyis rnam par gnon pa khyu mchog rgyal po

རབ་ཀྱི་རྩལ་གྱིས་རྣམ་པར་གནོན་པ་བྱུ་མཚོག་རྒྱལ་པོ།

—

A buddha.

g.1005 Royal Lord of the Earth

sa'i dbang phyug gi rgyal po

སའི་དབང་ཕྱག་གི་རྒྱལ་པོ།

—

A great bodhisattva.

g.1006 Royal Master of Wisdom

ye shes dbang phyug rgyal po

ཡེ་ཤེས་དབང་ཕྱག་རྒྱལ་པོ།

—

A buddha.

g.1007 Royal Star

skar rgyal

སྐར་རྒྱལ།

—

A great bodhisattva.

g.1008 Rūpavati

bzang ldan

བཟང་ལྷན།

rūpavati

A merchant. Identical with Mahārḥata.

g.1009 Rūpavatī

gzugs dang ldan pa

གཟུགས་དང་ལྷན་པ།

rūpavatī

Wife of the householder Vijayarakṣa.

g.1010 Sadāvatāraprekṣin

rtaḡ tu ḡlags tshol ba la rjes su lta ba

རྟག་ཏུ་སྒྲགས་ཚལ་བ་ལ་རྗེས་སུ་ལྟ་བ།

sadāvatāraprekṣin

A māra (lit. “He Who Always Looks for a Weak Point”).

g.1011 Sāgara

rgya mtsho

སྐུ་མཚོ།

sāgara

A buddha.

g.1012 Sāgara

rgya mtsho

སྐུ་མཚོ།

sāgara

A great bodhisattva.

g.1013 Sāgara

rgya mtsho

སྐུ་མཚོ།

sāgara

A nāga king.

g.1014 Sāgara

rgya mtsho

སྐུ་མཚོ།

sāgara

A buddha realm.

g.1015 Sāgaramudrā

rgya mtsho'i phyag rgya

སྐུ་མཚོ་དེ་ཕྱག་སྐུ།

sāgaramudrā

A great bodhisattva.

g.1016 Sahacittotpādadharmacakrapravartin

sems bskyed ma thag tu chos kyi 'khor lo bskor ba

སེམས་བསྐྱེད་མ་ཐག་དུ་ཚེས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ།

sahacittotpādadharmacakrapravartin

A great bodhisattva.

g.1017 Sahacittotpādadharmacakrapravartin

sems bskyed ma thag tu chos kyi 'khor lo bskor ba

སེམས་བསྐྱེད་མ་ཐག་དུ་ཚེས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ།

sahacittotpādadharmacakrapravartin

A buddha.

g.1018 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.1019 Śākya Gomīrāja

shAkya btsun pa'i rgyal po

ཤཱཀ་བཙུན་པའི་རྒྱལ་པོ།

śākya gomīrāja

A buddha.

g.1020 Śākyamuni

shAkya thub pa

ཤཱཀ་ཐུབ་པ།

śākyamuni

The buddha in the realm of Enduring, who is the historical Buddha,

Siddhārtha Gautama. He was a muni (sage) from the Śākya clan.

Also a buddha in the realm of Joy and in the realm of Jñānabala.

g.1021 Sal Tree

sA la

སྐལ་

—

A buddha realm.

g.1022 Samantabhadra

kun tu bzang po

ཀུན་རྟེན་བཟང་པོ།

samantabhadra

A great bodhisattva.

g.1023 Samantāloka

kun tu snang ba

ཀུན་རྟེན་སྣང་བ།

samantāloka

A great bodhisattva.

g.1024 Samantāloka

kun tu snang ba

ཀུན་རྟེན་སྣང་བ།

samantāloka

A buddha.

g.1025 Samantaprabha

kun tu 'od

ཀུན་རྟེན་འོད།

samantaprabha

A great bodhisattva.

g.1026 Samantaprabha

kun tu 'od

ཀུན་རྟེན་འོད།

samantaprabha

A buddha realm.

g.1027 Samantāvabhāsaketu

kun tu snang ba'i dpal

ཀུན་ཏུ་སྣང་བའི་དཔལ།
samantāvabhāśaketu
A buddha realm.

g.1028 Saṃbhāra
tshogs
ཚོགས།
saṃbhāra
A buddha realm.

g.1029 Saṃgupta
kun nas sbas
ཀུན་ནས་སྤྲས།
saṃgupta
A buddha.

g.1030 Saṃvara
bde mchog
བདེ་མཚོག
saṃvara
A buddha.

g.1031 Saṃvara
sdom pa
སྤོམ་པ།
saṃvara
A buddha realm.

g.1032 Saṃvara
bde mchog
བདེ་མཚོག
saṃvara
A buddha realm.

g.1033 Saṃvṛtaskandha
dpung mgo zlum pa
དཔུང་མགོ་རྒྱུ་པ།

saṃvṛttaskandha

A buddha.

g.1034 Sandalwood Fragrance

tsan dan gyi bsung

ཅན་དན་གྱི་བསུང་།

—

A buddha.

g.1035 Sandalwood Fragrance

tsan dan dri bsung

ཅན་དན་དྲི་བསུང་།

—

A buddha realm.

g.1036 Sandalwood Fragrance

tsan dan gyi bsung

ཅན་དན་གྱི་བསུང་།

—

A buddha realm.

g.1037 Sandalwood Incense

tsan dan spos

ཅན་དན་སྤྲོས།

—

A buddha realm.

g.1038 Sandalwood Mansion

tsan dan khang pa

ཅན་དན་ཁང་པ།

—

A buddha.

g.1039 Sandalwood Retreat

tsan dan phug

ཅན་དན་ཕུག

—

A buddha realm.

g.1040 Śānta

zhi ba

ཞི་བ།

śānta

A great bodhisattva.

g.1041 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྭ་ཏི་བྱ།

śāradvatīputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.1042 Sārathi

kha lo bsgyur ba

ཁ་ལོ་བསྐྱུར་བ།

sārathi

A buddha in the realm of Enduring.

g.1043 Sārathi

kha lo bsgyur ba

ཁ་ལོ་བསྐྱུར་བ།

sārathi

A great bodhisattva.

g.1044 Sārathi

kha lo sgyur ba

ཁ་ལོ་སྐྱུར་བ།

sārathi

A buddha.

- g.1045 Sārathi
kha lo sgyur ba
ཁ་ལོ་སྒྱུར་བ།
sārathi
A buddha realm.
- g.1046 Sārthavāha
ded dpon
དེད་དཔོན།
sārthavāha
A great bodhisattva.
- g.1047 Sarvadarśin
thams cad gzigs pa
ཐམས་ཅད་གཟིགས་པ།
sarvadarśin
A buddha.
- g.1048 Sarvadharmadarśin
chos thams cad gzigs
ཆོས་ཐམས་ཅད་གཟིགས་པ།
sarvadharmadarśin
A buddha.
- g.1049 Sarvamāraśayāsamatikrānta
bdud thams cad kyi yul las 'das pa
བདུད་ཐམས་ཅད་ཀྱི་ཡུལ་ལས་འདས་པ།
sarvamāraśayāsamatikrānta
A buddha.
- g.1050 Sarvarthasiddha
don thams cad grub pa
དོན་ཐམས་ཅད་གྲུབ་པ།
sarvarthasiddha
A great bodhisattva.
- g.1051 Sarvasiddhārtha

don kun 'grub pa

དོན་ཀུན་འགྲུབ་པ།

sarvasiddhārtha

A great bodhisattva.

g.1052 Śatrumardana

dgra 'joms

དགྲ་འཛོམས།

śatrumardana

A great bodhisattva.

g.1053 Satya

bden pa

བདེན་པ།

satya

A buddha realm.

g.1054 Satyadarśin

bden pa mthong ba

བདེན་པ་མཐོང་བ།

satyadarśin

A great bodhisattva.

g.1055 Seal without Characteristics

mtshan nyid med pa'i phyag rgya

མཚན་ཉིད་མེད་པའི་ཕྱག་རྒྱ།

—

A buddha realm.

g.1056 Seer of All

kun nas gzigs pa

ཀུན་ནས་གཟིགས་པ།

—

A buddha.

g.1057 Sena

sde

སེ།

sena

A great bodhisattva.

g.1058 Sender of Light

'od btang

འོད་བཏང་།

—

A buddha.

g.1059 Serving as the Ornament of the Minds of All Sentient Beings
Immediately upon the Generation of the Mind of Awakening

sems bskyed ma thag tu sems can thams cad kyi rgyan mdzad

སེམས་བསྐྱེད་མ་ཐག་ཏུ་སེམས་ཅན་ཐམས་ཅད་ཀྱི་རྒྱན་མཛད།

—

A buddha.

g.1060 Sharp Moving Eyes

mig g.yo rnam par gnon pa

མིག་གཡོ་རྣམ་པར་གནོན་པ།

—

A buddha.

g.1061 Shining Disk

'od kyi dkyil 'khor can

འོད་ཀྱི་དཀྱིལ་འཁོར་ཅན།

—

A great bodhisattva.

g.1062 Siddhārtha

don grub

དོན་གྲུབ།

siddhārtha

A buddha.

g.1063 Śikhin

gtsug tor can

གཞུག་ཏེ་ཅན།

śikhin

A buddha.

g.1064 **Simha**

seng ge

སེང་གེ།

simha

A buddha.

g.1065 **Single Array**

bkod pa gcig pa

བཀོད་པ་གཅིག་པ།

—

A buddha realm.

g.1066 **Single Heap of Jewels**

rin po che brtsegs pa gcig pa

རིན་པོ་ཆེ་བརྟེན་པ་གཅིག་པ།

—

A buddha realm.

g.1067 **Single Heavenly Body**

rgyu skar gcig pa

རྒྱ་སྐར་གཅིག་པ།

—

A buddha.

g.1068 **Single Jewel Ornament**

rin po che'i bkod pa gcig pa

རིན་པོ་ཆེའི་བཀོད་པ་གཅིག་པ།

—

A buddha.

g.1069 **Single Jewel Treasury**

rin po che'i mdzod gcig pa

རིན་པོ་ཆེའི་མཛོད་གཅིག་པ།

—

A great bodhisattva.

g.1070 Single Jewel Treasury

rin po che'i mdzod gcig pa

རིན་པོ་ཆེའི་མཛོད་གཅིག་པ།

—

A buddha.

g.1071 Single Lotus Parasol

pad ma'i gdugs gcig pa

པད་མའི་གདུགས་གཅིག་པ།

—

A buddha realm.

g.1072 Single Parasol

gdugs gcig pa

གདུགས་གཅིག་པ།

—

A buddha.

g.1073 Single Parasol

gdugs gcig pa

གདུགས་གཅིག་པ།

—

A buddha realm.

g.1074 Single Treasury

mdzod gcig pa

མཛོད་གཅིག་པ།

—

A buddha.

g.1075 Singular

gcig pa

གཅིག་པ།

—

A buddha realm.

g.1076 Singularly Blissful

gcig tu bde ba

གཅིག་ཏུ་བདེ་བ།

—

A buddha realm.

g.1077 six superknowledges

mngon par shes pa drug

མངོན་པར་ཤེས་པ་རྒྱུག་

ṣaḍabhijñā

Divine sight, divine hearing, knowledge of the minds of others,
remembrance of past lives, the ability to perform miracles, and the ability to
destroy all mental defilements.

g.1078 Sky Family

nam mkha'i rigs

ནམ་མཁའི་རིག་པ།

—

A buddha.

g.1079 Sky Family

nam mkha'i rigs

ནམ་མཁའི་རིག་པ།

—

A buddha realm.

g.1080 Sky Roar

nam mkha'i nga ro

ནམ་མཁའི་ང་རོ།

—

A buddha.

g.1081 Smṛtilābha

dran pa rnyed pa

དྲན་པ་རྟེན་པ།

smṛtilābha

A prince and bodhisattva.

g.1082 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

An individual who, in their last life, attains realization by awakening to the nature of dependent arising without relying upon a spiritual guide.

g.1083 Son of Bhagirasa

bha gi ra sa'i sras

ཧྲ་གི་ར་སའི་སྲས།

—

A buddha.

g.1084 Sound of Renown

rnam par bsgrags pa'i sgra

རྣམ་པར་བསྐྱགས་པའི་སྒྲ།

—

A buddha realm.

g.1085 Sound of the Drum

rnga sgra

རྩ་སྒྲ།

—

A buddha.

g.1086 Sound of the Drum

rnga sgra

རྩ་སྒྲ།

—

A great bodhisattva.

g.1087 Source

'byung ba

འབྱུང་བ།

—

A buddha realm.

g.1088 Source of All Good Qualities

yon tan kun gyi 'byung gnas

ཡོན་ཏན་ཀུན་གྱི་འབྱུང་གནས།

—

A buddha.

g.1089 Source of All Qualities

yon tan thams cad 'byung

ཡོན་ཏན་ཐམས་ཅད་འབྱུང་།

—

A buddha realm.

g.1090 Source of Bliss

bde 'byung

བདེ་འབྱུང་།

—

A buddha realm.

g.1091 Source of Buddha Flowers of Limitless Light

'od mtha' yas sangs rgyas me tog 'byung

འོད་མཐའ་ཡས་སངས་རྒྱས་མེ་ཏོག་འབྱུང་།

—

A buddha.

g.1092 Source of Buddha Qualities

sangs rgyas chos 'byung

སངས་རྒྱས་ཆོས་འབྱུང་།

—

A great bodhisattva.

g.1093 Source of Diverse Flowers

me tog sna tshogs 'byung

མེ་ཏོག་སྣ་ཆོག་མས་འབྱུང་།

—

A buddha.

g.1094 Source of Flowers

me tog 'byung

མེ་ཏོག་འབྱུང་།

—

A buddha.

g.1095 Source of Goodness

legs 'byung

ལེགས་འབྱུང་།

—

A buddha realm.

g.1096 Source of Infinite Qualities

yon tan mtha' yas 'byung

ཡོན་ཏན་མཐའ་ཡས་འབྱུང་།

—

A buddha realm.

g.1097 Source of Joy

dga' 'byung

དགའ་འབྱུང་།

—

A buddha realm.

g.1098 Source of Kumudas

ku mu da 'byung ba

ཀུ་མུ་དཱ་འབྱུང་བ།

—

A buddha.

g.1099 Source of Light

'od kyi 'byung gnas

འོད་གྱི་འབྱུང་གནས།

—

A buddha.

g.1100 Source of Limitless Qualities

yon tan mtha' yas 'byung

ཡོན་ཏན་མཐའ་ཡས་འབྱུང་།

—

A buddha.

g.1101 Source of Limitless Qualities

yon tan mtha' yas 'byung

ཡོན་ཏན་མཐའ་ཡས་འབྱུང་།

—

A great bodhisattva.

g.1102 Source of Lotus Splendor

pad ma'i dpal 'byung

པད་མའི་དཔལ་འབྱུང་།

—

A buddha.

g.1103 Source of the Flowers of Wisdom

ye shes me tog 'byung

ཡེ་ཤེས་མེ་ཏོག་འབྱུང་།

—

A buddha.

g.1104 Source of the Vanquishing of Doubt

yid gnyis thams cad yang dag par 'joms 'byung

ཡིད་གཉིས་ཐམས་ཅད་ཡང་དག་པར་འཇོམས་འབྱུང་།

—

A buddha.

g.1105 Source of Undivided Activities

spyod pa tha dad med 'byung

སྟོན་པ་ཐ་དད་མེད་འབྱུང་།

—

A buddha.

g.1106 Space Crest

nam mkha'i tog

ནམ་མཁའི་ཏོག

—

A buddha.

g.1107 Speaker

gsung mdzad

གསུང་མཛད།

—

A buddha.

g.1108 Special Action

spyod pa khyad par can

སྟོད་པ་ཁྱད་པར་ཅན།

—

A great bodhisattva.

g.1109 Special Action

spyod pa khyad par can

སྟོད་པ་ཁྱད་པར་ཅན།

—

A buddha.

g.1110 Special Gift

khyad par byin

ཁྱད་པར་བྱིན།

—

A great bodhisattva.

g.1111 special insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being “tranquility.”

g.1112 Special Intelligence of Excellent Concern and Attention

legs par bsam pa sems pa khyad par blo gros

ལེགས་པར་བསམ་པ་སེམས་པ་ཁྱད་པར་སློ་བློས།

—

A great bodhisattva.

g.1113 Spiritual Teacher of Pleasant Voice

snyan pa'i bshes gnyen

སྟན་པའི་བཤེས་གཉེན།

—

A buddha.

g.1114 Splendid Armor Bearer

shin tu go cha bgos pa'i dpal

ཤིན་དུ་གོ་ཆ་བགོས་པའི་དཔལ།

—

A buddha.

g.1115 Splendid Display of the Body of All the Buddhas

sangs rgyas thams cad kyi sku kun tu ston pa'i dpal

སངས་རྒྱས་ཐམས་ཅད་ཀྱི་སྐུ་ཀུན་དུ་སྟོན་པའི་དཔལ།

—

A buddha.

g.1116 Splendid Display of the Body of Buddhas Beyond Observation

dmigs pa mtha' yas pa'i sangs rgyas kyi sku kun tu ston pa'i dpal

དམིགས་པ་མཐའ་ཡས་པའི་སངས་རྒྱས་ཀྱི་སྐུ་ཀུན་དུ་སྟོན་པའི་དཔལ།

—

A buddha.

g.1117 Splendid Incense of Wisdom

ye shes spos kyi dpal

ཡེ་ཤེས་སྒྲོས་ཀྱི་དཔལ།

—

A great bodhisattva.

g.1118 Splendid Light of the Precious Wisdom Flower

ye shes me tog rin po che'i 'od kyi dpal

ཡེ་ཤེས་མེ་ཏོག་རིན་པོ་ཆེའི་འོད་གྱི་དཔལ།

—

A buddha.

g.1119 Splendid Noble Jewel

rin chen 'phags pa'i dpal

རིན་ཆེན་འཕགས་པའི་དཔལ།

—

A buddha.

g.1120 Splendid Noble Mountain

lhun po mngon par 'phags pa'i dpal

ལྷུན་པོ་མངོན་པར་འཕགས་པའི་དཔལ།

—

A buddha.

g.1121 Splendid Sandalwood Fragrance

tsan dan gyi bsung gi dpal

ཅན་དན་གྱི་བསུང་གི་དཔལ།

—

A buddha.

g.1122 Splendid Source of Buddha Lotuses

sangs rgyas pad ma'i me tog 'byung ba'i dpal

སངས་རྒྱས་པད་མའི་མེ་ཏོག་འབྱུང་བའི་དཔལ།

—

A buddha realm.

g.1123 Splendor of Diverse Flowers

sna tshogs me tog tshogs kyi dpal

སྣ་ཚོགས་མེ་ཏོག་ཚོགས་གྱི་དཔལ།

—

A buddha.

g.1124 Splendor of Growing Flowers

me tog 'byung ba'i dpal

མེ་ཏོག་འབྱུང་བའི་དཔལ།

—

A buddha.

g.1125 Splendor of Growing Lotuses

pad ma'i 'byung ba'i dpal

པད་མའི་འབྱུང་བའི་དཔལ།

—

A buddha.

g.1126 Splendor of Inconceivable Qualities

yon tan bsam gyis mi khyab pa'i dpal

ཡོན་ཏན་བསམ་གྱིས་མི་ཁྱབ་པའི་དཔལ།

—

A buddha.

g.1127 Splendor of Meaningful Pronunciation

don yod ming bsgrags dpal

དོན་ཡོད་མིང་བསྟན་གས་དཔལ།

—

A buddha.

g.1128 Splendor of Numerous Flowers

me tog tshogs kyi dpal

མེ་ཏོག་ཚོགས་གྱི་དཔལ།

—

A buddha.

g.1129 Splendor of Red Utpalas

ud pa la'i dmar po'i dpal

ལྷུང་པ་ལའི་དམར་པོའི་དཔལ།

—

A great bodhisattva.

g.1130 Splendor of Space

nam mkha'i dpal

ནམ་མཁའི་དཔལ།

—

A buddha.

g.1131 Splendor of Superior Jewels

rin po che mngon par 'phags pa'i dpal

རིན་པོ་ཆེ་མངོན་པར་འཕགས་པའི་དཔལ།

—

A buddha.

g.1132 Splendor of Superior Light Rays

'od zer mngon par 'phags pa'i dpal

འོད་ཟེར་མངོན་པར་འཕགས་པའི་དཔལ།

—

A buddha.

g.1133 Splendor of Supreme Excellence

bzang po mchog dpal

བཟང་པོ་མཆོག་དཔལ།

—

A buddha.

g.1134 Splendor of Supreme Incense

spos mchog dpal

སྤྲུལ་མཆོག་དཔལ།

—

A buddha.

g.1135 Splendor of Supreme Incense

spos mchog dpal

སྤྲུལ་མཆོག་དཔལ།

—

A great bodhisattva.

g.1136 Splendor of the Arising of Infinite Qualities

yon tan mtha' yas 'byung ba'i dpal

ཡོན་ཏན་མཐའ་ཡས་འབྱུང་བའི་དཔལ།

—

A buddha.

g.1137 Splendor of the Array of Infinite Qualities

yon tan mtha' yas bkod pa'i dpal

ཡོན་ཏན་མཐའ་ཡས་བཀོད་པའི་དཔལ།

—

A buddha.

g.1138 Splendor of the Growth of Precious Flowers

rin chen me tog 'byung ba'i dpal

རིན་ཆེན་མེ་ཏོག་འབྱུང་བའི་དཔལ།

—

A buddha.

g.1139 Splendor of the Noble Source of Flowers

me tog 'byung ba mngon du 'byung ba'i dpal

མེ་ཏོག་འབྱུང་བ་མངོན་དུ་འབྱུང་བའི་དཔལ།

—

A great bodhisattva.

g.1140 Splendor of the Red Utpala

ud pa la dmar po'i dpal

ལྷུང་པ་ལ་དམར་པོའི་དཔལ།

—

A buddha.

g.1141 Splendor of the Source of Stainlessness

dri med 'byung ba'i dpal

དྲི་མེད་འབྱུང་བའི་དཔལ།

—

A great bodhisattva.

g.1142 Splendor of the Source of Wisdom

ye shes 'byung ba'i dpal

ཡེ་ཤེས་འབྱུང་བའི་དཔལ།

—

A great bodhisattva.

g.1143 Splendor of the Source of Wisdom

ye shes 'byung ba'i dpal

ཡེ་ཤེས་འབྱུང་བའི་དཔལ།

—

A buddha.

g.1144 Splendor of the Unimpeded Light Rays of the Superior Lotus of Awakening

thogs pa med pa'i 'od zer pad ma sangs rgyas mngon par 'phags pa'i dpal

ཐོགས་པ་མེད་པའི་འོད་ཟེར་པད་མ་སངས་རྒྱས་མཛོན་པར་འཕགས་པའི་དཔལ།

—

A buddha.

g.1145 Splendor of the Wisdom Utpala

ye shes ud pa la'i dpal

ཡེ་ཤེས་ལྷུང་པ་ལའི་དཔལ།

—

A buddha.

g.1146 Splendorous King of the Luminous Sphere

'od kyi dkyil 'khor gzi brjid rgyal po

འོད་གྱི་དཀྱིལ་འཁོར་གཟི་བརྗིད་རྒྱལ་པོ།

—

A buddha.

g.1147 Splendorous Source of Buddha Flowers

sangs rgyas me tog 'byung ba'i dpal

སངས་རྒྱས་མེ་ཏོག་འབྱུང་བའི་དཔལ།

—

A buddha.

g.1148 Spreader of Flowers

me tog rab gtor

མེ་ཏོག་རབ་གཏོར།

—

A great bodhisattva.

g.1149 Spreader of Flowers

me tog rab gtor

མེ་ཏོག་རབ་གཏོར།

—

A buddha.

g.1150 Śrāvastī

mnyan yod

མཉམ་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.1151 Śrī Amitābha

snang ba mtha' yas dpal

སྒྲུང་བ་མཐའ་ཡས་དཔལ།

śrī amitābha

A buddha.

g.1152 Śrībhadra

bzang po'i dpal

བཟང་པོའི་དཔལ།

śrībhadra

A great bodhisattva.

g.1153 Śrībhadra

dpal bzang po

དཔལ་བཟང་པོ།

śrībhadra

A buddha.

g.1154 Śrībhadra

dpal bzang po

དཔལ་བཟང་པོ།

śrībhadra

A buddha realm.

g.1155 Śrīgarbha

dpal kyi snying po

དཔལ་གྱི་སྙིང་པོ།

śrīgarbha

A great bodhisattva.

g.1156 Śrīgupta

dpal sbas

དཔལ་སྐུས།

śrīgupta

A buddha.

g.1157 Śrīgupta

dpal sbas

དཔལ་སྐུས།

śrīgupta

A great bodhisattva.

g.1158 Śrīharṣa

dga' ba'i dpal

དགའ་བའི་དཔལ།

śrīharṣa

A buddha.

g.1159 Śrīharṣa

dga' ba'i dpal

དགའ་བའི་དཔལ།

śrīharṣa

A great bodhisattva.

g.1160 Śrīhasti
glang po che'i dpal
གླང་པོ་ཆེན་པོ་དཔལ།
śrīhasti
A great bodhisattva.

g.1161 Śrījñānākara
ye shes 'byung gnas dpal
ཡེ་ཤེས་འབྱུང་གནས་དཔལ།
śrījñānākara
A buddha.

g.1162 Śrīratna
rin po che'i dpal
རིན་པོ་ཆེན་པོ་དཔལ།
śrīratna
A buddha realm.

g.1163 Śrīsaṃbhava
dpal 'byung
དཔལ་འབྱུང་།
śrīsaṃbhava
A buddha.

g.1164 Śrīsukhākara
bde 'byung dpal
བདེ་འབྱུང་དཔལ།
śrīsukhākara
A buddha.

g.1165 Śrītejā
gzi brjid dpal
གཟི་བརྗིད་དཔལ།
śrītejā
A buddha.

g.1166 Stable Forest

nags tshal rab gnas

ནགས་ཚལ་རབ་གནས།

—

A buddha realm.

g.1167 Stable Holder of the Earth

sa 'dzin rab gnas

ས་འཛིན་རབ་གནས།

—

A great bodhisattva.

g.1168 Stable Jewels

rin chen rab gnas

རིན་ཆེན་རབ་གནས།

—

A buddha realm.

g.1169 Stable Presence of All Good Qualities

yon tan thams cad rab gnas

ཡོན་ཏན་ཐམས་ཅད་རབ་གནས།

—

A great bodhisattva.

g.1170 Stable Presence of All Qualities

yon tan thams cad rab gnas

ཡོན་ཏན་ཐམས་ཅད་རབ་གནས།

—

A buddha realm.

g.1171 Stable Presence of the King of Qualities

yon tan gyi rgyal po rab tu gnas pa

ཡོན་ཏན་གྱི་རྒྱལ་པོ་རབ་ཏུ་གནས་པ།

—

A buddha.

g.1172 Stable Qualities

yon tan rab gnas

ཡོན་ཏན་རབ་གནས།

—

A buddha realm.

g.1173 Stainless and Pure Subjugator

rdul med rdul bral rnam par gnon pa

རུལ་མེད་རུལ་བྲལ་རྣམ་པར་གཞོན་པ།

—

A buddha.

g.1174 Stainless Army

rdul bral sde

རུལ་བྲལ་སྡེ།

—

A great bodhisattva.

g.1175 Stainless Crest

dri ma med pa'i tog

དྲི་མ་མེད་པའི་རྟོག

—

A great bodhisattva.

g.1176 Stainless Disperser

dri med 'thor ba

དྲི་མེད་འཕྲོར་བ།

—

A great bodhisattva.

g.1177 Stainless Flower

dri ma med pa'i me tog

དྲི་མ་མེད་པའི་མེ་རྟོག

—

A buddha.

g.1178 Stainless Hero

dpa' bo dri med

དཔའ་བོ་དྲི་མེད།

—

A great bodhisattva.

g.1179 Stainless Intelligence

rdul med blo gros

རུལ་མེད་བློ་གྲོས།

—

A buddha.

g.1180 Stainless Leader

rdul med khyu mchog

རུལ་མེད་ཁྱུ་མཆོག།

—

A buddha.

g.1181 Star King Mastering the Gatherings

skar ma'i rgyal po tshogs kyi bdag po

སྐར་མའི་རྒྱལ་པོ་ཚོགས་ཀྱི་བདག་པོ།

—

A buddha.

g.1182 Strīvivarta

bud med 'gyur

བུད་མེད་འགྱུར།

strīvivarta

A great bodhisattva.

g.1183 Studded with Flowers

me tog kun tu bkram

མེ་ཏོག་ཀུན་དུ་བཀྲམ།

—

A buddha realm.

g.1184 Studded with Kumudas

ku mu das rab tu khebs pa

ཀུ་མུ་དམ་རབ་དུ་ཁེབས་པ།

—

A buddha realm.

g.1185 Subduer of Doubt

yid gnyis mnan

ཡིད་གཉིས་མནན།

—

A buddha realm.

g.1186 Subduer of Transcendence

'das pa rnam par gnon pa

འདས་པ་རྣམ་པར་གཞོན་པ།

—

A great bodhisattva.

g.1187 Subduer with Infinite Steps

gom pa mtha' yas rnam par gnon pa

གོམ་པ་མཐའ་ཡས་རྣམ་པར་གཞོན་པ།

—

A buddha.

g.1188 Subduer with Infinite Steps

gom pa mtha' yas rnam par gnon pa

གོམ་པ་མཐའ་ཡས་རྣམ་པར་གཞོན་པ།

—

A great bodhisattva.

g.1189 Subhadra

shin tu bzang po

ཤིན་ཏུ་བཟང་པོ།

subhadra

A great bodhisattva.

g.1190 Subhadra

shin tu bzang po

ཤིན་ཏུ་བཟང་པོ།

subhadra

A buddha realm.

g.1191 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

One of the Buddha's foremost hearer disciples.

g.1192 Subjugating Infinite Leader

khyu mchog mtha' yas rnam par gnon pa

ཁྱུ་མཆོག་མགའ་ཡས་རྣམ་པར་གཞོན་པ།

—

A buddha.

g.1193 Subjugating Jewel

rin chen rnam par gnon pa

རིན་ཆེན་རྣམ་པར་གཞོན་པ།

—

A buddha.

g.1194 Subjugating Steps

gom pas rnam par gnon pa

གོམ་པས་རྣམ་པར་གཞོན་པ།

—

A buddha.

g.1195 Sucandra

zla ba bzang po

བླ་བ་བཟང་པོ།

sucandra

A buddha realm.

g.1196 Sudarśana

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

A great bodhisattva.

g.1197 Sudarśana

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

A buddha.

g.1198 Sudarśana

blta na sdug

བཟོ་ན་སྤུག་

sudarśana

A buddha realm.

g.1199 Sudatta

legs sbyin

ལེགས་སྦྱིན།

sudatta

A great bodhisattva.

g.1200 Sukara

bzang byed

བཟང་བྱེད།

sukara

A buddha realm.

g.1201 Sukha

bde ba

བདེ་བ།

sukha

A buddha realm.

g.1202 Sukhākara

bde 'byung

བདེ་འབྱུང་།

sukhākara

A great bodhisattva.

g.1203 Sukharāja

bde ba'i rgyal po

བདེ་བའི་རྒྱལ་པོ།

sukharāja

A buddha.

g.1204 Sukharāja

bde ba'i rgyal po

བདེ་བའི་རྒྱལ་པོ།

sukharāja

A buddha realm.

g.1205 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

A buddha realm.

g.1206 Sukhāvātī

bde ldan

བདེ་ལྡན།

sukhāvātī

A buddha realm.

g.1207 Sukhāvātī

bde ldan

བདེ་ལྡན།

sukhāvātī

A royal palace.

g.1208 Sumerudatta

ri rab byin

རི་རབ་བྱིན།

sumerudatta

A great bodhisattva.

g.1209 Sumeruskandha

ri rab kyi phung po

རི་རབ་ཀྱི་ཕུང་པོ།

sumeruskandha

A buddha.

g.1210 Summit

rtse mo

ཙེ་མོ།

—

A buddha.

g.1211 Sunakṣatra

rgyu skar bzang

རྒྱ་སྐར་བཟང་།

sunakṣatra

A great bodhisattva.

g.1212 Sunakṣatra

rgyu skar bzang

རྒྱ་སྐར་བཟང་།

sunakṣatra

A buddha.

g.1213 Sundara

rab mdzes

རབ་མཛེས།

sundara

A nāga king.

g.1214 Sunetra

mig bzangs

མིག་བཟངས།

sunetra

A great bodhisattva.

g.1215 Sunetra

spyang bzangs

སྤྱལ་བཟངས།

sunetra

A buddha.

g.1216 Superior Armor

mngon du 'phags pa'i go cha

མངོན་དུ་འཕགས་པའི་གོ་ཆ།

—

A buddha.

g.1217 Superior Glory of the Sun Lamp

nyi ma sgron ma mngon par 'phags pa'i dpal

ཉི་མ་སྒྲོན་མ་མངོན་པར་འཕགས་པའི་དཔལ།

—

A great bodhisattva.

g.1218 Superior Jewel

rin po che mngon par 'phags pa

རིན་པོ་ཆེ་མངོན་པར་འཕགས་པ།

—

A buddha.

g.1219 Superior Jewel

rin chen 'phags pa

རིན་ཆེན་འཕགས་པ།

—

A buddha realm.

g.1220 Superior Jewel Parasol

gdugs mngon par 'phags pa

གདུགས་མངོན་པར་འཕགས་པ།

—

A buddha.

g.1221 Superior King

mngon par 'phags pa'i rgyal po

མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.1222 Superior King of the Infinite Field
yul mtha' yas par mngon par 'phags pa'i rgyal po
ཡུལ་མཐའ་ཡས་པར་མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.1223 Superior Knowledge
shes 'phags
ཤེས་འཕགས།

—

A buddha realm.

g.1224 Superior Lotus
pad ma mngon par 'phags pa
པད་མ་མངོན་པར་འཕགས་པ།

—

A buddha realm.

g.1225 Superior Medicine
sman 'phags
སྒྲིན་འཕགས།

—

A buddha realm.

g.1226 Superior Moon
zla ba 'phags
ལྷེ་བ་འཕགས།

—

A buddha realm.

g.1227 Superior Mountain
lhun po mngon 'phags
ལྷུན་པོ་མངོན་འཕགས།

—

A buddha.

g.1228 Superior Movement

mngon par 'phags pa'i 'gro ba

མདོན་པར་འཕགས་པའི་འགོ་བ།

—

A buddha.

g.1229 Superior Ocean Mountain

rgya mtsho'i lhun po mngon du 'phags

རྒྱ་མཚོའི་ལྷན་པོ་མདོན་དུ་འཕགས།

—

A buddha.

g.1230 Superior Splendor

mngon par 'phags pa'i dpal

མདོན་པར་འཕགས་པའི་དཔལ།

—

A buddha.

g.1231 Superior Summit

rtse mo mngon par 'phags pa

རྩེ་མོ་མདོན་པར་འཕགས་པ།

—

A buddha.

g.1232 supernatural power

rdzu 'phrul

རྩུ་འཕྲུལ།

rddhi

The ability to make manifest miraculous displays evident to ordinary beings.

g.1233 Suprabha

'od bzang po

འོད་བཟང་པོ།

suprabha

A buddha realm.

g.1234 Supratiṣṭhita

shin tu rab gnas

ཤིན་ཏུ་རབ་གནས།

supraṭiṣṭhita

A great bodhisattva.

g.1235 Supraṭiṣṭhita

shin tu rab gnas

ཤིན་ཏུ་རབ་གནས།

supraṭiṣṭhita

A buddha.

g.1236 Supraṭiṣṭhita

shin tu rab gnas

ཤིན་ཏུ་རབ་གནས།

supraṭiṣṭhita

A buddha realm.

g.1237 Supraṭiṣṭhitarāja

shin tu rab tu gnas pa'i rgyal po

ཤིན་ཏུ་རབ་ཏུ་གནས་པའི་རྒྱལ་པོ།

supraṭiṣṭhitarāja

A buddha.

g.1238 Supreme

mchog

མཆོག

—

A buddha realm.

g.1239 Supreme Accumulations

mchog gi tshogs can

མཆོག་གི་ཚོགས་ཅན།

—

The name of the bodhisattva Vigataśoka when he became a buddha.

g.1240 Supreme Accumulations

mchog gi tshogs can

མཆོག་གི་ཚོགས་ཅན།

—

A buddha.

g.1241 Supreme Accumulations

mchog gi tshogs can

མཚན་གྱི་ཚོགས་ཅན།

—

A great bodhisattva.

g.1242 Supreme Array

mchog gi bkod pa

མཚན་གྱི་བཀོད་པ།

—

Two different bodhisattvas.

g.1243 Supreme Doctor

sman pa'i mchog

སྤྲུལ་པའི་མཚན་

—

A great bodhisattva.

g.1244 Supreme Incense

spos mchog

སྤྲོས་མཚན་

—

A buddha realm.

g.1245 Supreme Incense in Hand

phyag na spos mchog

ཕྱག་ན་སྤྲོས་མཚན་

—

A buddha.

g.1246 Supreme Insight

shes rab mchog

ཤེས་རབ་མཚན་

—

A great bodhisattva.

g.1247 Supreme Jewel

mchog gi nor bu

མཆོག་གི་ནོར་བུ།

—

A great bodhisattva.

g.1248 Supreme Jewel

rin po che'i mchog

རིན་པོ་ཆེའི་མཆོག་

—

A buddha.

g.1249 Supreme Learning

mdzangs mchog

མངས་མཆོག་

—

A buddha.

g.1250 Supreme Lotus

pad ma'i mchog

པད་མའི་མཆོག་

—

A buddha.

g.1251 Supreme Mountain

lhun po mchog

ལུན་པོ་མཆོག་

—

A great bodhisattva.

g.1252 Supreme Mountain

lhun po'i mchog

ལུན་པོའི་མཆོག་

—

A buddha.

g.1253 Supreme Mountain Without Pride

spos med mchog gi lhun po

སྤྱོད་མེད་མཚན་གི་ལྷན་པོ།

—

A buddha.

g.1254 Supreme Purity

rdul bral mchog

རྩུལ་བྲལ་མཚན།

—

A buddha.

g.1255 Supreme Splendor

mchog gi dpal

མཚན་གི་དཔལ།

—

A buddha.

g.1256 Supriya

shin tu dga' ba

ཤིན་ཏུ་དག་འབ།

supriya

A great bodhisattva.

g.1257 Śūrdatta

dpas byin

དཔས་བྱིན།

śūrdatta

A great bodhisattva.

g.1258 Sūryagarbha

nyi ma'i snying po

ཉི་མའི་སྙིང་པོ།

sūryagarbha

A great bodhisattva.

g.1259 Sūryapradīpa

nyi ma sgron ma

ཉིམ་སྒྲོན་མ།

sūryapradīpa

A buddha.

g.1260 Susaṃprasthita

legs par yang dag zhugs

ལེགས་པར་ཡང་དག་ཞུགས།

susaṃprasthita

A great bodhisattva.

g.1261 Susaṃprasthitarāja

shin tu yang dag zhugs kyi rgyal po

ཤིན་ཏུ་ཡང་དག་ཞུགས་ཀྱི་རྒྱལ་པོ།

susaṃprasthitarāja

A buddha.

g.1262 Susaṃvṛtaskandha

dpung mgo shin tu zlum ba

དཔུང་མགོ་ཤིན་ཏུ་ཟུམ་བ།

susaṃvṛtaskandha

A buddha.

g.1263 Susārvthavāha

ded dpon bzang po

དེད་དཔོན་བཟང་པོ།

susārvthavāha

A great bodhisattva.

g.1264 Susthitamati

blo gros rab gnas

བློ་གྲོས་རབ་གནས།

susthitamati

A great bodhisattva.

g.1265 Susthitamati

blo gros rab gnas

སློ་གྲོས་རབ་གནས།

susthitamati

A buddha.

g.1266 Susthitamati

blo gros rab gnas

སློ་གྲོས་རབ་གནས།

susthitamati

A buddha realm.

g.1267 sūtra

mdo

སྟོན།

sūtra

The Buddha's spoken discourses. Together with vinaya and abhidharma, sūtra constitutes one of the three classical divisions of the Buddha's teachings. It is also often used as a category to contrast with the teachings of tantra.

g.1268 Suvarṇaprabhā

gser 'od

གསེར་འོད།

suvarṇaprabhā

A buddha realm.

g.1269 Suvibhakta

shin tu rnam par 'byed pa

ཤིན་ཏུ་རྣམ་པར་འབྱེད་པ།

suvibhakta

A great bodhisattva.

g.1270 Suvikrānta

shin tu gnon pa

ཤིན་ཏུ་གནོན་པ།

suvikrānta

A great bodhisattva.

g.1271 Suvikrāntavikrāmin
rab kyi rtsal gyis rnam par gnon pa
རབ་ཀྱི་སྤུལ་གྱིས་རྣམ་པར་གནོན་པ།
suvikrāntavikrāmin
A great bodhisattva.

g.1272 Suviśuddha
shin tu rnam par dag pa
ཤིན་ཏུ་རྣམ་པར་དག་པ།
suviśuddha
A buddha realm.

g.1273 Suvrata
brtul zhugs bzang po
བརྟུལ་ཞུགས་བཟང་པོ།
suvrata
A great bodhisattva.

g.1274 Takṣaka
'jog po
འཇོག་པོ།
takṣaka
A nāga king.

g.1275 Tāra
rgyu skar
རྒྱ་སྐར།
tāra
A buddha realm.

g.1276 Tārarāja
rgyu skar gyi rgyal po
རྒྱ་སྐར་གྱི་རྒྱལ་པོ།
tārarāja
A buddha.

g.1277 Tārarāja

rgyu skar gyi rgyal po

རྒྱ་སྐར་གྱི་རྒྱལ་པོ།

tārārāja

A great bodhisattva.

g.1278 Teacher of All Objects of Perception

dmigs pa thams cad ston

དམིགས་པ་ཐམས་ཅད་སྟོན།

—

A buddha.

g.1279 Teacher of the Chief among All Objects of Perception

dmigs pa kun gyi mchog ston

དམིགས་པ་ཀུན་གྱི་མཆོག་སྟོན།

—

A buddha.

g.1280 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

The ten powers of a buddha (*daśatathāgatabala*, *de bzhin gshegs pa'i stobs bcu*): (1) the power of knowing right from wrong (*gnas dang gnas min mkhyen pa'i stobs*), (2) the power of knowing the fruition of actions (*las kyi rnam par smin pa mkhyen pa'i stobs*), (3) the power of knowing various mental inclinations (*mos pa sna tshogs mkhyen pa'i stobs*), (4) the power of knowing various mental faculties (*kham s na tshogs mkhyen pa'i stobs*), (5) the power of knowing various degrees of intelligence (*dbang po sna tshogs mkhyen pa'i stobs*), (6) the power of knowing the paths to all rebirths (*sarvatra gāmin pratipādajñānabala*, *thams cad du 'gro ba'i lam mkhyen pa'i stobs*), (7) the power of knowing the ever-afflicted and purified phenomena (*kun nas nyon mongs pa dang rnam par byang ba mkhyen pa'i stobs*), (8) the power of knowing past lives (*sngon gyi gnas rjes su dran pa mkhyen pa'i stobs*), (9) the power of knowing deaths and births (*'chi 'pho ba dang skye ba mkhyen pa'i stobs*), and (10) the power of knowing the exhaustion of the contaminations (*zag pa zad pa mkhyen pa'i stobs*). See also “five powers.”

g.1281 tenable

gnas

གནས།

sthāna

This term refers to all that is reasonable and can be expected to occur.

Among the ten powers of a buddha, the first is knowing what is tenable and untenable (Skt. *sthānāsthāna*, Tib. *gnas dang gnas ma yin*), i.e. the natural laws that govern the world in which we live.

g.1282 Thorough Abidance

rab gnas

རབ་གནས།

—

A buddha realm.

g.1283 Thorough Illumination

rab snang

རབ་སྒྲོ་།

—

A buddha realm.

g.1284 Thoroughly Adorned

kun nas brgyan pa

ཀུན་ནས་བརྒྱན་པ།

—

A buddha realm.

g.1285 Thoroughly Awakened

shin tu rab tu sangs rgyas

ཤིན་ཏུ་རབ་ཏུ་སངས་རྒྱས།

—

A great bodhisattva.

g.1286 Thoroughly Hidden

kun du sbas pa

ཀུན་དུ་སྤུས་པ།

—

A great bodhisattva.

g.1287 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གསེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.1288 Tīkṣṇapratibhāna

spobs pa rnon po

སྤྲུམ་པ་རྣམ་པོ།

**tīkṣṇapratibhāna* ^{RS}

A great bodhisattva.

g.1289 Top Banner

tog gyi rgyal mtshan

ཏོག་གྱི་རྒྱལ་མཚན།

—

A buddha realm.

g.1290 Tossed Flowers

me tog rab gtor

མེ་ཏོག་རབ་གཏོར།

—

A buddha realm.

g.1291 Total Relinquishment

kun tu yongs su spangs

ཀུན་ཏུ་ཡོངས་སུ་སྤངས།

—

A buddha realm.

g.1292 Totality of Activities

spyod pa thams cad 'gyur ba

སྟོན་པ་ཐམས་ཅད་འགྱུར་བ།

—

A great bodhisattva.

g.1293 Totality of Infinite Qualities

yon tan mtha' yas yongs rdzogs

ཡོན་ཏན་མཐའ་ཡས་ཡོངས་རྫོགས།

—

A buddha realm.

g.1294 Trailokyavikrāmin

'jig rten gsum rnam par gnon pa

འཇིག་རྟེན་གསུམ་རྣམ་པར་གཞོན་པ།

trailokyavikrāmin

A great bodhisattva.

g.1295 tranquility

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, the other technique being “special insight.”

g.1296 Transformer of All Essences

snying po thams cad 'gyur mdzad

སྟིང་པོ་ཐམས་ཅད་འགྱུར་མཛད།

—

A buddha.

g.1297 Transformer of Everything Inopportune

mi khom thams cad 'gyur byed

མི་ཁོམ་ཐམས་ཅད་འགྱུར་བྱེད།

—

A great bodhisattva.

g.1298 Traversal

mngon par bgrod pa

མངོན་པར་བགྱོད་པ།

—

A buddha realm.

g.1299 Traversal

mngon du bgrod pa

མངོན་དུ་བགྱོད་པ།

—

A buddha realm.

g.1300 Treading with Tremendous Power

shin tu rtsal kyis rnam par gnon pa

ཤིན་ཏུ་རྩམ་གྱིས་རྣམ་པར་གཞོན་པ།

—

A great bodhisattva.

g.1301 Tribhava

srid pa gsum

སྤེན་པ་གསུམ།

tribhava

A great bodhisattva.

g.1302 trichiliocosm

stong gsum gyi stong chen po

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོ།

trisāhasramahāsāhasralokadhātu

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000

“dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasra-*

mahāsāhasralokadhātu), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.1303 Truly Noble

yang dag 'phags

ཡང་དག་འཕགས།

—

A great bodhisattva.

g.1304 Twice-Marked Crest Bearer

mtshan gnyis gtsug gtor can

མཚན་གཉིས་གཙུག་གཏོར་ཅན།

—

A buddha.

g.1305 Twice-Marked Light

mtshan gnyis 'od

མཚན་གཉིས་འོད།

—

A great bodhisattva.

g.1306 Ulkā

me sgron

མེ་སྒྲོན།

ulkā

A buddha.

g.1307 Ulkā

skar mda'

སྐར་མདའ།

ulkā

A buddha realm.

g.1308 Ulkāpradīpa

skar mda' sgron ma

སྐར་མདའ་སྒྲོན་མ།

ulkāpradīpa

A buddha.

g.1309 Ulkāpradīpa

skar mda' sgron ma

སྐར་མདའ་སྒྲོན་མ།

ulkāpradīpa

A great bodhisattva.

g.1310 Undefeatable Banner

phas ma pham pa'i rgyal mtshan

ཕས་མ་ཕམ་པའི་རྒྱལ་མཚན།

—

A buddha.

g.1311 Undivided Activities

spyod pa tha dad med

སྟོན་པ་ཐ་དད་མེད།

—

A great bodhisattva.

g.1312 Undivided Armor

tha dad med pa'i go cha

ཐ་དད་མེད་པའི་གོ་ཆ།

—

A buddha.

g.1313 Undivided Armor

tha mi dad pa'i go cha

ཐ་མི་དད་པའི་གོ་ཆ།

—

A great bodhisattva.

g.1314 Unexcelled

'og min

འོག་མིན།

akaniṣṭha

One of the five pure abodes within the realm of form.

g.1315 Unfathomable Array

bkod pa dpag med

བཀོད་པ་དཔག་མེད།

—

A buddha.

g.1316 Unfathomable Leader

dpag med khyu mchog

དཔག་མེད་ཁྱུ་མཆོག་

—

A great bodhisattva.

g.1317 Unfathomable Leader

khyu mchog dpag med

ཁྱུ་མཆོག་དཔག་མེད།

—

A buddha.

g.1318 Unfathomable Light Rays

'od zer dpag med

འོད་ཟེར་དཔག་མེད།

—

A buddha.

g.1319 Unfathomable Melodious Roar

dbyangs kyi nga ro dpag med

དབྱངས་ཀྱི་ངར་དཔག་མེད།

—

A buddha.

g.1320 Unfathomable Roar

nga ro dpag tu med

ངར་དཔག་ཏུ་མེད།

—

A great bodhisattva.

g.1321 Unfathomable Subduer

dpag yas rnam par gnon pa

དཔག་ཡས་རྣམ་པར་གཞོན་པ།

—

A great bodhisattva.

g.1322 Unfathomable Subduer

rnam par gnon pa dpag med

རྣམ་པར་གཞོན་པ་དཔག་མེད།

—

A buddha.

g.1323 Unhindered Antidote

thogs pa med pa'i spos kyi glang po

ཐོགས་པ་མེད་པའི་སྤྲོས་ཀྱི་གླང་པོ།

—

A buddha.

g.1324 Unhindered Eyes

thogs pa med pa'i spyan

ཐོགས་པ་མེད་པའི་སྟོན།

—

A buddha.

g.1325 Unhindered Melody

thogs pa med pa'i dbyangs

ཐོགས་པ་མེད་པའི་དབྱངས།

—

A buddha.

g.1326 Unhindered Melody

thogs pa med pa'i dbyangs

ཐོགས་པ་མེད་པའི་དབྱངས།

—

A buddha.

g.1327 Unhindered Wheel

thogs pa med pa'i 'khor lo

ཐོགས་པ་མེད་པའི་འཁོར་ལོ།

—

A buddha.

g.1328 Unimpeded Armor

thogs pa med pa'i go cha

ཐོགས་པ་མེད་པའི་གོ་ཆ།

—

A great bodhisattva.

g.1329 Unimpeded Armor of Past, Future, and Present

'das pa dang ma 'ongs pa dang da ltar byung ba'i go cha thogs pa med

འདས་པ་དང་མ་འོངས་པ་དང་ད་ལྟར་བྱུང་བའི་གོ་ཆ་ཐོགས་པ་མེད།

—

A buddha.

g.1330 Unimpeded Melodious Roar

thogs pa med pa'i dbyangs kyi nga ro

ཐོགས་པ་མེད་པའི་དབྱངས་ཀྱི་རེ།

—

A buddha.

g.1331 Unimpeded Wheel

thogs pa med pa'i 'khor lo

ཐོགས་པ་མེད་པའི་འཁོར་ལོ།

—

A buddha.

g.1332 Uninterrupted Eloquence

spobs pa mi chod

སྤྲོས་པ་མི་ཆད།

—

A great bodhisattva.

g.1333 unique attributes

ma 'dres pa'i chos

མ་འདྲེས་པའི་ཆོས།

āveṇīkadharmā

Special qualities unique to buddhas and thus unshared by any others, they are often presented in a list of eighteen.

g.1334 Universal Armor

kun nas go cha

ཀུན་ནས་གོ་ཆ།

—

A buddha.

g.1335 Universal Champion of Exertion

thams cad rtser 'jug rtsom pa'i khyu mchog

ཐམས་ཅད་རྩེར་འདུག་རྩྭ་པའི་ཁྱུ་མཆོག་།

—

A buddha.

g.1336 Universal Lamp

phyogs kyi sgron ma

ཕྱོགས་ཀྱི་སྒྲོན་མ།

—

A great bodhisattva.

g.1337 Universal Lamp

phyogs kyi sgron ma

ཕྱོགས་ཀྱི་སྒྲོན་མ།

—

A buddha.

g.1338 Universal Lamp

phyogs kyi sgron ma

ཕྱོགས་ཀྱི་སྒྲོན་མ།

—

A buddha realm.

g.1339 Universal Mountain

phyogs kyi lhun po

ཕྱོགས་ཀྱི་ལྷུན་པོ།

—

A buddha realm.

g.1340 Universal Renown

phyogs su rab bsgrags

ཕྱོགས་སུ་རབ་བསྐྱགས།

—

A buddha realm.

g.1341 Universally Renowned

phyogs su rnam par bsgrags pa

ཕྱོགས་སུ་རྣམ་པར་བསྐྱགས་པ།

—

A great bodhisattva.

g.1342 Universally Renowned

phyogs su rnam par bsgrags pa

ཕྱོགས་སུ་རྣམ་པར་བསྐྱགས་པ།

—

A buddha.

g.1343 Unlofty

mi che ba

མི་ཆེ་བ།

abṛha · avṛha

One of the five pure abodes within the realm of form.

g.1344 Unmoved

mi g.yos

མི་གཡོས།

—

A buddha.

g.1345 unobstructed nature

chags pa med pa'i mu

ཆགས་པ་མེད་པའི་སུ།

—

g.1346 Unstoppable Melodious Roar

thogs pa med pa'i dbyangs kyi nga ro

ཐོགས་པ་མེད་པའི་དབྱངས་ཀྱི་ངར།

—

A buddha.

g.1347 Unsurpassable Light Rays

bla na med pa'i 'od zer

བླ་ན་མེད་པའི་འོད་ཟེར།

—

A buddha.

g.1348 Unsurpassable Light Rays

gong na med pa'i 'od zer

གོང་ན་མེད་པའི་འོད་ཟེར།

—

A buddha.

g.1349 Unsurpassable Splendor

gong na med pa'i gzi brjid

གོང་ན་མེད་པའི་གཟི་བརྒྱིད།

—

A great bodhisattva.

g.1350 untenable

gnas ma yin

གནས་མ་ཡིན།

asthāna

This terms refers to all that is unreasonable and cannot be expected to occur. Among the ten powers of a Buddha, the first is knowing what is tenable and untenable (Skt. *sthānāsthāna*, Tib. *gnas dang gnas ma yin*), i.e., the natural laws that govern the world in which we live.

g.1351 Untiring Diligence

brtson 'grus skyo med

བརྩོན་འགུས་སྐྱོ་མེད།

—

A great bodhisattva.

g.1352 Upagupta

nye sbas

ཉེས་སུ།

upagupta

One of the Buddha's foremost hearer disciples.

g.1353 Upāli

nye ba 'khor

ཉེ་བ་འཁོར།

upāli

One of the Buddha's foremost hearer disciples.

g.1354 Upananda

nye dga'

ཉེདག་ལ།

upananda

A nāga king.

g.1355 upright dweller

tsog pu ba

ཙོག་ཕུ་བ།

naiṣadyika

A monk who never lies down to sleep.

g.1356 user of the grass mat

cog bu pa

ཙོག་བུ་པ།

naiṣadyika

A spiritual practitioner who adheres to the practice of residing on a straw mat.

g.1357 Utpala

ud pa la

ལུད་པ་ལ།

utpala

A great bodhisattva.

g.1358 Utpala

ud pal

ཡུཏཔ་ལ།

utpala

A buddha realm.

g.1359 Utpalaśrī

ud pa la'i dpal

ཡུཏཔ་པ་ལའི་དཔ་ལ།

utpalaśrī

A great bodhisattva.

g.1360 Utpalaśrī

ud pa la'i dpal

ཡུཏཔ་པ་ལའི་དཔ་ལ།

utpalaśrī

A buddha.

g.1361 Uttaramati

bla ma'i blo gros

བླ་མའི་བློ་གྲོས།

uttaramati

A great bodhisattva.

g.1362 Utterly Hidden

kun nas sbas pa

ཀུན་ནས་སྤུངས་པ།

—

A great bodhisattva.

g.1363 Vaidehaka Mountain

lus 'phags ri

ལུས་འཕགས་རི།

vaidehakaparvat

A mountain in Videha.

g.1364 Vaijayanta
rnam par rgyal byed
ནམ་པར་རྒྱལ་བྱེད།
vaijayanta
Indra's palace.

g.1365 Vairocana
rnam par snang byed
ནམ་པར་སྣང་བྱེད།
vairocana
A great bodhisattva.

g.1366 Vairocana
rnam par snang byed
ནམ་པར་སྣང་བྱེད།
vairocana
A buddha realm.

g.1367 Vajra Source
rdo rje 'byung
རྡོ་རྗེ་འབྱུང་།
—
A buddha realm.

g.1368 Vajra Subduer
rdo rje rnam par gnon
རྡོ་རྗེ་ནམ་པར་གཞོན།
—
A great bodhisattva.

g.1369 Vajra Subduer
rdo rje rnam par gnon
རྡོ་རྗེ་ནམ་པར་གཞོན།
—
A buddha.

g.1370 Vajra Wish

rdo rje bzhed

རོ་རྒྱེ་བཞེད།

—

A buddha.

g.1371 Vajragarbha

rdo rje snying po

རོ་རྒྱེ་སྙིང་པོ།

vajragarbha

A buddha realm.

g.1372 Vajrapadavikrāmin

rdo rje gom pas rnam par gnon pa

རོ་རྒྱེ་གོམ་པས་རྣམ་པར་གནོན་པ།

vajrapadavikrāmin

A great bodhisattva.

g.1373 Vakkalin

bag ka li

བག་ཀ་ལི།

vakkalin

A monk.

g.1374 Vanadatta

nags sbyin

ནགས་སྤྱིན།

vanadatta

A monk disciple of the Buddha Śākyamuni.

g.1375 Vanquisher of All Attacks

phyir rgol ba thams cad nges par 'joms

ཕྱིར་རྒོལ་བ་ཐམས་ཅད་ངེས་པར་འཇོམས།

—

A buddha.

g.1376 Vanquisher of Doubts

yid gnyis rnam par 'joms

ཡིད་གཉིས་རྣམ་པར་འཛོམས།

—

A great bodhisattva.

g.1377 Vanquishing All Doubts

yid gnyis thams cad yang dag bcom

ཡིད་གཉིས་ཐམས་ཅད་ཡང་དག་བཅོམ།

—

A great bodhisattva.

g.1378 Vardhamānamati

'phel ba'i blo gros

འཕེལ་བའི་བློ་གྲོས།

vardhamānamati

A great bodhisattva.

g.1379 Variegated Banner

sna tshogs rgyal mtshan

སྒྲ་ཚོགས་རྒྱལ་མཚན།

—

A buddha realm.

g.1380 Variegated Incense

spos sna tshogs

སྒྲ་སྒྲ་ཚོགས།

—

A buddha realm.

g.1381 Varuṇa

chu lha

ཕུ་ལྷ།

varuṇa

A great bodhisattva.

g.1382 Vasiṣṭha

thang la gnas pa

ཐང་ལ་གནས་པ།

**asiṣṭha* ^{RS}

One of the Buddha's foremost hearer disciples. The Tibetan rendering of his name in in other texts is *gnas 'jog*. See n.7.

g.1383 Vāṣpa

rlangs pa

འཇམ་པ་

vāṣpa

One of the Buddha's foremost hearer disciples.

g.1384 Veṇuvana

'od ma'i tshal

འོད་མའི་ཚལ།

veṇuvana

The famous bamboo grove near Rājagṛha where the Buddha regularly stayed and gave teachings. It was situated on land donated by King Bimbisāra of Magadha and was the first of several landholdings donated to the Buddhist community during the time of the Buddha.

g.1385 Vibhūtidatta

byor bas byin

བྱོར་བས་བྱིན།

—

A great bodhisattva.

g.1386 Vicitradvajā

rgyal mtshan sna tshogs

རྒྱལ་མཚན་སྐྱེ་ཚོགས།

vicitradvajā

A buddha realm.

g.1387 Victorious and Protected

rnam par rgyal ba bsrung ba can

རྣམ་པར་རྒྱལ་བ་བསྐྱུང་བ་ཅན།

—

A great bodhisattva.

g.1388 Viewing

kun tu blta ba

ཀུན་ཏུ་བཞུ་བ།

—

A buddha realm.

g.1389 Vigataśoka

mya ngan bral

ཐུ་ངན་བྲལ།

vigataśoka

Son of King Lion Glory, who, together with his brother Aśoka, became a monk and a bodhisattva of the thus-gone King of Bliss. Finally, he became the buddha known as Supreme Accumulations.

g.1390 Vigataśoka

mya ngan bral

ཐུ་ངན་བྲལ།

vigataśoka

A buddha.

g.1391 Vigataśoka

mya ngan bral

ཐུ་ངན་བྲལ།

vigataśoka

A great bodhisattva.

g.1392 Vijayarakṣa

rnam par rgyal ba srung

རྣམ་པར་རྒྱལ་བ་སྤྱང་།

vijayarakṣa

The name of a beggar who gives rise to the resolve set on awakening.

g.1393 Vijayarakṣa

rnam par rgyal ba srung

རྣམ་པར་རྒྱལ་བ་སྤྱང་།

vijayarakṣa

The name of a householder who goes forth.

g.1394 Vijayarakṣa

rnam par rgyal ba srung

རྣམ་པར་རྒྱལ་བ་སྤྱད།

vijayarakṣa

The name of a child who requests the Buddha to allow him to go forth.

g.1395 Vijayasena

rnam par rgyal ba'i sde

རྣམ་པར་རྒྱལ་བའི་སྡེ།

vijayasena

A great bodhisattva.

g.1396 Vikhyāta

rnam par bsgrags pa

རྣམ་པར་བསྐྱགས་པ།

vikhyāta

A buddha realm.

g.1397 Vikrāmin

rnam par gnon

རྣམ་པར་གཞོན།

vikrāmin

A great bodhisattva.

g.1398 Vimala

dri ma med pa

དྲི་མ་མེད་པ།

vimala

A great bodhisattva.

g.1399 Vimala

dri med

དྲི་མེད།

vimala

A great bodhisattva.

g.1400 Vimala

dri ma med

དྲི་མ་མེད།

vimala

A buddha realm.

g.1401 Vimalaśrī

dri ma med pa'i dpal

དྲི་མ་མེད་པའི་དཔལ།

vimalaśrī

A great bodhisattva.

g.1402 vinaya

'dul ba

འདུལ་བ།

vinaya

The Buddha's teachings that lay out the rules and disciplines for his followers.

g.1403 Vipāśyin

rnam par gzigs

རྣམ་པར་གཟིགས།

vipāśyin

A buddha.

g.1404 Vīradatta

dpas sbyin

དཔས་སྟེན།

vīradatta

A king.

g.1405 Viraja

rdul bral

རྟུལ་བྲལ།

viraja

A buddha realm.

g.1406 Viraja

rdul med

རྩལ་མེད།

viraja

A buddha realm.

g.1407 Virajamati

rdul dang bral ba'i blo gros

རྩལ་དང་བྲལ་བའི་བློ་གྲོས།

virajamati

A buddha realm.

g.1408 Viśala

yangs pa

ཡངས་པ།

viśala

A buddha realm.

g.1409 Viśeṣagāmin

khyad par du 'gro ba

ཁྱད་པར་དུ་འགྲོ་བ།

viśeṣagāmin

A great bodhisattva.

g.1410 Viśeṣamati

khyad par blo gros

ཁྱད་པར་བློ་གྲོས།

viśeṣamati

A great bodhisattva.

g.1411 Vision

kun tu mthong

ཀུན་ཏུ་མཐོང་།

—

A buddha realm.

g.1412 Viśoka

mya ngan bral

ལྷ་རྒྱལ།

viśoka

A buddha realm.

g.1413 Viśuddha

rnam dag

ནུམ་དག།

viśuddha

A buddha realm.

g.1414 Viśuddha

rnam par dag

ནུམ་པར་དག།

viśuddha

A buddha realm.

g.1415 Viśuddhamati

rnam par dag pa'i blo gros

ནུམ་པར་དག་པའི་བློ་གྲོས།

viśuddhamati

A buddha.

g.1416 Viśuddhanetra

rnam par dag pa'i spyan

ནུམ་པར་དག་པའི་སྒྲིན།

viśuddhanetra

A buddha.

g.1417 Viśuddhanetra

spyan rnam par dag pa

སྒྲིན་ནུམ་པར་དག་པ།

viśuddhanetra

A buddha.

g.1418 Viśvakūṭa

sna tshogs brtsegs

སྣ་ཚོགས་བརྟེགས།

viśvakūṭa

A great bodhisattva.

g.1419 Vṛṣabha

khyu mchog

བྱ་མཚན།

vṛṣabha

A great bodhisattva.

g.1420 Vṛṣabha

khyu mchog

བྱ་མཚན།

vṛṣabha

A buddha.

g.1421 Water

chu

ཆུ།

—

A great bodhisattva.

g.1422 White Parasol

gdugs dkar po

གདུགས་དཀར་པོ།

—

A buddha realm.

g.1423 Wisdom Attention

ye shes rnam par sems

ཡེ་ཤེས་རྣམ་པར་སེམས།

—

A great bodhisattva.

g.1424 Wisdom Expander

ye shes dal ba 'gyur byed

ཡེ་ཤེས་དལ་བ་འགྱུར་བྱེད།

—

A great bodhisattva.

g.1425 Wisdom Fire

ye shes kyi me

ཡེ་ཤེས་ཀྱི་མེ།

—

A buddha.

g.1426 Wisdom Leader

ye shes khyu mchog

ཡེ་ཤེས་ཁྱུ་མཆོག།

—

A great bodhisattva.

g.1427 Wisdom Medicine

ye shes sman

ཡེ་ཤེས་སྒྲུབ།

—

A great bodhisattva.

g.1428 Wisdom Renown

ye shes rnam par bsgrags

ཡེ་ཤེས་རྣམ་པར་བསྐྱགས།

—

A buddha.

g.1429 Wisdom Renown

ye shes rnam par bsgrags

ཡེ་ཤེས་རྣམ་པར་བསྐྱགས།

—

A great bodhisattva.

g.1430 Wisdom Vision of the Wishes of All Beings

sems can kun gyi sems kyi mos pa'i ye shes mthong ba

སེམས་ཅན་ཀུན་གྱི་སེམས་ཀྱི་མོས་པའི་ཡེ་ཤེས་མཐོང་བ།

—

A buddha.

g.1431 Wisdom Voice

ye shes kyi gsung

ཡེ་ཤེས་ཀྱི་གསུང་།

—

A great bodhisattva.

g.1432 Wise One

mdzangs pa · 'dzangs pa

མཛངས་པ། · འཛངས་པ།

—

A hearer.

g.1433 Without Color

kha dog med

ཁ་དོག་མེད།

—

A buddha realm.

g.1434 Without Malice Toward Enemies

dgra la zhe 'gras med

དགྲ་ལ་ཞེ་འགས་མེད།

—

A great bodhisattva.

g.1435 Without Womb

mngal med

མངལ་མེད།

—

A buddha.

g.1436 World Endowed with All Qualities

chu klung gang ga'i bye ma snyed 'das pa na 'jig rten gyi khams yon tan kun dang ldan pa

ཚུ་ཁྱུང་གང་གའི་བྱེ་མ་སྟེད་འདས་པ་ན་འཛིག་རྟེན་གྱི་ཁམས་ཡོན་ཏན་ཀུན་དང་ལྡན་པ།

—

A buddha realm.

g.1437 Worship with a Single Characteristic

mtshan nyid gcig pas mchod

མཚན་ཉིད་གཅིག་པས་མཚོད།

—

A great bodhisattva.

g.1438 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.1439 Yaśaskāma

grags 'dod

གྲགས་འདོད།

yaśaskāma

One of the Buddha's foremost hearer disciples.

g.1440 Yaśodatta

grags sbyin

གྲགས་སྦྱིན།

yaśodatta

A great bodhisattva.

g.1441 Yaśodatta

grags sbyin

གྲགས་སྦྱིན།

yaśodatta

One of the Buddha's foremost hearer disciples.

g.1442 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.