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The Absorption of the Miraculous Ascertainment of Peace

Praśāntaviniścayaprātihāryasamādhi

Translated into Tibetan by
Jinamitra · Dānaśīla · Yeshé Dé

འཕགས་པ་རབ་དུ་ཞི་བ་རྣམ་པར་ངེས་པའི་ཚོ་འཕྲུལ་གྱི་ཉིང་དེ་འཛིན་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa rab tu zhi ba rnam par nges pa'i cho 'phrul gyi ting nge 'dzin zhes bya ba theg
pa chen po'i mdo*

The Noble Great Vehicle Sūtra “The Absorption of the Miraculous
Ascertainment of Peace”

Āryaprasāntaviniścayaprātihāryanāmasamādhimahāyānasūtra



Toh 129
Degé Kangyur, vol. 55 (mdo sde, da), folios 174.b–210.b

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TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Absorption of the Miraculous Ascertainment of Peace
- c. Colophon
- n. Notes
- b. Bibliography
- g. Glossary

s.

SUMMARY

- s.1 In this sūtra the Buddha Śākyamuni teaches how bodhisattvas proceed to awakening, without ever regressing, by relying on an absorption known as *the miraculous ascertainment of peace*. He lists the very numerous features of this absorption, describes how to train in it, and explains how through this training bodhisattvas develop all the qualities of buddhahood. The “peace” of the absorption comes from the relinquishment of misconceptions and indeed of all concepts whatsoever, and the sūtra provides a profound and detailed survey of how all the abilities, attainments, and other qualities of the bodhisattva’s path arise as the bodhisattva’s understanding and realization of what is meant by the Thus-Gone One unfold.

ac.

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INTRODUCTION

i.

i.1 *The Absorption of the Miraculous Ascertainment of Peace* provides a profound and detailed survey of how all the abilities, attainments, and other qualities of the bodhisattva's path arise as the bodhisattva's understanding and realization of what is meant by the Thus-Gone One unfold.

i.2 Among the ten sūtras in this part of the Kangyur whose title includes the term *samādhi* ("absorption"), this text can be placed within an important subgroup in which a particular *samādhi* is described in considerable detail by means of a list of its component factors, attributes, or qualities.¹ In these texts, the usual understanding of an "absorption" or *samādhi* as a meditative state of enhanced consciousness or concentration does not fully encompass the diverse range of attitudes, practices, skills, attainments and kinds of behavior outlined in these descriptions.²

i.3 As well as the description of the absorption itself, the text goes on to relate a far-reaching dialogue between the Buddha and Mañjuśrī on the relationship between the aspects of the path and the training in being free of concepts, a training that can be seen not only as the goal of the path but also as its very basis.

i.4 The teaching of the sūtra takes place on Vulture Peak near Rājagṛha, the capital of the ancient Indian country of Magadha. On this particular occasion the Buddha Śākyamuni is surrounded by a large retinue of monks and bodhisattvas as well as divine beings, the king, and many householders. The extraordinary attainments of the bodhisattvas present are described in unusual detail (1.19–1.32).

i.5 As a sign that the Buddha is about to teach, he first projects a light that pervades many millions of universes to attract an inconceivable number of additional bodhisattvas to his teaching. The bodhisattva Bhadrāpāla, a well-known figure from other Great Vehicle discourses, then initiates the

teaching by asking the Buddha to explain how bodhisattvas proceed toward awakening without regressing, how they train on the path, and how they finally awaken to buddhahood.

i.6 The Buddha declares that there is one absorption that, when practiced, can accomplish all those goals. This absorption is known as *the miraculous ascertainment of peace*. He then proceeds to explain all its characteristics and qualities, setting out how this unique absorption embodies all the qualities of the Great Vehicle. The long list of qualities in this part of the text (1.54–1.82) contains many sequences that closely parallel parts of the well known list of the approximately three hundred qualities of the absorption in the first chapter of *The King of Samādhis Sūtra* (*Samādhirāja*, Toh 127).³ Groups of items in the two lists have almost identical wording, even though they are arranged in a different order relative to each other and are mixed, in the list belonging to this text, with additional groups of elements more characteristic of later Mahāyāna works. In addition, the list in this text includes, and concludes with, a close reproduction of almost all the one hundred components of the absorption described in the *Śūraṅgamasamādhisūtra* (Toh 132).⁴ The three lists describe different absorptions, of course, but it seems most unlikely that the list in this text arose independently of the lists in the earlier works. While there appears to be little matching with the list of one hundred and fifty items in the other text of this group, the *Pratyutpanna-buddhasaṃmukhāvasthisamādhisūtra* (Toh 133),⁵ there may quite possibly be corresponding passages in other works. A full comparison of all these lists would be of great interest but remains to be done.

i.7 Having presented the absorption in this very detailed way, the Buddha describes it as being the essence of the Great Vehicle, and explains that the way to put it into practice it is by transcending conceptuality (1.83). He outlines an approach in which bodhisattvas examine the nature of the Thus-Gone One by investigating the five aggregates (1.84–1.106). Having discovered that the Thus-Gone One is nowhere to be found within the five aggregates yet is also not different from any of them, they then consider that while nothing inanimate, i.e. without the five aggregates, could be the Thus-Gone One, it nevertheless cannot be the five aggregates that awaken into buddhahood and teach the Dharma. Nor indeed is the suchness of buddhahood brought about by an identifiable precursor, cause, or indeed any other phenomena. The peace that is buddhahood is the non entertaining of any concepts, thoughts, or reflections regarding reality, and it is by training in the absorption of *the miraculous ascertainment of peace* that bodhisattvas will actualize that state.

- i.8 Next, Mañjuśrī expresses his amazement at the skillful means through which the buddhas can appear in the world even though they are beyond birth and death, and can make the Dharma heard even though they do not actually express even a single syllable (1.107). The Buddha clarifies this seeming paradox by explaining that in fact thus-gone ones awaken in a perfect buddha realm, but use their skillful means to manifest an afflicted, degenerate realm in which they engage the minds of beings while remaining utterly beyond concepts themselves. In engaging different kinds of minds, they may also appear to teach different vehicles, even though in truth there is only one (1.113). The Buddha provides several analogies to illustrate his points, and subsequently issues stern warnings against ever creating obstacles to the activity of bodhisattvas (1.122–1.126). Since bodhisattvas are the buddhas of the future, to obstruct their practices is effectively to work against the manifestation of a buddha.
- i.9 In the last part of the sūtra (from 1.127), Mañjuśrī asks about the path traveled by practitioners of the absorption of *the miraculous ascertainment of peace*. The Buddha addresses this question in a vein similar to that of his earlier statements: just like the thus-gone ones, the path too must be understood to be beyond concepts. Following that path leads to the birth of wisdom and allows the bodhisattva to access all the qualities of awakening. He explains, from this viewpoint, how it is that being rid of all concepts about the true nature of things allows the four types of correct understanding, the six types of superknowledge, the thirty-seven factors of awakening, and the four transformative powers to develop (1.136–1.172). He summarizes some of the points he has made in a passage in verse, and gives yet another reminder of the devastating damage caused by criticizing or disparaging bodhisattvas, especially those who uphold and practice this absorption (1.219–1.222). As the Buddha draws his teaching to a close, the entire retinue rejoices in his words and makes offerings of gratitude.
- i.10 To date, no complete Sanskrit version of this sūtra has come to light, although a few short passages are preserved as quotations in Śāntideva's *Śikṣāsamuccaya*.⁶ The Sanskrit quoted in the *Śikṣāsamuccaya* generally corresponds fairly closely to the Tibetan, although there are minor variations.⁷ In the list of qualities of the absorption, the probable Sanskrit of the numerous passages that match the list in *The King of Samādhis Sūtra* (see i-6 above) may also be surmised from the Sanskrit manuscripts of that text.
- i.11 *The Absorption of the Miraculous Ascertainment of Peace* was translated into Chinese by the famed translator Xuanzang (c. 602–64), who completed the translation in the last two years of his life.⁸ However, the Chinese translation corresponds only to the first part of the Tibetan text.⁹

- i.12 The Tibetan translation of the sūtra, according to the colophon, was made by the Indian preceptors Jinamitra and Dānaśīla and the Tibetan translator Yeshé Dé, who were all active in Tibet around the late eighth and early ninth centuries. This dating is also confirmed by the text's inclusion in the Denkarma Catalogue of the early ninth century CE.¹⁰ In view of the differences between the Tibetan and Chinese texts (see above), of the change of interlocutor from Bhadrupāla to Mañjuśrī (at 1.107), of the fact that segments of the listed components of the samādhi are closely related to those in other sūtras of this group (see i.6 above), and of the anomalous interruption and then resumption of the list (at 1.57), Skilton has suggested that the Tibetan text may be of composite origin.¹¹ Nevertheless, the fact that citations from the later parts of the sūtra are found in the *Śikṣāsamuccaya* means that the sūtra must have been circulating in India in its full, longer form, as here, at the latest not very long after Xuanzang's Chinese translation was made.
- i.13 This English translation is based on the Tibetan translation in the Degé Kangyur, in consultation with the Comparative Edition (Tib. *dpe bsdur ma*) and the Stok Palace Kangyur.

The Noble Great Vehicle Sūtra

**The Absorption of the Miraculous Ascertainment of
Peace**

1.

The Translation

[F.174.b] [B1]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was dwelling at Rājagṛha on Vulture Peak with a great saṅgha of 1,250 monks as well as bodhisattvas equal in number to the atoms found in one hundred million buddha realms.

1.3 Included among them were the bodhisattvas Mañjuśrī Kumārabhūta, Avalokiteśvara, Bhaiṣajyarāja, Genuine Medicine, Famous and Melodious King of Medicine, Padmapāṇi, Sūryaprabha, Stainless Subjugator, and Conqueror of the Lower Realms.

1.4 There were also the bodhisattvas Wise Superior Wisdom, [F.175.a] Wise Superior Wealth, Wise Communicator, Wise Superior Flower, Wise Superior Moon, Wise Superior Purity, Wise Superior Vajra, Wise Superior Clarity, and Wise Superior Illuminator.

1.5 There were also the bodhisattvas Victory Banner of the Stars, Jeweled Victory Banner, Victory Banner of Mount Meru, Desireless Victory Banner, Flower Victory Banner, Stainless Victory Banner, Victory Banner of the Sun, Victory Banner of Beauty, Immaculate Victory Banner, and Illuminating Victory Banner.

1.6 There were also the bodhisattvas Splendor of the Earth, Splendor of Jewels, Splendor of Great Intelligence, Splendor of Vajra Wisdom, Splendor of Purity, Splendor of the Sun, Splendor of Immense Merit, Splendor of Wisdom Light, and Splendor of Unmatched Majesty.

1.7 There were also the bodhisattvas Kṣitigarbha, Ākāśagarbha, Ratnagarbha, Padmagarbha, Sūryagarbha, Guṇaviśuddhigarbha, Dharmamudrāgarbha, Vairocanagarbha, Nabhigarbha, and Padmaśrīgarbha.

1.8 There were also the bodhisattvas Sun Eyes, Pure and Stainless Eyes, Purified Eyes, Desireless Eyes, All-Seeing Eyes, Sharp Eyes, Vajra Eyes, Jewel Eyes, Sky Eyes, and Omnipresent Eyes.

- 1.9 There were also the bodhisattvas Divine Crown, Crown of the Jewel That Illuminates the Realm of Phenomena, Crown of the Seat of Enlightenment, Illuminating Crown, Crown of the Womb from Which All Buddhas Are Born, Crown Nobler Than the Cosmos, Ever-Noble Crown, Utterly Illuminating Crown, Crown That Is Never Outshone, Crown That Captures the Thus-Gone Ones' Lion Throne of the Essence of All Phenomena, [F.175.b] and Crown That Fully Illuminates the Space of the Realm of Phenomena.
- 1.10 There were also the bodhisattvas Crown Ornament of the Lord of the Brahmā Realm, Crown Ornament of the Nāga Lord, Crown Ornament That Illuminates All the Buddha's Emanations, Crown Ornament of the Seat of Enlightenment, Crown Ornament of the King of Jewels That Sings an Ocean of Aspirations, Crown Ornament of the Melodious One in All the Three Times, Crown Ornament of the Precious King of Jewels That Is Adorned with a Web of Gems and Placed on the Victory Banner That Illuminates the Emanations of All Thus-Gone Ones, Crown Ornament of the Melodious Dharma Wheel of All Thus-Gone Ones, Crown Ornament of the Brilliant Gem That Projects the Halo of All Thus-Gone Ones, and Crown Ornament Adorned by the Gem That Perceives the Indivisibility of All of Space.
- 1.11 There were also the bodhisattvas Great Light, Stainless Light, Jeweled Light, Immaculate Light, Shining Light, Dharma Light, Peaceful Light, Sūryaprabha, Emanated Light, Divine Light, and Meritorious Light.
- 1.12 There were also the bodhisattvas Crest of Merit, Crest of Wisdom, Crest of Dharma, Crest of Superknowledge, Crest of Light, Crest of Flowers, Crest of Jewels, Crest of Buddhas, Crest of Brahmā, and Crest of Illumination.
- 1.13 There were also the bodhisattvas Song of Brahmā, Song of the Earth, Song of the Ocean, Song of the Lord of the World, Song Offering the Royal Lord of Mountains, Song That Pervades the Entire Realm of Phenomena, Song That Sounds the Ocean of Dharma, Song That Stirs All the Oceans, Song of Greatly Compassionate Thunder, and Song That Relieves All the Suffering of Beings.
- 1.14 There were also the bodhisattvas Noble Dharma, Especially Noble, Noble Wisdom, Noble Merit Like Mount Meru, [F.176.a] Noble Merit and Qualities, Noble Fame, Noble Illumination, Noble Great Love, Noble Source of Wisdom, and Noble Lineage of the Thus-Gone Ones.
- 1.15 There were also the bodhisattvas Shining Splendor, Supreme Splendor, Noble Splendor, Illuminating Splendor, Moonlike Splendor, Assembled Splendor, Space-Like Splendor, Jewel Splendor, Highest Splendor, and Wisdom Splendor.
- 1.16 There were also the bodhisattvas Lordly King of the Sal Tree, Lordly King of Beings, Lordly King of the Brahmā Realm, Lordly King of the Hills, Lordly King of Stillness, Lordly King of the Leaders, and Lordly King of the Great

Minds.

- 1.17 There were also the bodhisattvas Roar of Peace, Roar of Non-Attachment, Roar of the Earth Tune, Roar of the Ocean Thunder, Roar Invoked by Previous Aspirations, and Roar of the Rumbling Oceans.
- 1.18 There were also the bodhisattvas Mind of Immense Wisdom, Mind of Space, Mind of Purity, Mind of Non-Attachment, Mind of Purification, Mind Illuminating the Three Times, Mind of Immense Power, Mind Like Gems, Spacious Mind, All-Seeing Mind, and Mind Illuminating Bodhisattva Great Beings in the Ways of the Realm of Phenomena.
- 1.19 All these bodhisattva great beings, as well as many others equal in number to the atoms found in one hundred million buddha realms, were non-regressing beings who possessed qualities as limitless as the expanse of the sky. They could abide in the sameness of the unobscured realm of phenomena and had realized the sameness of the limit of reality and the realm of phenomena. They had conviction in the way in which actions lead to ripening and the way in which results appear based on causes, and they had knowledge of the sameness in which all phenomena are like the emergence of a stamped image.¹² They had realized the sameness in which phenomena appear like optical illusions and reflections. They had complete knowledge of sound and language [F.176.b] and understood that all phenomena are like echoes.
- 1.20 All of them had attained the absorption of *inconceivable liberation* and the absorption of *the heroic stride*. They had the limitless colors of a buddha's body and were established in the *dhāraṇī* that accomplishes the entirely perfect state. They were skilled in causing all the buddha realms to be seen in the space of a single hair's breadth. In the space of a single hair's breadth they could show a buddha's passing away, taking birth, departing from home, practicing austerities, journeying to the seat of enlightenment, awakening, turning the wheel of Dharma, and passing into nirvāṇa. They possessed a wisdom that expanded to pervade the world systems in the ten directions while they remained in one position. They possessed the wisdom that can cause the ornaments of all universes to be seen in a single universe, as well as the wisdom that can cause the ornaments of a single universe to be seen in all universes. They were able to cause the entourage of all thus-gone ones in all the world systems in the ten directions to be seen within the entourage of a single thus-gone one, and they were also able to cause the entourage of a single thus-gone one to be seen in the entourages of all thus-gone ones.
- 1.21 They were skilled in showing how all phenomena are without center or periphery. They had reached the end of all limitless phenomena. They demonstrated the lack of center and periphery to be like an illusory web.

They caused the lack of any distinctions between sentient beings to be seen throughout limitless eons. They were skilled in considering the bodies of all beings to be empowered as their own bodies. They were skilled in considering the bodies of all buddhas to be a single buddha body. They were skilled in causing other beings to see how the body of a single buddha pervades the bodies of all buddhas without exception. They were skilled in causing all world systems in the ten directions to be seen within their own bodies. They were able to cause beings to see that the single Dharma body pervades the three times. [F.177.a]

1.22 Resting evenly in absorption within a single body, they were able to cause beings to see the act of manifesting limitless bodies. Having awakened with one body, they were able to cause as many bodies as there are beings to be seen. They were able to cause the bodies of all beings to be seen within the body of a single being, and they were also able to cause the body of a single being to be seen in the bodies of all beings. They were able to cause the bodies of beings to be seen as the Dharma body, and they were also able to cause the Dharma body to be seen as the bodies of beings.

1.23 They were skilled in empowering the aspirations of all bodhisattvas as their own aspirations. They were able to cause bodhisattvas to see the full awakening of all the buddhas, as well as their aspirations, powers, and full awakening. They were able to cause fully mature beings to see their unsurpassed and perfect awakening in whatever ways necessary to train them.

1.24 Their aspirations were uninterrupted throughout all eons. With their mastery in leaving the body of the consciousness and entering the wisdom body they could appear to all the multitudes of beings. Having broken the continuity of their own bodies, they appeared for the complete fulfillment of the aspirations of other multitudes of beings. They endeavored in aspirations that ripen beings. As their bodhisattva conduct was uninterrupted throughout all the ages of a single world, the strength of their aspirations directed toward full awakening enabled them to cause indescribably many worlds encompassing all the buddha realms to be seen within the space of a single hair's breadth. They were able to cause numerous bodies to be seen within a single world. By uttering a single word of the Dharma, they would bring down a rain of ambrosia born from great clouds of Dharma that filled the entire realm of phenomena. Through the lightning of intelligence and liberation and the thunder of true reality, [F.177.b] they manifested to satisfy all the different kinds of beings and fulfill their great aspirations.

1.25 The field of their experience was to be engaged in concentration, freedom, superknowledge, intelligence, and wisdom. Through one instance of arousing the mind of awakening, they were able to manifest bodies of all

beings born in all possible ways in all the infinite world systems in the ten directions. Since they had no attachment to knowledge of their own or others' minds, they were proficient in the knowledge of the processes and movements present in a single being's mind as well as in all beings' minds. They were skilled in the wisdom that can engage the ten powers of the thus-gone ones in a single instant. They were immersed in the wisdom that is not attached to anything whatsoever throughout the three times. They were skilled in the wisdom that brings genuine attainment to the mindstreams of others. They were skilled in causing, with a single moment of mind, all beings throughout the infinite expanse of world systems in the ten directions to see complete awakening in a single moment of their minds.

1.26 They were skilled in the wisdom capable of using the perception of a single being to engage directly with the karmic actions of all beings without exception. They were skilled in the wisdom that teaches using the languages of all beings through the language of a single being. They were skilled in causing the perception of a single body to be seen as the perception of the bodies of all beings. While immersed in the circle of attendants of a single thus-gone one, every one of them was skilled in upholding the teaching of the Dharma within the circle of attendants of all thus-gone ones.

1.27 They had all achieved every dhāraṇī. They were skilled in teaching with utterly confident eloquence while understanding the faculties of beings of all dispositions. They were skilled in the wisdom that, by observing the mind of a single being, can awaken an inexpressible number of mindstreams to buddhahood and thereby engage with the minds of all beings. They were skilled in the wisdom that instantaneously understands all world systems, [F.178.a] knows all the various thoughts of beings, and brings genuine attainment to the mindstreams of others.

1.28 By recollecting the inconceivably numerous mind states of all the limitless existences throughout the endless eons of the past, they were skilled in revealing directly to beings how actions and activities ripen into results and in helping them to understand that they were skilled in ornamenting all world systems. They were skilled in entering into all world systems. They were skilled in engendering the aspirations of all buddhas and bodhisattvas as well as their own conduct and aspirations. They were skilled in shining the light of Dharma. They were skilled in entering into inexpressibly numerous eons and world systems within a single atom. They were skilled in causing a buddha realm the size of all the universes to be seen within a single atom. They could make all the water in all the oceans fit within a single pore of the skin.

- 1.29 They were skilled in going to all the world systems throughout the extent of the realm of phenomena while doing no harm to beings. They were skilled in absorbing inexpressibly numerous world systems into their own bodies and causing the diverse activities of beings to be seen. They could make the surrounding mountains, the greater surrounding mountains, and other huge mountains—incalculable, inconceivable, incomparable, immeasurable, limitless, and absolutely inexpressible—fit within a single pore. Thus, they were skilled in going to all the world systems throughout the extent of the realm of phenomena while not frightening beings in any way.
- 1.30 They were skilled in transforming inexpressibly numerous eons into a single eon and in displaying one eon as inexpressibly numerous eons of destruction and formation. In order to properly train others, they were skilled in causing all beings to see how all world systems will be [F.178.b] destroyed by water, fire, and wind. Though they could crush uncountable and inconceivable world systems with their big toes, every one of them was skilled in not bringing harm to beings.
- 1.31 They had all gained attainment by means of the cloud of Dharma, and they were skilled in displaying the transformation of great suffering, in the form of harm, injury, and famine, to train beings in all the worlds of the ten directions. They did not harm other beings. Every one of them had the superknowledges and could cause the appearance of buddhas to be seen in world systems where no buddhas had come.
- 1.32 There were also five hundred bodhisattvas, such as Bhadrapāla, every one of whom had reached the level from which there is no regression.
- 1.33 At that same time, too, the Licchavi youth Ratnākara arrived at Vulture Peak from the city of Vaiśālī surrounded and venerated by a group of twenty-one thousand Licchavi youths. They bowed their heads to the feet of the Blessed One and took their place to his right side. There they stayed, gazing upon him with unblinking eyes.
- 1.34 The householder Śyāmaka came from the city of Gayā, surrounded and venerated by a group of five hundred laymen, to the place where the Blessed One was residing. They bowed their heads to the feet of the Blessed One. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.
- 1.35 The householder Bhadrapāla also came surrounded and venerated by a group of five thousand householders to the place where the Blessed One was residing. They bowed their heads to the feet of the Blessed One. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.

- 1.36 The householder Sudatta came surrounded and venerated by a group of five thousand householders to the place where the Blessed One was residing. [F.179.a] They bowed their heads to the feet of the Blessed One. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.
- 1.37 The householder Susārthavāha came with many servants to the place where the Blessed One was residing. They bowed their heads to the feet of the Blessed One. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.
- 1.38 The merchant Subāhu came from the city of Campā surrounded and venerated by a group of eighty-four thousand merchants to the place where the Blessed One was residing. They bowed their heads to the feet of the Blessed One. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.
- 1.39 The brahmin youth Naradatta came surrounded and venerated by a group of five hundred Brahmin youths to the place where the Blessed One was residing. They bowed their heads to the feet of the Blessed One. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.
- 1.40 The brahmin youth Nandicandra came attended by five hundred Brahmin youths to the place where the Blessed One was residing. They bowed their heads to the feet of the Blessed One. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.
- 1.41 King Ajātaśatru of Magadha, son of Vaidehī, riding the king of elephants Dhanapāla, arrived where the Blessed One was residing along with a retinue of five thousand beings who surrounded and venerated the king. He rode Dhanapāla as far as was fitting and then dismounted from his palanquin. He then ascended Vulture Peak on foot and arrived before the Blessed One. He bowed his head to the feet of the Blessed One and then took his place to one side along with all five thousand beings in his retinue. [F.179.b] They all gazed upon the Blessed One with unblinking eyes.
- 1.42 The merchant Surāṣṭra came from the city of Vārāṇasī surrounded and venerated by a group of five hundred merchants to the place where the Blessed One was residing. They bowed their heads to the feet of the Blessed One. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.
- 1.43 Śakra, who is the lord of the gods, Brahmā, who is the lord of the Sahā world, the four guardians of the world, the god Maheśvara, the god Candra, the god Suvikrāntamati, the god Sulakṣaṇa, and an inconceivable, incomparable, immeasurable, unfathomable, and limitless number of other gods, each with billions of their own divine attendants, came to the place

where the Blessed One was residing. They each made an inconceivable number of suitable offerings to the Blessed One. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.

1.44 At that time, from every pore of the Blessed One's skin, and from each of his excellent signs and all his marks, the Blessed One emitted rays of light as numerous as all the atoms in ten buddha realms. Each light ray bathed in a bright light as many world systems as there are atoms in one hundred million buddha realms. The light caused countless quadrillions of bodhisattvas to arrive from each of these world systems. Each of the bodhisattvas had a jewel mansion measuring billions of leagues and adorned with gems, pearls, and jewel tassels around a bejeweled platform. Sitting below hoisted flags and banners and surrounded by uncountable quadrillions of divine maidens, they arrived at the place where the Blessed One was residing, scattering clouds of divine flowers, [F.180.a] clouds of jewels, clouds of garments, clouds of sandalwood and agarwood incense, and clouds of divine instruments, cymbals, and song—clouds as large as world systems. Then, taking their place to one side, they all gazed upon the Blessed One with unblinking eyes.

1.45 Throughout the great trichiliocosm there was no space, not even as much as a fraction of a single hair tip, that was not filled with gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakra, Brahmā, world guardians, humans, nonhumans, or vast numbers of bodhisattvas.

1.46 It was then that the bodhisattva Bhadrapāla stood up, draped his upper robe over one shoulder, and knelt on his right knee. With his palms together he bowed toward the Blessed One and made the following request: "May I ask if the Blessed One might give me the opportunity to seek instruction? If so, there are a few points on which, blessed, thus-gone, worthy, perfect Buddha, I would request your clarification."

The Blessed One replied to the bodhisattva Bhadrapāla, "Bhadrapāla, you may ask whatever you please. I will delight your mind by answering your question."

1.47 So Bhadrapāla asked the Blessed One, "Blessed One, what are the basis, conduct, manner, distinction, roots of virtue, diligence, peace, skill in wisdom, mindfulness, realization, intelligence, propriety, interest, and armor by which bodhisattva great beings may make irreversible progress toward unsurpassed [F.180.b] and perfect awakening, and from that unsurpassed and perfect awakening know no debasement or decline?

1.48 "How do bodhisattva great beings come into being due to the actions of the thus-gone ones? How do they train diligently in the wisdom of the thus-gone ones? How does their insight increase? How are they skilled in great

- wisdom? How is their discipline so pure? How is it that, in not forgetting what they have heard, they possess recollection? How is it that, in taking birth in accordance with their roots of virtue, they remember their past lives?
- 1.49 “How is it that they are skilled in knowing the previous lifetimes of others and inspiring them? How is it that they are wise by being knowledgeable about differences in faculties? How do they possess the marks? How is it that they are never separate from seeing the Buddha, hearing the Dharma, or honoring the Saṅgha? How is it that they behold the blessed buddhas present in other world systems? How is it that they are able to hear the Dharma of those blessed ones in all the infinite world systems and then retain it, master it, and teach it truly on a vast scale? How is it that they are like tongues of flame in burning the roots of nonvirtue? How is it that they are like the moon in mastering all bright phenomena? How is it that they are like the sun in dispelling all the darkness of ignorance? How have they become so elevated by all roots of virtue that they are like the king of mountains? How is it that they are like vajras in having unshakable acceptance of the profound?
- 1.50 “How are they fearless in being like the highest mountain? How is it that their voices are incredibly pure by having unimpeded eloquence? How is it that they are exceedingly learned by being proficient in discerning and ascertaining all the different languages? How is it that they do not scowl but keep their countenance smiling and radiant? [F.181.a] How is it that they are not contaminated by worldly phenomena? How is it that their voices can be heard across limitless world systems? How is it that, when they show the limitless, endless world systems inside a single pore, beings do not understand where we are and do not understand what was done?
- 1.51 “How is it that, by ripening beings, they stay within the retinues of all thus-gone ones throughout the ten directions and never move from those places? How is it that they live in the Heaven of Joy, pass away, enter the womb, take birth, leave home, undertake austerities, sit at the seat of awakening, gain victory over demons, turn the wheel of Dharma, demonstrate passing into the great transcendence of suffering, and demonstrate teaching so that the teachings remain—all within the space of a single hair’s breadth? How is it that they can become aware of the mental activity of all beings in a single moment of mind?”
- 1.52 The Blessed One answered the bodhisattva Bhadrapāla, “Bhadrapāla, excellent, excellent. Bhadrapāla, you have asked in this manner to benefit many beings and to bring them happiness. You have great compassion that loves the world and seeks to benefit ordinary beings—gods and humans alike—by accomplishing their welfare and happiness. Bhadrapāla, your

intention in having asked the Blessed One such a question is excellent. Therefore, Bhadrāpāla, I will answer you, so listen well and keep what I say in mind.”

“Excellent!” the bodhisattva Bhadrāpāla replied to the Blessed One, and listened in the manner that the Blessed One had instructed.

1.53 The Blessed One said, “Bhadrāpāla, there is a bodhisattva activity that is the absorption that the Buddha calls *the miraculous ascertainment of peace*. [F.181.b] Bodhisattva great beings who dwell in that absorption attain, in addition to many others, the following special qualities.¹³

1.54 “So, Bhadrāpāla, what is this absorption called *the miraculous ascertainment of peace*? It is like this. It is to understand all phenomena in accordance with their actual nature, comprehend their characteristics, and overcome mistaken characteristics. It is to no longer hold on to the habitual basis of a self. It is to no longer apprehend an other. It is to not think highly of one’s own life. It is to not enter saṃsāra. It is to understand all entities. It is to meditate on tranquility and to actualize special insight. It is to be stable minded and undistracted in mindfulness and to pacify notions and judgments. It is to keep company with virtue and to discard nonvirtue. It is to pacify attachment, aversion, and dullness, to dispense with ignorance, and to rely on knowing. It is to understand causation, to demolish a view, and to be free from consciousness. It is to arouse wisdom, to exhaust existence, to abandon attachment to joyful states, to be certain about buddhahood, and to have no doubt about the Dharma. It is to not be skeptical about the Saṅgha and to reconcile disputes arising from divisive speech. It is to adhere to solitude, to be adept in integrating the teachings, to not speak foolishly behind someone’s back, and to be without worldly goods. It is to abandon what is naturally wrong and to not commit any negative actions, now or in the future. It is to not hoard things and to have no fascination with worldly wonders. It is to see what is wrong with saṃsāra and what is beneficial in nirvāṇa. It is to wish for the sphere of the transcendence of suffering with strong intent.

1.55 “It is to be without deceit, dishonesty, and pretense. It is to avoid hypocrisy, fraud, hustling, expropriation, and disrespect. It is to practice diligence and to be very patient. It is to not be lazy and to abandon obscurations. [F.182.a] It is to be endowed with the path of the ten virtues and to have a faultless aggregate of discipline. It is to never depart from the aggregate of absorption. It is to never remain in the absorptions or the equipoises. It is to be insatiable in bringing the perfections to completion. It is to create emanations through concentration, freedom, absorption, and equipoise. It is to be free to play as one likes due to the bases of miraculous power. It is to master omniscient wisdom.

- 1.56 “It is to not be of two minds, nor to be inanimate or deaf or dumb. It is to not be led into any other path. It is to abandon everything that torments the mind. It is to attain the level of holy beings, to not consider unwholesome beings, and to disregard the spiritually immature. It is to associate with the learned. It is to arouse the strength of mindfulness. It is to arouse the strength of wisdom. It is to have no need to seek clarification from householders or renunciates.
- 1.57 “It is to remain in solitude. It is to have patience with regard to emptiness, the absence of marks, the absence of wishes, and all phenomena. It is to understand all things as they are. This, Bhadrapāla, is the absorption called *the miraculous ascertainment of peace*. Since bodhisattvas who train in this absorption are unobscured regarding all phenomena, they become knowledgeable.
- 1.58 “Furthermore, Bhadrapāla, this so-called *absorption of the miraculous ascertainment of peace* is as follows: It is to know all phenomena to be sameness. It is to know all words to be constructions. It is to abandon all household goods. It is to find no delight in the three realms. It is to not be discouraged. It is to not cling to any phenomenon. It is to uphold the sacred Dharma. It is to guard the Dharma. It is to have conviction in the ripening of actions. It is to be expert in training others. It is to pacify debate and to not engage in fighting. It is to not get involved in disputes. It is to uphold patience authentically and to uphold [F.182.b] realization authentically. It is to be expert in distinguishing realization, sameness, and reality.
- 1.59 “It is to be expert in ascertaining the Dharma. It is to be expert in expressions of the Dharma. It is to know how to distinguish expressions of the Dharma. It is to know the past, the future, and the present. It is to know the three times to be sameness. It is to know the utter purity of the three spheres. It is to know the basis of the body and the basis of the mind.
- 1.60 “It is to know how to guard one’s mode of conduct. It is to purify one’s actions. It is to transcend obscurations. It is to thoroughly know the aggregates. It is to know the sameness of the elements. It is to dispel the sense sources. It is to discard existence. It is to endeavor in the task of accepting non-arising. It is to point out causes and to not dismiss actions and results. It is to see the Dharma and cultivate the path. It is to meet with the thus-gone ones. It is to have sharp insight. It is to know how to distinguish words. It is to understand speech.
- 1.61 “It is to attain supreme delight. It is to experience the joy of the Dharma. It is to be mindful, gentle, blissful, unperturbed, good-natured, and easy to get along with. It is to speak truthfully with gentle words and to say, ‘Come here. Welcome.’ It is to not be lazy. It is to be respectful of and honor spiritual masters. It is to not delight in birth. It is to be insatiable regarding virtuous

qualities. It is to have a pure livelihood. It is to not renounce remote places. It is to settle in a place. It is to not squander mindfulness. It is to be expert in the aggregates, elements, and sense sources. It is to engage in manifesting superknowledge. It is to eliminate disturbing emotions. It is to defeat the binding force of habit.

1.62 “It is to have specific attainments¹⁴ and the natural result of meditation. It is to be expert in rescuing from the downfalls. It is to remove all that binds. It is to discard latent tendencies. It is to utterly transcend existence. It is to recall past lives. It is to have no doubt [F.183.a] about the ripening of actions. It is to contemplate karma. It is to not mentally rely on birth. It is to not create karmic actions. It is to be without the mental activity of the inner sense sources. It is to not move out toward the outer sense sources. It is to not praise oneself or belittle others. It is to not cling to what is unpleasant. It is to not mentally rely on ordinary beings. It is to be in accord with the cause of ethical conduct.

1.63 “It is to be one who is rarely encountered. It is to be absolutely resplendent. It is to know oneself. It is to be uncorrupted. It is to observe perfect behavior. It is to have no malice. It is to not use foul words. It is to not harm others, to protect close ones, and to be naturally nonviolent. It is to not harm beings. It is to be gentle in speech. It is to not abide in the three realms. It is to be able to keep secrets. It is to have acceptance in accord with the emptiness of all phenomena. It is to be greatly inspired toward omniscient wisdom. It is to have clear wisdom, to have stable discipline, and to be engaged in equipoise. It is to be happy to be alone. It is to not be content with knowing just a little bit. It is to not be discouraged. It is to abandon all that constitutes a view. It is to achieve dhāraṇī and wisdom. It is to be meticulous about what is correct and what is incorrect. It is to have an approach based on reason and logic. It is to offer counsel. It is to be appropriately forbearing of conduct. It is to have reached the level of acceptance. It is to not be unforbearing. It is to be on the level of wisdom. It is to abandon ignorance. It is to abide in wisdom. It is to be on the level of yogic conduct. It is to have the sphere of activity of bodhisattvas. It is to understand the essence of all phenomena and know the highest realization. It is to comprehend the mind.

1.64 “It is to not reincarnate into a new birth. It is to know not to reincarnate. It is to lay down the burden. It is to have the wisdom of the thus-gone ones. It is to abandon attachment, to be free from anger, and to abandon dullness. It is to be diligent in practice. It is to be free from unreasonableness. It is to be inspired toward virtuous phenomena. It is to put into practice [F.183.b] the higher intention. It is to not sleep the night away. It is to not give up on abandonment. It is to nurture virtuous qualities. It is to have previously

- cultivated the roots of virtue. It is to know skill in means. It is to abandon marks. It is to abstain from perception. It is to be accomplished in the discourses. It is to be expert in the vinaya. It is to be certain about the truths. It is to endeavor in the actualization of liberation.
- 1.65 “It is to delight in words and speak with a smile. It is to see wisdom as it is. It is to seek out learning. It is to never be satisfied with one's wisdom. It is to have an utterly pure mind, an utterly pure body, and utterly pure speech. It is to be trustworthy in speech. It is to rely on emptiness. It is to rely on the absence of marks. It is to know nonconceptually due to the nature of the absence of wishes.
- 1.66 “It is to attain fearlessness. It is to not abuse those who suffer and to give them wealth. It is to not be contemptuous of the poor. It is to care compassionately for those whose discipline is corrupted. It is to be in possession of beneficial goods. It is to be of benefit through the Dharma. It is to give up material things. It is to rely unwaveringly on those with discipline. It is to let go of all possessions.
- 1.67 “It is to make offerings with a higher intention. It is to practice what one preaches. It is to continuously endeavor. It is to take delight in being respectful. It is to understand metaphors. It is to be knowledgeable about what has occurred in the past. It is to know the application of names and terminology. It is to have destroyed imputation.
- 1.68 “It is to not get overjoyed when being honored and to remain equanimous when being dishonored. It is to not be interested in gain or disheartened by loss. It is to have no desire for fame, and it is to not be angry when infamy befalls oneself. It is to not hanker after praise or be deflated by blame. It is to not be desirous of pleasure or saddened by pain.
- 1.69 “It is to not grasp after formations. It is to not desire [F.184.a] proper commendation and to be accepting of false accusations. It is to endeavor in one's rightful domain and reject everything else. It is to be content. It is to abandon what is inappropriate. It is to not downplay beings' meagre roots of virtue. It is to uphold the teaching. It is to be concise and gentle in speech. It is to be skilled in appropriate statements. It is to defeat opponents. It is to come in time. It is to have conduct that is natural. It is to have conduct that is beautiful.
- 1.70 “It is to be skilled in knowing what is meaningful and what is not. It is to know the world. It is to understand the treatises. It is to speak clearly. It is to give freely. It is to control the mind. It is to have shame and conscience. It is to denigrate nonvirtuous mind states. It is to not give up the qualities of an ascetic. It is to properly uphold one's conduct. It is to move gracefully.

- 1.71 “It is to rise for the master and prepare him a seat. It is to destroy pride. It is to properly maintain the mind. It is to understand the meaning. It is to have brought forth wisdom. It is to be without ignorance. It is to know how to engage the mind. It is to understand and know the nature of mind. It is to possess the wisdom that is knowledgeable about all attainments, regardless of whether one has practiced them or not.
- 1.72 “It is to know the languages of all beings. It is to know how to establish etymologies and to know how to determine the meanings of words. It is to exclude what is not the real meaning. It is to accomplish all forms of concentration without savoring their experience.¹⁵
- 1.73 “It is to see and consider the minds of each and every being. It is to know the superior and inferior faculties of beings. It is to see what is appropriate and what is inappropriate. It is to discern all karmic actions. It is to know how to engage without karmic action and ripening. It is to engage in manifold aspirations. It is to not be forgetful. It is to have direct experience of the manifold and various realms.
- 1.74 “It is to see the *vajra-like* absorption. It is to revel in absorption with a voice like Brahmā’s. [F.184.b] It is to know all states of absorption and equipoise to be the same and nameless. It is to remember past abodes. It is to see by knowing how to go everywhere. It is to have exhausted defilement. It is to know the simultaneous attainment of abandonment. It is to see with the unimpeded divine eye. It is to enjoy manifesting all forms. It is to know how to engage in form and the formless as sameness. It is to know how to engage in dhāraṇīs through the diverse aspects of melodious speech. It is to know all sounds to be like echoes.
- 1.75 “It is to teach the Dharma according to need. It is to satisfy all beings by providing them with good advice. It is to know how to change faculties. It is to discern whether the time is ripe or not. It is to know how to be in accord with the limit of reality. It is to teach Dharma that gives results. It is to complete all the perfections. It is to hold all beings dear. It is to skillfully know how to defeat. It is to have deportment that is uncontrived. It is to know how to authentically unite with the realm of phenomena without mixing anything up. It is to put an end to thought, conceptualization, and mental constructions.
- 1.76 “It is to manifest one’s body at the feet of all thus-gone ones in an instant. It is to emanate bodies like optical illusions in all world systems. It is to uphold and never forget any of the Dharma teachings of all the thus-gone ones. It is to never slide back from the Great Vehicle. It is to be skilled in teaching emancipation according to each vehicle. It is to authentically uphold the lineage of the Three Jewels. It is to show actions appropriate to

each and every birthplace. It is to never grow discouraged even though one has to wear the armor for millions of eons, until the end of time. It is to skillfully know how to ripen all beings.

1.77 “It is to know how to accomplish all aspects of melodious speech. It is to know how to make one eon [F.185.a] last for limitless eons. It is to know the ground of manifestation within all phenomena. It is to know how to gather all buddha realms together. It is to know how to make limitless eons pass in one eon. It is to know how to reveal one universe as all universes. It is to know how to gather all beings’ bodies into a single being’s body. It is to know how to bring inconceivable buddha realms into the space of a single hair’s breadth. It is to know how to bring innumerable, inconceivable, immeasurable world systems into just a single pore of one’s body. It is to understand all buddha realms to be equivalent to space. It is to know how to fill each and every buddha realm to the brim with one’s own body. It is to skillfully understand and realize how all phenomena are without characteristics. It is to know how to inhabit all bodies. It is to know how to speak precisely in all languages while speaking in one language. It is to realize all the ways to be skilled in means. It is to know how to teach a single word for innumerable, inconceivable, immeasurable millions of eons. It is to have unceasing eloquence. It is to be discerning in knowing what to accomplish and what to let be. It is to know how to show the distinctions between dyads,¹⁶ parts, and inversions.

1.78 “It is to know how to emit the light of great means and insight. It is to know how to transcend all the paths of Māra. It is to have one’s actions of body, speech, and mind preceded by wisdom. It is to fulfill all the realms of beings with the four types of correct understanding. It is to attain miraculous abilities through creating merit. It is to reveal emanations throughout the entire realm of phenomena. It is to understand the utterances of beings in all world systems. It is to gather all beings throughout all the world systems in the ten directions [F.185.b] together through the four ways of attracting disciples. It is to have no doubt about accomplishing qualities, which are like illusions. It is to bring to consummation the attainment of power over requisites and over all births. It is to know how to equally attend to those with corrupted morality and those with pure morality as recipients of generosity. It is to make the thoughts of all beings adhere to the Dharma. It is to cover all the world systems in the ten directions with a web of light from a single pore. It is to attain the secrets of all bodhisattvas.

1.79 “It is to know the vast depth of the great ocean. It is to know how to send forth a massive web of light into all the world systems in the ten directions. It is to have a mind that is equal to earth, water, fire, and wind. It is to know how to enter the level of the thus-gone ones. It is to know how to turn the

wheel of Dharma in all explanations of words and etymologies and to know how to attain patience by oneself without being taught. It is to know how to make burst forth from a single pore the mass of water of the oceans in all the world systems in the ten directions without harming any being with the water. It is to have a jewel-like mind. It is to know how to dispel all the stains of the disturbing emotions. It is to know how to skillfully be content in dedicating the limitless roots of virtue and merit accumulated in the three times. It is to find relief by awakening to all the qualities of a buddha.

1.80 “It is to know how to bring emanations into the mental activity of all beings. It is to know how to engage in the entire experience of buddhahood. It is to have an unbroken continuity of aspirations and to know how to manifest the conduct that draws beings near. It is to directly know how to see the wisdom of the thus-gone ones. It is to know how to engage in the secrets of the thus-gone ones. [F.186.a] It is to have a mind that is tranquil, being calm and at peace, and to bring delight to all beings in order to properly train others. It is to know how to demonstrate playfulness and enjoyment. It is to be consummate in possessing limitless learning and to never be content or satisfied with all one’s learning.

1.81 “It is to not apprehend any phenomena. It is to engage in worldly activity in many different ways. It is to not be corrupted by any worldly phenomena. It is to ripen beings through proper training. It is to show correct behavior to those whose speech is impaired, those whose hearing is impaired, and those who are disabled, dull-minded, deaf, or blind. It is to know how to teach the Dharma and transform countless eons into the duration of a single finger snap.

1.82 “It is to be followed by innumerable, inconceivable, immeasurable, infinite, and limitless hundreds of thousands of Vajrapāṇis that outshine Śakra, Brahmā, and the guardians of the world. It is to bless the poor and destitute in order to ripen beings. It is to directly know the view of self-arising wisdom, which is the awakening of all buddhas. It is to show the conduct of all hearers and solitary buddhas. It is to know how to manifest turning the irreversible wheel of Dharma in all the world systems in the ten directions. It is to know how to unimpededly teach, with a single moment of thought, for as many quadrillions of eons as there are atoms in innumerable, inconceivable, incomparable, immeasurable, and limitless world systems in order to ripen all beings. It is to show the appearance and conduct of all hearers and solitary buddhas for eons. It is to be unceasing in the complete bodhisattva conduct in order to ripen beings. It is to practice all-pervading mental stability. [F.186.b] It is to know how, in order to ripen beings, to move among the retinues of all the thus-gone ones throughout all the limitless world systems while surrounded by divine maidens singing songs and

playing accompanying instruments, various cymbals, and drums, with a chorus numbering in the quadrillions. It is to behold and honor all the thus-gone ones, without ever leaving one's seat. It is to know how to make offerings unceasingly. It is to seek and abide in unfailing vision and hearing in order to ripen limitless beings. It is to know how, in order to guide ripened beings appropriately, to demonstrate, in one single instant of thought, abiding in the Heaven of Joy, dying and transmigrating, taking birth, leaving the palace, undergoing austerities, going to the seat of awakening, taming Māra, awakening, turning the wheel of Dharma, passing into the great transcendence of suffering,¹⁷ and letting the sacred Dharma remain from that point on until it declines, and to demonstrate all this as many times as there are atoms in all the world systems in the ten directions while forgoing the attainment of complete awakening. This, Bhadrapāla, is the absorption of *the miraculous ascertainment of peace*. [B2]

- 1.83 “Bhadrapāla, you may wonder what the practice of this absorption is like. Well, Bhadrapāla, it is to not grasp at anything, not reject anything, and not engage with anything. It is to pacify all formations. It is to understand all phenomena as they are. It is to engage in the sameness of all phenomena. It is to not conceptualize, reflect on, or establish any phenomena. It is to not generate or produce anything. It is to eliminate all concepts, thoughts, and reflections. It is to be without mental engagement that involves objectification. It is to eliminate consciousness. It is to eliminate desire, anger, and delusion. It is to be without mental engagement concerned with both the limited and the limitless. [F.187.a] It is to eliminate all mental engagement. It is to know the nature of the aggregates, the elements, and the sense sources. It is to be mindful, intelligent, interested, contemplative, and conscientious, as well as to be ardent in observing proper conduct, ritual, and livelihood. It is to be on the level of no disturbing emotions and the level of peace. It is to eliminate all conceptual proliferation. It is to actualize all trainings of the bodhisattvas, the entire domain of the thus-gone ones, and all virtuous qualities. Bhadrapāla, such is the practice of this absorption.
- 1.84 “Bhadrapāla, even though bodhisattvas reflect on and analyze the Dharma, they still do not perceive the Thus-Gone One in his Dharma body, let alone observe him in other ways apart from the Dharma body.
- 1.85 “Bhadrapāla, bodhisattvas should investigate by thinking, ‘What is meant by “Thus-Gone One”? Is the Thus-Gone One form, or is the Thus-Gone One something other than form?’ They should be skilled in such investigations. They should think, ‘The Thus-Gone One is not form, but also not other than form. And why? Well, form is inanimate, unmoving, and unable to reason—

like hay, bricks, wood, and soil. Form is deceptive like an optical illusion—it is like a mass of foam. What we call *form* is an aggregation of the four great elements. Form arises dependently. Whatever arises dependently is impermanent. Whatever is impermanent is suffering. Whatever is suffering has no self. Whatever has no self has no intrinsic nature. Whatever has no intrinsic nature has no appearance. Whatever has no appearance is not genuine. Whatever is not genuine is a false and deceptive phenomenon. Whatever is a false and deceptive phenomenon is not true. Whatever is not true is not suchness. [F.187.b] Whatever is not suchness is not the Thus-Gone One.

1.86 “The Thus-Gone One is true, genuine, unmistakable suchness, nothing but suchness, non-erroneous suchness, a speaker of unerring truth, a speaker of reality, a speaker of knowledge, one who holds the weapon of wisdom, one who possesses limitless wisdom, an omniscient one, an all-seeing one, one with ten powers, one who has attained the perfection of the four highest types of fearlessness, one without thoughts and concepts, one without stains, one who is equal to the sky, and one who cannot be sized up by calculations. The Thus-Gone One is not made, not born, not ceasing, without engagement, limitless, without abode, without cognition, beyond apprehension, without movement, utterly pure, free from disturbing emotions, not arising, without action, and non-abiding.’

1.87 “The bodhisattvas should continue to analyze, ‘Form is not the Thus-Gone One, yet neither is the Thus-Gone One other than form. And why? If something that was other than form were the Thus-Gone One, then the sky would also be the Thus-Gone One. And why is that not so? Because the sky does not have form, it cannot be demonstrated, it is unimpeded, it does not cognize, it does not abide, it cannot be grasped, it has no abode, and it has no characteristics.’

1.88 “The bodhisattvas should continue to contemplate, ‘Form is not the Thus-Gone One, yet neither is the Thus-Gone One other than form. So perhaps feeling is the Thus-Gone One? Or is the Thus-Gone One other than feeling?’

1.89 “They should continue thinking, ‘Feeling is not the Thus-Gone One, yet neither is the Thus-Gone One other than feeling. And why? The Thus-Gone One has said, “Any type of feeling is suffering. All suffering has the marks of concepts. And whatever has the marks of concepts is not the Thus-Gone One. Feeling is like water bubbles. It is trifling. It arises dependently. [F.188.a] It arises based on sense contact. Whatever emerges from sense contact is feeling.” The Thus-Gone One, however, is not like water bubbles. He is not something trifling, and he is not dependently arisen. The Thus-Gone One is not born from sense contact. He does not arise based on sense contact. The Thus-Gone One does not have feelings that are born from sense

contact. And why? Because the Thus-Gone One rests in equipoise within the absorption where all feelings have ceased. He is devoid of feelings. He has gone beyond all feelings. He has purified all torment. He has abandoned all disturbing emotions, harm, and ill will. He is not bound, and he is not liberated. He has not passed into parinirvāṇa, yet he is in the stainless realm of nirvāṇa. The Thus-Gone One is unborn, nonconceptual, invisible, inaudible, odorless, flavorless, and incomprehensible. He has no characteristics, cannot be touched with the senses, and cannot be cognized.' As the bodhisattvas analyze in this way, they should think, 'The Thus-Gone One is not feeling, yet neither is he other than feeling. And why? If something that was other than feeling were the Thus-Gone One, then all grasses, branches, herbs, bushes, and forests would be the Thus-Gone One. And why is that not so? Because all grasses, branches, herbs, bushes, and forests are devoid of feeling.'

1.90 "The bodhisattvas should continue to contemplate, 'If the Thus-Gone One is not feeling, yet also not other than feeling, then is the Thus-Gone One perception, or is he other than perception?'

1.91 "They should continue thinking, 'Perception is not the Thus-Gone One, nor is the Thus-Gone One other than perception. And why? Perception is like an optical illusion. It arises when the eyes, form, light, and mental activity come together. The Thus-Gone One [F.188.b] is not perception. He is not like an optical illusion. He does not arise based on a meeting of the eyes, form, light, and mental activity. And why? Because the Thus-Gone One is inconceivable. He is not an object of thought. He has no intention and is free from intention. He has an incomparable mind. He does not engage in going and coming. He does not go. He has eliminated going. He is beyond measure. He is uninterrupted. He has no orifices. He is not substantial. He is not diverse. He is inseparable and authentic. He is not construed. He is beyond dwelling. He is not touchable.' The bodhisattvas should continue thinking, 'Perception is not the Thus-Gone One but neither is the Thus-Gone One other than perception. If something that is other than perception were the Thus-Gone One, then any piece of wood or clod of earth would also be the Thus-Gone One. And why is that not so? Because wood and earth have no perception.'

1.92 "The bodhisattvas should then continue to contemplate, 'If the Thus-Gone One is not perception, yet also not other than perception, then is the Thus-Gone One perhaps formation? Or is he other than formation?'

1.93 "They should continue thinking, 'Formations are not the Thus-Gone One, yet neither is the Thus-Gone One other than formations. And why? Formations are not entities. They are of a false and deceptive nature. They arise from ignorance. Formations are born out of ignorance. The Thus-Gone

One is not a non-entity. He is not false. He is not deceptive. Unlike formations, he is not born from ignorance. And why? The Thus-Gone One rests in equipoise within the absorption where ignorance has ceased. Since he has transcended the conceptual absorption of those who experience form [F.189.a] as well as the unchanging absorption, he has accomplished the cessation of perception and feeling. The Thus-Gone One is peace, invisible, not apparent, and limitless. He is like the clouds. He is not tranquil, not peaceful, without peace, and devoid of peace. He is pure and without disturbing emotions. He is without craving. He is without liking. He does not circle in existence. He is beyond circling in existence. He rests in the manner of not resting. He is not bound. He is beyond death and transmigration. He does not pass away. He is not a dharma. He is also not *not* a dharma. He is not wood. He is also not *not* wood. He does not perish. He also does not *not* perish. He is free from perishing. He is momentary. He is undisturbed.' They should then continue thinking, 'Formations are not the Thus-Gone One but neither is the Thus-Gone One other than formations. And why? If something that is other than formations were the Thus-Gone One, then the Thus-Gone One would be a non-entity. And why is that not so? Because a non-entity is what is not formations.'

1.94 "The bodhisattvas should then continue to contemplate, 'If the Thus-Gone One is not formations, yet is also not other than formations, then is the Thus-Gone One perhaps consciousness? Or is he other than consciousness?'

1.95 "They should continue thinking, 'Consciousness is not the Thus-Gone One, yet neither is the Thus-Gone One other than consciousness. And why? Consciousness is illusory. It is hollow and inauthentic. It arises based on coming together with formation. It is produced based on coming together with incorrect attention. The Thus-Gone One is not hollow. He is not something inauthentic. He does not definitively arise from incorrect attention. [F.189.b] He is not produced from incorrect attention like consciousness. And why? The Thus-Gone One is free from mentation, conceptual mind, and consciousness. He is without letters, without sound, without objects, without substantiality, and without mind. He is not associated with anything yet also not disassociated from anything. He is without intelligence yet also not without intelligence. He is without realization yet also not without realization. He does not go, yet he also does not *not* go. He is indivisible. He cannot be divided. He does not pass beyond. He is without characteristics. He is free from characteristics. He is not characterized. He is without mental constructs. He is not a source. He is without attachment. He is free from attachment. He harmonizes. He is distinguished by suchness. He is not thatness yet neither is he not *not* thatness.' They should then continue thinking, 'Consciousness is not the

Thus-Gone One but neither is the Thus-Gone One other than consciousness. If something that was other than consciousness were the Thus-Gone One, an optical illusion would also be the Thus-Gone One. And why is that not so? Because an optical illusion is not consciousness.'

1.96 "The bodhisattvas should then continue to contemplate, 'The Thus-Gone One is not perceived as being in the past, nor is he from the future, nor is he perceived as being in the present. Since he is not perceived, he is nonconceptual and beyond thought. Being beyond concepts, he does not dwell anywhere separately. Since he does not dwell anywhere separately, he has no extent. Since he has no extent, he is not longed for. Since he is not longed for, he is not pained over. Since he is not pained over, he is not tormented over. Since he is not tormented over, he is not grieved over.'

1.97 "Those who do not feel grief have no agony. Those who are free from agony do not run around and do not run here and there. Those who do not run do not run here and there. Those who do not run here and there are not lost. Those who are not lost do not wander around. Those who do not wander around know no wandering. Those who know no wandering are free from wandering. [F.190.a] Those who are free from wandering have no thoughts. Those who have no thoughts are conscientious. Those who are conscientious are noble beings. Those who are noble beings are worthy ones. Those who are worthy ones are free from the stain of ego, the stain of being, the stain of life force, the stain of person, the stain of the aggregates, the stain of the elements, the stain of the sense sources, the stain of existing entities the stain of causes, the stain of conditions, the stain of objectification, and the stain of origin. Such beings are also free from the stain of self-importance due to pride, the stain of feeling, the stain of desire, the stain of anger, the stain of delusion, the stain of wrath, the stain of ill will, the stain of pride, the stain of arrogance, the stain of thinking, and the stain of agony. They have no stains of pride and arrogance. They have no stains of hell beings, animals, and pretas. They have no stains of the realm of the Lord of Death. They have no stains of the desire realm, the form realm, and the formless realm. They have no stains of saṃsāra. In this way, no stains can be observed.

1.98 "Those who are free from desire and without stains are known as noble ones, worthy ones, liberated ones, the foremost among gods, those who always rest in equanimity, and buddhas. Such beings have no thoughts regarding any phenomenon, and being without thoughts, they are beyond affliction. Being free from affliction, they feel no torment. Being without torment, they remain natural. Being natural, they do not engage with any phenomena.

- 1.99 “Now, if they do not engage with phenomena in this way, is form then awakened into buddhahood? Or is it rather that feeling, perception, formation, and consciousness are awakened into buddhahood? Who is awakened into perfect buddhahood? [F.190.b]
- 1.100 “Is it the five aggregates that teach the Dharma? The five aggregates are not authentic. They are illusory, without substance, unreal, and immaterial, and they arise due to mistaken mental activity. The realm of phenomena, on the other hand, is not without substance, not unreal, and not inauthentic, and it does not arise due to mistaken mental activity. It is not illusory. It is not like an optical illusion. It is not like the moon’s reflection in water. It is not like an echo. Therefore, someone does teach this Dharma. And why? Bhadrapāla, the realm of phenomena is pure, genuine, and not erroneous. It is unmistakable suchness. If that is suchness, then who is the teacher? The five aggregates are impermanent, painful, empty, without self, dependently arisen, trifling, and fleeting. Awakening is genuine, without mental constructs, ungraspable, inexpressible, invisible, imperceptible, without characteristics, limitless, sky-like, without equal, incomparable, and without mentation, conceptual mind, and consciousness. It is beyond all sounds and words. It does not dwell in any place or direction. It cannot be analyzed or shown. It is peace and yet free from peace. It is cool, without basis, without abode, uncompounded, unborn, unceasing, nondual, and none other than suchness. It is unchanging suchness, suchness that does not come, and suchness that does not go. It is sameness beyond saṃsāra and nirvāṇa.
- 1.101 “Bhadrapāla, suchness is not polluted. It is not purified. It is not pure. Suchness is neither saṃsāra nor nirvāṇa. Suchness is not born, nor does it cease. Suchness is not the lowest, or mediocre, or supreme. So-called ‘suchness’ is the realm of phenomena. The realm of phenomena does not exist as an essence related to either self or phenomena. [F.191.a] It does not abide as an essence of phenomena. It does not abide as any phenomena. It is emptiness. It abides as emptiness. It abides as ultimate emptiness. It abides as great emptiness. It abides as supreme emptiness. It is the firm basis. The realm of phenomena is immutable, non-abiding, without abode, without essence, without movement, without acceptance, without rejection, without claiming, and without grasping. To know this Dharma without having thoughts regarding that knowledge is to know the realm of phenomena. The realm of phenomena is the Buddha and the Buddha is the limit of reality, which is stainless, peaceful, and cool. It is unborn and unceasing.
- 1.102 “The aggregates entail mental proliferation, and the bodhisattvas should therefore consider them by thinking, ‘How can I awaken these five aggregates that cause mental proliferation into perfect buddhahood? Is it form that is awakened into buddhahood? Or is it perhaps feeling, perception,

formation, or consciousness that is awakened into perfect buddhahood? Form is inanimate, unmoving and without thought, just like grass, a wall, a piece of wood, or a mirage. So it is not form that is awakened into perfect buddhahood. Feeling is like a water bubble: it is trifling, and it arises based on sense contact. That is also not awakened into perfect buddhahood. Perception is like an optical illusion. It arises when the eyes, form, light, and mental activity come together. That is also not awakened into perfect buddhahood. Formations are immaterial. They are false and deceptive phenomena that arise based on ignorance. They are also not awakened into perfect buddhahood. Consciousness is illusory, hollow, inauthentic, and not genuine. It definitively arises based on coming together with formations. It is produced based on coming together with incorrect attention. [F.191.b] And that is not awakening into perfect buddhahood.'

1.103 "Bhadrapāla, the bodhisattvas should then continue thinking, 'If it is not the five aggregates that awaken to perfect buddhahood, is the awakening to perfect buddhahood then caused by the marks of a great being? Or is perfect buddhahood due to the Dharma? Or is perfect buddhahood caused by one's roots of virtue? No, people do not awaken to perfect buddhahood due to physical marks. If people awakened to perfect buddhahood due to the physical marks of a great being, then a universal monarch would also awaken to perfect buddhahood. And why? Because a universal monarch also possesses the thirty-two marks. So, since one does not awaken to perfect buddhahood because of one's marks, does one perhaps awaken because of the Dharma? No, one does also not awaken to perfect buddhahood because of the Dharma. And why? Because the Dharma is without form, not demonstrable, unimpeded, unfindable, non-abiding, not apparent, not noticeable, invisible, unborn, unceasing, and sky-like. One does not awaken to perfect buddhahood through that. So, if one does not awaken to perfect buddhahood through the Dharma, then does one perhaps awaken to perfect buddhahood because of one's roots of virtue? No, one does also not awaken to perfect buddhahood by means of one's roots of virtue. And why? While bodhisattvas assemble roots of virtue, they do not yet take their place on the seat of awakening, and they no longer have them after having achieved buddhahood. If one examines other possible causes, they can also not be observed. So, who does awaken to perfect buddhahood?'

1.104 "As the bodhisattvas examine in this way, [F.192.a] there are no roots of virtue to observe, and so they think, 'Are roots of virtue gathered through form? Or are they gathered due to feeling, perception, formation, and consciousness? Form is inanimate, unmoving, and without thought, so that does not gather roots of virtue. Feeling is like a water bubble: it is trifling, it arises dependently, and it appears based on sense contact. That can also not

gather roots of virtue. Perception is like an optical illusion. It arises when the eyes, form, light, and mental activity come together. That can also not gather roots of virtue. Formations are immaterial. They are false and deceptive phenomena that arise based on ignorance. They can also not gather roots of virtue. Consciousness is illusory, hollow, inauthentic, and not genuine. It arises based on coming together with formation. It is produced based on coming together with incorrect attention. And that cannot gather roots of virtue.' Thinking like this, the bodhisattvas should continue their investigation until they realize that no agent that gathers the roots of virtue can be observed.

1.105 "However, as they realize this, they should avoid thinking, 'I do not observe anything. I do not even observe the one who sits at the seat of awakening. I do not observe anything!' They should avoid such thinking, as well as the thought, 'I do not observe awakening; I do not observe it! I do not observe anyone who awakens; I do not observe it!' As they analyze, they should be without any thoughts related to awakening, beings, or the wisdom of the Buddha.

1.106 "Bhadrapāla, unsurpassed and perfect awakening is free from thoughts regarding any phenomena. And why? Because it does not observe any phenomena coming into being or ceasing. A buddha is so called because he understands reality as it is—the realm of peace— [F.192.b] yet does not entertain any concepts, thoughts, and reflections in that regard. That is peace. That is the cool state. A buddha is called so because he is beyond mentation, conceptual mind, and consciousness. Bhadrapāla, that is the absorption known as *the miraculous ascertainment of peace*. Bhadrapāla, bodhisattvas who train in this absorption will actualize all absorptions."

1.107 Then Mañjuśrī Kumārabhūta said to the Blessed One, "Blessed One, although the blessed buddhas are not born and do not cease, they do display birth and cessation. Although they do not express a single syllable, they do teach the Dharma to countless millions of followers. The skillful means of the blessed buddhas is amazing!"

1.108 Then the Blessed One said to Mañjuśrī Kumārabhūta, "Mañjuśrī, although they awaken to unsurpassed and perfect buddhahood in a buddha realm that is superior by virtue of twelve sublime qualities, the buddhas cause a degenerate eon to be seen, where they manifest various vehicles in an afflicted buddha realm characterized by degenerate times, degenerate beings, degenerate emotions, and degenerate lives. There they teach the Dharma extensively and ripen beings in many ways without being harmed by the afflictive emotions of the non-Buddhists and without being harmed by any demons, demonic emotions, or demonic activity. They are also unscathed by the afflictions of opposing armies, regional struggles, and

tumult, robbers, barbarian incursions, thieves, and famine, or by the disturbances caused by yakṣas, rākṣasas, pretas, piśācas, mahoragas, and kaṭapūtanas. [F.193.a] Due to the transformative powers of the strengths of the thus-gone ones' previous roots of virtue, activities, aspirations, and skill in means, the buddhas tame those beings appropriately and ripen them. Thereby, although the thus-gone ones know the actions of others, they remain impartial toward them all. This nonconceptuality should be seen as the skillfulness of the thus-gone ones."

1.109 Then Mañjuśrī Kumārabhūta requested the Blessed One, "Blessed One, what is the buddha realm endowed with those qualities, and what are the qualities it is endowed with? Please tell us about those twelve essential qualities of the perfect awakening of the blessed buddhas in that buddha realm."

1.110 The Blessed One said, "Mañjuśrī, that buddha realm is endowed with (1) the finest of eons, (2) the finest time, (3) the finest inhabitants, (4) the finest realms, (5) the finest vehicles, (6) the finest ground, and (7) the finest teaching. In that buddha realm (8) wander no non-Buddhists such as carakas, parivrājakas, or nirgranthas. That buddha realm is (9) imbued with aspirations and higher aspirations. That buddha realm (10) houses beings who are naturally inclined toward the virtuous qualities. That buddha realm is (11) endowed with the finest of noble beings. In that buddha realm (12) the thus-gone ones of yore lived and flourished. Mañjuśrī, that buddha realm is endowed with these twelve essential qualities.¹⁸ It is in that buddha realm that the blessed buddhas awaken to unsurpassed and perfect buddhahood.

1.111 "Mañjuśrī, through this explanation you should know that in my buddha realm there is no system of distinct vehicles for hearers and solitary buddhas. [F.193.b] And why? Because I have no notions of separateness. Mañjuśrī, if the Thus-Gone One were to teach the Great Vehicle to some beings, the Vehicle of the Solitary Buddhas to others, and the Vehicle of the Hearers to yet others, then the Thus-Gone One would have an impure mind. He would have a biased mind full of attachment. Thus, the Thus-Gone One would have limited compassion. The Thus-Gone One would commit the fault of thinking in terms of multiplicity. The Thus-Gone One would become a teacher who is tightfisted with the Dharma. Mañjuśrī, whichever Dharma the Thus-Gone One teaches, it is always linked to the Great Vehicle, it will always connect to the Great Vehicle, it is always connected to the Great Vehicle, it accomplishes the wisdom of omniscience, it actualizes the wisdom of omniscience, and it aims to actualize the wisdom of omniscience. Therefore, Mañjuśrī, in that buddha realm there is no tradition of distinct vehicles."

- 1.112 Mañjuśrī said, “Blessed One, if there is no tradition of distinct vehicles, how is it that you, Blessed One, have shown three vehicles to beings, saying, ‘This is the Vehicle of the Hearers, this is the Vehicle of the Solitary Buddhas, and this is the Great Vehicle’?”
- 1.113 The Blessed One said, “Mañjuśrī, when I speak of distinct vehicles, that is a figurative subdivision. Mañjuśrī, when he speaks of teaching a Dharma that is highest, intermediate, or lowest, it is the characteristics of the Dharma that the Thus-Gone One is showing how to classify. In fact it is people that the Thus-Gone One is so classifying. Thus, he posits distinct vehicles in order to ripen those who have only gathered insignificant accumulations of merit as well as those who have gathered limitless accumulations of merit. Still, the vehicle itself remains indivisible. And why? Because the realm of phenomena is indivisible. Mañjuśrī, [F.194.a] the so-called *teaching of the vehicles* has been taught faultlessly by the Thus-Gone One.
- 1.114 “Mañjuśrī, take the example of a skilled master archer who has perfected the art of archery. He may show various methods of archery to his students and teach them various ways to make progress but, although he trains them in this way, he teaches only the single skill of archery. Mañjuśrī, likewise, the Thus-Gone One, who is a skilled master archer of the Dharma, points out various ways of the Dharma to beings with differing capacities, inclinations, and interests. In doing so he teaches three vehicles, although there is actually only a single unsurpassed and perfect state of awakening.
- 1.115 “Mañjuśrī, think of how a tiny spark that flies into a field of grass can start an inferno that burns like the fire at the end of an eon. Mañjuśrī, likewise, in order to incinerate all disturbing emotions, a single spark from the light of non-regressing wisdom is able to gradually increase until it blazes with the great wisdom light of the thus-gone ones. Mañjuśrī, no lowly animal dares to stand in front of the king of beasts, the lion with its mane. Mañjuśrī, likewise, no non-Buddhist, whether caraka, parivrājaka, nirgrantha, or ājīvika, dares to stand or speak in front of the Thus-Gone One. It is impossible for one to utter a word in front of a lion-like great being who possesses the power of the ten powers and the fearlessness of the four types of fearlessness. When it comes to ripening beings, the Thus-Gone One’s transformative powers are unrivaled. Mañjuśrī, for example, when the sun rises it shines with endless dazzling rays of light, so that in comparison all fireflies lose their shine, their shimmer, their brightness, and their beauty. Mañjuśrī, likewise, when the sun of the Thus-Gone One’s unsurpassed great wisdom rises, [F.194.b] it sends forth endless dazzling rays of great wisdom that cause all non-Buddhists, such as the carakas, parivrājakas, and nirgranthas, to lose their shine, their shimmer, their brightness, and their beauty. Such are the transformative powers of the Thus-Gone One.

1.116 “The domain of the Thus-Gone One’s skillful means is inconceivable. Therefore, in that buddha realm, non-Buddhists such as the carakas, parivrājakas, and nirgranthas are awakened. And why? Because all the approaches of the non-Buddhists are grounded in inconceivable liberations and absorptions. They find emancipation through the perfection of insight and are embraced by great skillful means. They are never without consideration for the Buddha, the Dharma, and the Saṅgha. They have attained supreme mastery in ripening beings. They have the capacities to ripen beings due to the transformative power of the Thus-Gone One.

1.117 “Mañjuśrī,¹⁹ consider this analogy. Imagine if as many beings as there are atoms in all the world systems in the great trichiliocosm all became kings with dominion over Jambudvīpa and made this declaration: ‘Every day we shall tear with our own nails five ounces of flesh from the bodies of those who adopt, uphold, recite, or master the Great Vehicle,²⁰ and so we shall rob them of their lives.’ Were bodhisattvas to be addressed in this way, Mañjuśrī, they would not be afraid and would not panic. They would not give rise to even a single thought of fear but would remain undeterred, without despair, and without doubts, and they would apply themselves with even greater dedication for the sake of the Dharma. These bodhisattvas, who would be diligent in both reading and chanting the teaching, would, Mañjuśrī, be described as heroic persons with regard to generosity, discipline, patience, diligence, [F.195.a] concentration, insight, and absorption. Mañjuśrī, if those bodhisattvas could avoid becoming irate, hateful, and angry toward those who try to kill them, then, Mañjuśrī, those bodhisattvas would be the same as Brahmā, Indra, and Mount Meru.²¹ They would be imperturbable, compassionate, loving, and interested in fulfilling the wishes of all beings. Their experience would be non-regressing. Their minds would be like earth, like water, like fire, and like the sky. They would work to eradicate the desire, anger, delusion, and hate of all beings.

1.118 “Mañjuśrī,²² some bodhisattvas might fill as many buddha realms as there are grains of sand in the Ganges with the jewels known as *enthraling kings* and offer these individually to as many buddhas as there are grains of sand in the Ganges, continuing to make this offering for as many eons as there are grains of sand in the Ganges. Compare to them, Mañjuśrī, some other bodhisattvas who might hear a teaching such as this, go their own ways, contemplate the teaching, and form the wish to practice, thinking, ‘I must practice this teaching!’ The merit of these latter bodhisattvas, even if they have not practiced yet, would still be greater than the merit of the former bodhisattvas who offered the *enthraling king* jewels.²³ And why? Because as soon as they engender that attitude, they hold four qualities. What are these four qualities? (1) They are filled with love. (2) They do not contradict the

teachings of the blessed buddhas of the past, present, and future. (3) They diligently make use of these teachings. (4) They will quickly awaken to unsurpassed and perfect buddhahood. These are the four qualities that they uphold. They also uphold four other qualities. [F.195.b] What are these four qualities? They uphold (1) the ten powers of a thus-gone one, (2) the four types of fearlessness, (3) the four types of correct understanding, and (4) the freedom of a stainless mind. Such are these four qualities.

1.119 “Mañjuśrī, there are also four qualities that, when practiced, make one a bodhisattva great being. What are these four qualities? They are (1) extending timely generosity, (2) being free from deceit and pretense, (3) not taking breaks from engendering the mind of awakening with an altruistic attitude, and (4) being deeply respectful toward even a bodhisattva who has just begun engendering the mind of awakening. When practicing these four qualities, one is called a bodhisattva great being. Mañjuśrī, suppose a king or a minister threatens bodhisattvas, saying, ‘If you carry out even a single root of virtue for the sake of another being, even something as insignificant as feeding a single meal to an animal, I will personally destroy you by tearing the flesh off your bones with my nails.’ In that case, they should not be afraid of that threat. Instead, while remaining undeterred and free from worry, they should tell themselves, ‘Even if he were to use his nails to tear off the flesh from as many bodies as there are grains of sand in the Ganges, I would never miss the chance to accomplish a root of virtue, no matter how small, even if it only benefits and helps a single being.’ By that very attitude the bodhisattvas will then surpass even an unstinting offering of everything there is in all the world systems in the ten directions. It would even surpass those roots of virtue that arise from the generosity of as many bodhisattvas as there are atoms in all the world systems in the ten directions, and it would cause the progress of those bodhisattvas toward unsurpassed and perfect buddhahood to be irreversible. It would make them universal monarchs for as many times as there are grains of sand in the Ganges. Likewise, it would cause them to become Brahmā and Śakra as many times as there are grains of sand in the Ganges. And why? [F.196.a]

1.120 “Mañjuśrī, bodhisattvas who develop compassion for others come to uphold four qualities thanks to the roots of virtue of such compassion. What are these four? They will master (1) a stable mind, (2) a mind without anger, (3) a compassionate mind, and (4) they will attain unmistakable wisdom by abandoning mistaken cognition. They also uphold four other qualities. What are these four? (1) They uphold a foremost and perfect discipline, and because they are in possession of this foremost and perfect discipline, they do not have to rely on any gods. (2) They attain supreme and perfect mindfulness and, because they possess such supreme and perfect

mindfulness, they become mindful of feelings. (3) They come to follow a supreme and perfect spiritual friend, and because they have such a supreme and perfect spiritual friend, those bodhisattvas never stray from becoming buddhas. (4) They will be born in buddha realms in which there is always the presence of a buddha. Even if there should not be any buddha present, they will be born in Jambudvīpa as holy beings who become recipients of generosity from those who live in that continent. As solitary buddhas or those with the five types of superknowledge, they will be free from the attachments of desire, and they will make beings there happy. As they bring people happiness, they will offer them alms, while the gods will protect them. If they should ever become careless, the gods from the pure realms will encourage them in the right direction. Having been encouraged in this way, they will then be eager to practice for unsurpassed and perfect buddhahood, without losing sight of that goal.

1.121 “Thus, they will diligently practice the causes of awakening. Mañjuśrī, when those bodhisattvas engender the mind of awakening, they come to uphold five purifying qualities. What are these five? They attain (1) pure discipline, [F.196.b] (2) pure body, (3) pure attainment of perfect physical marks, and (5) pure training in roots of virtue, and they come to rely on the Buddha, on the Dharma, on the Saṅgha, on the bodhisattvas, and on engendering the mind of awakening. Mañjuśrī, these are the five purifying qualities that they come to uphold.

1.122 “Mañjuśrī,²⁴ suppose some noble son or daughter was to kill all the beings in Jambudvīpa and rob them of all their possessions. Mañjuśrī, if you compare that act to the act of another noble son or daughter who created obstacles for a bodhisattva’s single virtuous intention, be it no more than blocking the roots of virtue of giving a single morsel of food to an animal, then this latter act would create immeasurably more negativity than the former. And why? Because it would create obstacles for the roots of virtue that cause a buddha to appear.

1.123 “Mañjuśrī, noble sons or daughters may create obstacles by criticizing, slandering, and opposing a bodhisattva who is devoted to a precious discourse like this, which has come forth from the wisdom of the Buddha, or they may cause the bodhisattva to give up such roots of virtue or lose interest in them. In such cases, by accumulating such roots of nonvirtue, those persons will be born among the beings in the great hells. Once born there, those persons will obtain bodies five hundred leagues tall. On those bodies there will be five hundred heads, each one of them with five hundred tongues. On each of these tongues there will be five hundred plows plowing.

1.124 “For as many eons as it takes that bodhisattva to awaken to perfect buddhahood, those hell beings will have to endure great suffering in the great hells. And why? Because they created obstacles for the manifestation of a buddha. Those who create obstacles for the manifestation of a buddha [F.197.a] are cutting themselves off from the family of the Buddha. They are cutting themselves off from the family of the Dharma. They are cutting themselves off from the family of the Saṅgha. They are cutting themselves off from the family of the gods. They are cutting themselves off from the family of all Brahmā gods. They are cutting themselves off from the world of humans. They are cutting themselves off from the happiness of all beings.

1.125 “Mañjuśrī, those who attempt to disrupt the roots of virtue of a bodhisattva will experience great sufferings such as these. And why? Because all bodhisattvas awaken to perfect buddhahood through such accumulations of roots of virtue. Once they awaken, they turn the wheel of Dharma for others who, once they hear the Dharma, become stream enterers, once-returners, non-returners, worthy ones, and solitary buddhas, as well as gods in the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, the Heaven Free from Strife, the Heaven of Joy, the Heaven of Delighting in Emanations, and the Heaven of Making Use of Others’ Emanations. Such beings also become the moon and the sun; they become the great Gaṇapati of the groups of stars and planets. They become Rudra and Great Rudra. It is in dependence on the Buddha that there appear the gods in the heavens of Brahmā, Great Brahmā, High Priests of Brahmā, Limited Light, and Limitless Light, as well as the Luminous Heaven, Heaven of Limited Virtue, Heaven of Limitless Virtue, Heaven of Perfected Virtue, Cloudless Heaven, Heaven of Increased Merit, Heaven of Great Fruition, Unlofty Heaven, Heaven of No Hardship, Sublime Heaven, Gorgeous Heaven, and the Highest Heaven. It is in dependence on the Buddha that beings are born in the world as universal monarchs, powerful universal monarchs, and minor kings and as sages with the five types of superknowledge. It is in dependence on the Buddha that the path of the ten virtues appears in the world. [F.197.b] It is in dependence on the Buddha that beings are born in the world of humans. It is in dependence on the Buddha that beings come to have happiness and great wealth, plentiful treasuries, and very fine bodies and that they can travel by elephants, by horses, and with infantry.

1.126 “Mañjuśrī,²⁵ when a bodhisattva visits other people’s homes, those who create jealousy or stinginess toward that bodhisattva should know that there are three great dangers that occur on such grounds. What are those three? They are the danger of taking birth in hell, the danger of being born blind, and the danger of being born in the borderlands. Mañjuśrī, if bodhisattvas receive alms and share them with those who starve, the poor, the needy, and

the destitute, then that root of virtue will ensure that, as they pass to the next life, they will be born as universal monarchs with great miraculous abilities. Mañjuśrī, if bodhisattvas teach the Dharma to some householders and, motivated by compassion, aspire for their well-being and benefit, hoping that the listeners may find happiness and success without themselves being concerned with profit or honor, then that root of virtue will sharpen their insight and cause them to become universal monarchs with great miraculous abilities. They will become Śakra with great miraculous abilities. They will become Brahmā with great miraculous abilities. Mañjuśrī, if bodhisattvas feel compassion when seeing beings who suffer and feel exhilarated when seeing beings who are happy, then, as they pass to the next life, that root of virtue will cause their bodies to be the color of gold.” [B3]

1.127 Then Mañjuśrī Kumārabhūta asked the Blessed One, “Blessed One, with regard to what is the path of the noble ones explained?”

1.128 The Blessed One said, “The path of the noble ones is explained with regard to the existence of conditioning. The path of the noble ones does not remain anywhere. [F.198.a] Where there is no remaining, there is also no support for consciousness. And when consciousness is not supported, that is referred to as *remaining on the path*. That which is the support of the path of the noble ones is also the support of the eyes, the support of the ears, the support of the nose, the support of the tongue, the support of the body, and the support of the mind. And why? The eyes are devoid of eyes. Likewise, the ears, the nose, the tongue, the body, and the mind are also devoid of themselves. If you wonder how they are devoid, they are void of past, future, and present. As for the eyes being void, their voidness is neither existent nor nonexistent. Likewise, as for the ears, the nose, the tongue, the body, and the mind being void, their voidness is neither existent nor nonexistent. In the case of form, sound, smell, taste, texture, and mental phenomena, their voidness is neither existent nor nonexistent. And why? Because it is utterly devoid of a self and anything that belongs to a self. It is entirely devoid of anything that is permanent, stable, solid, or immutable. Hence, it cannot be described as either empty or not empty, nor can it be described as either past or not past, future or not future, or present or not present. Thus, it cannot be said to be past, present, or future. It cannot be described in such terms. And why? Because it is empty of the past, the future, and the present. That which is empty of past, future, and present is also pure in terms of past, future, and present. Mañjuśrī, tell me, is it possible to destroy the indestructible?”

1.129 Mañjuśrī replied, “No, Blessed One, it is not. And why? Because it remains the same and will never be anything but the very same.”

1.130 The Blessed One said, “In the same way, Mañjuśrī, [F.198.b] the Thus-Gone One’s teaching of the Dharma remains nothing but the same. Mañjuśrī, if something remains nothing but the same, it cannot be destroyed. That which is indestructible and remains the same does not contain anything that is not the same. It is not dependent, does not come, and does not go. It is the true end of going. It cannot be known. By what means is it unknowable? It cannot be known through the ears, the nose, the tongue, the body, and the mind. It cannot be known by means of any type of conditioning. It is the cessation of all conditioning related to body, speech, and mind. What causes this cessation? Is this the cessation of something that arose in the past and then subsequently ceased? Or is this a cessation in terms of something that was destroyed in the past? Is there something that ceases by being destroyed? The conditioning of nonvirtuous karma is produced because previously one remained in ignorance. Yet with knowledge of this fact, conditioning ceases. If one previously did not rely on the Dharma of the noble ones but remained in ignorance, one would perform nonvirtuous actions. Yet when one relies on the path of the noble ones, one gains realization through wisdom, and thus conditioning will cease.

1.131 “That which is empty of wisdom is emptiness. The eye is empty of wisdom and so are the ears, the nose, the tongue, the body, and the mind. Why is that? Because wisdom is empty of wisdom. And emptiness is the eyes, the ears, the nose, the tongue, the body, and the mind. Since the mind is not observed, the eye does not contain any eye. And why? Utterly unborn, the eye does not remain. The same applies to the ears, the nose, the tongue, the body, and the mind. When the mind is not observed, the eyes, the ears, the nose, the tongue, the body, and the mind do not remain in the mind. And why? Because the eye is utterly unborn. Thus, the eyes, the ears, the nose, the tongue, the body, and the mind do not remain. Since they do not remain, they are serene, and thus one now abides by means of a mind of seclusion.

1.132 “What is meant by ‘seclusion’? Mañjuśrī, ‘seclusion’ refers to the limit of the sameness of all phenomena, the limit of nonduality, the limit of reality, [F.199.a] and the limit of non-occurrence. Mañjuśrī, in seclusion there is no birth, old age, or death. Where there is no birth, old age, or death, there is no suffering. Where there is no suffering, suffering does not arise. Where suffering does not arise, there is no fear. Where there is no fear, there is no mind or consciousness. Where there is no mind or consciousness, there is no birth and no cessation. Where there is no birth and no cessation, there is seclusion. Since this is how the Thus-gone, worthy, perfect Buddha remains, it is said that he remains in seclusion.

1.133 “Mañjuśrī, the Thus-Gone One does not remain. The examination of the Thus-Gone One is beyond examination. Not seeing any phenomena is seeing the Thus-Gone One. The words of the Thus-Gone One are beyond all words and cannot be set forth. And why? Because, Mañjuśrī, I teach the Dharma in terms of the cessation of the teaching of all letters and words as related to all phenomena. Thus, Mañjuśrī, the Thus-Gone One does not utter a single syllable. And why? Because in the case of the Thus-Gone One there are no mental engagements. He is beyond the workings of the mind and has no thoughts springing from the mind. For him there is no activity of the mind, no ascertainment of the mind, and no movement of the mind. He is beyond all thoughts of the mind. He has no basis for mind and is free from any consciousness that arises from mind. He has no place for a personal mind, nor does he have a place for the minds of others. The Thus-Gone One does not have a mind that abides among form, feeling, perception, formation, and consciousness. He does not have a mind that abides in relation to the eyes, the ears, the nose, the tongue, the body, or the mind. The Thus-Gone One does not have a mind that abides in relation to form, sound, smell, taste, texture, or mental phenomena. And why? Because, Mañjuśrī, the Thus-Gone One is peaceful, serene, resting always in equanimity, not apparent, invisible, [F.199.b] endless, and cloud-like. Although that surely is the case, beings nevertheless perceive the Thus-Gone One. This is due to the power of their past roots of virtue combined with the past aspirations of the Thus-Gone One and the transformative power of his activity. Thus they can reflect on him and ask him questions. Those with mature faculties and those who have been tamed are therefore able to hear his speech. And why? Because the Thus-Gone One is unborn and unceasing.

1.134 “Whoever does not see any nature in phenomena sees the Thus-Gone One. Whoever does not see any phenomena sees the Thus-Gone One. And why? Because, Mañjuśrī, the Thus-Gone One is beyond all phenomena. He can therefore not be described in terms of any phenomenon, and he is also beyond the absence of expression. And why? Because no phenomenon can be observed. Whoever does not observe any phenomena or non-phenomena, anything conditioned or unconditioned, sees the Thus-Gone One. And why? Because, Mañjuśrī, the Thus-Gone One is beyond all phenomena. He does not accept any phenomena, does not appropriate any phenomena, and does not impute any phenomena. Mañjuśrī, the cessation of all phenomena is the Thus-gone, worthy, perfect Buddha. Seeing all phenomena as they truly are is to see the Thus-Gone One. And why? Because, Mañjuśrī, regarding the Thus-Gone One, it is like this: If one does not perceive any phenomena, and if one sees the Thus-Gone One in that same way, then one will understand the statement, ‘All phenomena are the Thus-Gone One.’ Moreover, one will

understand the statement, 'All phenomena are suchness, unmistakable suchness, and nothing but suchness—unborn and unceasing.' One will also understand the statement, 'No object and beyond object—such is the domain of the Thus-Gone One.' [F.200.a]

1.135 “Mañjuśrī, bodhisattvas who rest in this absorption know with their single minds the mental activities of all beings. Due to the sameness of their own minds, they realize the minds of all beings to be sameness. And due to the sameness of the minds of all beings, they realize their own minds to be sameness. And why is that? Because mind is illusory and because the minds of all beings are naturally luminous. As their own bodies are the natural state, they realize the bodies of all beings to be the natural state. And why? Since all bodies are like reflections, they can let the bodies of all beings enter and merge with their own bodies. They can also make their own bodies follow and merge with the bodies of all beings. To properly train others, the body of the Buddha can transform into the body of any being. That is also how it is according to the vehicles of the hearers and the solitary buddhas. He can transform his own body, the bodies of others, and various realms. Likewise, according to his wishes, he can transform the element of earth into the element of water, the element of fire, or the element of wind. He can transform the element of water into the element of earth, the element of fire, or the element of wind. He can transform the element of fire into the element of earth, the element of water, or the element of wind. He can transform the element of wind into the element of earth, the element of water, or the element of fire. His transformative power is such that it would be impossible for anyone else in the world, whether Śakra, Brahmā, or Māra, to inspire or bring alignment with the Dharma to the same degree.

1.136 “Mañjuśrī, the four types of correct understanding, [F.200.b] the six types of superknowledge, the thirty-seven factors of awakening, and the four transformative powers will enter the bodies of the bodhisattva great beings, who aspire to this activity. Mañjuśrī, how do the four types of correct understanding, the six types of superknowledge, the thirty-seven factors of awakening, and the four transformative powers enter the bodies of such bodhisattva great beings?

1.137 “Mañjuśrī, when the bodhisattvas' consciousness does not observe form, they correctly apprehend the meaning. By relying on the actual meaning, they correctly understand the Dharma. When the bodhisattvas realize that phenomena are unborn, unmanifest, and unceasing, they gain a correct understanding of language. When they gain certainty of language, they obtain correct understanding of eloquence.

1.138 “When, upon seeing form, the bodhisattvas keep their eyes unattached and unobscured with regard to the elements and sense sources, they obtain an unimpaired visual superknowledge. As they hear all meanings related to form even when just a single syllable is being uttered, they attain an unimpaired, unattached, and unobscured aural superknowledge. As they know the minds and mind states of all beings while remaining unattached and beyond separation, they achieve an unimpaired, unattached, and unobscured superknowledge of the minds of others. As they know the mental experiences of all beings to be nothing but sameness, they obtain an unimpaired, unattached, and unobscured superknowledge that recollects previous births. As they act altruistically by means of a discipline that does not observe former and future words or the limitless forms of language, they develop an unimpaired, spontaneous, unattached, and unobscured superknowledge of miraculous manifestations. They are without desire—whether in the past, the future, or the present—and, being free from desire, [F.201.a] their minds are unstained by attachment, anger, and delusion. Thus, they attain an unimpaired, unattached, and unobscured superknowledge with regard to actualizing an undefiled mind.

1.139 “Since they understand by means of sameness, they know that form is unborn, unceasing, and non-abiding. That is the application of mindfulness of the body that accords with the body. With the knowledge of sameness, they understand that experiences concerning form are unborn. That is the application of mindfulness of sensations that accords with sensations. With the knowledge of sameness, they understand that the various observations of form are divorced from the mind and do not involve it. That absence of mind is the application of mindfulness of the mind that accords with the mind. With the knowledge of sameness, they have no erroneous notions regarding the twelve sense sources, nor do they have any erroneous mind states or views, and they do not advance or posit anything. That is the application of mindfulness of phenomena that accords with phenomena.

1.140 “Since they understand the indivisible nature of the realm of phenomena, they know form to be unborn, unceasing, and non-abiding, and they do not entertain any notions of virtue or nonvirtue. That is the thorough relinquishment that abandons all phenomena related to negative and nonvirtuous minds and those mental states that have already arisen. Since they have no conceptual activity, they know form to be unborn, unceasing, and non-abiding, and, by not transcending suffering, they do not interpolate or reduce. Thus, by not dwelling on form, they abandon nonvirtue. That is their thorough relinquishment that avoids the arising of evil and those nonvirtuous phenomena that have not yet arisen. Since they have no conceptual activity, they know all visual forms to be unborn, unceasing, and

non-abiding. Moreover, since they understand that the realm of phenomena is unborn sameness, they do not label or posit anything. Thus, without any observation of nonvirtue, they give rise to those virtuous phenomena that have not yet come into being. [F.201.b] That is the thorough relinquishment that gives rise to virtuous phenomena that have not yet come into being. Since they have no conceptual activity, they know form to be unborn, unceasing, and non-abiding. Since they know that form is non-abiding, unborn, and unceasing, they do not label or posit anything. Instead, they practice virtue without perceiving virtue. That is the thorough relinquishment that ensures that virtuous phenomena continue.

1.141 “By way of not being affected, they are intent not to dwell on form but to remain unobscured with regard to it. Moreover, due to the sameness of the realm of phenomena, they pervade form with all appearances of color. They also have the intention to tame others in accord with their level of maturation. That is the basis of miraculous power in terms of the meditative absorption of intention.

1.142 “They are uninterrupted and continue forever without end. Therefore, with regard to form, they possess a diligence that is free from accepting and rejecting. As such they delight in maturing those to be tamed by means of their miraculous displays that are beyond conditioning. By means of the indivisibility of reality, they obtain the basis of miraculous power related to diligence, which is also the absorption of the Thus-Gone One’s wisdom beyond attainment.

1.143 “Since they are free from clinging to and engaging with form, they rest in sameness and have utterly transcended observation. In this way they abide within the seal of the Thus-Gone One’s wisdom and rest in equipoise within his all-pervasive concentration. That is the basis of miraculous power related to attention, which attains the miracles of the Thus-Gone One.

1.144 “Due to the wisdom that lies beyond discernment, they know with certainty that form is unborn, and, due to the indivisible nature, they discern all characteristics to be of a single nature. As they discern the wisdom of the Thus-Gone One, their magical manifestations satisfy the minds of all beings. That is the basis of miraculous power related to discernment.

1.145 “As all phenomena are beyond attainment, they are not fixated on any visual observation of form. In this way they feel faith and take hold of that faculty of faith. [F.202.a] They also feel a faith in all qualities where both form and the formless have been equalized. With the faculty undiminished, they produce faith in the wisdom of the Thus-Gone One. That is the faculty of faith.

- 1.146 “Being free from reducing or interpolating anything, all observation with regard to form turns into a single gateway, and the continuity of practice becomes unbroken. This is known as diligence. Then, in a manner beyond observation, the wisdom of the Thus-Gone One becomes unbroken. That is the faculty of diligence.
- 1.147 “By applying their faculties to the abode of the Thus-Gone One, with regard to form the bodhisattvas go beyond mindfulness and transcends all observation, thus becoming singularly mindful. In this way they are mindful of the single characteristic throughout the three times. That is what is referred to as mindfulness. As the minds of all beings are all equal in being mind, a single observation pervades all the realms of beings. This transformative power of the perception of the Thus-Gone One is the faculty of mindfulness.
- 1.148 “As they are free from birth, cessation, and distraction, all mental activity with regard to form has merged into one. The absorptions of form and the formless have merged into one point, as have all features. Being undistracted in the wisdom that engages the faculty of the Thus-Gone One, as well as being undistracted in the extraordinary vajra-like absorption, is what is known as absorption. All absorptions are unborn, and they are free of distraction and becomes unassailable. That is the faculty of absorption.
- 1.149 “With regard to form, the bodhisattvas engage in the activity that comprises all non-abiding insight, absorptions, equipoises, and the unborn limit. With the insight that engages the unborn nature of all phenomena, they transcend everything conditioned as well as the unconditioned. Being beyond the need for an antidote, they engage with the single characteristic of form. That is known as insight, and, [F.202.b] since they have become unassailable by fleeting consciousness, it is also known as the faculty of insight.
- 1.150 “The power of faith is to be unassailable due to²⁶ non-attachment and non-observation with regard to form and to never lose faith.
- 1.151 “The power of diligence is to delight in the transformative power that pervades form, to transcend all notions of being powerful or not, and to accomplish such power of a thus-gone one over the elements.
- 1.152 “The power of mindfulness refers to an absence of concepts and affirmations with regard to form. It is a spontaneous mindful awareness, the supreme engagement in the ultimate, and in accord with the limit of reality. It is an application of mindfulness of the Thus-Gone One’s Dharma body and a knowledge that is unassailable by any hearer or solitary buddha.
- 1.153 “The power of absorption refers to being unassailable because of perfecting the Thus-Gone One’s wisdom, gaining accomplishment of the activity of the realm of phenomena, attaining spontaneous accomplishment

of the absorption of the thus-gone ones, and actualizing the consciousness that is undistracted from all incorrect mind states with regard to form.

1.154 “The power of insight with regard to form refers to an undisturbed understanding of the realm of phenomena, knowing the nonduality of extremes and no extremes, being spontaneously mindful of meditative composure, and knowing the non-abiding nature.

1.155 “The bodhisattvas realize a mindfulness that is beyond fixation on form. It is in harmony with the domain of the Thus-Gone One and connected with the unborn nature. Being mindful of those states in a way that is without focused mental attention, they awaken. This is the branch of awakening concerned with mindfulness.

1.156 “With regard to form, they know the realm of phenomena, are skilled in analyzing by means of a yogic perception that is beyond observation, and understand the correct and the incorrect. This is the branch of awakening concerned with the analysis of phenomena.

1.157 “Since the nature of form is the Dharma body, [F.203.a] they correctly understand this in an unassailable manner and, in order to awaken to the natural state, do not relinquish their diligence. This is the branch of awakening concerned with diligence.

1.158 “With regard to form, they have become skilled in distinguishing its indivisible nature, have mastered examination, fully discerns its natural presence, and have accomplished non-abiding knowledge. They experience the joy of pliable absorption, equipoise, and wisdom. This is the branch of awakening concerned with joy.

1.159 “The bodhisattvas know that the consciousness that continuously engages in observation of form and all sense sources of awakening is a sameness beyond concepts of entity and nonentity. This is the branch of awakening concerned with pliability.

1.160 “When they observe form, they know that all phenomena are sameness. Thus when the circumstances for the stainless branches of awakening, as well as all absorptions and equipoises, have been awakened into one state, that is the branch of awakening concerned with absorption.

1.161 “The absence of entities with regard to form has been understood to be the state of sameness; they apprehend the sameness of everything—both form and the formless. Likewise, determination and analysis become sameness and are spontaneously accomplished. Identifications and wisdom become sameness. All qualities that have been attained are realized to be unborn, unmoving, absorption, and sameness. And the branches of awakening, all paths, the unborn limit, and all attainments are no longer sought. This is the branch of awakening concerned with sameness.

- 1.162 “When viewing form, correct view is to see the elements and sense sources as having the nature of non-entities. By way of having parts and not having parts, they are seen as sameness. As the path of the noble ones is seen as not truly a path, the bodhisattva does not entertain any views. [F.203.b] As the path of the noble ones and all views are seen to be without any characteristics, they do not have any views. Instead, since there is no disturbance, this is referred to as the genuine view. Since all phenomena are seen, this is known as the view. As the unborn is attained, it is termed the path. In terms of sameness, it is known as the genuine mode. Being unobscured, it is referred to as the view. As it applies to all paths and non-paths, it is termed the path.
- 1.163 “Correct conception occurs when all concepts and thoughts regarding form are the same. In that way, the bodhisattvas do not conceive of entities or non-entities, do not conceive of disruption or permanence, do not conceive of birth or non-birth, do not conceive of concepts or no concepts, and do not conceive of nonthought, nonconceptuality, or the correct path.
- 1.164 “Correct speech refers to knowing sameness in the sense that, with regard to form, all phenomena are beyond language and speech, pronunciation and non-pronunciation. They have no names and are unnamable. They are beyond examination and they are not the branches of the path. The word *correct* does not relate to any verbal mode and is not uttered. Still, all the qualities of the so-called path are uttered.
- 1.165 “Correct action is to view all actions with regard to form as non-actions. They are not something that one performs, and they should therefore not be conceived of as such. Those who attain the state of not acting do not investigate. They do not take up any type of investigation, such as wrong investigation, correct investigation, active investigation, non-active investigation, or any other type of action or non-action. In this way all the endless actions, whether certain, uncertain, correct, incorrect, virtuous, nonvirtuous, neutral, non-transferring, related to the path, or not related to the path, are seen to be unborn. Without engaging in any action, the bodhisattvas see all actions as optical illusions. [F.204.a]
- 1.166 “Correct livelihood is to know the sameness of the pleasant and the unpleasant concerning form and to rest within the realm of phenomena without any observation of correct or incorrect livelihood. Being without observation in this way, livelihood and action fall away. ‘Correct’ here means sameness. ‘Livelihood’ means upholding the Dharma of the noble ones. ‘Path’ and ‘non-path’ refer to the path that is free from striving. ‘Livelihood’ also refers to not having any thoughts or notions concerning livelihood or lack of livelihood. ‘Correct’ means to abide within sameness. Such is correct livelihood.

- 1.167 “Correct effort is to be effortless in body, speech, and mind concerning forms due to the sameness of the realm of phenomena. Thus, bodhisattvas are effortless with regard to the realm of phenomena. ‘Correct’ means free from accepting and rejecting any phenomena that abide within the unborn nature. ‘Effortless’ is a term for not having any observation in terms of body, speech, and mind. ‘Path’ means to strive for the objective of the noble ones via freedom from acceptance and rejection as well as to transcend striving.
- 1.168 “Correct mindfulness is to practice mindfulness of form by virtue of being without mindfulness. Such absence of mindfulness is sameness in which one rests without using mindfulness to objectify something. ‘Correct’ is a term for the sameness in the absence of objectification beyond imputation. ‘Mindfulness’ is a term for recollecting the aggregates, the elements, and the sense sources. It refers to recollecting emptiness, the absence of marks, and the absence of wishes. Thus, it is a term for the effortless recollection of the absorption of the Thus-Gone One.
- 1.169 “Correct absorption is to know the indivisible nature of form, which is also the correct practice of the activities related to sameness and absorption. Knowing the sameness of form also entails knowing the sameness of feelings, perception, formation, [F.204.b] and consciousness. Knowing the sameness of the aggregates, the bodhisattvas will also correctly perceive the sameness of absorption. They will then also correctly perceive the sameness of the absorption of *the Thus-Gone One’s family*. When they perceive the absorption of *the Thus-Gone One’s family*, they perceive the sameness of all phenomena. When they perceive the sameness of all the qualities of the Buddha, they perceive the sameness of all the qualities of ordinary and immature beings. The absorption that perceives the sameness of all the qualities of ordinary and immature beings also perceives the sameness of all the qualities of the Buddha. With the sameness of absorption, they perceive the sameness of the past aggregates, elements, and sense sources. Likewise, they perceive the sameness of the future and present aggregates, elements, and sense sources. Just as they perceive the aggregates, elements, and sense sources, so they also perceive karma and its ripening. Thus, the bodhisattvas rest in the type of absorption that equalizes the three times.
- 1.170 “Correct knowledge is to know thatness and suchness concerning form and thereby know the truth. The bodhisattvas feel devotion to the truth that the nature of reality is also the nature of the aggregates, elements, and sense sources and, moreover, that the absence of the nature of reality is also the absence of the nature of the aggregates, elements, and sense sources. ‘Transformative power’ refers to the unfailing reality. And why? Because whatever is unfailing is also true. When they are grounded in that, they will utter pure aspirations and perform pure activity. They will be blessed to

manifest emanations of the Thus-Gone One based on the aggregates, elements, and sense sources. Knowing the sameness of the truth of the earth element, they will also know the sameness of the truths of the water, fire, and wind elements. [F.205.a] They will also know the sameness of space, qualities, sounds, optical illusions, and reflections. They will also know the sameness of characteristics and the absence of characteristics, being attached and not being attached, brief and elaborate eons, limited and limitless eons, eons with and without buddhas, past and future eons, future and past eons, and present and future and past eons, as well as past and future and present eons. Eons of pollution merge with eons of purification, eons of purification with eons of pollution, and blessed eons with eons of sameness. The knowledge of such merging comes from the absence of such concepts. This is the truth of the realm of phenomena, and thus it is also known as *the transformative power of truth*. This is the truth of form. Likewise, it is the truth of feeling, perception, formation, and consciousness. All truthful speech that rests within that state is blessed. Such is the transformative power of truth.

1.171 “Because of resting in equanimity, the bodhisattvas do not grasp at form, are without thoughts, and are generous and renunciate. That is the transformative power of generosity. Knowing not to accept and reject form is the pacification of all movements and fluctuations. ‘Transformative power’ refers to the transformation of all pollution into purification as one abides in that peace. ‘Purification’ is to bless pollution. When resting in that peace, one can demonstrate all types of activities. For example, one can stimulate desire in those who observe celibacy, and by manifesting in the form of Vajrapāṇi one can make those who act in non-peaceful ways, as well as all demons, become interested in the transformative power of peace. The transformative power of peace [F.205.b] pacifies, calms, and soothes all ordinary and immature beings. Perceiving the attainment of the transformative power of peace is called *the transformative power of thorough pacification*.

1.172 “The transformative power of insight refers to knowing that form is indivisible from the realm of phenomena. This is known without labelling or positing anything. With nonconceptual insight, all phenomena related to utter and thorough peace and the freedom from conceptual constructs, as well as the aggregates, elements, and sense sources, are blessed to be the omniscient state. Alternatively, ‘transformative power’ relates to the omniscient state, which is the abode of insight. That is why one’s body, which is just a fathom tall, should be thought of as the world. It should be thought of as the source of the world, the end of the world, the path that leads to the end of the world, and also as the wisdom of omniscience. That is *the transformative power of insight*.”

1.173 At this point, Mañjuśrī Kumārabhūta asked the Blessed One, “Blessed One, what are the powers that bodhisattva great beings must possess in order to attain this absorption of *the miraculous ascertainment of peace*?”

1.174 The Blessed One replied to Mañjuśrī Kumārabhūta, “Mañjuśrī, there are thirty-six pure wisdom powers that bodhisattva great beings must possess to attain the absorption of *the miraculous ascertainment of peace*. What are these thirty-six powers? They are the wisdom power of pure altruism, the wisdom power of pure aspiration, the wisdom power of pure roots of virtue, the wisdom power of pure dedication, the wisdom power of pure learning, the wisdom power of purified karmic obscuration, the wisdom power of pure ritual and experience, [F.206.a] the wisdom power of pure mindfulness, the wisdom power of pure skillfulness, the wisdom power of pure observation of beings, the wisdom power of pure observation of characteristics, the wisdom power of pure abandonment, the wisdom power of pure acceptance of beings, the wisdom power of pure and great love, the wisdom power of pure and great compassion, the wisdom power of pure and great joy and sameness, the wisdom power of pure discipline, the wisdom power of pure acceptance of discipline, the wisdom power of pure patience, the wisdom power of pure acceptance of patience, the wisdom power of pure diligence, the wisdom power of pure application of diligence, the wisdom power of pure skillfulness regarding the elements, the wisdom power of pure skill in concentration, the wisdom power of pure skill in tranquility, the wisdom power of pure insight, the wisdom power of pure certainty with regard to learning, the wisdom power of pure certainty with regard to both the worldly and the otherworldly, the wisdom power of purified consciousness, the wisdom power of purified conditioned and unconditioned phenomena, the wisdom power of pure skill in special insight, the wisdom power of pure knowledge and liberation, the wisdom power of pure patience with regard to unborn phenomena, the wisdom power of the pure characteristic beyond characteristics, [F.206.b] the wisdom power of pure ultimate and relative truths, and the wisdom power of pure yearning and diligence. Mañjuśrī, when bodhisattva great beings possess these thirty-six pure wisdom powers, they attain the absorption of *the miraculous ascertainment of peace*.

1.175 “Mañjuśrī, consider this contemplation. Bodhisattvas may spend as many eons as there are atoms in ten universes making offerings in each of the world systems in the ten directions to as many buddhas, bodhisattvas, hearers, and solitary buddhas as there are grains of sand in the Ganges by providing them with divine meals, with clothes made from divine fabrics, and with as many world systems as there are atoms in all the world systems in the great trichiliocosm filled to the brim with wish-fulfilling jewels. Having made these offerings, the bodhisattvas may then commemorate

those thus-gone ones by building a memorial for each of them, each memorial as large as this world, made of gems in all colors, and reaching to the peak of existence. They may then surround these memorials with a railing of glittering gems and adorn them with a latticework of wish-fulfilling gems and garlands of banners before anointing them with sandalwood incense. In this way there would be as many offerings as there are atoms in ten universes. Finally, the bodhisattvas may offer incomparable divine offerings to each of the memorials for as many eons as there are atoms in ten buddha realms. On the other hand, other bodhisattvas may faithfully aspire to this absorption and, because of that, offer something as simple as a single meal to a being who has been born as an animal. Compared to the merit created by these latter bodhisattvas, the merit created by the former bodhisattvas would not equal even one percent of it. Nor would it equal a thousandth, a hundred thousandth, a billionth, a ten billionth, or a trillionth of that. In fact, no example or comparison would suffice. [F.207.a]

1.176 “Mañjuśrī, compared to bodhisattvas who first develop trust in this absorption and then render service to as many blessed buddhas as there are atoms in all the world systems in the ten directions, providing them with all kinds of pleasures, other bodhisattvas who properly immerse themselves in this absorption will create uncountably greater merit. Mañjuśrī, compared to bodhisattvas who make offerings to the Three Jewels for ten thousand eons, other bodhisattvas who hear the name of this absorption of *the miraculous ascertainment of peace* and just briefly form the wish to hear this teaching will develop inconceivably more merit in terms of attaining the wisdom of the Buddha.”

1.177 Then the Blessed One spoke these verses:

“Being mindful and intelligent,
Insightful and fearless,
Throughout all lifetimes—
This is the practice of awakening.

1.178 “If beings are delighted for even a moment
By the splendid arising of the Buddha,
They abandon the eight inopportune states
Of which I have spoken previously.

1.179 “They obtain a perfect body and hue,
Beautifully adorned with all the marks,
Strong and powerful,
And without any indolent desires.

1.180 “They become happy, wealthy,

- And meritorious, and they gain miraculous abilities.
Witnessing the sun of the world,
Again and again they pay homage.
- 1.181 “As they hear the teaching on no-self and emptiness,
They are without confusion regarding the Dharma.
Being learned regarding the nature of phenomena,
They quickly develop devotion.
- 1.182 “Being of noble birth and with wealth,
They will always enjoy happiness.
They become courageous benefactors
Who give freely without miserliness.
- 1.183 “They will be born in the houses
Of those in the world
Who are uniquely noble and of illustrious family,
And they will not take unfortunate rebirths.
- 1.184 “In all such lives,
They will be powerful and renowned householders. [F.207.b]
Glory and splendor will be theirs
As they rejoice in this way of practice.
- 1.185 “As brahmins as mighty as the sāla tree,
They will be disciplined and learned.
As rulers as mighty as the sāla tree,
They will have great pleasures and wealth.
- 1.186 “Exalted by means of their treasury of merit,
They will become kings with miraculous abilities.
They will become teachers of the Dharma,
Teaching in the world with its oceans and central mountain.
- 1.187 “They will be lords possessing the seven riches.
They will be powerful universal monarchs.
As kings they will pay their respects
To the Buddha again and again.
- 1.188 “As they pass away, they will go to the higher realms,
Where they will develop faith in the teaching of the Buddha.
They will be born as Śakra, ruler of the gods,
The lord ruling the peak of the central mountain.
- 1.189 “As rulers of the gods, they will be born in the Heaven Free from Strife,

- And likewise in the Heaven of Joy.
As rulers of the gods they employ emanations;
They are powerful and fearless.
- 1.190 “Rejoicing in this way of practice,
They become the foremost Brahmā in the Brahmā Heavens.
Being learned, they become lords venerated
By many millions of gods.
- 1.191 “Those who rejoice repeatedly
In this precious discourse
Will obtain qualities so great
That their extent will be inexpressible.
- 1.192 “If they form the wish for awakening,
They will not become lost,
Even for ten million eons.
Instead, they will become unsurpassed teachers.
- 1.193 “Grass blades, mountains, trees,
Vines, herbs,
Flowers and fruit bushes
Will bow down wherever they go.
- 1.194 “Engaged in the disciplined conduct
Practiced since the time of Dīpaṃkara,
They will illuminate with limitless light
The world systems in the ten directions.
- 1.195 “All the flowers, fruits, and leaves
On the trees in the past,
The present, and the future
Will be perceived by them.
- 1.196 “Billions of buddhas,
Or even many trillions of buddhas,
Would be unable to express
The extent of their qualities.
- 1.197 “When bodhisattvas
Develop interest in this discourse, [F.208.a]
It would be impossible to fully express
The garlands of praise that they deserve.
- 1.198 “Those who express the qualities of this discourse

Will come to possess all those qualities themselves.
They will even have more qualities than those.
In fact, there will be no end to their qualities.

1.199 “But those who feel no joy from this discourse,
Who speak badly of it, saying it is untrue when it is true,
Who in anger speak harshly of it,
And who are agitated about it,

1.200 “Such persons will be born in hell
With huge bodies.
There they will experience painful feelings,
As their bodies will be tormented.

1.201 “Their bodies will take on a size
Measuring five hundred leagues,
And, due to their evil actions,
They will continually be devoured by countless beings.

1.202 “For several eons,
Their bodies will measure five hundred leagues.
They will have five hundred heads—
No fewer than that.

1.203 “On each head they will have
No fewer than five hundred tongues.
On each tongue there will be
No fewer than five hundred plows.

1.204 “Ablaze, the plows will cut their tongues
As a result of the evil of disparaging others.
By speaking harsh words,
They will be burned in the Hell of Extreme Heat.

1.205 “Those who abandon restraint
And harm a bodhisattva
Will be born in hell,
And after that as animals.

1.206 “If they dismiss this way of practice,
They will reap suffering
In the hell of incessant torment
For billions and trillions of eons.

1.207 “Then, after they pass away,

- They will become horrific poisonous snakes,
And, tormented by hunger and thirst,
They will act in horrendous ways.
- 1.208 “Even if they obtain food,
Their evil actions will prevent any satisfaction.
When they pass away from such a life,
They may be born as a human.
- 1.209 “Even so, they will be dimwitted and blind.
They will be intent on harm and have no restraint.
By speaking in negative ways,
They will displease the noble ones.
- 1.210 “As they pass away from human existence,
They will once again be born in the lower realms.
For billions of eons,
they will never see a buddha. [F.208.b]
- 1.211 “On the other hand,²⁷ by relating to a bodhisattva
In a disciplined manner free from harm,
And by protecting those Dharma teachers
Who uphold the Dharma,
- 1.212 “They will leave all the lower realms behind
And take birth as Śakra with great miraculous abilities.²⁸
They will also come to rule the Brahmā Heavens,
The Heaven Free from Strife, and the Heaven of Joy.
- 1.213 “Even should they be born as humans,
They will always be universal monarchs.²⁹
As guild masters and householders,
They will always find happiness and great wealth.
- 1.214 “For as many eons as there are grains of sand in the Ganges,
They will always meet
With fearlessness, perfect mindfulness,
Happiness, and safety.³⁰
- 1.215 “Life after life,
They will always venerate the Buddha.
Intelligent beings
May venerate the Buddha throughout many eons,
- 1.216 “Yet other persons may remember

This discourse
Which was taught by the Protector of the World,
When the Dharma disappears in the future.

- 1.217 “Even remembering it for just a single day,
They will gain much more merit than those former persons,
And to all the buddhas in the ten directions
They will offer homage.
- 1.218 “To remember a discourse such as this
Is to venerate
The buddhas of the future
And the buddhas of the past.
- 1.219 “Mañjuśrī, if bodhisattvas should develop any ill will, animosity, or anger toward other bodhisattvas who are devoted to this absorption of *the miraculous ascertainment of peace*; or if they should go against them and make trouble for them by saying that they come from low families, have few possessions, or have little insight; or if they should accuse them of having damaged discipline, bad complexion, ugly appearance, or no charisma; or even if they should just feel a moment of resentment for those bodhisattvas, such negative karma will cause them to burn in the lower realms for an uncountable number of millions of eons.
- 1.220 “Mañjuśrī, I do not see any evil whatsoever [F.209.a] that is greater than developing ill will toward such bodhisattvas. Mañjuśrī, compared to noble sons or daughters who strike with weapons or beat with sticks all beings in all the world systems in the great trichilocosm, noble sons or daughters who feel just a moment of ill will, animosity, or anger toward bodhisattvas who are devoted to the Great Vehicle, or who feel anger toward those bodhisattvas and then form the wish to cause those bodhisattvas trouble, bring about much greater nonvirtue. Mañjuśrī, as many times as bodhisattvas give rise to anger toward, or cause trouble for, other bodhisattvas, for that many eons those bodhisattvas must prepare to don their armor for life as hell beings.
- 1.221 “Mañjuśrī, apart from criticizing other bodhisattvas, no other action is able to cause a bodhisattva’s downfall. Mañjuśrī, it is like this: Apart from a diamond, no other substance, such as wood, soil, sticks, or weapons, is able to cut a diamond. Mañjuśrī, likewise, other than bodhisattvas criticizing other bodhisattvas, no action can bring about their downfall. Mañjuśrī, compared to noble sons or daughters who distribute offerings to the four assemblies according to their wishes in each of the world systems in the ten directions for ten million divine eons, other noble sons or daughters who are

motivated by a desire for harmony will create infinitely greater virtue merely by saying, ‘The Thus-Gone One is permanent, the Thus-Gone One is changeless.’

1.222 “Mañjuśrī, compared to bodhisattvas who offer the Three Jewels everything they need for one thousand years of the god realms, other bodhisattvas will create infinitely greater virtue by thinking for merely as long as it takes a person to snap two fingers, [F.209.b] ‘All conditioned things are impermanent. All conditioned things are suffering. All conditioned things are empty. All conditioned things are without a self.’ ”

1.223 When the Thus-Gone One had delivered this Dharma teaching, eight thousand divine sons formed the attitude set upon awakening, five hundred nuns obtained *the absorption that gathers all into a single vehicle*, twelve hundred bodhisattvas attained acceptance that phenomena are unborn, and the entire great trichiliocosm shook in six different ways. In order to venerate this Dharma teaching as well as the Blessed One Śākyamuni, from the sky above a heavy rain of divine flowers, such as blue lotuses, red lotuses, water lilies, and white lotuses, fell along with a downpour of sandalwood incense, fabrics, gems, and jewelry.

1.224 At that time as many bodhisattva great beings as there are atoms in all the ineffably countless universes paid homage to this Dharma teaching. They did so by each emanating as many hands as there are atoms in the buddha realms in the ten directions. With each hand they made countless, unimaginable, incomparable, and immeasurable offerings as large as the divine realms, sending forth cloud banks of parasols, banners, standards, flowers, sandalwood incense, jewelry, bright lion banners,³¹ gems that shone in all colors, and wish-fulfilling jewels. As they laid all this before the Blessed One Śākyamuni, they said:

1.225 “Blessed One, you have spoken well!
Well-Gone One, you have spoken well!
May this Dharma teaching [F.210.a]
Remain long in this world!”

1.226 At that point, a countless and inconceivable number of trillions of gods and goddesses—a number so immeasurable and inexpressible that it equals the number of atoms found in all the ineffably many billions of buddha realms—showered down a rain of divine flowers, such as mandārava, mahāmandārava, mañjuṣaka, sumanas, paruṣaka, taraṇi, balalaki, kotaraṇi, saugandhika, and dhanuṣkarideva flowers, blue lotuses, pink lotuses, water lilies, and white lotuses, as well as cakra and mahācakra flowers. They also brought down a rain of divine fabrics, parasols, banners, standards,

sandalwood incense, and cloud banks of gems and jewelry. Śakra, Brahmā, and an utterly incalculable number of trillions of guardians of the world paid homage to this Dharma teaching by bringing down a shower of cloud banks of flowers, fabrics, and jewels the size of the entire world. Likewise, an incalculable, inconceivable, immeasurable, and boundless number of trillions of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas showered down a rain of divine flowers, incense, fabrics, and gems. Accompanied by inconceivable melodies from their divine instruments, they exclaimed:

1.227 “Blessed One, you have spoken well!
Well-Gone One, you have spoken well!
Oh, we have heard a Dharma teaching that was never heard before!
Oh, may this Dharma teaching remain for long!”

1.228 After the Blessed One had spoken, Mañjuśrī Kumārabhūta, the limitless and incalculable number of other bodhisattvas, [F.210.b] the many thousands of lay practitioners such as Bhadrāpāla, the great hearers, and the many hundreds of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas all rejoiced in and extolled the Buddha’s speech.

This completes the noble Great Vehicle sūtra “The Absorption of the Miraculous Ascertainment of Peace.”

c.

Colophon

c.1 This sūtra was translated, proofed, and finalized according to the revised terminology by the Indian preceptors Jinamitra and Dānaśīla together with the translator-editor Bandé Yeshé Dé.

n.

NOTES

- n.1 The best known of this subgroup is *The King of Samādhis Sūtra* (*Samādhirāja*, Toh 127, see Roberts and Bower 2018), and the others include the *Śūraṅgama-samādhisūtra* (Toh 132, see Lamotte 1998) and the *Pratyutpannabuddhasaṃmukhāvasthisamādhisūtra* (Toh 133, see Harrison 1990 and 1998). Skilton (2002) adds the work 觀察諸法行經 (*Guancha zhu fa xing jing*, Taishō 649), which does not seem to have been translated into Tibetan.
- n.2 Skilton (2002) has made a careful study of these texts and suggests (pp. 77–90) that in them—though not, of course, in other contexts—the term *samādhi* itself can be understood to denote not a meditative state but rather a “statement” or “collection,” comprising a list of terms.
- n.3 See Roberts and Bower (2018), [1.26](https://read.84000.co/translation/toh127.html#UT22084-055-001-163) (<https://read.84000.co/translation/toh127.html#UT22084-055-001-163>)–[1.61](https://read.84000.co/translation/toh127.html#UT22084-055-001-345) (<https://read.84000.co/translation/toh127.html#UT22084-055-001-345>) and also [chapter 40](https://read.84000.co/translation/toh127.html#UT22084-055-001-chapter-40) (<https://read.84000.co/translation/toh127.html#UT22084-055-001-chapter-40>) in which explanations of each quality are set out.
- n.4 See Lamotte 1998, pp. 119–126. See also [n.15](#) and [n.17](#).
- n.5 See Harrison 1990, pp. 26–30, and Harrison 1998, pp. 15–17.
- n.6 We have identified these citations in the annotations to the translation.
- n.7 In one instance (Bendall 1902, p. 146; for translation, see Bendall and Rouse 1922, p. 145, and Goodman 2016, p. 142), the *Śikṣāsamuccaya* cites a passage from *The Absorption of the Miraculous Ascertainment of Peace* that is not found in the Tibetan text, and in referring to a “great king” as the recipient of the Buddha’s teaching appears to be unrelated to the themes and participants otherwise present in the sūtra.
- n.8 寂照神變三摩地經 (*Ji zhao shenbian sanmodi jing*), Taishō 648.

- n.9 According to Skilton (2002), it corresponds to the dialogue of the Buddha with Bhādrapāla, but not to the latter parts of the text where Mañjuśrī is the interlocutor. Skilton (p. 73) equates this division with the break between the first and second of the three fascicles in the Tibetan, although this does not seem to match the fascicle divisions as recorded in the Degé and Stok Palace Kangyurs.
- n.10 The Denkarma catalogue is dated to c. 812 CE. See Denkarma, folio 298.a. See also Herrmann-Pfandt (2008), p. 70, no. 127.
- n.11 See Skilton (2002), pp. 74–5.
- n.12 This translation is tentative. Tibetan: *rgya'i 'bur lta bu*.
- n.13 On the similarities of the list that follows with the lists of qualities in *The King of Samādhis Sūtra* (Toh 127) and the *Śūraṅgamasamādhisūtra* (Toh 132), see [i.6](#), [n.3](#), [n.15](#), and [n.17](#).
- n.14 Tib. *khyad par du 'gro ba*, Skt. *viśeṣagāmitā*. According to *The King of Samādhis Sūtra* (Toh 127), this refers to the strengths, fearlessnesses, distinct qualities, and knowledge of the buddhas. See Roberts and Bower [1.30](#) (<https://read.84000.co/translation/toh127.html#UT22084-055-001-191>) and [n.76](#) (<https://read.84000.co/translation/toh127.html#UT22084-055-001-193>).
- n.15 From this point onwards down almost to the end of [1.82](#), the list appears to reproduce the list of one hundred components of the absorption described in the *Śūraṅgamasamādhisūtra* (Toh 132), starting from the second component; see Degé Kangyur, vol. 55 (mdo sde, da), F.260.b.1 *et seq.* While the Tibetan translation differs slightly, it could well be rendering much of the *Śūraṅgamasamādhisūtra* list—though probably not all— from a verbatim reproduction of the Sanskrit. See Lamotte (1998) pp. 120–6, and Skilton (2002) p. 75.
- n.16 Translated based on S: *phrugs*. D: *phrug*.
- n.17 It is at this point that the almost exact reproduction of the list from the *Śūraṅgamasamādhisūtra* (see [n.15](#)) comes to an end; the equivalent point in the other sūtra is at Degé Kangyur, vol. 55 (mdo sde, da), F.262.b.4.
- n.18 These twelve essential qualities (*yon tan gyi snying pos bcu gnyis*) are also mentioned and explained in a little more detail in the *Bodhisattvagaropāya-viśayavikurvāṇanirdeśa*, Toh 146, folios 94.a–94.b. This work is also known as the *Satyakaparivarta* (*bden pa po le'u*).
- n.19 This passage, starting from this point and up to “the same as Brahmā, Indra, and Mount Meru,” is cited in Śāntideva’s *Śikṣāsamuccaya* (Bendall 1902, p. 16,

from line 9). After making a few minor amendments to Bendall's edition, this passage reads: *tatra mañjuśrīr ye trisāhasramahāsāhasralokadhātuparamāṇurajahsamāḥ sattvās teṣām ekaikaḥ sattvo rājā bhavej jambūdvīpādhipatis te sarva evaṃ ghoṣayeyuḥ | yo mahāyānam udgrahiṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati tasya nakhachedena māṃsam pañcapalikenā divasenāvātārayiṣyāmas taṃ caitenāpakrameṇa jīvitād vyaparopayiṣyāma iti | sacen mañjuśrīr bodhisattvo evaṃ ucyamāne no trasyati na saṃtrāsam āpsyate 'ntaśa ekacittotpādenāpi na bibheti na viṣṭati na vicikitsate | uttari ca saddharmaparigrahārtham abhiyujyate pāṭhasvādhyāyābhimukto viharati | ayaṃ mañjuśrīr bodhisattvas cittaśūro dānaśūraḥ śīlaśūraḥ kṣāntiśūro vīryaśūro dhyānaśūraḥ prajñāśūraḥ samādhiśūra iti vaktavyaḥ | sacen mañjuśrīr bodhisattvas teṣāṃ vadhakapuruṣāṇāṃ na kupyati na ruṣyati na khila doṣacittam utpādayati | sa mañjuśrīr bodhisattvo brahmasama indrasamo 'kampya iti | | See also Bendall and Rouse 1922, p. 18; Goodman 2016, p. 19.*

- n.20 In the passage cited in the *Śikṣāsamuccaya*, this clause reads, “anyone who adopts, upholds, recites, studies, or disseminates the Great Vehicle.”
- n.21 “Mount Meru” is missing from the passage cited in the *Śikṣāsamuccaya*. It may have originally belonged there, however, as the Sanskrit reads, “He would be the same as Brahmā, the same as Indra, and as unshakable as....”
- n.22 This passage, from this point up to “the bodhisattvas who offered the *enthralling king jewels*” is cited in Śāntideva's *Śikṣāsamuccaya* (Bendall 1902, p. 16, from line 3). After making a few amendments (most significantly, conjecturing the reading *bahulataraṃ* in place of the extant *vatataraṃ*) to Bendall's edition, this passage reads: *yaś ca mañjuśrīr bodhisattvo gaṅgānadīvālikāsamebhyo buddhebhyaḥ pratyekaṃ sarvebhyo gaṅgānadīvālikāsamāni buddhakṣetrāṇi vaśīrājamahāmaniratnapratipūrṇāni kṛtvā dadyād evaṃ dadaṅ gaṅgānadīvālikāsamān kalpān dānaṃ dadyād | yo vānyo mañjuśrīr bodhisattvo imān evaṃrūpān dharmān śrutvā ekāntena gatvā cittenābhinirūpayed imeṣu evaṃrūpeṣu dharmeṣu śikṣiṣyāmīti | so 'śikṣito 'pi mañjuśrīr bodhisattvo 'syāṃ śikṣyāyāṃ chandiko bahulataraṃ puṇyaṃ prasavati | na tv eva tad dānamayaṃ puṇyakriyāvastv iti | | See also Bendall and Rouse 1922, pp. 17–18; Goodman 2016, pp. 18–19.*
- n.23 In the passage cited in the *Śikṣāsamuccaya*, the jewels that were offered are not mentioned again. Instead it mentions “meritorious acts that consist in generosity.”
- n.24 This passage, from this point up to “the roots of virtue that cause a buddha to appear” is cited in Śāntideva's *Śikṣāsamuccaya* (Bendall 1902, pp. 83–84, from line 20 on p. 83). After making a few minor amendments to Bendall's

edition, this passage reads: *yaḥ kaścīn mañjuśrīḥ kulaputro vā kuladuhitā vā jāmbūdvīpakān sarvasattovāñ jīvitād vyaparopya sarvasvaṃ haret | yo vā 'nyo mañjuśrīḥ kulaputro vā kuladuhitā bodhisattvasyaikakuśalacittasyāntarāyaṃ kuryād antaśas tiryagyonigatasyāpy ekālopadānasahagatasya kuśalamūlasyāntarāyaṃ kuryād ayaṃ tato 'saṃkhyeyataraṃ pāpaṃ prasavati | tat kasya hetoḥ | buddhotpādasamjanakānāṃ sakuśalamūlānāṃ antarāyaḥ sthito bhavati | | See also Bendall and Rouse 1922, p. 87; Goodman 2016, p. 87.*

- n.25 This passage, from this point up to “the fear of being born in the borderlands” is cited in Śāntideva’s *Śikṣāsamuccaya* (Bendall 1902, p. 84, from line 5). After making a few minor amendments to Bendall’s edition, this passage reads: *yaḥ kaścīn mañjuśrīḥ parakuleṣu bodhisattvasyeryśyāmātsaryaṃ kuryāt tasya tasmin samaye tato nidānaṃ trīṇi bhayāni pratikāṅkṣitavyāni | katamāni trīṇi | narakopapattibhayaṃ jātyandhabhayaṃ pratyantajanmopapattibhayaṃ ceti | | See also Bendall and Rouse 1922, p. 87; Goodman 2016, p. 87.*
- n.26 Translated based on S: *dmigs pa med pas*. D: *dmigs pa med la*.
- n.27 This passage, from this point up to “Happiness, and safety” four verses below, is cited in Śāntideva’s *Śikṣāsamuccaya* (Bendall 1902, pp. 86–87, from line 14 on p. 86). After making a few minor amendments to Bendall’s edition, this passage reads: *yas tv eṣāṃ kurute rakṣāṃ dhārmikīṃ dharmavādināṃ | hitvā sudurgatīḥ sarvāḥ śakro bhavati devarāt | | brahmāpi yāmas tuṣito vaśavartī punaḥ punaḥ | manuṣyeṣūpapannaś ca cakravartī sa jāyate | | śreṣṭhī gṛhapatiś cāpi bhavaty ādhyo mahādhanah | prajñāsmṛtibhyāṃ saṃyuktaḥ sukhito nirupadravaḥ | iti | | See also Bendall and Rouse 1922, p. 89; Goodman 2016, pp. 89–90.*
- n.28 In the passage cited in the *Śikṣāsamuccaya*, the last six lines are condensed into a single four-line verse: “Whoever, on the other hand, offers to the bodhisattvas / The protection that is due to Dharma teachers / Will leave behind all the all the unfortunate rebirths, / And will become Śakra, the lord of gods.”
- n.29 In the passage cited in the *Śikṣāsamuccaya*, the last six lines are condensed into a single, four-line, verse: “One will also take birth as a Brahmā, / A Yāma, a Tuṣita, or a Vaśavartin god, again and again. / If born among men, / One will become a universal emperor.”
- n.30 In the passage cited in the *Śikṣāsamuccaya*, the last six lines are condensed into a single, four-line, verse: “Even if born as a guild master and householder, / One will become prosperous and acquire great wealth. / One will possess wisdom and good memory, / Will be happy, and will not meet with any misfortune.”

n.31 Tibetan: *seng ge'i rgyal mtshan zla ba*. We are unsure what this refers to. A digital search of the Kangyur shows that this is the only occurrence of the term in the entire canon.

b.

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GLOSSARY

· Types of attestation for Sanskrit names and terms ·

AS	<i>Attested in source text</i> This term is attested in the Sanskrit manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.
AD	<i>Attested in dictionary</i> This term is attested in Tibetan-Sanskrit dictionaries.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship 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 absence of marks

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

One of the three gateways to liberation.

g.2 absence of wishes

smon pa med pa

སློན་པ་མེད་པ།

apraṇihita

One of the three gateways to liberation.

g.3 aggregate

phung po

ཕུང་པོ།

skandha

The five aggregates of form, sensation, perception, formation, and consciousness. On the individual level the five aggregates refer to the basis upon which the mistaken idea of a self is projected.

g.4 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགའ།

ajātaśatru

The second King of Magadha during the Buddha's time. He was the son of King Bimbisāra and one of his queens, Vaidehī (*lus 'phags mo*), and usurped his father's throne. After Bimbisāra died in his subsequent imprisonment, Ajātaśatru felt remorse and became an ardent supporter of the Buddha.

g.5 ājīvika

tsho ba can

ཚོ་བ་ཅན།

ājīvika

A follower of a heterodox mendicant movement that emerged about the time of the Buddha around a pupil of Mahāvīra named Gośāla and survived until the 13th century; its followers adhered to a type of determinism and practiced strict asceticism.

g.6 Ākāśagarbha

nam mkha' i snying po

ནམ་མཁའི་སྣོད་པོ།

ākāśagarbha

A bodhisattva.

g.7 All-Seeing Eyes

kun tu lta ba'i mig

ཀུན་ཏུ་ལྟ་བའི་མིག

—

A bodhisattva.

g.8 All-Seeing Mind

kun tu lta ba'i blo

ཀུན་ཏུ་ལྟ་བའི་སྒོ།

—

A bodhisattva.

g.9 application of mindfulness

dran pa nye bar gzhaq pa

དྲན་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

Four types of mindfulness that regard the body, feelings, the mind, and dharmas.

g.10 Assembled Splendor

tshogs kyi dpal

ཚོགས་ཀྱི་དཔལ།

—

A bodhisattva.

g.11 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

One of the six classes of living beings, sometimes included among the gods and sometimes among the animals. A class of superhuman beings, sometimes misleadingly called demigods, engendered and dominated by envy, ambition, and hostility, who are metaphorically described as being incessantly embroiled in a dispute with the gods over the possession of a magical tree.

g.12 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

One of the eight “close sons” of the Buddha, the embodiment of compassion.

g.13 bases of miraculous power

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱུ་རྒྱུ་ལ།

rddhipāda

Four types of absorption related to intention, diligence, attention, and analysis, respectively.

g.14 Bhadrāpāla

bzang skyong

བཟང་སྐྱོང་།

bhadrāpāla

A bodhisattva.

g.15 Bhaiṣajyarāja

sman gyi rgyal po

སྐྱེན་གྱི་རྒྱལ་པོ།

bhaiṣajyarāja

A bodhisattva.

g.16 blessed one

bcom ldan 'das

བཅོམ་ལྡན་འདས།

bhagavat · bhagavān

Definition from the 84000 Glossary of Terms:

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys

the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.17 **Brahmā**

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world where other beings consider him the creator; 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 Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.18 **Brahmā Heavens**

tshangs pa

ཚངས་པ།

brahmāloka

A collective term for the seventeen heavens in the form realm.

g.19 **branches of awakening**

byang chub kyi yan lag

བྱང་ཚུབ་གྱི་ཡན་ལག།

bodhyaṅga

The aspects that constitute the path of seeing, namely mindfulness, analysis of phenomena, diligence, joy, pliancy, absorption, and sameness. These form a part of the thirty-seven factors to enlightenment.

g.20 **Campā**

tsam pa

ཚམ་པ།

campā

A city in ancient India, located on the Campā River. It was the capital of the Anga state, which was located east of Magadha.

g.21 Candra

lha'i bu zla ba

ལྷའི་བུ་ཟླ་བ།

candra

A god.

g.22 caraka

spyod pa ba

སྟོད་པ་བ།

caraka

In Buddhist usage, a general term for non-Buddhist religious mendicants, paired with parivrājaka in stock lists of followers of heretical movements.

g.23 Cloudless Heaven

sprin med

སྤྲིན་མེད།

anabhraka

The tenth heaven of the form realm.

g.24 Conqueror of the Lower Realms

ngan song spor

ངན་སོང་སྟོད།

—

A bodhisattva.

g.25 Crest of Brahmā

tshangs pa'i tog

ཚངས་པའི་རྟོག།

—

A bodhisattva.

g.26 Crest of Buddhas

sangs rgyas kyi tog

སངས་རྒྱལ་གྱི་རྟོག།

—

A bodhisattva.

g.27 Crest of Dharma

chos kyi tog

ཚེས་ཀྱི་རྟོག་

—

A bodhisattva.

g.28 Crest of Flowers

me tog gi tog

མེ་རྟོག་གི་རྟོག་

—

A bodhisattva.

g.29 Crest of Illumination

kun nas snang ba'i tog

ཀུན་ནས་སྤང་བའི་རྟོག་

—

A bodhisattva.

g.30 Crest of Jewels

nor bu'i tog

ནོར་བུའི་རྟོག་

—

A bodhisattva.

g.31 Crest of Light

'od kyi tog

འོད་ཀྱི་རྟོག་

—

A bodhisattva.

g.32 Crest of Merit

bsod nams kyi tog

བསོད་ནམས་ཀྱི་རྟོག་

—

A bodhisattva.

g.33 Crest of Superknowledge

mngon par shes pa'i tog

མངོན་པར་ཤེས་པའི་རྟོག་

—

A bodhisattva.

g.34 Crest of Wisdom

ye shes kyi tog

ཡེ་ཤེས་ཀྱི་རྟོག་

—

A bodhisattva.

g.35 Crown Nobler Than the Cosmos

'jig rten gyi khams thams cad las mngon par 'phags pa'i cod pan

འཇིག་རྟེན་གྱི་ཁམས་ཐམས་ཅད་ལས་མངོན་པར་འཕགས་པའི་ཚོད་པན།

—

A bodhisattva.

g.36 Crown of the Jewel That Illuminates the Realm of Phenomena

chos kyi dbyings snang ba'i nor bu'i cod pan

ཚོས་ཀྱི་དབྱིངས་སྣང་བའི་ནོར་བུའི་ཚོད་པན།

—

A bodhisattva.

g.37 Crown of the Seat of Enlightenment

byang chub kyi snying po'i cod pan

བྱང་ལྡན་གྱི་སྙིང་པོའི་ཚོད་པན།

—

A bodhisattva.

g.38 Crown of the Womb from which All Buddhas Are Born

sangs rgyas thams cad byung ba'i snying po'i cod pan

སངས་རྒྱས་ཐམས་ཅད་བྱུང་བའི་སྙིང་པོའི་ཚོད་པན།

—

A bodhisattva.

g.39 Crown Ornament Adorned by the Gem That Perceives the Indivisibility of All of Space

*nam mkha'i dbyings thams cad dbyer med pa rnam par shes pa'i nor bu rin po ches
brgyan pa'i gtsug pud*

ནམ་མཁའི་དབྱིངས་ཐམས་ཅད་དབྱེར་མེད་པ་རྣམ་པར་ཤེས་པའི་ནོར་བུ་རིན་པོ་ཆེས་བརྒྱན་པའི་གཙུག་ཕུད།

—

A bodhisattva.

g.40 Crown Ornament of the Brilliant Gem That Projects the Halo of All Thus-Gone Ones

*de bzhin gshegs pa thams cad kyi 'od kyi dkyil 'khor rab tu gtong ba nor bu rin po che
mngon par bsgrags pa'i gtsug pud*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་འོད་ཀྱི་དཀྱིལ་འཁོར་རབ་ཏུ་གཏོང་བ་ནོར་བུ་རིན་པོ་ཆེ་མངོན་པར་བསྐྱབས་པའི་
གཙུག་ཕུད།

—

A bodhisattva.

g.41 Crown Ornament of the King of Jewels That Sings an Ocean of Aspirations

smon lam rgya mtsho thams cad kyi dbyangs nor bu rin chen rgyal po'i gtsug pud

སློན་ལམ་རྒྱ་མཚོ་ཐམས་ཅད་ཀྱི་དབྲངས་ནོར་བུ་རིན་ཆེན་རྒྱལ་པོའི་གཙུག་ཕུད།

—

A bodhisattva.

g.42 Crown Ornament of the Lord of the Brahmā Realm

tshangs pa'i dbang po'i gtsug pud

ཚོངས་པའི་དབང་པོའི་གཙུག་ཕུད།

—

A bodhisattva.

g.43 Crown Ornament of the Melodious Dharma Wheel of All Thus-Gone Ones

de bzhin gshegs pa thams cad kyi chos kyi 'khor lo dbyangs kyi gtsug pud

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཚོས་ཀྱི་འཁོར་ལོ་དབྲངས་ཀྱི་གཙུག་ཕུད།

—

A bodhisattva.

g.44 Crown Ornament of the Melodious One in All the Three Times

dus gsum thams cad kun nas dbyangs kyi gtsug pud

དུས་གསུམ་ཐམས་ཅད་ཀུན་ནས་དབྱངས་ཀྱི་གཙུག་ལུད།

—

A bodhisattva.

g.45 Crown Ornament of the Nāga Lord

klu'i dbang po'i gtsug pud

ལྷའི་དབང་པོའི་གཙུག་ལུད།

—

A bodhisattva.

g.46 Crown Ornament of the Precious King of Jewels That Is Adorned with a Web of Gems and Placed on the Victory Banner That Illuminates the Emanations of All Thus-gone Ones

de bzhin gshegs pa thams cad rnam par 'phrul pa'i snang ba'i gyal mtshan nor bu'i rgyal po nor bu rin po che'i dra bas bres pa'i gtsug pud

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་རྣམ་པར་འཕྲུལ་པའི་སྣང་བའི་གྲུལ་མཚན་འོར་བུའི་རྒྱལ་པོ་འོར་བུ་རིན་པོ་ཆའི་བྲ་བས་བྲེས་པའི་གཙུག་ལུད།

—

A bodhisattva.

g.47 Crown Ornament of the Seat of Enlightenment

byang chub kyi snying po'i gtsug pud

བྱང་ཚུབ་ཀྱི་སྣིང་པོའི་གཙུག་ལུད།

—

A bodhisattva.

g.48 Crown Ornament That Illuminates All the Buddha's Emanations

sangs rgyas 'phrul pa thams cad snang ba'i gtsug pud

སངས་རྒྱས་འཕྲུལ་པ་ཐམས་ཅད་སྣང་བའི་གཙུག་ལུད།

—

A bodhisattva.

g.49 Crown That Captures the Thus-Gone Ones' Lion Throne of the Essence of All Phenomena

chos thams cad kyi snying po de bzhin gshegs pa'i seng ge'i khri 'dzin pa'i cod pan

ཚོས་ཐམས་ཅད་ཀྱི་སྒྲིང་པོ་དེ་བཞིན་གཤེགས་པའི་སང་གའི་ཁྲི་འཛིན་པའི་ཚོད་པན།

—

A bodhisattva.

g.50 Crown That Fully Illuminates the Space of the Realm of Phenomena

kun nas chos kyi dbyings nam mkha' snang ba'i cod pan

ཀུན་ནས་ཚོས་ཀྱི་དབྱིངས་ནས་མཁའ་སྒྲུང་བའི་ཚོད་པན།

—

A bodhisattva.

g.51 Crown That Is Never Outshone

zil gyis mi non pa'i cod pan

ཟིལ་གྱིས་མི་ནོན་པའི་ཚོད་པན།

—

A bodhisattva.

g.52 Dānaśīla

dA na shI la

དཱ་ན་ཤྱི་ལ།

dānaśīla

An Indian paṇḍita resident in Tibet during the late 8th and early 9th centuries.

g.53 Desireless Eyes

chags pa med pa'i mig

ཆགས་པ་མེད་པའི་མིག།

—

A bodhisattva.

g.54 Desireless Victory Banner

chags med rgyal mtshan

ཆགས་མེད་རྒྱལ་མཚན།

—

A bodhisattva.

g.55 Dhanapāla

nor skyong

ནོར་སྐྱོང་།

dhanapāla

An elephant.

g.56 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Type of magical formula; this term might also refer to recollection.

g.57 Dharma Light

chos kyi 'od

ཚོས་ཀྱི་འོད།

—

A bodhisattva.

g.58 Dharmamudrāgarbha

chos kyi phyag rgya'i snying po

ཚོས་ཀྱི་ཕྱག་རྒྱའི་སྤྱིང་པོ།

dharmamudrāgarbha

A bodhisattva.

g.59 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A former buddha who prophesied the awakening of Buddha Śākyamuni.

g.60 Divine Crown

lha'i cod pan

ལྷའི་ཅོད་པན།

—

A bodhisattva.

g.61 Divine Light

lha'i 'od

ལྷན་འདྲེན།

—

A bodhisattva.

g.62 element

khams

ཁམས།

dhātu

One way of describing experience and the world in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, odor, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; mind, mental objects, and mind consciousness).

It can also refer to the six elements of earth, water, fire, wind, space, and consciousness. Out of these six, the first four elements are also called “great elements.”

g.63 Emanated Light

rnam par 'phrul pa'i 'od

རྣམ་པར་འཕྲུལ་པའི་འོད།

—

A bodhisattva.

g.64 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena. According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled

through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.65 enthralling king

dbang gi rgyal po

དབང་གི་རྒྱལ་པོ།

vaśirāja

A particular type of jewel with great magical powers. The name suggests the ability to enchant or enthrall, or to produce things at will.

g.66 equipoise

snyoms par 'jug pa · snyoms par zhugs pa

སྟོམས་པར་འཇུག་པ། · སྟོམས་པར་ལྷུགས་པ།

samāpatti

A state of mental equilibrium derived from deep concentration.

g.67 Especially Noble

khyad par 'phags

ལྷན་པར་འཕགས།

—

A bodhisattva.

g.68 Ever-Noble Crown

dus thams cad du mngon par 'phags pa'i cod pan

དུས་ཐམས་ཅད་དུ་མངོན་པར་འཕགས་པའི་ཚོད་པན།

—

A bodhisattva.

g.69 faculty

dbang po

དབང་པོ།

indriya

A term with a wide range of meanings. Often refers to the five faculties, namely: faith, diligence, mindfulness, absorption, and knowledge, that are among the thirty-seven factors of awakening; or to the five sense faculties; or to one of the twenty-two faculties.

g.70 Famous and Melodious King of Medicine

sman mngon bsgrags dbyangs rgyal po

སྐྱེན་མངོན་བསྐྱེད་པ་དབྱུངས་རྒྱལ་པོ།

—

A bodhisattva.

g.71 fearlessness

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya

The fourfold fearlessness or the four assurances proclaimed by the thus-gone ones: fearlessness in declaring that one has awakened, that one has ceased all illusions, that one has taught the obstacles to awakening, and that one has shown the way to liberation.

g.72 Flower Victory Banner

me tog rgyal mtshan

མེ་ཏོག་རྒྱལ་མཚན།

—

A bodhisattva.

g.73 four guardians of the world

'jig rten skyong ba bzhi

འཇིག་རྟེན་སྣེད་བ་བཞི།

catvāro lokapālāh

These guardians are the four great kings of the quarters; Vaiśravaṇa, Dhṛtarāṣṭra, Virūḍhaka, and Virūpākṣa. Their mission is to report on the activities of humans to the gods and to protect the practitioners of the Dharma.

g.74 four transformative powers

byin gyi rlabs pa bzhi

བྱིན་གྱི་རྣམས་པ་བཞི།

caturadhiṣṭhāna

Four types of transformative powers, also called blessings. These are: truth, giving, peace, and insight.

g.75 four types of correct understanding

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisaṃvid

Correct knowledge of meaning, Dharma, language, and eloquence.

g.76 four ways of attracting disciples

bsdu ba'i dngos po bzhi

བསྐྱུ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahavastu

Generosity, kind talk, meaningful actions, and practicing what one preaches.

g.77 Gaṇapati

tshogs kyi bdag po

ཚོགས་ཀྱི་བདག་པོ།

gaṇapati

Gaṇapati, or Ganeśa, is the lord of the gaṇas, a class of asuras usually associated with the god Śiva. In the Purāṇic traditions Gaṇapati is portrayed as the elephant-headed son of Śiva and Pārvatī.

g.78 gandharva

dri za

དྷི་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 under the jurisdiction of 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 any sentient being in the realm of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.79 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

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.80 Gayā

ga ya

ག་ཡ།

gayā

An ancient city in North India, located in the modern state of Bihar.

g.81 Genuine Medicine

sman yang dag byung

སྐྱེན་ཡང་དག་བྱུང་།

—

A bodhisattva.

g.82 god

lha · lha'i bu

ལྷ། · ལྷའི་བུ།

deva · devaputra

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the *devas* are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the *devas* occupy the highest of the five or six “destinies” (*gati*) of *saṃsāra* among which beings take rebirth. The *devas* reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), material realm (*rūpadhātu*), and immaterial realm (*ārūpyadhātu*). A being attains rebirth among the *devas* either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the material and immaterial realms). While rebirth among the *devas* is considered favorable, it is

ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.83 Gorgeous Heaven

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

The second highest of the seventeen heavens in the form realm.

g.84 Great Brahmā

tshangs pa chen po

ཚངས་པ་ཆེན་པོ།

mahābrahmā

The third heaven of the form realm.

g.85 great elements

'byung ba chen po

འབྱུང་བ་ཆེན་པོ།

mahābhūta

The four great elements are earth, water, fire, and wind. They are called “great” because they are found in the external world as well as inside the bodies of beings.

g.86 Great Light

'od chen

འོད་ཆེན།

—

A bodhisattva.

g.87 Great Rudra

drag po chen po

དྲག་པོ་ཆེན་པོ།

mahārudra

A wrathful form of Śiva.

g.88 guardians of the world

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

One category of Dharma protectors in Buddhism. See also “four guardians of the world.”

g.89 Guṇaviśuddhigarbha

yon tan rnam par dag pa'i snying po

ཡོན་ཏན་རྣམ་པར་དག་པའི་སྐྱོང་པོ།

guṇaviśuddhigarbha

A bodhisattva.

g.90 Heaven Free from Strife

'thab bral

འཐབ་བྲལ།

yāma

The third of the six heavens of the desire realm.

g.91 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

The fifth of the six heavens of the desire realm.

g.92 Heaven of Great Fruition

bras bu che

བྲས་བུ་ཚེ།

bṛhatphala

The twelfth heaven of the form realm.

g.93 Heaven of Increased Merit

bsod nams skyes

བསོད་ནམས་སྐྱེས།

punyaṅprasava

The eleventh heaven of the form realm.

g.94 Heaven of Joy

dga' ldan

དགའ་ལྷན།

tuṣita

The fourth of the six heavens of the desire realm. In Buddhist thought it is where all future buddhas dwell prior to their awakening.

g.95 Heaven of Limited Virtue

dge chung

དག་ཚུང་།

parittaśubha

The seventh heaven of the form realm.

g.96 Heaven of Limitless Virtue

tshad med dge

ཚད་མེད་དག་།

apramāṇaśubha

The eighth heaven of the form realm.

g.97 Heaven of Making Use of Others' Emanations

gzhan 'phrul dbang byed pa

གཞན་འཕྲུལ་དབང་བྱེད་པ།

paranirmitavaśavartin

The highest of the six heavens of the desire realm.

g.98 Heaven of No Hardship

mi gdung ba

མི་གདུང་བ།

atapa

The fourteenth heaven of the form realm.

g.99 Heaven of Perfected Virtue

dge rgyas

དག་རྒྱས།

śubhakṛtsna

The ninth heaven of the form realm.

g.100 Heaven of the Four Great Kings

rgyal chen bzhi'i ris

སྐྱལ་ཚེན་བཞིའི་རིམ།

caturmahārājika

The first of the six heavens of the desire realm.

g.101 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཚ་གསུམ།

trāyastriṃśa

The second heaven of the desire realm located above Mount Meru and reigned over by Indra and thirty-two other gods.

g.102 Hell of Extreme Heat

shin tu tsha ba

ཤིན་ཏུ་ཚ་བ།

pratāpana

One of the eight hot hells.

g.103 High Priests of Brahmā

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

brahmapurohita

The second heaven of the form realm.

g.104 Highest Heaven

'og min

འོག་མིན།

akaniṣṭha

The highest heaven of the form realm.

g.105 Highest Splendor

tog gi dpal

ཏོག་གི་དཔལ།

—

A bodhisattva.

g.106 Illuminating Crown

rnam par snang byed cod pan

རྣམ་པར་སྣང་བྱེད་ཅོད་པམ།

—

A bodhisattva.

g.107 Illuminating Splendor

rnam par snang byed dpal

རྣམ་པར་སྣང་བྱེད་དཔལ།

—

A bodhisattva.

g.108 Illuminating Victory Banner

rnam par snang byed rgyal mtshan

རྣམ་པར་སྣང་བྱེད་རྒྱལ་མཚན།

—

A bodhisattva.

g.109 Immaculate Light

rdul dang bral ba'i 'od

རྩལ་དང་བྲལ་བའི་འོད།

—

A bodhisattva.

g.110 Immaculate Victory Banner

rdul bral rgyal mtshan

རྩལ་བྲལ་རྒྱལ་མཚན།

—

A bodhisattva.

g.111 Indra

dbang po

དབང་པོ།

indra

Another name for Śakra.

g.112 insight

shes rab

ཤེས་རབ།

—

Transcendent awareness; the mind that sees the ultimate truth. One of the six perfections of bodhisattvas.

g.113 Jambudvīpa

'dzam bu gling

འཛམ་བུ་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.114 Jewel Eyes

rin po che'i mig

རིན་པོ་ཆེའི་མིག་།

—

A bodhisattva.

g.115 Jewel Splendor

rin po che'i dpal

རིན་པོ་ཆེའི་དཔལ་།

—

A bodhisattva.

g.116 Jeweled Light

rin po che'i 'od

རིན་པོ་ཆེའི་འོད་།

—

A bodhisattva.

g.117 **Jeweled Victory Banner**

rin po che'i rgyal mtshan

རིན་པོ་ཆེའི་རྒྱལ་མཚན།

—

A bodhisattva.

g.118 **Jinamitra**

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

jinamitra

An Indian paṇḍita resident in Tibet during the late 8th and early 9th centuries.

g.119 **kaṭapūtana**

lus srul po

ལུས་སྤུལ་པོ།

kaṭapūtana

A kind of spirit or ghost.

g.120 **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.121 **Kṣitigarbha**

sa'i snying po

སའི་སྤྱིང་པོ།

kṣitigarbha

A bodhisattva.

- g.122 Licchavi
lits+tsha bl
 ལིཙཿའི།
licchavi
 Name of the tribe and republican city-state whose capital was Vaiśālī.
- g.123 limit of reality
yang dag pa'i mtha'
 ཡང་དག་པའི་མཐའ།
bhūtakoṭi
 This term has three meanings: (1) a synonym for the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.
- g.124 Limited Light
'od chung
 འོད་ཚུང།
parittābha
 The fourth heaven of the form realm.
- g.125 Limitless Light
tshad med 'od
 ཚད་མེད་འོད།
apramāṇābha
 The fifth heaven of the form realm.
- g.126 Lordly King of Beings
'gro ba'i dbang po'i rgyal po
 འགོ་བའི་དབང་པོའི་རྒྱལ་པོ།
 —
 A bodhisattva.
- g.127 Lordly King of Stillness
mi g.yo ba'i dbang po'i rgyal po
 མི་གཡོ་བའི་དབང་པོའི་རྒྱལ་པོ།
 —
 A bodhisattva.

g.128 Lordly King of the Brahmā Realm

tshangs pa'i dbang po'i rgyal po

ཚངས་པའི་དབང་པོའི་རྒྱལ་པོ།

—

A bodhisattva.

g.129 Lordly King of the Great Minds

blo mchog gi dbang po'i rgyal po

སློ་མཚོག་གི་དབང་པོའི་རྒྱལ་པོ།

—

A bodhisattva.

g.130 Lordly King of the Hills

ri bo'i dbang po'i rgyal po

རི་བོའི་དབང་པོའི་རྒྱལ་པོ།

—

A bodhisattva.

g.131 Lordly King of the Leaders

khyu mchog gi dbang po'i rgyal po

ལྷ་མཚོག་གི་དབང་པོའི་རྒྱལ་པོ།

—

A bodhisattva.

g.132 Lordly King of the Sal Tree

s'a la'i dbang po'i rgyal po

སའ་ལའི་དབང་པོའི་རྒྱལ་པོ།

—

A bodhisattva.

g.133 Luminous Heaven

'od gsal

འོད་གསལ།

ābhāsvara

The sixth heaven of the form realm.

g.134 Magadha

ma ga dha

མ་ག་དྭ་

magadha

The largest kingdom of northern India during the time of the Buddha.

g.135 Maheśvara

lha'i bu dbang phyug chen po

ལྷ་འི་བུ་དབང་ཕྱུག་ཆེན་པོ།

maheśvara

A god.

g.136 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་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.137 Mañjuśrī Kumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུ་རྒྱུ་པ།

mañjuśrī kumārabhūta

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. In addition to the epithet Kumārabhūta, which means “having a youthful form,” Mañjuśrī is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.138 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

(1) The demon who assailed Śākyamuni prior to his awakening. (2) The deities ruled over by Māra who do not wish any beings to escape from saṃsāra. (3) Any demonic force, the personification of conceptual and emotional obstacles. They are also symbolic of the defects within a person that prevent awakening. (*Provisional 84000 definition. New definition forthcoming.*)

g.139 Meritorious Light

bsod nams 'od

བསོད་ནམས་འོད།

—

A bodhisattva.

g.140 Mind Illuminating Bodhisattva Great Beings in the Ways of the Realm of Phenomena

byang chub sems dpa' sems dpa' chen po chos kyi dbyings kyi tshul snang ba'i blo

བྱང་ཚུབ་སེམས་དཔལ་སེམས་དཔལ་ཆེན་པོ་ཚོས་ཀྱི་དབྱིངས་ཀྱི་ཚུལ་སྤྲོད་བའི་བློ།

—

A bodhisattva.

g.141 Mind Illuminating the Three Times

dus gsum snang ba'i blo

དུས་གསུམ་སྤྲོད་བའི་བློ།

—

A bodhisattva.

g.142 Mind Like Gems

rin po che'i blo

རིན་པོ་ཆེའི་བློ།

—

A bodhisattva.

g.143 Mind of Immense Power

rlabs po che'i blo

རྒྱབས་པོ་ཆེའི་བློ།

—

A bodhisattva.

g.144 Mind of Immense Wisdom

ye shes lhun po'i blo

ཡེ་ཤེས་ལྷན་པོའི་བློ།

—

A bodhisattva.

g.145 Mind of Non-Attachment

chags pa med pa'i blo

ཆགས་པ་མེད་པའི་བློ།

—

A bodhisattva.

g.146 Mind of Purification

nam par sangs pa'i blo

ནམ་པར་སངས་པའི་བློ།

—

A bodhisattva.

g.147 Mind of Purity

dri ma med pa'i blo

དྲི་མ་མེད་པའི་བློ།

—

A bodhisattva.

g.148 Mind of Space

nam mkha'i blo

ནམ་མཁའི་བློ།

—

A bodhisattva.

g.149 Moonlike Splendor

zla ba'i dpal

ཟླ་བའི་དཔལ།

—

A bodhisattva.

g.150 Nabhigarbha

lte ba'i snying po

ལྷོ་བའི་སྤྱིང་པོ།

nabhigarbha

A bodhisattva.

g.151 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.152 Nandicandra

dga' ba'i zla ba

དགའ་བའི་རྩེ་བ།

nandicandra

A brahmin youth.

g.153 Naradatta

mis byin

མིས་བྱིན།

naradatta

A brahmin youth.

g.154 nirgrantha

gcer bu pa

གཅེར་བུ་པ།

nirgrantha

In Buddhist usage, non-Buddhist religious mendicants, often referring to Jains, who eschew clothing and possessions.

g.155 Noble Dharma

chos 'phags

ཚོས་འཕགས།

—

A bodhisattva.

g.156 Noble Fame

grags pa 'phags

གྲགས་པ་འཕགས།

—

A bodhisattva.

g.157 Noble Great Love

byams pa chen po 'phags

བྱམས་པ་ཚེན་པོ་འཕགས།

—

A bodhisattva.

g.158 Noble Illumination

kun nas snang ba 'phags

ཀུན་ནས་སྤང་བ་འཕགས།

—

A bodhisattva.

g.159 Noble Lineage of the Thus-Gone Ones

de bzhin gshegs pa'i rus rigs 'phags

དེ་བཞིན་གཤེགས་པའི་རུས་རིགས་འཕགས།

—

A bodhisattva.

g.160 Noble Merit and Qualities

yon tan bsod nams 'phags

ཡོན་ཏན་བསོད་ནམས་འཕགས།

—

A bodhisattva.

g.161 Noble Merit Like Mount Meru

bsod nams ri rab 'phags

བསོད་ནམས་རི་རབ་འཕགས།

—

A bodhisattva.

g.162 Noble Source of Wisdom

ye shes 'byung ba 'phags

ཡེ་ཤེས་འབྱུང་བ་འཕགས།

—

A bodhisattva.

g.163 Noble Splendor

yang dag 'phags pa'i dpal

ཡང་དག་འཕགས་པའི་དཔལ།

—

A bodhisattva.

g.164 Noble Wisdom

ye shes 'phags

ཡེ་ཤེས་འཕགས།

—

A bodhisattva.

g.165 Omnipresent Eyes

kun nas mig

ཀུན་ནས་མིག།

—

A bodhisattva.

g.166 Padmagarbha

pad ma'i snying po

པད་མའི་སྤྱིང་པོ།

padmagarbha

A bodhisattva.

g.167 Padmapāṇi

lag na pad ma

ལག་ན་པད་མ།

padmapāṇi

A bodhisattva.

g.168 Padmaśrīgarbha

pad ma'i dpal gyi snying po

པད་མའི་དཔལ་གྱི་སྙིང་པོ།

padmaśrīgarbha

A bodhisattva.

g.169 parivrājaka

kun tu rgyu

ཀུན་ཏུ་རྒྱ།

parivrājaka

A general term for homeless religious mendicants who, literally, “roam around”; in Buddhist usage the term refers to non-Buddhist peripatetic ascetics including Jains and others.

g.170 Peaceful Light

zhi ba'i 'od

ཞི་བའི་འོད།

—

A bodhisattva.

g.171 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from \sqrt{pis} , to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are

often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.172 preta

yi dwags

ཡི་དྲགས།

preta

A class of sentient beings constantly suffering from hunger and thirst, one of the six (or five) possible realms of rebirth.

g.173 Pure and Stainless Eyes

rnam par dag pa dri ma med pa'i mig

རྣམ་པར་དག་པ་དྲི་མ་མེད་པའི་མིག།

—

A bodhisattva.

g.174 Purified Eyes

rnam par sangs ba'i mig

རྣམ་པར་སངས་པའི་མིག།

—

A bodhisattva.

g.175 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.176 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.177 Ratnagarbha

rin po che'i snying po

རིན་པོ་ཆེའི་སྡིང་པོ།

ratnagarbha

A bodhisattva.

g.178 Ratnākara

dkon mchog 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས།

ratnākara

A Licchavi youth.

g.179 realm of phenomena

chos kyi dbying

ཚོས་གྱི་དབྱིང་།

dharmadhātu

The “sphere of dharmas,” a synonym for the nature of things.

g.180 Roar Invoked by Previous Aspirations

sngon gyi smon lam gyis bskur ba'i nga ro

སྡོམ་གྱི་སྡོམ་ལམ་གྱིས་བསྐྱར་བའི་ངའོ།

—

A bodhisattva.

g.181 Roar of Non-Attachment

chags med nga ro

ཆགས་མེད་ངོ།

—

A bodhisattva.

g.182 Roar of Peace

rab tu zhi ba'i nga ro

རབ་ཏུ་ཞི་བའི་ངོ།

—

A bodhisattva.

g.183 Roar of the Earth Tune

sa dbyangs nga ro

ས་དབྱངས་ངོ།

—

A bodhisattva.

g.184 Roar of the Ocean Thunder

rgya mtsho 'brug bsgrags nga ro

རྒྱ་མཚོ་འབྲུག་བསྐྱགས་ངོ།

—

A bodhisattva.

g.185 Roar of the Rumbling Oceans

rgya mtsho'i dkyil 'khor sgra'i nga ro

རྒྱ་མཚོའི་དཀྱིལ་འཁོར་སྐྱའི་ངོ།

—

A bodhisattva.

g.186 Rudra

drag po

དྲག་པོ།

rudra

A wrathful form of Śiva.

g.187 Sahā world

mi mjed

མི་མཇེད།

sahā

This present world-system. Usually it refers to the whole trichiliocosm, but at times it only refers to our own world with four continents around Mount Meru. *Sahā* means “endurance,” as beings there have to endure suffering.

g.188 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods. 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 *śatakratu*, 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.189 Śākyamuni

shAkya thub pa

ཤཱཀྱ་སུབ་པ།

śākyamuni

The buddha of this age; the historical buddha.

g.190 sense sources

skye mched

སྐྱེ་མཆེད།

āyatana

In Buddhism, one way of describing experience (or being) is in terms of the twelve sense fields (eye and form, ear and sound, nose and odor, tongue and taste, body and touch, and mind and mental objects).

g.191 Sharp Eyes

shin tu rno ba'i mig

ཤིན་ཏུ་རྫོ་བའི་མིག།

—

A bodhisattva.

g.192 Shining Light

snang ba'i 'od

སྣང་བའི་འོད།

—

A bodhisattva.

g.193 Shining Splendor

snang ba'i dpal

སྣང་བའི་དཔལ།

—

A bodhisattva.

g.194 Sky Eyes

nam mkha'i mig

ནམ་མཁའི་མིག།

—

A bodhisattva.

g.195 Song of Brahmā

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

—

A bodhisattva.

g.196 Song of Greatly Compassionate Thunder

snying rje chen po'i tshul gyi 'brug sgra bsgrags pa'i dbyangs

སྙིང་རྗེ་ཆེན་པོའི་ཚུལ་གྱི་འབྲུག་སྒྲ་བསྒྲགས་པའི་དབྱངས།

—

A bodhisattva.

g.197 Song of the Earth

sa'i sgra dbyangs

སའི་སྒྲ་དབྱངས།

—

A bodhisattva.

g.198 Song of the Lord of the World

'jig rten dbang po'i dbyangs

འཇིག་རྟེན་དབང་པོའི་དབྱངས།

—

A bodhisattva.

g.199 Song of the Ocean

rgya mtsho'i dbyangs

རྒྱ་མཚོའི་དབྱངས།

—

A bodhisattva.

g.200 Song Offering the Royal Lord of Mountains

ri dbang rgyal po rdob pa'i dbyangs

རི་དབང་རྒྱལ་པོ་རོབ་པའི་དབྱངས།

—

A bodhisattva.

g.201 Song that Pervades the Entire Realm of Phenomena

chos kyi dbyings thams cad rgyas par 'gengs pa'i dbyangs

ཚོས་ཀྱི་དབྱིངས་ཐམས་ཅད་རྒྱས་པར་འགོངས་པའི་དབྱངས།

—

A bodhisattva.

g.202 Song That Relieves All the Suffering of Beings

'gro ba sdug bsngal thams cad dbugs 'byin pa'i dbyangs

འགྲོ་བ་སྤུག་བསྐྱེལ་ཐམས་ཅད་དབྱུགས་འབྱིན་པའི་དབྱངས།

—

A bodhisattva.

g.203 Song That Sounds the Ocean of Dharma

chos rgya mtsho thams cad bsgrags pa'i dbyangs

ཚོས་རྒྱ་མཚོ་ཐམས་ཅད་བསྐྱབས་པའི་དབྱངས།

—

A bodhisattva.

g.204 Song That Stirs All the Oceans

rgya mtsho'i dkyil 'khor thams cad rab tu klongs pa'i dbyangs

རྒྱ་མཚོའི་དཀྱིལ་འཁོར་ཐམས་ཅད་རབ་ཏུ་གྲོངས་པའི་དབྱངས།

—

A bodhisattva.

g.205 Space-like Splendor

nam mkha'i dpal

ནམ་མཁའི་དཔལ།

—

A bodhisattva.

g.206 Spacious Mind

yangs pa'i blo

ཡངས་པའི་བློ།

—

A bodhisattva.

g.207 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.208 Splendor of Great Intelligence

blo gros chen po'i gzi brjid

བློ་གྲོས་ཆེན་པོའི་གཟི་བརྗིད།

—

A bodhisattva.

g.209 Splendor of Immense Merit

bsod nams ri bo'i gzi brjid

བསོད་ནམས་རི་བོའི་གཟི་བརྗིད།

—

A bodhisattva.

g.210 Splendor of Jewels

rin chen gzi brjid

རིན་ཚེན་གཟི་བརྗིད།

—

A bodhisattva.

g.211 Splendor of Purity

dri ma med pa'i gzi brjid

རི་མ་མེད་པའི་གཟི་བརྗིད།

—

A bodhisattva.

g.212 Splendor of the Earth

sa'i gzi brjid

སའི་གཟི་བརྗིད།

—

A bodhisattva.

g.213 Splendor of the Sun

nyi ma'i gzi brjid

ཉི་མའི་གཟི་བརྗིད།

—

A bodhisattva.

g.214 Splendor of Unmatched Majesty

mtshungs med dpal gyi gzi brjid

མཚུངས་མེད་དཔལ་གྱི་གཟི་བརྗིད།

—

A bodhisattva.

g.215 Splendor of Vajra Wisdom

ye shes rdo rje'i gzi brjid

ཡེ་ཤེས་རྡོ་རྗེའི་གཟི་བརྗིད།

—

A bodhisattva.

g.216 Splendor of Wisdom Light

ye shes snang ba'i gzi brjid

ཡེ་ཤེས་སྣང་བའི་གཟི་བརྗིད།

—

A bodhisattva.

g.217 Stainless Light

dri ma med pa'i 'od

དྲི་མ་མེད་པའི་འོད།

—

A bodhisattva.

g.218 Stainless Subjugator

rdul med rnam par gnon

རྟུལ་མེད་རྣམ་པར་གཞོན།

—

A bodhisattva.

g.219 Stainless Victory Banner

dri ma med pa'i rgyal mtshan

དྲི་མ་མེད་པའི་རྒྱལ་མཚན།

—

A bodhisattva.

g.220 Subāhu

lag bzang

ལག་བཟང།

subāhu

A merchant.

g.221 Sublime Heaven

gya nom snang

གྲུ་ལོ་མ་སྤང།

sudṛśa

The fifteenth heaven of the form realm.

g.222 Sudatta

legs sbyin

ལེགས་སྤྱིན།

sudatta

A householder.

g.223 Sulakṣaṇa

lha'i bu mtshan bzang

ལྷའི་བུ་མཚན་བཟང་།

sulakṣaṇa

A god.

g.224 Sun Eyes

nyi ma'i mig

ཉི་མའི་མིག་

—

A bodhisattva.

g.225 superknowledge

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The higher cognitions are listed as either five or six. The first five are: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, knowing what is in the minds of others. A sixth, knowing that all defects have been eliminated, is often added. The first five are attained through concentration (*dhyāna*), and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogis; while the sixth is supramundane and attained only by realization—by bodhisattvas, or according to some accounts only by buddhas.

g.226 Supreme Splendor

mchog gi dpal

མཚོག་གི་དཔལ།

—

A bodhisattva.

g.227 Surāṣṭra

yul 'khor bzang po

ཡུལ་འཁོར་བཟང་པོ།

surāṣṭra

A merchant.

g.228 Sūryagarbha
nyi ma'i snying po
ཉིམའི་སྡིང་པོ།
sūryagarbha
A bodhisattva.

g.229 Sūryaprabha
nyi ma'i 'od
ཉིམའི་འོད།
sūryaprabha
A bodhisattva.

g.230 Susārthavāha
ded dpon bzang po
དེད་དཔོན་བཟང་པོ།
susārthavāha
A householder.

g.231 Suvikrāntamati
lha'i bu shin tu rnam par gnon sems
ལྷའི་བུ་ཤིན་ཏུ་རྣམ་པར་གཞོན་སེམས།
suvikrāntamati
A god.

g.232 Śyāmaka
sngo bsangs can
སྟོ་བསངས་ཅན།
śyāmaka
A householder.

g.233 ten powers
stobs bcu
སྟོབས་བརྒྱ།
daśabala

One set among the different qualities of a tathāgata. The ten powers are (1) the knowledge of what is possible and not possible; (2) the knowledge of the ripening of karma; (3) the knowledge of the variety of aspirations; (4) the

knowledge of the variety of natures; (5) the knowledge of the different levels of capabilities; (6) the knowledge of the destinations of all paths; (7) the knowledge of various states of meditation (dhyāna, liberation, samādhi, samāpatti, and so on); (8) the knowledge of remembering previous lives; (9) the knowledge of deaths and rebirths; and (10) the knowledge of the cessation of defilements.

g.234 thirty-seven factors of awakening

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ལྷན་གྱི་ཕྱོགས་གྱི་ཚོས་སྲུང་བྱུང་བདུན།

saptatrimśadbodhipakṣadharmā

Thirty-seven practices that lead the practitioner to the awakened state: the four applications of mindfulness, the four thorough relinquishments, the four bases of miraculous power, the five faculties, the five powers, the eightfold path, and the seven branches of awakening.

g.235 thorough relinquishment

yang dag par spang ba

ཡང་དག་པར་སྤང་བ།

prahāṇa

Four types of relinquishment of abandoning existing negative mind states, abandoning the production of such states, giving rise to virtuous mind states that are not yet produced, and letting those states continue.

g.236 three spheres

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

Agent, act, and object.

g.237 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་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 also often used as a specific epithet of the Buddha Śākyamuni.

g.238 tranquility

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation that focuses on calming the mind. Often presented as part of a pair of meditation techniques, the other being special insight.

g.239 twelve essential qualities

yon tan gyi snying po bcu gnyis

ཡོན་ཏན་གྱི་སྡིང་པོ་བརྒྱབ་ཉིས།

—

Twelve qualities of the perfect buddha realm in which a thus-gone one attains awakening.

g.240 Unlofty Heaven

mi che ba

མི་ཆེ་བ།

avṛha · avṛha

The thirteenth heaven of the form realm.

g.241 Utterly Illuminating Crown

kun tu rnam par snang byed cod pan

ཀུན་ཏུ་རྣམ་པར་སྣང་བྱེད་ཚོད་པན།

—

A bodhisattva.

g.242 Vairocanagarbha

rnam par snang byed kyi snying po

ལྷ་པར་སྐྱེས་ཀྱི་སྡིང་པོ།

vairocanagarbha

A bodhisattva.

g.243 Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

vaiśālī

The ancient capital of the Licchavi republic.

g.244 Vajra Eyes

rdo rje'i mig

རྡོ་རྗེའི་མིག།

—

A bodhisattva.

g.245 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

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

g.246 Vārāṇasī

bA rA Na sI

བཱ་རྭ་ཤ་སྐྱི།

vārāṇasī

City in North India where the Buddha first taught the Dharma.

g.247 Victory Banner of Beauty

mdzes pa'i rgyal mtshan

མཛེས་པའི་རྒྱལ་མཚན།

—

A bodhisattva.

g.248 Victory Banner of Mount Meru

lhun po'i rgyal mtshan

ལུན་པོའི་རྒྱལ་མཚན།

—

A bodhisattva.

g.249 Victory Banner of the Stars

skar ma'i rgyal mtshan

སྐར་མའི་རྒྱལ་མཚན།

—

A bodhisattva.

g.250 Victory Banner of the Sun

nyi ma'i rgyal mtshan

ཉི་མའི་རྒྱལ་མཚན།

—

A bodhisattva.

g.251 Vulture Peak

bya rgod kyi phung po ri

བྱ་རྗོད་གྱི་ཕུང་པོ་རི།

gṛdhrakūṭaparvata

The mountain where many Great Vehicle teachings were delivered by Buddha Śākyamuni.

g.252 Wisdom Splendor

ye shes dpal

ཡེ་ཤེས་དཔལ།

—

A bodhisattva.

g.253 Wise Communicator

sems can gyi skad ye shes ldan

སེམས་ཅན་གྱི་སྐད་ཡེ་ཤེས་ལྷན།

—

A bodhisattva.

g.254 Wise Superior Clarity
rdul med bla ma'i ye shes ldan

རུལ་མེད་སྐྱ་མའི་ཡེ་ཤེས་ལྡན།

—

A bodhisattva.

g.255 Wise Superior Flower
me tog bla ma'i ye shes ldan

མེ་ཏོག་སྐྱ་མའི་ཡེ་ཤེས་ལྡན།

—

A bodhisattva.

g.256 Wise Superior Illuminator
rnam par snang byed bla ma'i ye shes ldan

རྣམ་པར་སྐྱང་བྱེད་སྐྱ་མའི་ཡེ་ཤེས་ལྡན།

—

A bodhisattva.

g.257 Wise Superior Moon
zla ba'i bla ma'i ye shes ldan

ཟླ་བའི་སྐྱ་མའི་ཡེ་ཤེས་ལྡན།

—

A bodhisattva.

g.258 Wise Superior Purity
dri ma med pa'i bla ma'i ye shes ldan

དྲི་མ་མེད་པའི་སྐྱ་མའི་ཡེ་ཤེས་ལྡན།

—

A bodhisattva.

g.259 Wise Superior Vajra
rdo rje bla ma'i ye shes ldan

རྡོ་རྗེ་སྐྱ་མའི་ཡེ་ཤེས་ལྡན།

—

A bodhisattva.

g.260 Wise Superior Wealth

rin chen bla ma'i ye shes ldan

རིན་ཆེན་བླ་མའི་ཡེ་ཤེས་ལྷན།

—

A bodhisattva.

g.261 Wise Superior Wisdom

ye shes bla ma'i ye shes ldan

ཡེ་ཤེས་བླ་མའི་ཡེ་ཤེས་ལྷན།

—

A bodhisattva.

g.262 worthy one

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions or emotions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.263 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 jurisdiction 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.264 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.