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The Questions of the Nāga King Sāgara (1)

Sāgaranāgarājaparipṛcchā

འཕགས་པ་ལྷུ་རྒྱལ་པོ་རྒྱ་མཚོས་ལྷུ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa klu'i rgyal po rgya mtshos zhus pa zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “The Questions of the Nāga King Sāgara”

Āryasāgaranāgarājaparipṛcchānāmamahāyānasūtra

· Toh 153 ·

Degé Kangyur, vol. 58 (mdo sde, pha), folios 116.a–198.a

TRANSLATED INTO TIBETAN BY

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TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. Chapter One: The Setting
 - 2. Chapter Two: Aspirations
 - 3. Chapter Three: The Inexhaustible Casket Dhāraṇī
 - 4. Chapter Four: The Benefits of the Inexhaustible Casket Dhāraṇī
 - 5. Chapter Five: Prophecy
 - 6. Chapter Six: Being Supported by the Path of the Ten Virtues
 - 7. Chapter Seven: The Protection of the Nāgas
 - 8. Chapter Eight: Nāga King Sāgara's Prophecy
 - 9. Chapter Nine: The Inherent Purity of All Phenomena
 - 10. The Conclusion
- c. Colophon
- n. Notes
- b. Bibliography
 - Tibetan Canonical Texts
 - Secondary Sources
- g. Glossary

s.

SUMMARY

- s.1 *The Questions of the Nāga King Sāgara* begins with a miracle that portends the coming of the Nāga King Sāgara to Vulture Peak Mountain in Rājagṛha. The nāga king engages in a lengthy dialogue with the Buddha on various topics pertaining to the distinction between relative and ultimate reality, all of which emphasize the primacy of insight into emptiness. The Buddha thereafter journeys to King Sāgara's palace in the ocean and reveals details of the king's past lives in order to introduce the *inexhaustible casket* dhāraṇī. In the nāga king's palace in the ocean, he gives teachings on various topics and acts as peacemaker, addressing the ongoing conflicts between the gods and asuras and between the nāgas and garuḍas. Upon returning to Vulture Peak, the Buddha engages in dialogue with King Ajātaśatru and provides Nāga King Sāgara's prophecy.

ac.

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- ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chogyi Nyima Rinpoche. The translation was produced by Timothy Hinkle, who also wrote the introduction. Andreas Doctor checked the translation against the Tibetan and edited the text.
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i.

INTRODUCTION

i.1

Set at Vulture Peak Mountain and in the ocean realm of the Nāga King Sāgara, *The Questions of the Nāga King Sāgara* covers many topics of interest to bodhisattvas, including karma and rebirth and the ultimate view of emptiness. The primary interlocutor is the eponymous Nāga King Sāgara, whose arrival at Vulture Peak Mountain is presaged by the appearance of a magical jeweled parasol covering the entire world. With the Buddha's consent, Sāgara asks a series of questions, which are answered in sequence. Replying to a question about seeing with unobscured wisdom, the Buddha introduces a distinction between ordinary seeing and wisdom seeing, indicating that seeing with unobscured wisdom allows the bodhisattva greater perception that includes both relative and ultimate reality. At this point the Buddha's discourse is explicitly identified by the gods, who have been listening in the sky above, as belonging to the second turning of the wheel of Dharma.

i.2

In a story recalling one of the Nāga King Sāgara's past lives, the Buddha introduces the *jeweled casket* dhāraṇī, also known as the *inexhaustible casket* dhāraṇī. This dhāraṇī turns out to have had an impact on all Nāga King Sāgara's previous lives on the path to awakening. The Buddha explains that this dhāraṇī can be used by bodhisattvas to recognize nonduality, allowing them to continue working for the benefit of beings in saṃsāra without ever becoming contaminated. Asked about it by the king, the Buddha mentions the growing population of nāgas present during the king's reign, explaining that they were disciples of the previous buddha Krakucchanda who let their vows of discipline lapse. Later, the Buddha performs a miracle allowing the entire assembly to visit Nāga King Sāgara's realm on the seabed deep in the ocean. There the Buddha delivers a discourse on how the body is formed by one's previous actions, and he proceeds to explain the benefits that accrue from abandoning nonvirtues.

- i.3 At two points in the sūtra, the Buddha is asked to intervene in the conflicts between the gods and asuras and between the nāgas and garuḍas. In the first case, at Śakra's request the Buddha teaches the asuras about the power of love to inspire them to get along with the gods. Later, he blesses his shawl and gives it to the nāgas to protect them from the garuḍas. This distresses the garuḍas, but they are consoled by the Buddha and inspired to abandon nonvirtue after he gives them a teaching about cause and effect.
- i.4 Like many Great Vehicle sūtras, this work contains prophecies about how various beings who are present during this teaching will attain perfect awakening in a future lifetime. When the Nāga King Sāgara receives the prophecy of his own awakening, he takes that opportunity to question the existence of any phenomena that might provide a basis for that prophecy as well as the existence of any being who might function as that prophecy's subject. He points out that it is only by giving up such notions that one can receive the buddhas' prophecy. This theme runs throughout the text: advancement on the path of the Great Vehicle is made through the ultimate insight that all phenomena are without intrinsic essence and thus beyond subject and object, yet this realization of emptiness in no way runs counter to engagement with dependently arisen relative phenomena.
- i.5 In this vein, two instances in which the issue of gender and spiritual awakening is addressed may be of particular interest to the modern reader. In chapter seven, after the Buddha delivers a special teaching addressed to a throng of ten thousand wide-eyed nāga women, which includes Nāga King Sāgara's daughter, the Buddha's attendant Mahākāśyapa interjects that it is impossible for anyone with a female body to attain awakening. Sāgara's daughter immediately rejects Mahākāśyapa's view on the grounds that anyone with pure motivation can attain awakening and that it contradicts the doctrine of universal emptiness or nonessentiality. She explains that male and female properties are essences wrongly attributed to otherwise empty mental and physical phenomena, and that "awakening has neither female nor male attributes." With this logic of nonessentiality, she successfully undermines essentialized notions of gender and defends the ability of women to cultivate the mind set on awakening. In the end, the Buddha prophesies her awakening as the male buddha Samantavipaśyin.¹
- i.6 As this discourse draws to a close, a myriad of bodhisattvas, gods, and women commit to uphold the Buddha's awakening. They at first seem doubtful that one may preserve the Buddha's awakening by emphasizing the ultimate view, but the Buddha reassures them that this can be done. Śakra then expresses his amazement at the way in which the women in the gathering have been able to express themselves in accord with the ultimate Dharma. The Buddha once again confirms the women's abilities as Dharma

teachers, and subsequently entrusts Śakra with upholding the sūtra. Both of these events indicate that while the Saṅgha may generally have been reluctant to recognize women as fully qualified practitioners and teachers of the Dharma, the discourse on ultimate reality provided a context for declaring the equality of male and female, both in terms of the nonessentiality of gender constructs and the equal ability of both men and women to cultivate the pure motivation of the mind set on awakening.

i.7 There are three consecutive sūtras of greater, middling, and shorter length in the Degé Kangyur entitled *The Questions of the Nāga King Sāgara* (Toh 153, Toh 154, Toh 155, respectively).² These three texts deal with separate topics and contain teachings that were delivered to the Nāga King Sāgara and the members of his court deep in the ocean. The material in Toh 154 is also found in Toh 153, and the fact that Toh 154 is included here as a separate work suggests that it had gained some degree of importance as an independent text prior to the Tibetan imperial period, when all three texts were translated into Tibetan. The final work in this series, Toh 155, appears to be an independent work with little relationship to the other two.

i.8 To our knowledge, there is currently no extant Sanskrit version of this sūtra, although a few lines in Sanskrit (corresponding to folio 120.a.4–7 in the Degé block print) are preserved in Śāntideva's *Śikṣāsamuccaya* (see n.16). The sūtra was translated into Chinese (Taishō 598³) in 285 CE by the Central Asian monk Dharmarakṣa. Translation from Sanskrit into Tibetan came several centuries later; the colophon of the version translated here states that it was the work of the Indian scholars Jinamitra and Prajñāvarman and the Tibetan translator Yeshé Dé, making the translation datable to the early ninth century. The text is also recorded in the Denkarma⁴ and Phangthangma⁵ inventories of Tibetan imperial translations, so we can establish that the Tibetan translation was produced no later than the early ninth century, as the Denkarma is dated to 812 CE. Versions of the sūtra are also found among the Dunhuang manuscripts.⁶

i.9 We find several references to *The Questions of the Nāga King Sāgara* in the Tengyur, such as in a Madhyamaka treatise by the Indian master Atiśa (982–1054),⁷ as well as in the works of prominent later Tibetan masters, such as Karmapa III Rangjung Dorjé (1284–1339) and Gorampa Sönam Sengé (1429–1489), who both refer to the sūtra in support of the doctrine that any being who desires awakening (even nonhuman beings like nāgas) may take the vows of the mind set on awakening.⁸ Apart from Diana Paul's aforementioned excerpt,⁹ the sūtra has, to our knowledge, received no detailed scholarly treatment in modern publications.

i.10 This translation was prepared from the Degé (*sde dge*) block print in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace manuscript.

The Translation

**The Noble Great Vehicle Sūtra
The Questions of the Nāga King Sāgara**

1.

CHAPTER ONE: THE SETTING

[F.116.a]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was dwelling in Rājagṛha at Vulture Peak Mountain with a great saṅgha of eight thousand monks and with twelve thousand bodhisattvas with higher knowledge that had gathered from the worlds of the ten directions by means of their higher knowledge. Those bodhisattvas possessed all the greatest attributes. They knew the dhāraṇīs and the discourses. They delighted all beings with their eloquence. They were skilled in teaching the wisdom of the higher knowledges. They had traveled to the sublime far shore of all the perfections. They were skilled in the knowledge of the bodhisattvas' absorptions and attainments. They were praised, commended, and lauded by all buddhas. They were skilled in the knowledge of traveling to all buddha realms through their miraculous powers. They were skilled in the knowledge of terrifying the māras. They were skilled in the knowledge of all phenomena just as they are. They were skilled in the knowledge of beings' supreme and ordinary faculties. They were skilled in the knowledge of accomplishing the factors of awakening. They were skilled in the knowledge of correctly accomplishing the acts of venerating all the buddhas. They were unstained by any worldly phenomena and were adorned with all the ornaments of body, speech, and mind. They had donned the armor consisting of delight in great love and compassion. They could be diligent over the course of countless eons without becoming discouraged. They roared the great lion's roar. They were not overcome by any of the arguments of their adversaries. They had been marked by the seal of the irreversible Dharma. They had been crowned with all the qualities of buddhahood. [F.116.b]

- 1.3 They included the bodhisattva great beings Meru, Sumeru, Mahāmeru, Scaling the Peak of Meru, King of the Meru Lamp, Merukūṭa, Merudhvaja, Merurāja, King Who Rules the Peak of Meru, Thunder, Drumbeat, Ratnākara, Ratnaketu, Jewel Peak, Ratnaśrī, Ratnasambhava, Ratnaprabha, Jeweled Staff Holder, Jewel Peak,¹⁰ Holder of the Precious Seal, Ratnajāla, Ratnavyūha, Ratnaprabha,¹¹ Ratnadvīpa, Ratnadīpa, Ratnapāṇi, Nanda, Inspiring Love for the Dharma, Vyūharāja, Adorned with a Mark, Light That Creates Language, Pure Light of Language, Ratnacūḍa, Amassed Divinity, Ratnakūṭa, Sahasraraśmi, Agnijihva, Star Lover, Candraprabha, Saha-cittotpādadharmacakrapravartin, and Pure Golden Light, and the bodhisattva great being Eternal Giver of Freedom from Fear. They also included all the bodhisattva great beings of the Fortunate Eon such as Maitreya, sixty incomparable bodhisattvas such as Mañjuśrī, and sixteen excellent men such as Bhadrapāla.
- 1.4 Also present there were classes of gods including the Four Great Kings, the gods of the Thirty-Three such as the divine ruler Śakra, the gods of the Heaven Free from Strife such as the divine king Suyāma, the gods of the Heaven of Joy such as the divine king Saṃtuṣita, the gods of the Heaven of Delighting in Emanations such as the divine king Sunirmāṇarati, the gods of the Heaven of Making Use of Others' Emanations such as the divine king Vaśavartin, the māra gods such as the god Sārthavāha, [F.117.a] the gods of the High Priests of the Brahmā Realm such as Subrahmā, the gods of the Great Brahmā class such as Brahmā who is lord of the Sahā world, the gods of the Luminous Heaven such as the divine king Ābhāsvara, the gods of the Heaven of Perfected Virtue such as the divine king Śubhakṛtsna, the gods of the Heaven of Great Fruition such as the divine king Bṛhatphala, the gods of the Pure Land such as the divine king Maheśvara, the gods of the Highest Heaven such as the divine king Vimalaprabhāsa, sixty thousand lords of the asuras such as the lord of the asuras Rāhu, forty-two thousand kinnaras such as the lord of the kinnaras Druma, thirty-two thousand lords of the gandharvas such as the lord of the gandharvas Mālādhara, seventy-two thousand nāga lords such as the king of the nāgas Anavatapta, and four thousand garuḍas who rule the birds, as well as thousands of other majestic gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas.
- 1.5 Surrounded and revered by these thousands of members of the assembly, the Blessed One gazed straight ahead as he taught the Dharma. He sat upon a richly adorned lion throne, which had been arranged by all the gods, in such a manner that he resembled Mount Meru, the king of mountains rising above the ocean. Outshining the world and its gods, the Blessed One was dazzling, radiant, and brilliant as he sat there surrounded by the assembly of monks.

- 1.6 Then a jeweled parasol set with all lustrous gems and richly adorned with all kinds of jewels appeared in the sky above the Blessed One, who was seated amidst the gathered assembly. The jeweled parasol covered the entirety of this four-continent world system. [F.117.b] Hanging from it were hundreds of thousands of strands of multicolored pearls including white, red, crystal, golden, moon-colored, lotus-colored, and sky-colored pearls. As the strands of pearls glowed with light, a rain of flowers fell from the light rays. The flowers had hundreds of thousands of hues and were fragrant, beautiful, and captivating. They rained down over everyone in the assembly until they covered their knees. Thunder cracked in the sky. A rain of powdered aloe, red sandalwood, and yellow sandalwood also fell.
- 1.7 Then through the power of the Buddha, Venerable Mahāmaudgalyāyana stood up, draped his shawl over one shoulder, and knelt on his right knee. With his palms together, he bowed toward the Blessed One and asked, “Blessed One, whose arrival does such a miracle—never seen or heard of before—portend?”
- 1.8 The Blessed One answered Venerable Mahāmaudgalyāyana, “Maudgalyāyana, this portends that Nāga King Sāgara is coming to see the Thus-Gone One.”
- 1.9 Before long, Nāga King Sāgara arrived, surrounded and venerated by 840 million male and 720 million female nāgas. They came toward the Blessed One bearing flowers, fragrances, incense, flower garlands, lotions, powders, clothing, parasols, banners, and pennants. They were playing instruments, chanting, and singing thousands of melodies. [F.118.a] They bowed to the feet of the Blessed One and venerated him with their flowers, fragrances, incense, flower garlands, lotions, powders, clothing, parasols, banners, pennants, instruments,¹² and singing. At this point, he and his retinue of queens and relatives praised the Blessed One with these fitting verses:
- 1.10 “You work to benefit the world, you are honored by the world, and you give sight to the world.
Though born in this world, you are unsullied by it, like a lotus unsullied by water.
You see with your three eyes—Light of the World, you bring joy.
O Sun of the World, you understand conditions. Foremost in the world,
today we honor you!
- 1.11 “Gentle and disciplined, you mastered the ten powers and perfected generosity and discipline.
Guide, you burned all the dust, darkness, stains, and roughness of the afflictions, incinerating their sprouts.

- Compassionately, you bestow the seven highest riches, and your love for beings is exalted.
To you, a field of merit, the world's best friend, I bow my head.
- 1.12 “The shining ūrṇā hair by your eyebrows is white like jasmine flowers, the moon, or a conch.
Even the gods from the abodes of Brahmā cannot see your uṣṇīṣa.
From your moon-like face, miraculous light shines, illuminating all beings without exception.
Its touch has the capacity to bring bliss, even to beings who have committed inexpressible evil deeds.
- 1.13 “Your speech is so captivating; like the moon your words satisfy the mind—
Outshining the speech of gods and humans, it is absolutely pure and pristine.
You clear the darkening dust of attachment and aggression and illuminate insight.
You please and delight, cause happiness, and are the true teacher of freedom. [F.118.b]
- 1.14 “Your wisdom encompasses the three times—it is unimpeded and unstained.
You know all the actions of beings—be they humble, middling, or sublime.
You know all the different faculties, thoughts, destinations, and freedoms
In a single instant, and thus I prostrate to you!
- 1.15 “Trillions of persistent māras came to the tree of perfect awakening seeking to do you harm.
Though they were right before you, you never wavered, and your heart was filled with love.
O lord, you defeated them with truth, discipline, glory, qualities, and love.
Thus everyone here today has come to venerate you and pay homage.
- 1.16 “Lord, you have realized that all things are uncreated and hollow, like a moon reflected in water,
Foam, lightning, a cloud, or a water bubble, like illusions or a mirage.
Your¹³ qualities, causeless and inconceivable, are forever devoid of self.
You grant the five sense pleasures to beings, and so you, Lord, are able to liberate.
- 1.17 “Your amazing and great aspirations, O guide,
For the sake of which you showed such tenacity throughout trillions of eons,
For the sake of which you consistently benefit beings and venerate your guides,

For the sake of which you trained in giving, restraint, discipline, and patience, have been fulfilled.”

1.18 Once Nāga King Sāgara had thus praised the Blessed One with these fitting verses, he said to the Blessed One, “If, to clarify my questions, the blessed, thus-gone, worthy, perfect and complete Buddha would permit me, I would like to ask him about a few issues.”

1.19 The Blessed One replied to Nāga King Sāgara, [F.119.a] “Nāga Lord, ask the Blessed One whatever you desire. May my answers please you.”

1.20 Given the opportunity to have his questions answered by the Blessed One, Nāga King Sāgara then asked the Blessed One, “Blessed One, how do bodhisattvas eliminate rebirth in the lower realms and painful transmigrations? How do they transcend the eight unfavorable conditions? How do they take human and divine births? Blessed One, how do bodhisattvas attain an unceasing vision of the buddhas? How do they continuously meet spiritual friends? How do they always find agreeable places to stay? Blessed One, how do bodhisattvas have faith and abundant joy?¹⁴ How do they rely on the ripening of karma? How do they instruct by means of all virtuous qualities, having abandoned all nonvirtuous qualities? Blessed One, how do bodhisattvas take interest in the Dharma, desire it, and find great delight in it? How are they insatiable in the pursuit of learning?¹⁵ How are they exalted in their accomplishment of learning? Blessed One, how are bodhisattvas inspired to go forth? How do they travel through jungles and forests? How are they inspired by those of noble lineage, ascetic practices, and having few possessions? How do they perfect the qualities of going forth? Blessed One, how do bodhisattvas adhere to the profound Dharma? How do they eliminate the views of eternalism and nihilism? How do they engage with causal and conditioned phenomena? How do they become free from all sorts of views? Blessed One, how do bodhisattvas play by means of the wisdom of the higher knowledges and see with unobscured wisdom? Blessed One, [F.119.b] how do bodhisattvas comprehend the conduct, intentions, and actions of beings? Blessed One, how do bodhisattvas bring about ripening? How are they skilled in retention, recitation, and explanation? Blessed One, how do bodhisattvas defeat opposition from māras? How do they live free of fear and anxiety, and how do they live the bodhisattva way of life? How do bodhisattvas genuinely pursue the irreversible Dharma? How do they reach acceptance and obtain prophecy?”

1.21 The Blessed One responded to Nāga King Sāgara, “Nāga Lord, excellent, excellent. It is excellent that you, Nāga Lord, thought to ask the Thus-Gone One about these subjects. Nāga Lord, listen well, bear what I say in mind, and I will answer.

- 1.22 “Nāga Lord, if bodhisattvas possess four qualities, they genuinely eliminate rebirth in the lower realms and painful transmigrations. What are these four? They are being free of anger toward any being, taking up and carefully observing the path of the ten virtues, not criticizing others or mentioning their faults, and focusing on their own errors rather than those of others. Nāga Lord, if bodhisattvas possess these four qualities, they will genuinely eliminate rebirth in the lower realms and painful transmigrations.
- 1.23 “Nāga Lord, if bodhisattvas possess four qualities, they will abandon all unfavorable conditions. What are these four? They are to constantly sing the praises of the Three Jewels—the [F.120.a] Buddha Jewel, the Dharma Jewel, and the Saṅgha Jewel, to never distract anyone dedicated to the Dharma, to never cause others to feel regret, and to dispel the regret of beings mired in regret. Nāga Lord, if bodhisattvas possess these four qualities, they will abandon all unfree states.
- 1.24 “Nāga Lord, if bodhisattvas possess four qualities, they will take human and divine births. What are these four? They are never giving up the mind set on awakening and proclaiming it to others, never giving up genuine training in discipline or letting it decline, keeping the intention concerning aspiration pure, and developing great compassion for beings in order to ripen them. Nāga Lord, if bodhisattvas possess these four qualities, they will take human and divine births.
- 1.25 “Nāga Lord, if bodhisattvas possess eight qualities, they will never lose their vision of the buddhas. What are these eight? They are focusing on the recollection of the buddha, serving and venerating the thus-gone ones, constantly singing the praises of the thus-gone ones, commissioning images of the thus-gone ones, encouraging beings to see the thus-gone ones, making the aspiration to be born in any buddha realm where one has heard that a thus-gone one lives, being courageous and inspired toward vastness, and yearning for the wisdom of buddhahood.¹⁶ Nāga Lord, if bodhisattvas possess these eight qualities, they will never lose sight of the buddhas.
- 1.26 “Nāga Lord, if bodhisattvas possess four qualities, they will meet spiritual friends. What are these four? They are serving one’s spiritual friend without deceit [F.120.b] or pretense; cherishing, respecting, and serving the Dharma; being open to advice, easily satisfied, and gentle; and being humble and deferential. Nāga Lord, if bodhisattvas possess these four qualities, they will meet spiritual friends.
- 1.27 “Nāga Lord, if bodhisattvas possess three qualities, they will find agreeable places to stay. What are these three? They are having a tender and honest mind, eliminating jealousy and stinginess, and being pleased to support others’ gain, service, and happiness. Nāga Lord, if bodhisattvas possess these three qualities, they will find agreeable places to stay.

- 1.28 “Nāga Lord, if bodhisattvas possess five qualities, they will have faith. What are these five? They are the strength of interest, the strength of the accumulation of merit, the strength of understanding the ripening of karma, the strength of not giving up the mind set on awakening, and the strength of being grounded in reality. Nāga Lord, if bodhisattvas possess these five qualities, they will have faith.
- 1.29 “Nāga Lord, if bodhisattvas possess two qualities, they will become exceedingly joyful. What are the two? They are the strength of causes and the strength of engagement. Nāga Lord, if bodhisattvas possess these two qualities, they will become exceedingly joyful.
- 1.30 “Nāga Lord, if bodhisattvas possess three qualities, they will be supported by the ripening of karma. What are these three? They are aspiring to selflessness, the strength of patience, and diligently pursuing proper action. Nāga Lord, if bodhisattvas possess these three qualities, they will be supported by the ripening of karma.
- 1.31 “Nāga Lord, if bodhisattvas possess two qualities, [F.121.a] they will be ripe with all virtuous qualities, having abandoned all nonvirtuous qualities. What are these two? They are to offer a dedication that comprises the three parts,¹⁷ and to maintain carefulness. Alternatively, the two are having a virtuous nature and not hoping for a particular ripening. Nāga Lord, if bodhisattvas possess these two qualities, they will be ripe with all virtuous qualities, having abandoned all nonvirtuous qualities.
- 1.32 “Nāga Lord, if bodhisattvas possess five qualities, they will take interest in the Dharma. What are these five? They are being disinterested in form, being disinterested in sound, being disinterested in scent, being disinterested in taste, and being disinterested in touch. Nāga Lord, if bodhisattvas possess these five qualities, they will take interest in the Dharma. Nāga Lord, if bodhisattvas possess an alternate set of five qualities, they will take interest in the Dharma. What are these five? They are being interested in the Dharma rather than in one’s body, being interested in qualities rather than in one’s life, being interested in insight rather than in touch, being interested in virtue rather than in feeling, and being interested in protecting beings rather than in one’s own happiness. Nāga Lord, if bodhisattvas possess these qualities, they will take interest in the Dharma.
- 1.33 “Nāga Lord, if bodhisattvas possess six qualities, they will desire the Dharma. What are these six? They are desiring the qualities of renunciation rather than desiring to merely adopt the token robes; desiring to hear the Dharma rather than desiring to listen to the persuasions of the Lokāyatas; desiring Dharma teachings rather than desiring worldly goods; discerning the Dharma [F.121.b] rather than focusing on inappropriate matters; desiring to accomplish the Dharma rather than desiring to study words, etymologies,

and definitions; and desiring to hear about the qualities of buddhahood rather than desiring to hear about the qualities of the hearers and solitary buddhas. Nāga Lord, if bodhisattvas possess these six qualities, they will desire the Dharma.

1.34 “Nāga Lord, if bodhisattvas possess eight qualities, they will find great delight in the Dharma. What are these eight? They are delighting in discussion of the mind set on awakening rather than discussion of the Lesser Vehicle; delighting in discussion of the means of attracting disciples rather than in discussion of what is mistaken; delighting in discussion of the Dharma tradition rather than in materialistic discussions; delighting in discussion of the Buddha’s greatness rather than in discussion of the end of saṃsāra; delighting in discussion of the profound and difficult subject of dependent origination rather than in discussion of the belief in the view of self; delighting in discussions of the selfless nature of phenomena and in pure conditions rather than in discussion of the beliefs in nihilism, eternalism, self, being, life force, person, or individuality; delighting in genuine and accurate discussion of emptiness, the absence of marks, and the absence of wishes, rather than in discussion of views involving reference points; and delighting in discussion concerned with renunciation and the display of the ornaments in the buddha realms rather than in discussion that causes indifference to peace. Nāga Lord, if bodhisattvas possess these eight qualities, they will find great delight in the Dharma.

1.35 “Nāga Lord, bodhisattvas must be insatiable in the pursuit of learning if they are to see five essential points. What are these five? Bodhisattvas must be insatiable in the pursuit of learning in order to see correctly with the genesis of insight through learning. [F.122.a] Bodhisattvas must be insatiable in the pursuit of learning in order to see correctly with the elimination of regret and doubt through learning. Bodhisattvas must be insatiable in the pursuit of learning in order to see correctly with the growth of the understanding of pollution and purification through learning. Bodhisattvas must be insatiable in the pursuit of learning in order to see correctly with the elimination of afflictions in all beings through learning and thereby the elimination of all afflictions. Bodhisattvas must be insatiable in the pursuit of learning in order to see correctly with the growth of fearlessness through learning and thereby the termination of all beings’ anxieties. Moreover, bodhisattvas must be insatiable in the pursuit of learning in order to see two essential points. What are these two? They are the dawning of the correct view of noble beings and the attainment of unfettered recollection.

1.36 “Nāga Lord, if bodhisattvas possess ten qualities, they will become exalted in terms of their accomplishment of learning. What are these ten? They are having few desires for and being content with gain and honor,

having no concern for their body and life force in their pursuits, being mindful and aware in their actions, thinking very carefully about exactly what they have learned, minimizing activities by having no worldly diversions, not sleeping at the beginning or end of the night through being diligent in their practice, respecting and serving their master, relying on the spiritual teacher with humility and modesty, caring for beings with great compassion, honoring noble beings in order to perfect positive qualities, and protecting with knowledge the world and its gods. Nāga Lord, if bodhisattvas possess these ten qualities, [F.122.b] they will become exalted in terms of their accomplishment of learning.

1.37 “Nāga Lord, if bodhisattvas truly see these five benefits, they will be inspired to go forth. What are these five? They are thinking that the actions one has committed will not go to waste, that one is influenced by the habitual patterns one has formed, that everything that is grasped for should be abandoned, that one will not be disparaged by the blessed buddhas, and that—even after having become liberated—one will still teach the Dharma in order to release from their shackles all beings who are fettered by the shackles of the afflictions. These are the five.

1.38 “There is another set of five benefits. What are these five? They are knowing that going forth accords with discipline because it ripens beings with impaired discipline, that it accords with learning because it ripens beings without learning, that it accords with absorption because it ripens distracted beings, that it accords with insight because it ripens beings with mistaken insight, and that it accords with the wisdom of liberation because it establishes beings on the path to the bliss of nirvāṇa. These are the five.

1.39 “There is another set of five benefits. What are these five? They are knowing that going forth defeats pride because it enables one to understand the five aggregates; that it eliminates the habitual tendency of craving because one can abandon origination; that it pacifies, fully pacifies, and deeply pacifies because one can actualize cessation; that it is an entrance to the path because one can cultivate the eightfold path of the noble ones; and that it penetrates the truth because one can establish beings in the truths. These are the five.

1.40 “Nāga Lord, [F.123.a] if bodhisattvas possess four qualities, they will travel through jungles and forests and stay in dwellings in the hinterlands. What are these four? They are not caring for their body and life force, caring for all virtuous qualities, wishing to develop the higher knowledges, and pleasing gods and humans with their gentle comportment. Nāga Lord, if bodhisattvas possess these four qualities, they will travel through jungles and forests and stay in dwellings in the hinterlands.

- 1.41 “Alternatively, Nāga Lord, if bodhisattvas see a different set of four essential points, they will travel through jungles and forests and stay in dwellings in the hinterlands. What are these four? The first is the thought, ‘The forest and jungle are praised by the buddhas and, if one lives in the forest, one can focus with great compassion on freeing all beings. I have previously been part of society, but now I will no longer live in just one place.’ The second is the thought, ‘I am gathering the ornaments of the seat of awakening, rather than the afflictions.’ The third is the thought, ‘I must study with myriad well-trained bodhisattvas.’ The fourth is the thought, ‘Once I have accomplished all manner of positive qualities through living in the forest, I will travel to villages, towns, cities, lands, countries, and capitals preaching the Dharma to beings.’ Nāga Lord, if they have these four, they will travel through jungles and forests and stay in dwellings in the hinterlands.
- 1.42 “Nāga Lord, three things are the best and greatest qualities and comforts of bodhisattvas who are of noble lineage, who observe ascetic practices, and who have few possessions. What are these three? They are having no social activities due to being unconcerned with friends and enemies; living a humble, independent, and simple life due to having a free spirit and going wherever they please; [F.123.b] and swiftly developing absorption due to considering all beings to be the same. These are the three.
- 1.43 “There is an alternate set of three: not being hypocritical or pretentious toward others, not getting attached to or angry toward others, and having no concern for household when staying somewhere to practice. Nāga Lord, these three things are the best and greatest qualities and comforts of bodhisattvas who are of noble lineage, who observe ascetic practices, and who have few possessions.
- 1.44 “Nāga Lord, if bodhisattvas have eight qualities, they will perfect their qualities of renunciation. What are these eight? They are being satisfied with the noble lineage; observing ascetic practices; having few possessions; learnedness; having a preference for deep contemplation of one’s own thoughts; having no delusion about the bodhisattva attitude;¹⁸ being diligent in the practice of cultivating the applications of mindfulness, absorption, and insight; and ensuring all one’s endeavors come down to the essential practice. Nāga Lord, if bodhisattvas have these eight qualities, they will perfect their qualities of renunciation.
- 1.45 “Nāga Lord, if bodhisattvas have ten qualities, they will adhere to the profound Dharma. What are these ten? Through the intrinsic nature of the self, they are aligned with the intrinsic nature of phenomena; through the purity of the self, they are connected with the purity of all phenomena; through the absence of self, they are dedicated to the absence of self in

phenomena; through the emptiness of self, they are certain about the emptiness of all phenomena; through the voidness of self, they enter the voidness of all phenomena; through the quelling of self, they discern the quelling of all phenomena; through the actual nature of the self, they fathom the actual nature of all phenomena; through the profundity of self, [F.124.a] they reflect on the profundity of all phenomena; through the materiality of the self, they consider the materiality of all phenomena; and through the ungraspability of the self, they understand the ungraspability of all phenomena. These are the ten.

1.46 “Nāga Lord, there is an alternate set of ten qualities through which bodhisattvas will adhere to the profound Dharma. What are these ten? They know all phenomena to be like illusions given that they are characterized by involvement with illusory creation. They know all phenomena to be like dreams given that one sees them as arisen from error. They know all phenomena to be like a mirage given that they are wrongly perceived. They know all phenomena to be like visual distortions given that they are based in causes and conditions. They know all phenomena to be like the moon in water because they never transfer from one state to another. They know all phenomena to be like echoes given that they cannot be found in any location or direction and thus do not have an essential nature. They know all phenomena to be like clouds and flashes of lightning given that they do not last for even a moment. They know that all phenomena are like rainbows given that they are not affected by attachment, aggression, and stupidity. They know all phenomena to be naturally pure given that they are not affected by adventitious subsidiary afflictions. They know all phenomena to be like space given that they are beyond birth, destruction, or persisting. Nāga Lord, if bodhisattvas have these ten qualities, they will adhere to the profound Dharma.

1.47 “Nāga Lord, if bodhisattvas have two qualities, they will not fall into the view of nihilism. What are these two? They are knowledge of karma and knowledge of the way to accomplish all the qualities of buddhahood. Nāga Lord, if bodhisattvas have these two qualities, they will not fall [F.124.b] into the view of nihilism.

1.48 “Nāga Lord, if bodhisattvas have two qualities, they will not fall into the view of eternalism. What are these two? They are knowledge of impermanent phenomena and knowledge that discerns that once phenomena have arisen, they will dissolve and dissipate, and thus not persist. Nāga Lord, if bodhisattvas have these two qualities, they will not fall into the view of eternalism.

- 1.49 “Nāga Lord, if bodhisattvas have four qualities, they will be learned in dependent origination. They understand the process that leads from the origination of ignorance to the origination of aging and death. They understand the process that leads from the cessation of ignorance to the cessation of aging and death. They do not fall into the view of nihilism. And they do not subscribe to the view of eternalism. Nāga Lord, if bodhisattvas have these four qualities, they will be skilled in understanding dependent origination.
- 1.50 “Nāga Lord, if bodhisattvas have four qualities, they will not harbor any metaphysical views. What are these four? Knowing emptiness, they will not harbor views about self or beings. Knowing the absence of marks, they will not harbor views about a life force and a person. Knowing the absence of wishes, they will not harbor views about emergence and destruction. Knowing dependent origination, they will not harbor views of nihilism or eternalism. Nāga Lord, if bodhisattvas have these four qualities, they will not harbor metaphysical views.
- 1.51 “Nāga Lord, if bodhisattvas have six qualities, they will display higher knowledge. What are these six? Regarding all beings without anger brings about the purity of divine vision; patiently accepting malicious words brings about the purity of divine hearing; eliminating the mind’s pollutions brings about the purity of knowing the minds of others; [F.125.a] giving the roots of virtue one has created in the past to all beings brings about the purity of recollecting previous lives; being agreeable, offering advice, and practicing what one preaches brings about the purity of knowing how to perform miracles; and not being stingy with sharing the teachings brings about the purity of knowing the exhaustion of the defilements. These are the six.
- 1.52 “Alternatively, Nāga Lord, offering lamps brings about the purity of divine vision; playing cymbals and drums and singing songs brings about the purity of divine hearing; generosity devoid of pollution brings about the purity of clairvoyance; helping others recollect and aspire toward virtuous qualities brings about the purity of the recollection of past lives; eliminating obscuration and regret brings about the purity of knowing how to perform miracles; and giving the Dharma brings about the purity of knowing the exhaustion of the defilements.
- 1.53 “Alternatively, Nāga Lord, gazing at the Thus-Gone One brings about the purity of divine vision; listening to the sublime Dharma brings about the purity of divine hearing; engaging the mind in accurate analysis brings about the purity of clairvoyance; recollecting the Saṅgha brings about the purity of the recollection of past lives; intense fervor brings about the purity of knowing how to perform miracles; accomplishing the Dharma brings about the purity of knowing the exhaustion of the defilements.

- 1.54 “In this context, how do they engage in play by means of these higher knowledges? Nāga Lord, in this regard, the divine vision of bodhisattvas surpasses and is more clear, elevated, great, and pure than the divine vision of the hearers and solitary buddhas, the divine vision of the five higher knowledges of non-Buddhist sages, and the divine vision [F.125.b] of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and human and nonhuman beings. Other than the object of the Thus-Gone One’s vision, there is no appearance of being, form, or phenomena that is not realized, seen, or known by this divine eye of theirs.
- 1.55 “Nāga Lord, the divine hearing of bodhisattvas surpasses and is clearer, more elevated, greater, and purer than the divine ear of the same list of beings from hearers and solitary buddhas to human and nonhuman beings. Other than the Thus-Gone One’s field of hearing, there is no sound whatsoever that is not heard by this divine ear. It is able to determine all the sounds of the past and future.
- 1.56 “In this way, Nāga Lord, bodhisattvas truly and accurately know all the mental movements, mental apprehending, mental marks, mental inquiries, mental causes, mental perspectives, mental results, mental certainties, mental analyses, mental images, mental attachments, mental aggressions, mental distractions, mental grasping, mental quietudes, mental excitements, mental invigorations, and mental states of all beings, as well as their past, future, and present states of mind and how their minds persist. In short, they know their every state of mind and are thus able to engage in Dharma discussions with them. [F.126.a] With their recollection of past lives, they are capable of truly and accurately knowing and remembering the deaths and transmigrations of themselves and others, extending into the most distant reaches of the past, and of accurately describing the precise forms and venues for these lives. They display all kinds of actions without being subject to the accumulation of karma, even with respect to miraculous actions. Nāga Lord, such are bodhisattvas’ higher knowledges. The fulfillment of all aims through exercising mastery over their own minds is their play. This is how buddhas make a display of passing entirely beyond suffering, without passing entirely beyond suffering in such a way that they pass entirely beyond suffering permanently.
- 1.57 “What then is the higher knowledge that engenders a bodhisattva’s ability to manifest the knowledge of the exhaustion of the defilements? Without being attached to the liberation of the hearers and solitary buddhas, they specifically focus on the liberation of the wisdom of awakened wisdom and thereby know the natural exhaustion of the defilements. However, they

do not actualize that knowledge; instead, they remain in the stream of saṃsāra only to bring about the exhaustion of the defilements for all beings. This is the bodhisattvas' sixth higher knowledge.

1.58 "Nāga Lord, if bodhisattvas have four qualities, they will see wisdom without obscuration. What are these four? They should possess the five forms of higher knowledge that are suffused by omniscient wisdom, the four correct discriminations that are suffused by great love and great compassion, the four formless attainments that are suffused by means and insight, and the thirty-seven factors of awakening that are suffused by emptiness, the absence of marks, and the absence of wishes. Nāga Lord, if bodhisattvas have these four qualities, [F.126.b] they will see with unobscured wisdom.

1.59 "Nāga Lord, what, in this context, does it mean to see with unobscured wisdom? It means acknowledging all the afflictions while truly defeating all the afflictions and their attendant habitual tendencies, acknowledging saṃsāra while attaining nirvāṇa, acknowledging the states of hearers and solitary buddhas while attaining the seat of awakening, and emulating the behavior of beings while knowing it to be void. This is what it means to see with unobscured wisdom.

1.60 "Alternatively, seeing with unobscured wisdom can mean conforming to all kinds of conditioned actions while attaining the unconditioned, seeing the pacification of conditioned phenomena while attaining the unconditioned. Nāga Lord, even when bodhisattvas operate within the conditioned, they are not obstructed by their knowledge of the unconditioned. Even though they attain the unconditioned, they are not obscured by unconditioned phenomena. Wisdom that is not obscured in these ways is known as the bodhisattva's seeing with unobscured wisdom.

1.61 "Nāga Lord, if bodhisattvas have four qualities, they will understand the conduct, intentions, and manner of all beings. What are these four? They are knowledge that accords with the world, knowledge of being skilled in the meditative attainments, intention that is pliable in knowledge and thought, and the means to master the mind. Nāga Lord, if bodhisattvas have these four qualities, they will understand the conduct, intentions, and manner of all beings.

1.62 "Nāga Lord, if bodhisattvas have five qualities, they will be capable of ripening beings. What are these five? They are being unremitting by disregarding one's own happiness, [F.127.a] giving happiness to beings by being consistent in one's endeavors, being deeply compassionate, acting in harmony with the behavior of beings, and bringing out the highest qualities. Nāga Lord, if bodhisattvas have these five qualities, they will be capable of ripening beings.

- 1.63 “Nāga Lord, if bodhisattvas have six qualities, they will be skilled in retention, recitation, and explanation. What are these six? They are attaining recollection, practicing with mindfulness and awareness, appropriately engaging with the truth, knowing the mind’s pursuits, achieving unobstructed eloquence, and being skilled in the knowledge that teaches intentional statements. Nāga Lord, if bodhisattvas have these six qualities, they will be skilled in retention, recitation, and explanation.
- 1.64 “Nāga Lord, if bodhisattvas have eight qualities, they will defeat opposition from māras. What are these eight? They are freedom from being afflicted by personalistic false views through knowing the illusory nature of the five aggregates, the experience of emptiness, taking rebirth intentionally in order to ripen beings while knowing all conditioned things to be unborn, being eternally wary of the three realms while having a firm diligence that never gives up the mind set on awakening, pursuing omniscient wisdom without lapsing into premeditated performance,¹⁹ gathering the accumulation of merit while considering beings, gathering the accumulation of wisdom while trusting in the characteristic of impermanence, and avoiding attachment to the knowledge of the hearers and solitary buddhas. Nāga Lord, if bodhisattvas [F.127.b] have these eight qualities, they will defeat opposition from māras.
- 1.65 “Nāga Lord, if bodhisattvas have ten qualities, they will give up fear and anxiety and live the bodhisattva way of life. What are these ten? They are being consistently generous and becoming beautifully adorned with marks; maintaining discipline and closing off the lower realms; donning the armor of patience and not letting the faculties decline; being stable in diligence and being insatiable in the accumulation of roots of virtue; practicing concentration and having a refined mind; having insight and eliminating the afflictions; being skilled in means and being knowledgeable about dedication; attaining the correct discriminations and thus being skilled in meaning, qualities, expression, and eloquence; achieving recollection and thus being skilled in cutting through the doubts of beings; and being blessed by the buddhas and upholding the Dharma. Nāga Lord, if bodhisattvas have these ten qualities, they will give up fear and anxiety and live the bodhisattva way of life.
- 1.66 “Nāga Lord, if bodhisattvas have eight qualities, they will apply themselves to the irreversible Dharma. What are these eight? They are practicing what one preaches, analyzing one’s own error and not being concerned with others’ confusion, not criticizing others even when one’s life is at stake, not thinking of oneself as high even if one becomes rich and honored and not thinking of oneself as lowly if one is not rich and honored, giving generously while developing the intention to be the patron of all

beings, not being tightfisted in teaching the Dharma but instead having a spirit of sharing, delighting in happiness and avoiding jealousy and stinginess, [F.128.a] and giving up everything—whether beautiful or ugly—without regret. Nāga Lord, if bodhisattvas have these eight qualities, they will genuinely pursue the irreversible Dharma.

1.67 “Nāga Lord, if bodhisattvas have five qualities, they will never turn back from unsurpassed and perfect awakening. What are these five? They are being skilled in means by mastering all the perfections, being learned in the nature of all phenomena while adhering to the profound Dharma, being unimpaired in the higher knowledges while having knowledge of the workings of the faculties of all beings, acting without attachment while gaining true understanding, and acting according to²⁰ dependent origination and exhausting²¹ all defilements even though one has accomplished the state beyond defilement. Nāga Lord, if bodhisattvas have these five qualities, they will never turn back from unsurpassed and perfect awakening.

1.68 “Nāga Lord, if bodhisattvas have three qualities, they will attain acceptance. What are these three? They are selflessness in order to purify sentient beings, disengagement in order to purify phenomena, and nonattachment in order to purify wisdom. These are the three. Another three are the fact of being unending so that the past may be purified, the fact of being unborn so that the future may be purified, and the fact of persistence so that the phenomena of the present may be purified. These are the three.

1.69 “Nāga Lord, if bodhisattvas possess an alternate set of three qualities, they will reach acceptance. What are they? They are stability in merit in order to purify the body, limitless wisdom in order to purify the speech, and a focus on absorption in order to purify the mind. [F.128.b] Nāga Lord, if bodhisattvas have these three qualities, they will reach acceptance.

1.70 “Nāga Lord, if bodhisattvas have four qualities, they will be prophesied by the blessed buddhas. What are these four? They are mastering all qualities with pure motivation, mastering conduct with an awareness of what is good, being able to arouse the strength of wisdom to respond to the wishes of beings, and understanding that phenomena are innately unborn and unarisen because they do not exist at all. Nāga Lord, if bodhisattvas have these four qualities, they will be prophesied by the blessed buddhas.”

1.71 When this teaching was given, one trillion two hundred billion gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans developed the mind set on unsurpassed and perfect awakening. Seventy-two thousand bodhisattvas reached acceptance that phenomena are unborn. Fourteen thousand monks purified the stainless and immaculate Dharma eye that sees phenomena. The minds of eight thousand

nuns were freed from defilements without any further appropriation. Five thousand gods were freed from attachment. The worlds of the great trichiliocosm quaked in six ways, and the world was filled with a bright light as flowers rained from the sky.

1.72 Then in the sky above, the gods played hundreds of thousands of instruments and proclaimed, “Amazing! The Thus-Gone One has turned the second turning of the Dharma wheel with this Dharma teaching. The turning of this Dharma teaching is similar to the turning of the Dharma wheel in the Deer Park at Ṛṣivadana near Vārāṇasī. [F.129.a] Why is this? Because this Dharma teaching is given for the benefit of countless beings. Moreover, since everyone who has simply heard this Dharma teaching has attained considerable roots of virtue, what need is there to mention those who will also recollect it? They will be fortunate enough to attain human rebirths. They will behold the Thus-Gone One. They will hear this Dharma teaching. All those who have heard this expression of the Dharma and developed the mind set on unsurpassed and perfect awakening have blocked all the lower realms. They have opened the doorways to rebirth among the humans and gods. Let it be known that they will inevitably pass beyond suffering.”

1.73 The Blessed One then expressed his agreement with these gods, saying, “Friends, excellent, excellent. You have chosen your words well. Any being that appreciates the words taught in this sūtra will be blessed by²² the buddhas and tamed by the Great Vehicle. Such beings will gain the understanding of the wisdom of buddhahood and will be stamped with the seal of irreversibility. If beings who delight in this Dharma teaching will attain nothing less than the wisdom of the thus-gone ones, what need is there to speak of those who hear it praised, receive it, and practice it authentically? [B2]

2.

CHAPTER TWO: ASPIRATIONS

- 2.1 When Nāga King Sāgara heard this, he was satisfied, elated, happy, delighted, joyful, and at ease. As a shelter for the Dharma, he offered the Blessed One a large jewel called *the gem that purifies the ocean with bright light*, whose value matched that of the entire trichiliocosm. [F.129.b] The light of this precious gem eclipsed even that of the sun and the moon. The entire assembly was astonished and prostrated to the Blessed One, announcing, “The appearance of a buddha is amazing. When a buddha appears, such amazing things as this are possible, and marvelous Dharma teachings also appear.”
- 2.2 Once Nāga King Sāgara had covered the Blessed One, he said, “Blessed One, through this root of virtue may I attain the immaculate light that radiates from a buddha’s body! May this light illuminate all the buddha realms of the ten directions! May any being struck by this light be no longer harmed by any afflictive emotion! May I also obtain an ūṛṇā hair between the eyebrows, just like the Thus-Gone One. May I attain unobscured understanding of the path to awakening! Knowing the path, may I bring everyone who is on a mistaken path onto the true path! Blessed One, moreover, just as bodhisattvas are free from the darkness of delusion, may I too attain such an understanding of the path.”
- 2.3 The Blessed One responded to Nāga King Sāgara, “Nāga King, in this regard, bodhisattvas appear by the power of insight. They bear the lamp of insight, have the knowledge of insight, are inspired by insight, have the weapon of insight, and perform actions based on insight. While grounded in insight, bodhisattvas practice giving, maintain discipline, cultivate patience, engage in diligence, enter into concentration, [F.130.a] see phenomena with special insight, and ripen beings.
- 2.4 “Nāga Lord, how then do bodhisattvas practice giving that is grounded in insight? Nāga Lord, it is through the equality of giving that one arrives at the equality of self. Through the equality of self, one arrives at the equality of

beings. Through the equality of beings, one arrives at the equality of phenomena. Through the equality of phenomena, one arrives at the equality of awakening. They practice giving without losing these facets of equality. This giving is not motivated by afflictions. It is only by comprehending this accurately that they are able to give up all the afflictive emotions. So, giving up all afflictions, pacifying all views, and casting aside all disputes are the highest forms of generosity. Nāga Lord, this is how a bodhisattva practices giving that is grounded in insight.

2.5 “Nāga Lord, how then do bodhisattvas maintain discipline that is grounded in insight? Perceiving body, speech, and mind in a void manner is maintaining discipline. They maintain discipline without relying on body, speech, or mind; without relying on this world or a future one; without relying on what is internal or external; without relying on the aggregates, the elements, or the sense sources; without relying on awakening or nirvāṇa; and without relying on any phenomena. Their discipline does not make them arrogant or haughty. This is how bodhisattvas maintain discipline that is grounded in insight.

2.6 “What then is the bodhisattvas’ patience that is grounded in insight? The patience that they cultivate is one that does not apprehend the self, being, [F.130.b] life force, or a person. It is not grounded in clinging to *me* and *mine*. It is patience that is cultivated through inner purity, the purity of beings, and the purity of all phenomena. While cultivating patience, they neither meditate on nor fail to meditate on any phenomena; they do not meditate on phenomena in order to create or prevent any phenomena; and they do not meditate on phenomena in order to exhaust or quell any phenomena. Given the fact that beings are selfless and void, they are not scared or frightened and will not become so. Moreover, this patience is not performed while observing body, speech, or mind. When the body is destroyed or their limbs and digits are cut off, they will accept it and regard them as being like grass, trees, or walls. If they hear another speaking ill, they will accept it knowing that speech itself is hollow, void, empty, insubstantial, peaceful, and nonabiding. They practice patience by understanding that the mind is not turbid, new, or old, is without connection, and does not exist because of perishing momentarily. To see this absence of continuity is the bodhisattvas’ practice of patience that is grounded in insight.

2.7 “Next, what is the bodhisattvas’ diligence that is grounded in insight? Bodhisattvas engage in diligence in order to multiply their roots of virtue. Yet such increasing of diligence does not cause them to perceive any increase or decrease with regard to the realm of phenomena. Knowing all phenomena to be contained within the realm of phenomena, [F.131.a] they do not perceive any phenomena whatsoever to be truly existent. Rather, they

perceive all phenomena of the world to be false and mistaken. In this way, when bodhisattvas look to any phenomenon with pure insight, they know that phenomena cannot be made to increase or decrease, that phenomena are not of an aggregated nature, that they are not present in any place or direction, and that they do not come from anywhere or go anywhere. Because their diligence has this quality, bodhisattvas diligently teach the Dharma to all beings to make them understand what is mistaken and what is true. Yet they do not truly apprehend any such beings. Not apprehending any beings, they also do not apprehend any phenomena. Why is this? There are no phenomena separate from beings, nor are there any beings separate from phenomena. Still, the essential nature of phenomena is also the essential nature of the self. The essential nature of the self is the essential nature of all phenomena. The essential nature of all phenomena is the essential nature of the qualities of buddhahood. All the qualities of buddhahood are sought through this sameness of the essential nature, so even in seeking them, no such qualities are apprehended, and nothing that is not a quality of buddhahood is apprehended. Even when they seek, bodhisattvas do not apprehend any searching, anything being sought, or anyone seeking. This is how the bodhisattvas' diligence that is grounded in insight is described.

2.8 “What is the bodhisattvas' concentration that is grounded in insight? While settling into concentrations, those concentrations do not decline from sameness, nor do they enhance it. When bodhisattvas practice concentration, they do not generate or attenuate any phenomena. [F.131.b] They concentrate without relying on any reference point, and so they concentrate in a way that is neither in accord nor in discord with any phenomena. They do not perfect the branches of concentration, the contemplation of concentration, or the applications of concentration through either body or mind. When bodhisattvas reach attainment, that attainment is similar to attainment reached through thusness, the limit of reality, and the realm of phenomena. They reach attainment because of the equality of all beings and the absence of superimposition about phenomena. As they exert themselves in cultivating absorption, they dwell neither within nor without the body or mind. The mind that does not dwell on any outer object is a consciousness that remains nowhere; it surpasses all referential attainments. It surpasses the non-Buddhist sages who have the five higher knowledges, all hearers and solitary buddhas, and all states of concentration and attainments of concentration. Its roots of virtue and states of concentration are predominantly characterized by insight and are devoid of all afflicted views. It is dedicated to awakening and accomplishes the ripening of beings. In this

way, through a single meditative attainment, a thus-gone one accomplishes everything up to the finality of parinirvāṇa. This is the bodhisattvas' concentration that is grounded in insight.

2.9 "What is the bodhisattvas' special insight into phenomena that is grounded in insight? Any phenomena they see are clearly seen by the eye of insight alone. However, these phenomena cannot be clearly seen by either the physical [F.132.a] or divine eye. They are only clearly seen to be peace, and never as anything other than peace. Likewise, phenomena are clearly seen to be still, nonpersisting, void, and unreal. Such seeing is clearly seeing all phenomena. Given that they clearly see all phenomena in this way, if they were to see any phenomenon, that would not be special insight. Why is this? Because special insight does not arise from seeing phenomena, and knowing them is ignorance. Not seeing them is special insight into phenomena. Not seeing the self, being, life force, soul, person, or individual is special insight into phenomena. Therefore, because bodhisattvas see such phenomena accurately and beings see them mistakenly, bodhisattvas think, 'Alas, beings are afflicted because they think phenomena are like this.' They generate great compassion for such beings, and they develop great love for beings in order to liberate them. Thus, knowing that even these beings have never existed is the bodhisattvas' special insight into phenomena that is grounded in insight.

2.10 "How do bodhisattvas ripen beings while grounded in insight? Nāga Lord, regarding this, bodhisattvas can ripen beings because beings do not exist. They can ripen beings because beings are selfless, beings are not beings, beings are void, beings are by their nature merely described as and imputed to be beings, beings are empty, beings are devoid of marks, [F.132.b] beings are devoid of wishes, beings are devoid of performance, beings are not consistent with reality, beings are unborn, beings are unarisen, and beings are pure. Bodhisattvas do not ripen beings in order to destroy the self, being, life principle, soul, personhood, individuality, existence, or substance. Rather, Nāga Lord, they ripen beings only according to their essential nature.

2.11 "What is the essential nature of beings? Their essential nature is naturally selfless and without essential nature. Having no essential nature is the essential nature of beings. The essential nature that is the essential nature of beings is also the essential nature of all phenomena. The essential nature of all phenomena is also the essential nature of all the qualities of buddhahood. Therefore, all phenomena are said to be qualities of buddhahood. Nāga Lord, what we call 'all phenomena' is just a name. That name cannot be observed as a name. Nāga Lord, to refer to them as 'all phenomena' is to indicate that they are not phenomena. Why is this? To whatever extent phenomena are

differentiated, to that extent they are not phenomena. Along these lines, any phenomenon that can be referred to cannot actually be a phenomenon. Nāga Lord, the nature of phenomena and the realm of phenomena are such that one cannot describe or speak of them. Just as the nature of the realm of phenomena is indescribable, all phenomena have the nature of the realm of phenomena. Therefore, phenomena cannot be described. Nāga Lord, these qualities of buddhahood are described with this explanation and in this manner. However, these qualities of buddhahood cannot be communicated by such descriptive language. Nāga Lord, the qualities of buddhahood [F.133.a] cannot be conveyed or labeled by means of conditioned and unconditioned phenomena. Why is this? Nāga Lord, there are no phenomena whatsoever apart from those counted among the conditioned and unconditioned.”

2.12 “If that is the case, Blessed One, are the qualities of buddhahood unconditioned? Are the thus-gone ones also like this?”

2.13 The Blessed One answered, “Yes they are, Nāga Lord, yes they are. The qualities of buddhahood are unconditioned. The thus-gone ones are also unconditioned. Nāga Lord, do you think there is anything that can be labeled as unconditioned?”

“No, Blessed One, there is not.”

2.14 The Blessed One continued, “Nāga Lord, through this explanation you should understand how the qualities of buddhahood defy communication and labeling. All phenomena are in this way the same as the qualities of buddhahood. Still, Nāga Lord, consider how the Thus-Gone One compassionately teaches beings by ascribing names and definitions to phenomena that defy communication and labeling. Thus I will say, ‘these phenomena are defiling’ and ‘those phenomena are undefiling.’ Likewise, reference is made to worldly things, transcendent things, evil things, good things, conditioned things, unconditioned things, things that pertain to pollution, things that pertain to purification, things that should be attended to, things that should be abandoned, things that should be imputed, things that should be analyzed, qualities of ordinary beings, [F.133.b] qualities of learning, qualities of no more learning, qualities of solitary buddhas, qualities of bodhisattvas, and qualities of buddhas.

2.15 “Nāga Lord, this being so, while the Thus-Gone One gives teachings presenting phenomena in this manner, no phenomena are genuinely seen anywhere in the form of marks. To give an analogy, Nāga Lord, imagine a person were able to paint many colorful images upon formless and indescribable space. That person could paint divine bodies, human bodies, horses, elephants, chariots, foot soldiers, and mounts there. Now, tell me, Nāga Lord, has this person done something difficult?”

“Blessed One, it would be difficult. Well-Gone One, it would be difficult indeed.”

2.16 The Blessed One continued, “Therefore, Nāga Lord, this Dharma that is formless, indescribable, ungraspable, beyond language, and unutterable is illustrated for other beings and individuals with communication and letters so that it is conveyed through various methods. In doing so, the Thus-Gone One is doing something very difficult. Still, Nāga Lord, compared to that, whoever is inspired by and takes up these teachings being described here is doing something even more incredible. Nāga Lord, furthermore, any being that enters this profound way has trained with previous thus-gone ones. The evil māras have found no opportunity to impact them. Nāga Lord, I remember that previously I served countless blessed buddhas and venerated them, went forth in their teachings, [F.134.a] and practiced pure conduct with them. Yet those thus-gone ones did not teach me this profound Dharma that eliminates movement. Rather, they taught the minor preliminary subjects, generosity, restraint, vows, gentility, discipline, learning, giving, patience, diligence, carefulness, pure conduct, ascetic practices, and voluntary poverty. Why did they do this? Because I had not undergone prior training.

2.17 “However, Nāga Lord, once I had gone through prior training, I heard this profound Dharma teaching from the Thus-Gone One Mahādīpaṃkara. Having heard it, I developed the acceptance of phenomena concurring with reality. Therefore, Nāga Lord, you should understand that those who trained with thus-gone ones of former times are those who now trust, believe in, remember, and propagate such a teaching that is profound, free from the pride of thinking ‘me,’ and free from the belief in being, life force, a soul, and a person—which, due to being produced²³ by vain imaginings, derive from causes and conditions. They will vastly multiply their merit.

2.18 “Nāga Lord, suppose bodhisattvas who are committed to the pursuit of the benefit and happiness of beings were to give to each and every being all the resources for happiness belonging to gods and humans present throughout the great trichiliocosm. Nāga Lord, what do you think? Would that bodhisattva have given many resources for happiness to these beings?”

“Many indeed, Blessed One. Many indeed, Well-Gone One.”

2.19 The Blessed One continued, “Nāga Lord, [F.134.b] compared to all the sense pleasures that those bodhisattvas would have given to beings, if they were to teach but one word of impermanence, suffering, selflessness, peace, emptiness, the absence of marks, the absence of wishes, the nonexistence of a being, the nonexistence of a life force, the nonexistence of a soul, the nonexistence of a person, non-birth, or nonarising, it would be a far greater gift than those resources for happiness. It would cause his merit to increase much further. Why is this? Because, Nāga Lord, beings have already

experienced all the conditioned resources for happiness, while they have not yet experienced unconditioned resources for happiness. Nāga Lord, these profound teachings that they hear of will lead them to unconditioned pleasures. Therefore, Nāga Lord, bodhisattvas who wish to perfect the benefit of both themselves and others should devote themselves to profound teachings.

2.20 “Nāga Lord, if bodhisattvas join the assembly and obstruct the profound teachings, all the things they say are²⁴ devoted to making the sublime Dharma decline. Why is this? As long as this profound teaching is heard here in Jambudvīpa, the sublime Dharma will not disappear. Moreover, Nāga Lord, there are few human beings who yearn for and listen to Dharma, whereas there are many nonhuman beings who listen to Dharma. So if preachers of the profound Dharma conceal the profound teachings from them, discussing many other subjects instead, the gods who are devoted to profundity will not be pleased. They will lament, ‘This noble son is wholly engaged in worldly affliction. He is just sitting here spouting this worldly chatter. [F.135.a] How sad that the Buddha’s speech is not being heard here!’ They will leave the assembly in dismay.”

3. CHAPTER THREE: THE INEXHAUSTIBLE
 CASKET DHĀRAṆĪ

3.1 Then Nāga King Sāgara asked the Blessed One, “Blessed One, how could it be that discussions of worldly giving, restraint, vows, gentleness, going forth, emancipation, pure conduct, discipline, learning, carefulness, ascetic practices, and voluntary poverty are not the speech of the buddhas?”

3.2 The Blessed One answered, “Nāga Lord, any teaching that is not produced to give rise to blessed buddhas and to bring about cessation and does not lead to renunciation of involvement with the three realms is worldly. It is not buddha speech. Those that fall into that category are the four concentrations, the four immeasurables, the four formless attainments, the five types of higher knowledges, the ten courses of virtuous action, and knowledge of worldly giving, discipline, patience, diligence, concentration, and insight. Also included here are knowledge of language, numbers, counting, and palmistry; knowledge of origins; knowledge of spells, medicine, and healing; and knowledge of crafts and manufacture. In this category are also those types of knowledge that involve marks, administration, material things, employment, physics, the world, and any other engagement with the three realms. All of these are not buddha speech.

3.3 “Nāga Lord, what then are those teachings that give rise to blessed buddhas and that have not been heard of before? [F.135.b] They are the meaning of impermanence, suffering, selflessness, and peace; the knowledge of suffering, the abandonment of its origin, the actualization of its cessation, and the cultivation of the path; the cultivation of emptiness, crossing over due to the absence of marks, and deliverance through the absence of wishes; the unconditioned, the unborn, and the nonarising; the four applications of mindfulness, the correct abandonments, the bases of miraculous absorption, the faculties, the strengths, and the branches of awakening; the path; tranquility and special insight; how things are unborn by nature; the voidness of the aggregates, the elements, and the sense

sources; the indistinguishability of phenomena and non-phenomena once phenomena are understood; the knowledge of how no phenomenon can be positively identified; the unborn, the lack of interruption, and the lack of permanence; the attainment of dependent origination; the attainment of natural freedom from attachment; the development of certainty by seeing how things are unconditioned as previously described; understanding that certainty with regard to phenomena is itself nonconceptual, free from imagination and conceptuality; the absence of increase and decrease; the absence of darkness and light; the achievement of equality with the nature of space; the lack of all characteristics of nature, characteristics of sameness, absence of characteristics, non-absence of characteristics, the singular characteristic of the absence of characteristics, and all notions; the absence of cognition; the interruption of all feeling; and seeing the mistaken as sameness, which is known as attaining the fruition by means of conventions.

3.4 “Still, they are not the ultimate. [F.136.a] In this way, there is nothing to obtain and nothing that is not obtained; there is nothing to adopt and nothing to discard. Nāga Lord, the teachings of emancipation taught or explained in this way lead the hearers to attain the hearers’ understanding, the solitary buddhas to attain the solitary buddhas’ understanding, and the bodhisattvas to reach the acceptance that phenomena are unborn and to fully awaken to the unsurpassed and perfect awakening of the thus-gone ones. Such teachings are then called *buddha speech*. Moreover, these teachings rest on the basis of the relative, since on the ultimate level the convention *buddha speech* cannot be applied, as on that level buddha speech is wordless. Buddha speech is voiceless, soundless, inexpressible, unutterable, uncommunicative, undesigned, unnamable, unmarked, uncategorizable, unconscious, inconceivable, and unfathomable. It cannot be classified, communicated, or taught. Nāga Lord, buddha speech is like that.

3.5 “Why is this? Nāga Lord, I certainly do not teach the Dharma to beings who are fond of words. Rather, I teach the Dharma so that words may be understood. Therefore, buddha speech is without words. Nāga Lord, I certainly do not teach the Dharma to beings who are fond of speaking. Rather, I teach the Dharma so that all speaking may be dispelled.²⁵ Therefore, buddha speech is unutterable. Nāga Lord, I certainly do not teach the Dharma in order to arouse an obsession with communication. Rather, I teach the Dharma so that all communication and imagination can be pacified. Therefore, buddha speech is not communication. [F.136.b] Nāga Lord, I certainly do not teach the Dharma so that phenomena may be grasped, so that phenomena may be clung to, so that phenomena may be elaborated on, so that phenomena may be imagined, so that phenomena may be produced, so that phenomena may be stopped, so that phenomena may be destroyed,

so that phenomena may abide, so that phenomena may be observed, so that phenomena can be pondered, so that the essential nature of phenomena can be pointed out, so that phenomena may be analyzed, so that phenomena may be made manifest, so that phenomena can be striven after, or so that phenomena may be explained. Nāga Lord, I certainly do not teach the Dharma so that any phenomena can be abandoned or halted. Rather, I teach the Dharma precisely because all phenomena are naturally free from superimposition.

3.6 “Therefore Nāga Lord, the fact that all phenomena are naturally free from superimposition can be called *buddha speech*. Why is this called *buddha speech*? The nature of all words is buddhahood. Therefore, they are called *buddha speech*. The delimitation of the past and future of all words is buddhahood. Therefore, they are called *buddha speech*. The revelation of the indirect intention of all words is buddhahood. Therefore, they are called *buddha speech*. The knowledge of the response to all words is buddhahood. Therefore, they are called *buddha speech*. The causes, aims, and conventions of all words are buddhahood. Therefore, they are called *buddha speech*. The knowledge that treats all words like echoes is buddhahood. Therefore, they are called *buddha speech*.

3.7 “Nāga Lord, furthermore, there are no terms or words whatsoever that cannot be buddha speech. Why is this? Because all those words have been spoken, are spoken, and will be spoken by the blessed buddhas of the past, [F.137.a] present, and future. Thus, all terms and words are buddha speech, and that which understands the meaning of such words is *a bodhisattva’s correct understanding of meaning*. All terms and words are buddha speech, and that which knows them as the indivisibility and one taste of the realm of phenomena is *a bodhisattva’s correct understanding of phenomena*. All terms and words are buddha speech, and that knowledge of analyzing them in terms of the Dharma, as appropriate, is *a bodhisattva’s correct understanding of language*. All terms and words are buddha speech, and knowing how to teach without impediment based on the appropriate situation is *a bodhisattva’s correct understanding of eloquence*. Therefore, Nāga Lord, there are no phenomena that are not subsumed within these four correct discriminations. Bodhisattvas who attain these correct discriminations can understand the fact that any term, word, or language whatsoever is buddha speech. Thus they can teach and explain without any attachment or obstruction for up to a thousand eons, and there will be no hindrance.

3.8 “Why is this? Nāga Lord, this is the dhāraṇī called *the inexhaustible casket*. Bodhisattvas who attain this dhāraṇī eloquently form felicitous statements in an inexhaustible flow of words and syllables. These statements do away with the faults of both the past and future. They are unobstructed, logical,

and adorned with relative truth. [F.137.b] They possess the ultimate, possess the pure foundation, and continually know both the provisional and definitive meaning. They accurately demonstrate the ground of pollution and purification. They explain the teachings that allow one to understand the conduct of all beings. They accurately discern the contributing conditions of the eighty-four thousand faculties. They use words when they present the teachings.²⁶ However, they are inexhaustible when it comes to the use of terms and with regard to their Dharma lectures, usage of analogy, teachings on time, teachings on cause and effect, measures, subjects, limits, engagement of mind, initial syllables such as *a*, connecting syllables²⁷ such as *a* (or applying this similarly from *pa* to *la*), the presentations up to purification, discussions of the etymologies of the Dharma, varied and profound discussions, explanations of the connection between topics that are disordered, teachings that are in inverse order,²⁸ discussions of the appropriate and the inappropriate,²⁹ teachings devoid of etymologies, descriptions praising the qualities of the Buddha, Dharma, and Saṅgha, discussions teaching the truths, discussions teaching the factors of awakening, discussions describing the ripening of karma, and discussions teaching the perfections.

- 3.9 “Therefore, Nāga Lord, the inexhaustibility in teaching any phoneme is the dhāraṇī called *the inexhaustible casket*. Nāga Lord, the *inexhaustible casket* dhāraṇī should be realized through the four inexhaustibilities. What are these four? The four are inexhaustibility of correct understanding, [F.138.a] inexhaustibility of wisdom, inexhaustibility of insight, and inexhaustibility of eloquence in dhāraṇī.
- 3.10 “Nāga Lord, the *inexhaustible casket* dhāraṇī should be realized through four unfathomables. What are these four? The four are unfathomable contemplation, unfathomable mind, unfathomable engagement with phenomena, and unfathomable understanding of beings’ conduct.
- 3.11 “Nāga Lord, the following four things should be understood as the essence and the word of the *inexhaustible casket* dhāraṇī. What are these four? They are treating insight as essential, taking practice to heart, taking the practice of patience to heart, and taking mastery of one’s endeavors to heart.
- 3.12 “Nāga Lord, four factors penetrate the *inexhaustible casket* dhāraṇī. What are these four? They are discerning the truths, discerning dependent origination, discerning the conduct of all beings, and discerning all the vehicles.
- 3.13 “Nāga Lord, four factors are the light of the *inexhaustible casket* dhāraṇī. What are these four? They are the light of all beings, the light of insight, the light of the eye of wisdom, and the light of teaching the Dharma as suited to individuals.

- 3.14 “Nāga Lord, four factors are the effort of the *inexhaustible casket* dhāraṇī. What are these four? They are the effort of diligence, the effort of discipline, the effort of seeking the accumulation of merit, and the effort of seeking the accumulation of wisdom.
- 3.15 “Nāga Lord, four factors show how there is no end to pursuing the Dharma of the *inexhaustible casket* dhāraṇī. What are these four? There is no limit to the pursuit of the perfections, [F.138.b] no limit to the pursuit of not being discouraged by saṃsāra, no limit to the pursuit of ripening beings, and no limit to the pursuit of omniscient wisdom.
- 3.16 “Nāga Lord, there are four ways to be insatiable regarding the *inexhaustible casket* dhāraṇī. What are these four? They are being insatiable about learning the Dharma directly from blessed buddhas, being insatiable about teaching the Dharma to beings, being insatiable in pursuing roots of virtue, and being insatiable in venerating and honoring the thus-gone ones.
- 3.17 “Nāga Lord, there are four ways in which the *inexhaustible casket* dhāraṇī is invulnerable. What are these four? It is invulnerable to any afflictions, it is invulnerable to any māras, it is invulnerable to any opposing forces, and it is invulnerable to the deeds of others.
- 3.18 “Nāga Lord, there are four ways in which the *inexhaustible casket* dhāraṇī is unadulterated. What are these four? It is unadulterated by the hearers and solitary buddhas; it is unadulterated by all forms of gain, honor, and praise; it is unadulterated by the fetters of habitual tendency; and it is unadulterated by any of the faults of ordinary beings. It is unadulterated in these four ways.
- 3.19 “Nāga Lord, there are four ways in which the *inexhaustible casket* dhāraṇī cannot be slandered. What are these four? One’s birth cannot be slandered, its ability to ripen beings with lapsed ethical discipline is irreproachable, it cannot be criticized for being only prattle derived from Dharma teaching, and those who request it to liberate others through the Great Vehicle cannot be criticized. These are the four respects in which it cannot be slandered. [F.139.a]
- 3.20 “Nāga Lord, there are four strengths of the *inexhaustible casket* dhāraṇī. What are these four? They are the strength of patience in terms of accepting the misdeeds of all beings, the strength of wisdom in terms of cutting through the doubts of all beings, the strength of the higher knowledges in terms of how it knows the minds and deeds of all beings, and the strength of means in terms of how it teaches the Dharma as suited to individuals. These are its four strengths.
- 3.21 “Nāga Lord, the *inexhaustible casket* dhāraṇī is an inexhaustible treasure in four respects. What are these four? It is an inexhaustible trove of the unbroken lineage of the Three Jewels, it is an inexhaustible trove of

immeasurable Dharma realization, it is an inexhaustible trove of that which pleases all beings, and it is an inexhaustible trove of wisdom equal to space. In these four respects it is an inexhaustible treasure.

3.22 “Nāga Lord, there are four ways in which the *inexhaustible casket* dhāraṇī is immeasurable. What are these four? It consists in immeasurable learning, immeasurable insight, immeasurable dedication, and immeasurable utterances for teachings on etymology.

3.23 “Nāga Lord, there are four ways in which the *inexhaustible casket* dhāraṇī is meaningful. What are these four? It is meaningful Dharma teachings, it is meaningful teaching of the words of truth,³⁰ it is meaningful in distinguishing the approaches to the Dharma, and it is meaningful in leading to the seat of awakening.

3.24 “Nāga Lord, there are four ways in which one achieves fearlessness in the *inexhaustible casket* dhāraṇī. What are these four? They are achieving fearlessness with regard to all lower realms, achieving fearlessness with regard to being bested within the assembly, achieving fearlessness in cutting through all beings’ doubts, [F.139.b] and achieving fearlessness with regard to entering the stage of buddhahood. These four should be understood as the ways in which one achieves fearlessness in the *inexhaustible casket* dhāraṇī.

3.25 “Nāga Lord, in this manner the descriptions of the qualities of the *inexhaustible casket* dhāraṇī are limitless, and its engagement with insight is limitless.

3.26 “Nāga Lord, to genuinely express the *inexhaustible casket* dhāraṇī is to describe the entirety of the bodhisattvas’ conduct, the bodhisattvas’ wisdom, the bodhisattvas’ playfulness, the bodhisattvas’ vast play, the bodhisattvas’ ornamental array of qualities, the bodhisattvas’ paths, the bodhisattvas’ vessels, the bodhisattvas’ baskets and their knowledge of them, the bodhisattvas’ entries through the seal of the dhāraṇī door, their skill with regard to the fortunate and unfortunate, their ornamental arrangements of body and speech and mind, their mastery of the array of qualities of the buddha realms, their amassing the accumulations for the seat of awakening, their entry into the wisdom that purifies beings, their receiving the sublime Dharma, their firm knowledge of all concordance and strength and diligence and perfections, the array of the ornaments at the seat of awakening, and the qualities of buddhahood.

3.27 “Nāga Lord, as for all the words that are applied to the terms for beings and phenomena, bodhisattvas know the intention behind each and every one of those syllables by way of applying the *inexhaustible casket* dhāraṇī. That is, it does not deceive with regard to the nature of all phenomena, because the nature of all phenomena is originally pure. It does not deceive

with regard to the enjoyment of phenomena, [F.140.a] because it enjoys all phenomena. It does not deceive with regard to the definitive meaning of phenomena, because all phenomena are ultimate. It does not deceive with regard to the appearance of all phenomena, because all phenomena are eyes. It does not deceive with regard to the conventions of all phenomena, because all phenomena are simply names. It does not deceive with regard to the application of all phenomena, because all phenomena are attained. It does not deceive with regard to the nobility of all phenomena, because all phenomena are tamed. It does not deceive with regard to the appearance of all phenomena, because all phenomena are quelled. It does not deceive with regard to any phenomenon lacking power, because all phenomena are devoid of power. It does not deceive with regard to phenomena being unborn, because no phenomena are verbalized. It does not deceive with regard to the aspiration for all phenomena, because all phenomena possess faith. It does not deceive with regard to the description of all phenomena, because all phenomena constitute the path of words. It does not deceive with regard to that which accords with the thusness of all phenomena, because all phenomena are thusness. It does not deceive with regard to the sameness of all phenomena throughout the three times, because all phenomena are just as they are. It does not deceive with regard to the lack of movement of all phenomena, because all phenomena abide in their places. It does not deceive with regard to all phenomena having functions, because all phenomena lie in the palm of one's hand. It does not deceive with regard to the sameness of all phenomena, because all phenomena are the same.

3.28 "Because all phenomena are path, they teach the entrance to all phenomena. Because all phenomena are space, they teach all phenomena to be like space. Because all phenomena are produced with endurance, they teach all phenomena to be liberation itself. Because all phenomena are ungraspable, they teach all phenomena to be ownerless. Because all phenomena are recollected, they teach all phenomena to be unforgettable. [F.140.b] Because all phenomena are recalled, they teach the inexhaustibility of all phenomena. Because all phenomena are peace, they teach the peacefulness of all phenomena. Because all phenomena are equal to space, they teach the genuine reality of all phenomena. Because all phenomena are a gateway of exhaustion, they teach the gateway of the limit of exhaustion of all phenomena. Because all phenomena abide in their places, they teach the abiding reality of all phenomena. Because all phenomena are subsumed within wisdom, they teach the absence of delusion in all phenomena. Because all phenomena are included, they teach the disorder of all

phenomena. Because all phenomena are devoid of existence, they teach the nonexistence of all phenomena. Because all phenomena fluctuate, they teach the way that all phenomena are inaccurately apprehended.

3.29 “Because all phenomena are recollected, they teach the recollection of the past abodes of all phenomena. Because all phenomena are plentiful resources, they teach the potential of all phenomena. Because all phenomena are subsumed within the syllable *sa*,³¹ they teach the synonyms of the neuter words of all phenomena. Because all phenomena are subsumed within the syllables *ha* and *na*, they teach the dissimilarity of all phenomena. Because all phenomena are subsumed within the ocean, they teach the vast words of the intent of all phenomena. Because all phenomena are massive and imposing, they teach the unshakable nature of all phenomena. Because all phenomena abide in their own place, they teach the fact that all phenomena abide in the realm of phenomena. Because all phenomena are guides, they teach the genuine gentleness of all phenomena. Because all phenomena are the attainment of a result, they teach the absence of mental activity in all phenomena. Because all phenomena are simply aggregations, they teach the full knowledge of the suffering related to all phenomena. Because all phenomena are bandits, they teach the provisionally afflictive nature of all phenomena. [F.141.a] Because all phenomena have been relinquished, they teach the lack of clinging related to all phenomena. Because all phenomena are the syllable *da*, they teach the discontinuous path of all phenomena. Because all phenomena are the syllable *dha*, they teach the infinite and undisrupted nature of all phenomena.

3.30 “Nāga Lord, once bodhisattvas acquire retention with respect to this *inexhaustible casket dhāraṇī* called *that which applies to linguistic designations*, they will understand the intention behind the etymologies of all words. Nāga Lord, just as words are inexhaustible, so too are the teachings on all phenomena. By way of analogy, just as words do not arise at all from either body or mind, so too do no phenomena arise from anything. They do not abide in body, nor do they abide in mind. Words do not become polluted, yet they describe the polluted state. They do not become purified, yet they describe the purified state. Likewise, bodhisattvas who have attained the *inexhaustible casket dhāraṇī* describe pollution yet cannot become polluted by any polluting phenomena. Though they describe purified phenomena, they cannot become purified by purified phenomena, because they are already utterly pure.

3.31 “As an analogy, words can communicate without being transferred from anywhere. Likewise, all phenomena can bring about understanding and even purify the minds of others without being transferred from anywhere.

- 3.32 “As an analogy, spoken words do not travel throughout the cardinal and intermediate directions, and unspoken words do not accumulate internally. Likewise, all the teachings of the Dharma do not travel throughout the cardinal and intermediate directions, and what is not taught does not accumulate internally.
- 3.33 “As an analogy, words occur without having form or being demonstrable. Likewise, phenomena arise from the mind’s observations [F.141.b] without having form or being demonstrable.
- 3.34 “As an analogy, words are momentary, meaningless, false, and deceptive, and they have no creators whatsoever. Likewise, phenomena are momentary, meaningless, false, and deceptive, and they have no creators whatsoever.
- 3.35 “As an analogy, while words cannot have attachment, aggression, or delusion, the communication of words can cause childish beings to be attached, aggressive, and deluded. Likewise, while all phenomena can be understood³² to be without attachment, aggression, or delusion, clinging generates attachment, aggression, and delusion.
- 3.36 “As an analogy, while it is taught that a result can be attained through designations composed of words, nothing is attained and actualized through words. Likewise, although it is taught that a result is attained through the presentation of Dharma, there is no thing therein that can be attained or actualized.
- 3.37 “As an analogy, just as there is nothing at all that is not encapsulated in words, so there is nothing at all that is not encapsulated in awakening. Nāga Lord, this being so, bodhisattvas who abide in the *inexhaustible casket* dhāraṇī seek awakening purely through words. They teach awakening purely through words. They discuss awakening purely through words. They reach awakening purely through words. [B3]
- 3.38 “Nāga Lord, bodhisattvas will attain the ten powers through attaining the *inexhaustible casket* dhāraṇī. They will attain the fourfold fearlessness, the eighteen unshared qualities, the qualities of buddhahood, the thirty-two marks of a great being, the eighty minor marks, and unsurpassed insight. This insight liberates all beings into the formless state, [F.142.a] burns all afflictions, ripens all beings, liberates them from the four rivers, defeats the four māras, shows all beings a smiling countenance, pleases all beings, genuinely develops the mind of precious insight, ensures that the lineage of the Three Jewels continues, defeats all false teachers, pulverizes the fangs of the afflictions, is the dhāraṇī that protects with the mantras of the threefold secret, sees all phenomena, liberates from the burden of the afflictions,

eliminates all fear and anxiety, sees the vast and profound Dharma, acts with the strength of a lion, sustains all beings, traverses the path to nirvāṇa, spurns the left-hand path, and gets beings on the right-hand path.

3.39 “Someone who has such precious wisdom knows the activities, thoughts, and actions of all beings; masters the five higher knowledges; delights in single-pointed concentration; and possesses the four noble truths. That person has the five excellent eyes; has a body of the entire field of space; has a forehead equal to the realm of phenomena; has the throat of thusness; has the unborn tongue; is of one taste with equality; possesses the learning of all teachings; has a learning that understands all sounds; is not attached to scents; is not angry toward scents; knows all scents; has the head of the four applications of mindfulness; has the sweet-scented hair of the four abodes of Brahmā; has the crown of the three liberations; has the expansive clavicles of the four correct abandonments; [F.142.b] has the shoulders of the four bases of miraculous absorption; has the wide chest of the five strengths; has the deep navel of the five faculties; has the stomach of the seven branches of awakening; has the hips of the eight aspects of the path; has the pores of infinite wisdom; has hands that guide the abundant roots of virtue; has fingers that guard the path of the ten virtuous actions; has nails that see and cultivate the reality of intrinsic purity; has ribs of no hesitation with respect to any phenomenon; has the spine of the gradual attainment of the levels; has the strength of teaching the Dharma in a timely manner; has the thighs of tranquility and special insight from having excellently trained in all the concentrations, freedoms, absorptions, and attainments; has the knees of entering into certainty about the Dharma; has the calves that teach the Dharma just as it should be; has the mindfulness that stands on guard through realizing the Dharma; has the ankles of achieving victory over the afflictions; has feet that tread in the ten directions; and has the coming and going that is in sync with the teachings. That person wears the clothes of modesty and moral shame; is adorned with the flower garland of the factors of awakening; teaches the Dharma with proliferating words; is beyond the appropriate and inappropriate; is infused with the scented powder of the profound knowledge, wisdom, and higher knowledges of death and transmigration, becoming and birth; has the salve of infinitely great discipline; has Brahmā’s retinue; and has the Brahmā path—the path to the transcendence of suffering. [F.143.a] That person teaches the excellent path, is a guide to the path of liberation, is the finest and friendliest friend and companion, is the kin of all beings, has great compassion, seeks the benefit of all beings, is a supreme being, is a great being, is a sublime being, is a foremost being, is a leonine being, is a pink-lotus-like being, is a white-lotus-like being, is a cherished being, is a chief being, and is a being of noble birth.

That person frees beings from poverty and misery, cares for all beings, liberates all beings, eliminates the tendency for affliction in all beings, teaches the supreme teaching among the nectar-like Dharma, genuinely upholds the bodhisattvas' great vehicle, and achieves mastery over all things. That person is the lord of all beings, is a parent and a relative, has truly transcended the eight worldly concerns, is in harmony with the whole world, is a master of the Dharma, controls the mind, is the sublime perfection of all sciences and scripts, and makes awakening and omniscience the mind's companions.

3.40 "The perfection of generosity provides beings' clothes, food, and drink. The perfection of discipline provides their timely well-being. The perfection of patience provides their complete fearlessness. The perfection of diligence provides for their engagement in positive deeds. The perfection of concentration provides for their calmness and lack of regret. The perfection of insight provides for their purification of all phenomena. The perfection of skill in means provides for the benefit of both self and other. [F.143.b] The perfection of aspiration provides for beings' achieving whatever they wish for. The perfection of strength provides for their defeat of all afflictions. The perfection of wisdom provides for their wisdom being unobstructed throughout the three times. Love provides for accomplishing what benefits all beings. Compassion provides for dispelling the suffering of beings. Joy provides for their well-being and joy. Equanimity provides for their abandonment of attachment and anger. True speech provides for nondeception in all these beings' worlds.

3.41 "Nāga Lord, these are the outer appearances related to the *inexhaustible casket* dhāraṇī, and they constitute its body. Any bodhisattvas who find joy in the Dharma through this dhāraṇī are like a king who is the harem's center of attention, like Śakra who is the lord on Mount Meru, like Brahmā in the Brahmā realm, like the lord of the asuras Rāhu in his distinguished realm. They are like the ocean in being boundless and difficult to fathom, like Mount Meru in being exalted by their merits. They are the sweetheart and favorite of the gods. They are like a father and mother's only child. They are pleasing to behold like the full moon in the midst of the sky. Like the Teacher, they are an object of the veneration of gods and humans. They are illuminating like the rising of the sun. Their voice is pleasing like the peacock living in the forest. Their roar of Dharma resounds like a lion's in a mountain cave. They enjoy the food of the high born like the gentle-minded elephant. They instruct the Dharma kingdom like a universal Dharma king. They spread clouds of Dharma like a playful group of nāgas. They sound the thunder of Dharma like a nāga lord causing a rain shower. [F.144.a] They make the timely Dharma-rain fall like Śakra. They terrify all extremists like a

hero dealing with an opposing army. They quell all afflictions like a torrent of water putting out a fire. They overwhelm all nāgas like the wind blowing away a handful of straw. They take care of all beings like a mother caring for a child. They are unmoved by pleasure or pain in the way the earth is unaffected by things placed upon it. They rattle all false teachers like the wind rattling the leaves of a tree. They appropriately distribute the wealth of Dharma like Vaiśravaṇa, who is rich with all kinds of jewels. They fulfill all beings' wishes like the wish-fulfilling jewel known as *heart of all beings*. Therefore, Nāga Lord, it is said that a bodhisattva who adheres to the *inexhaustible casket* dhāraṇī abides at the seat of awakening.

3.42 “To give an analogy, Nāga Lord: a bodhisattva who abides in the *inexhaustible casket* dhāraṇī is the source and repository of all qualities in the same way that the ocean is the source and repository of all jewels. To give an analogy, Nāga Lord: a bodhisattva who adheres to the *inexhaustible casket* dhāraṇī pleases all beings with excellent speech the way a container filled with hundreds of different incenses pleases the tastes of all beings for incense.

3.43 “Moreover, Nāga Lord, this dhāraṇī can be applied in any language. Thus, what is known here as *the mind set on awakening* is known as *composure* in the world called *Inexhaustible*, the buddha realm [F.144.b] of the single Thus-Gone One Jeweled Parasol. What is known here as *omniscience* is known as *all endowed* in the world called *Combining Special Features*, the buddha realm of the Thus-Gone One Nārāyaṇa. What is known here as *the perfection of generosity* is known as *splendorous* in the world called *Peace*, the buddha realm of the Thus-Gone One Gone to Accomplishment. What is known here as *the perfection of discipline* is known as *the method called “excellent”* in the world called *Without Misery*, the buddha realm of the Thus-Gone One Free from Misery. What is known here as *the perfection of patience* is known as *unending expansiveness* in the world called *Immaculate*, the buddha realm of the Thus-Gone One Immaculate Visage. What is known here as *the perfection of diligence* is known as *liberating* in the world called *All-Illuminating*, the buddha realm of the Thus-Gone One Stainless Light. What is known here as *the perfection of concentration* is known as *peaceful conduct* in the world called *Essential*, the buddha realm of the Thus-Gone One Heart of the Doctrine. What is known here as *the perfection of insight* is known as *complete purity* in the world called *Cloudy*, the buddha realm of the Thus-Gone One Cloud King. What is known here as *skill in means* is known as *attuned to the world* in the world called *True Eminence*, the buddha realm of the Thus-Gone One Immaculate Hand.

3.44 “What are known here as *love, compassion, joy, and equanimity* are known as *beneficial, pleasing, [F.145.a] enabling, and quelling dualism* in the world called Excellent, the buddha realm of the Thus-Gone One Siddhārtha. What are known here as *suffering, its origin, cessation, and the path* are known as *the root, the appearance of the root, the dying off of the root, and destroying the root* in the world called Irreproachable, the buddha realm of the Thus-Gone One Protector of Glory. What are known here as the *applications of mindfulness* are known elsewhere as *abodes*. What are known here as *correct abandonments* are known elsewhere as *special liberations*. What are known here as *the bases of miraculous absorption* are known elsewhere as *directed movements*. What are known here as *faculties* are known elsewhere as *comprehensions*. What are known here as *strengths* are known elsewhere as *teachings*. What are known here as *branches of awakening* are known elsewhere as *progressions*. What is known here as *path* is known elsewhere as *liberating*. What are known here as *correct discriminations* are known elsewhere as *doors of direct perception*. What is known here as *the gift of Dharma* is known elsewhere as *well summarized*. What are known here as *tranquility and special insight* are known elsewhere as *calming and observing*. What is known here as *liberation* is known elsewhere as *meaningful*. What is known here as *merit* is known elsewhere as *beneficial*. What is known here as *wisdom* is known elsewhere as *yielding realization*. What is known here as *going forth* is known elsewhere as *following the path*. What is known here as *ordaining* is known elsewhere as *nontransgressible*. What is known here as *nirvāṇa [F.145.b]* is known elsewhere as *peacefulness*. What is known here as *blessed buddhas graced with limitless praise* is known in other worlds as *blessed buddhas characterized as having no impediments*.

3.45 “Nāga Lord, these explanatory expressions and conventional expressions occur in other buddha realms. In those buddha realms, they are called *explanatory glosses* by bodhisattvas who abide in the *inexhaustible casket dhāraṇī*. Even if I were to describe the explanatory expressions and conventional expressions that arise throughout the ten directions for an eon or more, I would never reach the end of the description of such explanatory expressions and conventional expressions, which are employed throughout the buddha realms.”

3.46 When this teaching on the *inexhaustible casket dhāraṇī* was given, sixty thousand bodhisattvas achieved dhāraṇī. Eight thousand bodhisattvas reached the acceptance that phenomena are unborn. Thirty-two thousand people developed the mind set on unsurpassed and perfect awakening. The Blessed One then said to Nāga King Sāgara, “Nāga Lord, bodhisattvas truly accomplish omniscience through this path that eliminates darkness.”

4.

CHAPTER FOUR: THE BENEFITS OF THE INEXHAUSTIBLE CASKET DHĀRAṆĪ

4.1

“Nāga Lord, at one point in the past, even longer than a countless eon ago, at a point so long ago that it defies reckoning or fathoming, there was an eon called Action. At that time there was a world called Constellation of Unique Attributes in which the Blessed Buddha Divine King of Brahmā’s Splendor appeared. He was a thus-gone one, a worthy one, a perfect buddha, someone learned and virtuous, [F.146.a] a well-gone one, a knower of the world, an unsurpassed charioteer who guides beings, and a teacher of gods and humans. The world Constellation of Unique Attributes was at that time well-off, vast, and happy, had abundant harvests, was delightful, had many inhabitants, and was filled with gods and humans. It was a four-continent world as large as the billion four-continent worlds in this buddha realm. Thus, one billion such four-continent worlds constituted the Blessed Thus-Gone One Divine King of Brahmā’s Splendor’s world Constellation of Unique Attributes. The extent of this world was immeasurable. In this world shone the light of precious ever-luminous vajra jewels. This world was draped with a net of jewels, hung with many silken banners, adorned with hoisted parasols, banners, and standards, and draped with great canopies. At night the sound of thousands of instruments resounded from the firmament unplayed, unstruck. The sounds of instruments and song could be heard clearly by the entire trichiliocosm. Such instruments and song did not reinforce desire, nor did they inflame attachment, aggression, delusion, and the afflictions. Rather peace, absolute peace, Dharma joy, and satisfaction issued from these sounds. By simply hearing them, all gods and humans attained mindfulness, peace, joy, and bliss, [F.146.b] and they were no longer harmed by the afflictions. Additionally, the world was flat like the palm of a hand, soft and pleasing to the touch like fabric made from feathers of the kācilindi bird. The lower realms and poor migrations were not to be found in that world. Rather, its gods and humans lived in complete purity.

For the most part, everyone was inspired toward vastness and had entered the Great Vehicle. Practitioners of the vehicles of hearers and solitary buddhas were scarce. All manner of enjoyments arose simply by being imagined in the mind. These gods and humans all experienced pleasures and enjoyments—none suffered or was poor. The humans situated there were similar to the gods of the Heaven of Joy in their enjoyments and pleasures. The lifespan of this thus-gone one was counted as³³ 67.2 million years. The lifespan of the humans there was the same. Nobody failed to live out their lifespan. There were 7.2 billion bodhisattvas in the assembly of this thus-gone one; his saṅgha of hearers was immeasurable.

4.2 “Nāga Lord, at that time there was a universal monarch, a powerful lord of the four great continents named Inexhaustible Merit. King Inexhaustible Merit had 840 trillion goddess-like queens and women at his disposal. Four among them were the most sublime of his queens. They were named Vimalā, Vimalaprabhā, Purity, and Joyful Maiden. They had eighty-four thousand sons that each had the strength of a mighty being. Their bodies had twenty-eight marks. They had all entered the Great Vehicle. Nāga Lord, King Inexhaustible Merit lived in a great city called Presence of Joy. The eastern, western, [F.147.a] northern, and southern edges of the city measured sixty-four leagues each. The Blessed Thus-Gone One Divine King of Brahmā’s Splendor was born in this great city Presence of Joy. King Inexhaustible Merit’s palace in this great city was built out of the seven precious substances. Within it were eight million four hundred thousand avenues and city gates. Alongside each avenue and city gate were eighty-four trillion households. The city was surrounded by seven rings of fences, railings, palm trees, and nets of bells, large and small. It was also surrounded by ten thousand pleasure gardens. Seven concentric moats encircled the city, each of which was filled with water with the eight qualities and covered with the most fragrant blue, pink, red, and white lotuses. Swans were constantly honking. This great city was in this manner replete with unfathomable ornate qualities. The Blessed Thus-Gone One Divine King of Brahmā’s Splendor was staying in a monastery built for him by King Inexhaustible Merit in the grove Supreme Incense Light. With his retinue of children, queens, relatives, and dependents, King Inexhaustible Merit served this thus-gone one with all manner of pleasing and pleasurable substances and enjoyments for a hundred thousand eons.

4.3 “Nāga Lord, King Inexhaustible Merit and his retinue then went before the Blessed Thus-Gone One Divine King of Brahmā’s Splendor, bowed their heads toward him, and sat together. Acknowledging their arrival, [F.147.b] the Blessed One said, ‘Great king, if one has four qualities, one will become a Dharma lord, a kṣatriya who has been crowned king, and will excel in

virtuous qualities. What are these four? They are having faith such that one pursues virtues and can humbly go before the noble ones; having passion for the Dharma such that one yearns for the Dharma and is absolutely overjoyed about it; generating thoughts that constantly consider the truth, discriminate the impermanent nature of phenomena, realize the defects of conditioned phenomena, and are mindful of the fact that all possessions are subject to change; and being conscientious so as to never abandon the intention of the mind set on awakening, cling to any sense pleasure, or allow one's roots of virtue to degenerate, but rather cause them to increase further. Great king, if one has these four qualities one will become a Dharma lord, a kṣatriya who has been crowned king, and will excel in virtuous qualities.'

4.4 "Then King Inexhaustible Merit asked the Thus-Gone One Divine King of Brahmā's Splendor, 'Blessed One, what qualities do bodhisattvas require to achieve mastery over the Dharma?'

4.5 "The Blessed One responded, 'Great king, if they have eight qualities, bodhisattvas will achieve mastery over the Dharma. What are these eight? They are possessing the five playful and undefiled higher knowledges of beings; possessing unbounded, unimpeded, and unmoving insight; subsuming all within wisdom, engaging in purification, and possessing the four unconditioned bases of miraculous absorption; [F.148.a] possessing insight, wisdom, view, and the four correct discriminations devoid of all afflictive emotions; being blessed by a buddha and possessing the strength of being blessed with such unimpeded blessings; possessing the inexhaustible merit of the oceanic seal of absorption; pleasing all beings, exerting oneself for all the qualities of buddhahood, and possessing the dhāraṇī of pure recollection; and proceeding exactly according to the Dharma, following the Dharma of the single principle, abiding in the nondual limit of reality, and attaining the acceptance that phenomena are unborn. Great king, if bodhisattvas have these eight qualities, they will achieve mastery over the Dharma.

4.6 " 'Great king, additionally there is a dhāraṇī called *the jeweled casket*. If bodhisattvas attain it, they will achieve mastery over the Dharma.'

4.7 "The Thus-Gone One then taught on the *jeweled casket* dhāraṇī, making extensive classifications, for a hundred thousand years. King Inexhaustible Merit gave up all his royal duties and listened to the Dharma, without distraction or competing pursuits, alongside his supporters and retinue. For that period of one hundred thousand years, they had no desirous, malicious, or violent thoughts, nor did they entertain any thoughts about children, wives, political dominion, possessions, or lovely things. Rather, they happily dwelled in trust in the Dharma and the intention of the mind set on awakening. With great love, their minds viewed all beings the same way

[F.148.b] and, donning the armor of great compassion, they solely concerned themselves with listening to the Dharma. Not only did they hear the sublime Dharma from the Blessed One for a hundred thousand years, they also trained in the root of this very *jeweled casket* dhāraṇī. For seven million eons they practiced in order to exit saṃsāra. They purified the karmic obscurations amassed over ten thousand eons. A hundred thousand buddhas appeared before their eyes. They took hold of enough roots of virtue to directly see a trillion buddhas. They developed the roots of virtue to attain the dominion of a universal monarch and become śakras, brahmās, and world protectors as many times as there are grains of sand in the Ganges. They achieved the dhāraṇī of hearing called *pure recollection*. With this dhāraṇī of hearing, they became the true holders of the speech of hundreds of buddhas. The young ones and their mothers reached the acceptance of phenomena concurring with reality. Eighty-four thousand of the queens developed the mind set on awakening. Eighty-four thousand women reached acceptance. Nine trillion gods and men developed the mind set on awakening. Three trillion two hundred billion practitioners of the hearer vehicle purified the Dharma eye that beholds phenomena. Sixty million monks liberated their minds from defilements without perpetuation. Abandoning his kingdom, with no interest in the normal desires of gods and humans, King Inexhaustible Merit instead pursued unsurpassed and perfect awakening. Motivated by his faith, he went forth into the homeless life. Hearing that he had gone forth, all his princes also went forth. Hearing that they had gone forth, [F.149.a] the people of the realm and the six hundred thousand members of his retinue also went forth. The four most sublime queens of the king's harem also went forth.

4.8 “Nāga King, these purified beings who had developed roots of virtue in this manner now lived in constant enthusiasm for those teachings. Nāga Lord, if you are assuming that the universal monarch Inexhaustible Merit of that time was someone else, if you are skeptical, critical, or doubtful about this, do not be. Why? Because, Nāga King, you are the one who was the universal monarch Inexhaustible Merit at that time. Nāga Lord, if you are assuming that you do not know the people who were those princes and princesses, do not think this way. Why? Because they were precisely these bodhisattva great beings gathered here in this assembly. Nāga Lord, what do you think? If you think that the *jeweled casket* dhāraṇī that the Thus-Gone One Divine King of Brahmā's Splendor taught to King Inexhaustible Merit is something unknown to you, do not think this way. Why? Because the *inexhaustible casket* dhāraṇī was at that time known as *the jeweled casket*.

4.9 “In this way, Nāga Lord, the Thus-Gone One sees with unobstructed buddha eyes, and thus he teaches to beings a Dharma that arises from earlier causes. Nāga Lord, you have heard this *inexhaustible casket dhāraṇī* from many thus-gone ones. You have repeatedly heard the meaning of this dhāraṇī from many hundreds of thousands of buddhas. This is why you presently have such recollection, intelligence, realization, abundant eloquence, insight, and wisdom. [F.149.b] Nāga Lord, all who merely hear the name of this *inexhaustible casket dhāraṇī* or hear it introduced will definitely attain inexhaustible eloquence. Why? Because it accords with the cause that is this dhāraṇī.

4.10 “Nāga Lord, in future times, whenever anyone practices this dhāraṇī protection spell for renunciation, it should be viewed solely as a result of the blessings of the Thus-Gone One. Nāga Lord, this dhāraṇī is the doorway to eighty-four thousand collections of Dharma. It engages in eighty-four thousand actions. It follows eighty-four thousand absorptions. This *inexhaustible casket dhāraṇī* is the root of eighty-four thousand types of dhāraṇī. Nāga Lord, the great rain of Dharma that the bodhisattvas shower without obstruction or impediment throughout the ten directions by means of the four correct discriminations comes from a cause that accords with the *inexhaustible casket dhāraṇī*. Nāga Lord, I will now teach the words that engage and connect with the *inexhaustible casket dhāraṇī*, the words of the protection spell of the gods, nāgas, yakṣas, gandharvas, asuras, and garuḍas:

4.11 *Tadyathā | hetumati sāmamati prasādamati ujjumati uttāraṇamati akṣayamati anusandhi ulkamukhe prabhamukte prabhaketu pracāraketu smṛtikaraṇe mativośodhane gatipraveśe sūravale tamonute sandharaṇi uttāraṇi sāntamukhe sāntaprabheśe sāntakleśa vāsanāpagate kuśalavāsani anusandhi visandhi vigatesthite avasthite sthānānugate avasthānagate avisāre aśuprajñe prajñāmūle mūlavati śaśiprabhe sūryavati jyotiṣprabhe suvimale amale sarvatamoviśodhani [F.150.a] buddhādhiṣṭhite sarvadevatāparigṛhīte sarvabuddhānāṃ sāstyayane anujñānābrahmaṇā pracicchittaśakrena pālitalokapāle parigṛhīta āryasaṃgṛhīta ṛṣivigautranayuktānāṃ mokṣabuddhānāṃ saṃgraho devamanuṣyāṇāṃ nigrakleśānāṃ nirghitānāṃ mārānāṃ hariṣāṇāṃ tirthikānāṃ nigraha sarvaprapavādīnāṃ codanāvīmānikānāṃ anupakramo dharmabhaṇakānāṃ avajrāṇāṃ pariśada sarvasantoṣānāṃ dharmakāmānāṃ varirakṣadharmakoṣasya anupacchedastriratna-vidaśasya maitrīsarvasatvānāṃ stutasarvaḡuṇārthikaih.*

4.12 “Nāga Lord, these words protect and guard the *inexhaustible casket dhāraṇī*. If Dharma preachers recite them, they will achieve thirty-two kinds of fearlessness. What are these thirty-two kinds of fearlessness? They are (1) achieving fearless learning because they genuinely delight others, (2) achieving fearless teaching because their words are unconfused, (3)

achieving fearless communication because their words are not repetitive, (4) achieving fearless inquiry because they understand language accurately, (5) achieving fearless eloquence because they display blessings, (6) achieving fearless recollection because they possess a mind that retains, (7) achieving fearless intelligence because they please others' intelligence, (8) achieving fearless understanding because they swiftly put doubts to rest, (9) achieving fearless attitude because they do not consider others' perspectives, (10) achieving fearless lack of confusion because they use words correctly, (11) achieving a fearless lack of artifice because their discipline is pure, (12) achieving a fearlessly smiling face because their patience is pure, [F.150.b] (13) achieving a fearless steadfastness because their promises are unimpaired, (14) achieving fearless words that are suitable to be heard because they do not seek dispute, (15) achieving fearless and powerful words because they please the assembly, (16) achieving fearless insight because they discuss the profound Dharma, (17) achieving fearless investigation because they are not arrogant, (18) achieving a fearless lion's roar because they defeat all opposing factions, (19) achieving fearless irreproachability because they teach Dharma without expecting financial remuneration, (20) achieving fearlessly virtuous teachings because they can discern what should be practiced, (21) achieving fearless blamelessness because they are not reviled by the learned, (22) achieving the fearless application of sources³⁴ because they do not contradict the sūtras, (23) achieving fearless and proper exhortation because they exhort others in timely ways, (24) achieving unmistakable fearlessness because they practice what they preach, (25) achieving fearless humility because they bow toward all beings, (26) achieving fearless and inexhaustible words and statements because of retaining what they have heard before, (27) achieving the fearless ability to answer anyone's questions because they have realized the immeasurable Dharma, (28) achieving the fearless ability to please the entire assembly because they have purified themselves, (29) achieving the fearless defeat of māras and obstructors because they know all the afflictions, (30) achieving fearless great love because they have no aggression in their minds, (31) achieving fearless great compassion because they protect all beings, [F.151.a] and (32) achieving fearless awakened wisdom because they act as Dharma kings.

4.13 "Therefore, Nāga Lord, bodhisattva great beings that hear about, are inspired toward, and accomplish the *inexhaustible casket* dhāraṇī will achieve these thirty-two kinds of fearlessness. Because these thirty-two kinds of fearlessness are continuous, they culminate in the attainment of the fourfold fearlessness of the thus-gone ones. Because they have these types of fearlessness, they proclaim the lion's roar of the thus-gone ones to the world

with its gods. Because they can predict all beings' questions, they can also discern their situations. No beings whatsoever of any class will be able to oppose what accords with the Dharma of the Thus-Gone One or put an end to his teaching of the Dharma. Therefore, Nāga Lord, bodhisattvas should apply themselves to the *inexhaustible casket* dhāraṇī.

4.14 “Nāga Lord, what does it mean to apply oneself to the *inexhaustible casket* dhāraṇī? To apply oneself to this dhāraṇī is to not apply oneself to eye, form, or visual consciousness; to not apply oneself to ear, sound, or auditory consciousness; to not apply oneself to nose, scent, or olfactory consciousness; to not apply oneself to tongue, taste, or gustatory consciousness; to not apply oneself to body, tactile sensations, or corporeal consciousness; and to not apply oneself to mind, mental phenomena, or mental consciousness.

4.15 “Nāga Lord, moreover, to apply oneself to this dhāraṇī is to not apply oneself to form, to not apply oneself to the arising of form, to not apply oneself to the abiding of form, [F.151.b] and to not apply oneself to the ceasing of form. Likewise, to apply oneself to this dhāraṇī is to not apply oneself in the same way to sensation, ideation, and formations. Likewise, it is to not apply oneself to consciousness, to not apply oneself to the arising of consciousness, to not apply oneself to the abiding of consciousness, and to not apply oneself to the ceasing of consciousness.

4.16 “Moreover, Nāga Lord, to apply oneself to this dhāraṇī is to apply oneself to the emptiness of form and to apply oneself to the emptiness of form without thought. Likewise, to apply oneself to this dhāraṇī is to apply oneself to the emptiness of sensation, ideation, formations, and consciousness and to apply oneself to the emptiness of these without thought.

4.17 “Moreover, Nāga Lord, to apply oneself to this dhāraṇī is to apply oneself to form's lack of marks and to apply oneself to form's lack of marks without thought. Likewise, to apply oneself to this dhāraṇī is to apply oneself to sensation, ideation, formations, and consciousness' lack of marks and to apply oneself to their absence of marks without thought.

4.18 “Moreover, Nāga Lord, to apply oneself to this dhāraṇī is to apply oneself to the wishlessness of form and to apply oneself to the wishlessness of form without thought. Likewise, to apply oneself to this dhāraṇī is to apply oneself to the wishlessness of sensation, ideation, formations, and consciousness and to apply oneself to the wishlessness of these without thought.

4.19 “To apply oneself to this dhāraṇī is to apply oneself to unconditioned form and to apply oneself to unconditioned form without thought. Likewise, it is to apply oneself to unconditioned sensation, ideation, formations, and

- consciousness and to apply oneself to these without thought. [F.152.a]
- 4.20 “To apply oneself to this dhāraṇī is to apply oneself to unborn and nonoccurring form and to apply oneself to unborn and nonoccurring form without thought. Likewise, it is to apply oneself to unborn and nonoccurring sensation, ideation, formations, and consciousness and to apply oneself to these as unborn and nonoccurring without thought.
- 4.21 “To apply oneself to this dhāraṇī is to apply oneself to void form and to apply oneself to void form without thought. Likewise, it is to apply oneself to void sensation, ideation, formations, and consciousness and to apply oneself to these as void without thought.
- 4.22 “To apply oneself to this dhāraṇī is to apply oneself to form’s inherent purity and to apply oneself to form’s inherent purity without thought. Likewise, it is to apply oneself to the inherent purity of sensation, ideation, formations, and consciousness and to apply oneself to the inherent purity of these without thought.
- 4.23 “Moreover, Nāga Lord, to apply oneself to this dhāraṇī is to apply oneself to the elements as the realm of phenomena and to apply oneself to the realm of phenomena without thought, to apply oneself to the sense sources as being inherently emptiness and to apply oneself to that inherent emptiness without thought. To apply oneself to this dhāraṇī is to apply oneself to all phenomena as dependent origination and to apply oneself to imputed dependent origination without thought, to apply oneself to all phenomena as being nonabiding and to apply oneself without clinging [F.152.b] to that nonabiding, to apply oneself to all phenomena as thusness and to apply oneself without clinging to thusness, to apply oneself to all phenomena as situated in the limit of reality and to apply oneself to that limit of reality without thought.
- 4.24 “Moreover, Nāga Lord, to apply oneself to this dhāraṇī is to apply oneself to the understanding of the attachment of beings who indulge in attachment and to apply oneself to the realm of phenomena without attachment or binding ties. To apply oneself to this dhāraṇī is to apply oneself to the understanding of the aggression of beings who indulge in aggression and to apply oneself to the realm of phenomena without aggression or binding ties.
- 4.25 “Moreover, Nāga Lord, to apply oneself to this dhāraṇī is to apply oneself to the understanding of the delusion of beings who indulge in delusion and to apply oneself to the realm of phenomena without delusion or binding ties. Moreover, Nāga Lord, to apply oneself to this dhāraṇī is to apply oneself to the understanding of the mixed afflictions of beings who indulge in the afflictions equally and to apply oneself to the realm of phenomena without a discontinuation of mixed afflictions. In summary, Nāga Lord, to apply

oneself to this dhāraṇī is to apply oneself to the understanding of the eighty-four thousand types of experience without any application within the realm of phenomena.

4.26 “Moreover, Nāga Lord, this is neither applying oneself nor not applying oneself to any phenomena, whether those phenomena entail applying oneself or not applying oneself. Why is this? Because this application is not an appearance, not an imputation, and not something that has marks. Therefore, this application is the application of reality. The application of reality involves neither drawing forth nor not drawing forth, [F.153.a] neither holding onto nor casting away, neither staying with nor leaving any phenomena. Therefore, this application is termed *the application of reality*. Nāga Lord, bodhisattvas that apply themselves in this way will attain this *inexhaustible casket dhāraṇī*.”

4.27 The Blessed One then expressed this in verse:

4.28 “When one attains this dhāraṇī,
One will purify mindfulness and intelligence,
Come to the furthest reaches of understanding the sūtras,
And fathom the sounds and tongues of beings.

4.29 “One will understand the workings of the thoughts and deeds of beings—
Whether base, excellent, or middling.
Through simply knowing their deeds and minds,
One will teach them the words of Dharma appropriately.

4.30 “When one is learned in this dhāraṇī,
It follows that one is learned in causes, actions, and conditions.
One avoids the views of eternalism and nihilism
And abandons all clinging to extremes.

4.31 “When one attains this dhāraṇī,
One will be skilled in parsing syllables and words.
One will know many diverse languages
And become learned in their words and meaning.

4.32 “Such a one will cleanse the divine eye
And purify the divine ear.
With infinite insight, one clearly perceives others’ minds
And recalls past and future eons.

4.33 “Thus, having attained the bases of miraculous absorption,
In a moment one can travel to billions of buddha realms,
Where one will venerate the guides of the world.
Hearing this dhāraṇī, one will uphold the Dharma.

- 4.34 “None of the millions of māras
Will capture the domain of such beings.
Eliminating darkness, one will teach
Countless thousands of sūtras to unafflicted beings.
- 4.35 “Just as a lotus grows from the water yet remains unsullied,
So one will engage in worldly phenomena yet remain unsullied.
Constantly liberating attachment and anger,
All worlds will be equalized in one’s mind, like space.
- 4.36 “Possessing the pure body of sublime characteristics, [F.153.b]
Beings will never tire of beholding one.
One will act according to the understanding of deportment and action,
Doing what is beneficial for beings and moving the world.
- 4.37 “When one attains this dhāraṇī,
Śakra, Brahmā, and other world protectors
Will bow respectfully at one’s feet.
Yet, one’s pride will not become at all inflated.
- 4.38 “One’s melodious voice will rival that of Brahmā
And be pleasing to beings.
Flawless, sonorous, pure, and timely,
One’s teachings will never be meaningless.
- 4.39 “When one attains this dhāraṇī,
No one in the assembly will be afraid.
Thundering with the fearless lion’s roar,
All opposing throngs will be defeated.
- 4.40 “Deceptive, recalcitrant, haughty,
Especially proud, and faulty beings
Who attain this learned Dharma
Will abandon such pride and bow to one’s feet.
- 4.41 “One will realize the truth that the realm of phenomena’s nature is peace
And gain conviction in reality.
Thus, in ascertaining the Dharma
And discerning syllables, one’s words are inexhaustible.
- 4.42 “Beings’ nature is purity—the realm of phenomena.
Pure beings understand this accordingly.
When beings likewise understand this truth,
The teachings they give will be unobstructed.

- 4.43 “What is exhaustible can never be exhausted.
What is inexhaustible will also never be exhausted.
By realizing this peaceful reality,
One can teach countless millions of sūtras.
- 4.44 “These words do not abide in the body,
Nor do they abide in the mind or arise from mind.
Still, in the same way that an echo can be heard,
The nature of these words is empty and void.
- 4.45 “This dhāraṇī exists neither in syllables nor in sounds,
Nor in the ways of words, nor in body or speech.
Because one realizes the reality of syllables in this way,
One can voice them, and one’s words will find no impediment.
- 4.46 “Though one teaches this, in one’s mind there are no concepts,
No thinking in the mind either.
However, because this Dharma must be realized, [F.154.a]
One teaches a Dharma that accords with reality.
- 4.47 “When one achieves this dhāraṇī,
One realizes the four correct discriminations.
Training in the truth, one knows the activity of reality
And becomes learned in sound, language, and etymology.
- 4.48 “Thereby, one’s eloquence is unimpeded and has no limit,
And one realizes relative and ultimate truth.
Thereby, one understands various profound teachings
In their forward and reverse progression.
- 4.49 “Beings high and low will reach the far shore.
One will be skilled in supporting those with daunted minds,
And likewise skilled in defeating the haughty.
One knows the full scope of what teachings may be needed.
- 4.50 “An unimpeded knowledge penetrates
The actions of body, speech, and mind.
Confusion regarding words containing dhāraṇīs will disappear,
One will relinquish faults and become stable.
- 4.51 “Recollecting the dhāraṇī that guides beings
Is to enter the so-called Dharma.
Nothing whatsoever that one hears will go to waste.
Whatever one hears will be fully mastered accordingly.

- 4.52 “This dhāraṇī does not contradict reality.
It is not peace, even regarding the Dharma.
It is not like the Dharma, but unequaled.
Because it is connected with reality, it is primordial peace.”³⁵
- 4.53 When the Blessed One taught the application of the *inexhaustible casket* dhāraṇī and this selection of verses, twelve thousand nāgas of the Nāga King Sāgara’s retinue developed the mind set on unsurpassed and perfect awakening. They aspired, “Blessed One, in the future, may we achieve the *inexhaustible casket* dhāraṇī and teach the Dharma to all beings exactly and exclusively as the Thus-Gone One has taught the Dharma here and now.”
[B4]

5.

CHAPTER FIVE: PROPHECY

- 5.1 Venerable Śāriputra then said to the Blessed One, [F.154.b] “Blessed One, if even beings born into the nāga realms can develop the mind set on unsurpassed and perfect awakening in this fashion, it is astounding that some people are incapable of developing the mind set on awakening.”
- 5.2 The Blessed One responded, “Śāriputra, these twelve thousand nāgas went forth in the Thus-Gone One Kāśyapa’s body of teachings. They heard the message on the mind set on awakening from that thus-gone one. Not only did they hear it, but the Thus-Gone One gave them his approval. The Great Vehicle is inconceivable, and yet he expressed his approval. Still, they were distracted by nonvirtue in the following way: in order to keep a family household or a household that gives to beggars, they failed to practice discipline. As they let their discipline become impaired, once they died, they were reborn in the nāga realm. Through the cause, contributing condition, and roots of virtue of them hearing the message of the Great Vehicle and the Blessed One expressing his approval, they now hear the Great Vehicle message from me. Having heard teachings on the *inexhaustible casket* dhāraṇī, they are developing the mind set on unsurpassed and perfect awakening. Śāriputra, just consider this difference of intention.
- 5.3 “I will now give them their prophecy of unsurpassed and perfect awakening: after countless eons of serving countless thus-gone ones, they will truly accomplish the Dharma that accords with awakening. Then, during the Joyful Eon in the world called Immaculate Heart, they will fully awaken to unsurpassed and perfect buddhahood. They will all become thus-gone ones with four appropriate names: Superior Wisdom, [F.155.a] Superior Merit, Superior Dharma, and Superior Insight. They will all appear during a single eon, just as now a thousand buddhas are set to appear during this Fortunate Eon.”

- 5.4 Then Nāga King Sāgara said to the Blessed One, “Blessed One, when I was living in the ocean at the beginning of the eon, when the Blessed Thus-Gone One Krakucchanda appeared in the world, there were only a few adult nāgas and young male and female nāgas in that ocean. Even I had a meager retinue. Now,³⁶ Blessed One, the adult nāgas and young male and female nāgas in the ocean are limitless. Their limit cannot be calculated numerically. Blessed One, what is the cause and contributing condition for this?”
- 5.5 The Blessed One answered, “Nāga Lord, those who go forth in the well-spoken Dharma and Vinaya and do not perfect their discipline—who do not perfect it but rather let their activities, livelihood, and discipline degenerate, though they still have a morally upright view—are not reborn as hell beings. Once they die, they will be reborn in the nāga realms. Nāga Lord, 980 million householders and monastics let the activities, livelihood, and discipline received from the Thus-Gone One Krakucchanda’s teachings degenerate. Once they died, they were reborn in the nāga realms. Also, 640 million householders and monastics who went forth in the Thus-Gone One Kanakamuni’s teachings subsequently let their discipline become corrupt. Thus, when they died, they were reborn in the nāga realms. [F.155.b] Likewise, 800 million householders and monastics let their activities, livelihood, and discipline that they received from the Thus-Gone One Kāśyapa degenerate. Thus, once they died, they were reborn in the nāga realms. Nāga King, presently 999 million householders and monastics who have gone forth in my teachings have subsequently gotten involved in various debates, struggles, and distractions and let their activities, livelihood, and discipline degenerate. When they die, they will also be reborn in the nāga realms.
- 5.6 “Nāga Lord, such are the causes. Such are the conditions. Therefore, the population of adult nāgas and young male and female nāgas is presently limitless in this way. Still, Nāga Lord, in the latter days after I have passed into parinirvāṇa, evil monks, nuns, laymen, and laywomen will let their discipline degenerate and therefore be reborn in the nāga realms. Some among them will fall to the state of hell beings.”
- 5.7 Nāga King Sāgara asked, “Blessed One, what is notable about the actions of those who have gone forth who let their discipline degenerate and either have been or will be reborn in the nāga realms?”
- 5.8 The Blessed One answered, “Nāga Lord, the behavior of those who have gone forth who let their discipline degenerate and either have been or will be reborn in the nāga realms is extremely impure. But, because they have trust in the Thus-Gone One’s teachings, they have the motivation such that when they pass on from the nāga realm they will be reborn among the gods and humans due to the power of that pure motivation. They will have the

inclination to enter the vehicles within the teachings of those thus-gone ones who become buddhas in this Fortunate Eon. [F.156.a] All of them, except for those who have entered the Great Vehicle, will pass into parinirvāṇa during this Fortunate Eon.

5.9 “Nāga Lord, consider thus the uniqueness of the cause, which is the greatness of the Thus-Gone One’s teachings and the benefits of renunciation. Due to this cause, these beings will abandon all nonvirtuous qualities and become extraordinary.”

5.10 Then Glorious Splendor, the son of the Nāga King Sāgara, said to the Blessed One, “Blessed One, it is incredible how meaningful it is to see and hear the blessed buddhas. In this way, if such worthy beings who have a karmic connection arouse the mind focused on the Buddha even one time and do not let that thought spoil, it will become a cause for obtaining parinirvāṇa. Blessed One, I will also seek unsurpassed and perfect awakening by arousing the intention to see and hear in the same way. Until I reach the seat of awakening, may my bodhisattva conduct be meaningful. May I not become deluded. May I not become deluded about virtue or about great love and compassion. In all my lifetimes, may I never be separated from seeing the buddhas, hearing the Dharma, serving the saṅgha of noble beings, and ripening beings.”

5.11 The Blessed One then offered his approval to Glorious Splendor, the son of the Nāga King Sāgara, “Good sir, it is excellent that you have developed an attitude of supporting all beings. Even if the blessed ones were to describe them for seven years, seven months, [F.156.b] and seven days, they would be unable to describe the ripening of the roots of virtue of developing the mind set on awakening with this kind of pure motivation and great compassion. So, the roots of virtue that you have accumulated should be understood as being that limitless.”

5.12 The Blessed One smiled when he recognized the pure motivation of Glorious Splendor, the son of the Nāga King Sāgara. It is in the nature of the blessed buddhas that whenever they smile, in that very moment, blue, yellow, red, white, crimson, crystal, and silver-colored light streams from the mouths of those blessed ones. This light pervades limitless worlds with bright light, rising as high as the Brahmā world and eclipsing even the splendor and brightness of the sun and moon. The light then returns and encircles the blessed ones three times before it dissolves into a blessed one’s crown.

5.13 Then Venerable Ānanda stood up, draped his shawl over one shoulder, and knelt on his right knee. With his palms together he bowed toward the Blessed One and asked the Blessed One the meaning of his smile in verse:

5.14 “O Well-Gone One whose body is adorned with myriad merits

- And possesses the thirty-two supreme marks—
Your face is pure and immaculate like the moon.
Why have you shown your smile?
- 5.15 “O Blessed One, you are immaculate, devoid of the three stains.
Without affliction, your lotus eyes are utterly pure.
You are venerated by gods, asuras, and nāgas.
Why have you shown your smile?
- 5.16 “O Blessed One, your teeth are even, straight, and brilliantly white.
You master the ten powers, and your mouth has the most pleasant breath.
O surmounter of aging and death,
Why have you shown your smile?
- 5.17 “O protector whose mind is immaculate like the sphere of space,
With your heart you see enemies in equality. [F.157.a]
Your mind is unmoving like a mountain.
Blessed One, please elucidate the meaning of your smile!
- 5.18 “O Blessed One, you speak with Brahmā’s voice,
Which is pleasing and delightful like the sound
Of a kinnara, a cuckoo, or a drum.
Please speak to the means of your smile!
- 5.19 “O guide, possessing the unimpeded mind,
You know the actions, the hopes, and even the faculties of beings
Throughout the three times.
Why have you shown your smile?
- 5.20 “O Blessed One, king of physicians,
You heal the diseases of humans, gods, and nāgas.
O Blessed One, teacher of lasting bliss,
Why have you shown your smile?
- 5.21 “O qualified one, bestow your instruction upon me!
Billions of gods and humans are here, listening.
Hearing, their minds will be totally gladdened,
And the intention of the omniscient one will be enacted.”
- 5.22 The Blessed One asked Venerable Ānanda, “Ānanda, did you see Glorious
Splendor, son of the Nāga King, standing before me while through his pure
motivation he developed the mind set on unsurpassed and perfect
awakening?”
“Yes, Blessed One, I did see it.”

- 5.23 The Blessed One said, “Ānanda, in eight hundred countless eons, during the eon Total Vision, Glorious Splendor will become the Thus-Gone One Amoghadarśin, appearing in the world Totally Pure and Stable. Ānanda, Glorious Splendor has engaged in the meaningful conduct of bodhisattvas and pleased limitless blessed buddhas. Venerating them, he went forth and engaged in pure conduct. He ripened limitless beings through the three vehicles. Ānanda, Totally Pure and Stable, the world of the Thus-Gone One Amoghadarśin, [F.157.b] will be wealthy, extensive, blissful, and pleasant, and it will have good harvests. It will have a huge population and be filled with gods and humans. The humans there will be similar to the gods of the Heaven Free from Strife in their provisions and enjoyments. The lifespan of this thus-gone one will reach ten thousand years. His saṅgha of hearers will be six hundred million strong. His saṅgha of bodhisattvas will number one million two hundred thousand.
- 5.24 “Ānanda, as soon as the Thus-Gone One Amoghadarśin enters these beings’ field of vision, they will achieve the meditative absorption *features of love*. Ānanda, as soon as beings see the Thus-Gone One Amoghadarśin, they will be tamed. Regarding this, anyone on the vehicle of hearers will, upon seeing him for the first time, become a stream enterer. Upon seeing him for the second time, they will achieve the fruit of a once-returner. Upon seeing him for the third time, they will achieve the fruit of a non-returner. Upon seeing him for the fourth time, they will achieve the state of a worthy one. Anyone on the vehicle of bodhisattvas will, upon purely seeing him for the first time, attain the acceptance that phenomena are unborn.
- 5.25 “Ānanda, no beings in the world Totally Pure and Stable will ever let their discipline, view, activity, or livelihood degenerate. They will all become certain about what is correct. No beings who die will be reborn in the lower realms; instead they will all be reborn among the humans and gods or into pure buddha realms.” [F.158.a]
- 5.26 When Glorious Splendor, the son of the Nāga King Sāgara, heard this prophecy himself, he was satisfied, happy, delighted, joyful, and at ease. Presenting a net of pearls adorned with hundreds of thousands of precious gems to the body of the Thus-Gone One, he pressed his ten fingers and palms together and praised the Blessed One directly with these fitting verses:
- 5.27 “Lord of Humans, your face shines like immaculate moonlight.
Infinite splendor, venerated by the gods and humans,
Incomparable strength, infinite power—
I bow my head to you, immeasurable wisdom!
- 5.28 “O immeasurable wisdom that benefits all,

- Whose insight, likewise, is unfathomable,
 With discipline immaculate, firm, and pure—
 I prostrate to you, Lord of Humans, who are like the sphere of space!
- 5.29 “Engaging in practices for countless infinite eons,
 You attained the wisdom of buddhahood.
 Thereby, you know the behavior of beings
 And likewise their faculties and thoughts.
- 5.30 “O Blessed One, your form is incomparable in the world,
 And beings therefore never grow satisfied in beholding you.
 Their afflictions are prevented from arising,
 And in that moment all are quelled.
- 5.31 “The calls of the kalaviṅka and cuckoo, the music of the kinnaras,
 And likewise the sounds of Brahmā and the asuras—
 Any such pleasing sound heard in the ten directions
 Is outclassed by the single voice of the Well-Gone One.
- 5.32 “It’s possible the moon could fall from the sky.
 It’s possible the ocean could dry up and Mount Meru be reduced to dust.
 It’s possible the sky could fall to the earth and shatter into a hundred pieces.
 But nothing, on the other hand, could happen to the Victor’s voice.
- 5.33 “Observing the conduct of truth, the Teacher has
 Granted me prophecy guided by awakened wisdom.
 I have no doubt, hesitation, or skepticism about whether
 I will become a self-arisen victor, the embodiment of qualities.
- 5.34 “One could finely decorate the ten directions with countless billions of
 jewels
 And offer them to the guides. [F.158.b]
 But the merit of this would not equal even a fraction
 Of that of arousing the mind set on awakening just once.
- 5.35 “Those who develop the supreme mind set on awakening
 Elevate their veneration of the buddhas to the highest degree.
 One who does not interrupt this mode of the guides
 Will repay the kindness of the ten powers.”
- 5.36 When Glorious Splendor, son of the Nāga King Sāgara, spoke these
 consummate verses, ten thousand beings developed the mind set on
 unsurpassed and perfect awakening. They announced, “When the Blessed
 Thus-Gone One Amoghadaṛsin attains awakening, may we meet this

blessed one and be reborn in the world Totally Pure and Stable. May we uphold the sublime Dharma of that thus-gone one, venerate him, and serve him. Following that blessed one, may we also fully awaken.”

5.37 The Blessed One then gave the prophecy that all of them would be reborn in the buddha realm of the Thus-Gone One Amoghadarśin.

6. CHAPTER SIX: BEING SUPPORTED BY THE PATH OF THE TEN VIRTUES

- 6.1 Nāga King Sāgara then said to the Blessed One, “Blessed One, out of care for us, to benefit many beings, to bring many beings happiness, and out of love for the world, I beg you to take tomorrow’s midday meal in the ocean. Blessed One, the ocean is home to limitless beings such as gods, nāgas, yakṣas, gandharvas, asuras, and other species of animals. If they see the Thus-Gone One, they will develop roots of virtue. By hearing the sublime Dharma, they will comprehend how there can be an end to beginningless saṃsāra. My royal nāga realm will flourish, [F.159.a] and the world and its gods will be unable to defeat us. In this way, the Thus-Gone One could demonstrate the eminence of the buddhas and explain the Dharma that describes the factors of awakening in relation to me.”
- 6.2 The Blessed One accepted this request out of his love for Nāga King Sāgara and in order to amplify the roots of virtue of limitless beings. Seeing that the Blessed One had approved his request, Nāga King Sāgara was satisfied, pleased, delighted, overjoyed, and at ease. He bowed his head to the Blessed One’s feet and circumambulated him three times. With his supporters and retinue, he disappeared from before the Blessed One and returned to the ocean.
- 6.3 He addressed the mass of beings assembled in the ocean, “I have invited the Thus-Gone One to take tomorrow’s midday meal here. Out of his love for me, he accepted. Thus, all of you must harmoniously and joyfully endeavor to venerate and serve the Thus-Gone One.”
- 6.4 Nāga King Sāgara told the asura lords Rāhu, Supreme Bliss, Satisfier, and Vemacitrin: “Friends, take notice! The Thus-Gone One plans to come to this ocean. I have created the opportunity for you, along with all your retinues, to venerate the Blessed One. Come to my abode!”

- 6.5 Nāga King Sāgara then addressed the nāga kings Takṣaka, Infinite Color, Immaculate, Light, Playful, Array, Vajrapāṇi, Expressed, Displaying All Colors, [F.159.b] Varieties of Sandalwood, and hundreds of thousands of other nāga kings, “Friends, you all must come to my abode to behold, prostrate to, and serve the Thus-Gone One.”
- 6.6 Nāga King Sāgara then commanded the prince Glorious Splendor, “Your Highness, go forth. Prostrate your head to the feet of the Nāga King Anavatapta and deliver my message. Tell him to come here to this ocean, because at your father’s request, the Blessed One, the perfect Buddha, is coming here to have his meal.”
“As you wish,” the prince said. And so Nāga King Sāgara’s son Glorious Splendor did just as he was told.
- 6.7 Nāga King Sāgara then said to Nāga King Fierce Strength, “Fierce Strength, get going. Go to the top of Mount Meru and call upon both Nāga King Nanda and Nāga King Upananda. Also tell Śakra, lord of the gods, to come to my abode to venerate and serve the Thus-Gone One.” Nāga King Sāgara’s son Fierce Strength then did as he was told and went before both Nāga King Nanda and Nāga King Upananda and Śakra, lord of the gods. He called on them just as he was instructed.
- 6.8 Nāga King Sāgara then set up the courtyard in his abode with blue beryl and gold from the Jambū river. He beautified it with various gems, covered it with a net of jewels, hung up a net of tiny bells, attached many silken tassels, erected a canopy, planted banners and pennants, fumigated the space with the ocean’s finest incense, and scattered various flowers. In the wide and vast courtyard, he set up a lion throne twelve leagues in height, set with various jewels, and laid with various fabrics of divine linen. [F.160.a] Above this he erected a canopy and surrounded it with an offering shrine made of the seven precious materials, decorating it by festooning it with a net of jewels, suspending from it a network of tiny bells, and attaching to it silken tassels, thus creating an arrangement that was the finest in all respects.
- 6.9 He set out appropriate seats for the monastic saṅgha and food of many flavors. Seeing that everything was well prepared, with his sons, relatives, and retinue arrayed on the terraces of Mount Meru, the king of mountains, he spoke these verses when the time had come for the Blessed One’s midday meal:
- 6.10 “O Lord of Dharma, you have realized vast wisdom—
Infinite wisdom, a sky-like source of wisdom.
Being beyond the world, you have liberated eyes and eyes of purity.
O benefactor, the midday meal is set. Please come forth!
- 6.11 “Your pleasant voice is pure speech—the speech of Brahmā!

- With beauty like the call of the kalavinka or a drum, you teach the ambrosial meaning.
It is the supreme medicine, dispelling the darkness of various afflictions.
O jewel of beings, your midday meal is set. Please come forth!
- 6.12 “Your mind is peaceful, utterly peaceful, and you always act calmly.
O liberated victor, you liberate gods and humans.
Having crossed the four rivers of suffering, you are the liberator.
Transcendent one who makes others happy, the time for your midday meal has come!
- 6.13 “You master generosity, gentleness, pure vows, joy, and pure discipline.
You have the power of patience and great diligence.
You are joyful with the concentrations and freedoms and have perfect insight.
O you with a moon-like visage, your midday meal is set. Please come forth!
- 6.14 “You know and master the path, having abandoned the paths that lead to ruin.
With the branches of awakening, faculties, and strengths, you teach the four truths.
You master the correct abandonments, the four bases of miraculous absorption, and mindfulness.
You who outshine everyone with the mastery of qualities—your midday meal is set.
- 6.15 “Possessing the thirty-two marks, with the crest of myriad merits, [F.160.b] Blessed One, you are a great merit field for those who desire merit.
You are the recipient of offerings, worthy to accept sublime gifts of worship.
Loving and joyful one, your midday meal is set. Please come forth.
- 6.16 “You are like Sumeru, like the earth, and you equalize all endeavors.
Like the essential nature of space, you hold neither anger nor love.
Lord of Humans, you are beyond both arrogance and lowliness.
O you who delight in emptiness and freedom, your midday meal is set.
- 6.17 “Omniscient, all-knowing one, you know the rites and their proper times,
You know the divisions of the teachings, your behavior is always properly disciplined,
You know the wishes of beings, and you know what benefits them.
Knower of the essential nature of phenomena, your midday meal is set.”

- 6.18 The Blessed One, knowing that Nāga King Sāgara had set the midday meal, addressed his monks, “Monks, Nāga King Sāgara has set the midday meal. So take up your alms bowls and monastic robes and come with me to the ocean in order to ripen beings and make use of the Nāga King Sāgara’s abode.”
- 6.19 Then the Blessed One, surrounded by his assembly of bodhisattvas, venerated by the saṅgha of hearers, honored by the assembly of gods, and praised by the assembly of asuras, rose into the sky like the king of swans. As he traveled, rays of light radiated out, filling buddha realms with light, causing a rain of lotuses, playing myriad instruments, and causing the resounding of myriad songs. They traveled to the shores of the ocean to a magnolia forest called Joyful, which was like a pleasure grove.
- 6.20 Nāga King Sāgara went to the Blessed One, bowed his head to the Blessed One’s feet, and venerated him. Having paid his respects, he set the midday meal.
- 6.21 Nāga King Sāgara then thought, [F.161.a] “I am not sure whether the Blessed One can come to my abode through his magical powers. So in order to venerate the Blessed One, I will bless a set of stairs to function just like the stairway the Blessed One used to come from the Heaven of the Thirty-Three to Jambudvīpa. Certainly, the Blessed One can descend into the ocean down such stairs.”
- 6.22 Nāga King Sāgara then set up a three-level staircase between the banks of the ocean and his own abode. One level was made of gold, one of beryl, and one of red pearl. They were decorated with all manner of jewels and were brilliant and beautiful to behold. The Blessed One then blessed the mass of water in the ocean so that it became invisible and would not harm any being. Next, light from the Blessed One’s body illuminated the ocean as when light spreads out to illuminate the worlds of the great trichilocosm. Every being in the ocean who was merely touched by this light adopted a loving, altruistic, friendly, and happy attitude. Henceforth none of them harbored malice or harmfulness toward one another. Instead they all had the perception of one another as parents.
- 6.23 Gods of the desire and form realms followed behind the Blessed One because they yearned to hear the Dharma and to witness the features of the Nāga King Sāgara’s abode. Then the Blessed One, along with the bodhisattvas, the great hearers, Śakra, Brahmā, and other world protectors, [F.161.b] along with gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans left the park-like magnolia forest and descended the staircase erected by Nāga King Sāgara. The Blessed One stood in the center with the bodhisattvas arrayed on his right, the great hearers arrayed on his left, and six hundred million śakras before

him, pointing out the path with their right hands. Six hundred million brahmās were arrayed in the sky above, shading the Blessed One with jeweled parasols. Six hundred million gods were arrayed behind the Blessed One, tossing a rain of flowers. Gods of the desire realm played six hundred million instruments in order to venerate the Blessed One. Six hundred million goddesses anointed the Blessed One's tracks with scented water. Six hundred million female nāgas were arrayed in the sky with garlands of pearl draped over their upper torsos. Six hundred million kinnaras uttered verses of praise to the Blessed One. Six hundred million gandharvas draped flower garlands before the Blessed One. Six hundred million asuras draped the Blessed One with fine linens of many colors. Nāga King Anavatapta was also in the sky above with hundreds of millions of his retinue venerating the Blessed One with flowers, incense, powders, ointments, garments, parasols, banners, pennants, instruments, songs, cymbals, and divine adornments. Sixty thousand other nāga kings were engaged in venerating the Blessed One. [F.162.a]

6.24 The bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta, along with hundreds of billions of bodhisattvas in their retinue, also came from the Thus-Gone One Amitāyus' buddha realm Sukhāvātī to gladden Nāga King Sāgara and venerate the Blessed One. They even eclipsed the previous array of offerings made to the Blessed One, venerating him such that the former offerings seemed to disappear. Likewise, the two bodhisattvas, Crest of Light and Splendor of Light, came from the Blessed Thus-Gone One Difficult to Bear's buddha realm called Light Rays. Next arrived the two bodhisattvas Gandhahastin and Giant Incense Elephant from the Blessed Thus-Gone One Akṣobhya's buddha realm called Abhirati. Next arrived the two bodhisattvas Siṃha and Siṃhamati from the Blessed Thus-Gone One Candrasūrya's buddha realm called Fully Illuminating. Next arrived the two bodhisattvas Sārathi and Mastery over All Phenomena from the Blessed Thus-Gone One Fine Eyes' buddha realm called Unblinking Eye. Next arrived the two bodhisattvas Jeweled Maṇḍala and Jeweled Palm Tree from the Blessed Thus-Gone One Illuminator's buddha realm called Light. Next arrived the two bodhisattvas Amoghadarśin and Meaningful Subjugator from the Blessed Thus-Gone One Ratnaśrī's buddha realm called Heart of Joy. [F.162.b] Next arrived the two bodhisattvas Cloud King and Dharmarāja from the Blessed Thus-Gone One Samantavipaśyin's buddha realm called All-Seeing. Next arrived the two bodhisattvas Mārapramardaka and Rock-Defeating King from the Blessed Thus-Gone One King of the World's buddha realm called Priyadarśana. Lastly arrived the two bodhisattvas Grounded in Intelligence and Sarvanīvaraṇaviṣkambhin from the Blessed

Thus-Gone One Ratnaketu's buddha realm called Ratnavatī. In this manner hundreds of billions of bodhisattvas came from the ten directions to gladden Nāga King Sāgara and venerate the Thus-Gone One.

6.25 Then, through the tremendous power, magical ability, miraculous power, array, greatness, display, veneration, and lion's roar of the buddhas, the Blessed One flooded countless buddha realms throughout the ten directions with light and made his buddha speech heard. A hundred thousand gods played instruments, sang songs, and cast a rain of flowers. All death and rebirth into the lower realms was quelled. All beings were established in happiness and joy and entered into an awakened absorption called *stability in great compassion*.

6.26 Amidst this unfathomable display, he then descended the jeweled staircases into the ocean. After this kind of song [F.163.a] and his speech were heard throughout countless buddha realms throughout the ten directions, bodhisattvas, śakras, brahmās, world protectors, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans living in other worlds saw the Blessed Thus-Gone One Śākyamuni enter the ocean through the power of the Buddha and the blessing of the Thus-Gone One. Trillions of goddesses, nāgas, yakṣas, asuras, garuḍas, gandharvas, kinnaras, and mahoragas played instruments and sang songs, inviting the Blessed One from on ahead. From the sound of the strings arose these extraordinary verses in praise of the Blessed One:

6.27 "O you who have arisen from generosity, who are beautified by discipline,
You have cultivated love summoned from the strength of patience.
You are³⁷ the true ocean arisen from diligence.
O concentration, liberation, and joy—to you we prostrate!

6.28 "Illuminated with insight, with purified intent,
Adorned with the glory of light and splendor,
Directly pointing out liberation,
O Sage, dispeller of affliction—to you we prostrate!

6.29 "You have perfect and supreme ascetic discipline;
You have completed austerity and mastered realization.
Having given away your eyes, they are purified.
O mendicant among beings, you are the greatest among them.

6.30 "Extraordinary teacher of the profound ultimate truth,
You who have mastered the incomparable benefit of others.
Revealing the meaning of words without obstruction,
You are an illuminator whose benefit for others has no analogy.

- 6.31 “O knower of time, you reveal all. [F.163.b]
You defeat all throngs of evil opponents.
Perfect in ascetic discipline, with supreme ascetic discipline
You bestow bliss—the nectar of joyfulness.
- 6.32 “You whose intent is pure like space,
Ultimate guide who clears away all stains,
Ocean of qualities whose merit is inexhaustible,
As you enter the ocean, you possess an ocean of wisdom.
- 6.33 “O master of Dharma who dispels afflictions,
Patron of the Dharma who harbors no stinginess,
Jewel of Dharma who bestows supreme wealth,
Supreme Dharma, you are the teacher of the wisdom of thusness.
- 6.34 “O teacher of joy who makes bliss manifest,
Who shows how to remove latent flaws
And remains stable like the king of mountains,
We bow our heads to you, Thus-Gone One.
- 6.35 “The lords of the humans, gods, garuḍas, guhyakas,
Asuras, rākṣasas, and kinnaras,
The nāgas, kumbhāṇḍas, and yakṣas,
All bow their heads to your feet!
- 6.36 “Replete with the thirty-two supreme marks,
You display beauty for which no analogy is adequate.
Your complexion is appealing with its gloriously golden hue.
Your fingernails have a beautiful copper-like luster and your palms are even.
- 6.37 “Your speech is miraculous, melodious like the kalaviṅka.
It has the finest timbre of Brahmā, lord of the gods.
Your speech reaches the entire trichilocosm.
O soft and gentle-voiced being—to you we prostrate!
- 6.38 “Your faculties are tame, and your mind gentle.
Your face is like the moon, and your eyes are exquisite.
You always speak the truth and remain in equilibrium.
Eternal upholder of the Dharma—to you we prostrate!
- 6.39 “O you who liberate from aging, disease, and suffering,
Who perform the benefit of beings and eliminate the afflictions—
How fitting that you have won, O Victor, destroyer of Māra,
O unstoppable being who reveals thusness itself.

- 6.40 “O worthy one who has defeated all assembled enemies,
You are beyond the gods yet venerated by many of them!
You are supreme—always suitable to be accepted.
You are an excellent guide—supreme among all types of beings.” [F.164.a]
- 6.41 Once these goddesses, nāgas, asuras, kinnaras, garuḍas, mahoragas, and gandharvas offered the Blessed One these verses of praise, they all together developed the mind set on unsurpassed and perfect awakening, and each adorned the body of the Blessed One with their respective ornaments. Finally, the Blessed One traveled to the depths of the ocean where the courtyard of the Nāga King Sāgara had been made ready, taking his seat on the lion throne. The saṅgha of monks and the bodhisattvas arranged themselves on the seats that had been prepared for them.
- 6.42 Seeing that the Blessed One, his saṅgha of monks, and the bodhisattvas had taken their seats, Nāga King Sāgara and his children, wives, relatives, and retinue themselves served a feast of whatever they desired, satisfying them with many tastes and many excellent aspects. When this delicious and satisfying food had been distributed, they took their meal. Once Nāga King Sāgara saw that the Blessed One had cleaned his bowl and washed his hands, the king and the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, śakras, brahmās, world protectors, and bodhisattva great beings who had gathered from the ten directions arranged themselves before the Blessed One to hear him preach the Dharma.
- 6.43 When the Blessed One saw that the entire assembly had gathered, he emitted from his body light rays called *the blissful, pleasing, and supremely joyful hearing of Dharma*. These light rays [F.164.b] allowed all the greater, lesser, and middling beings in the ocean to behold the Blessed One seated before them, which aroused in them bliss, pleasure, and supreme joy. They joined their hands respectfully, eager to hear the Dharma. Arrayed there, they bowed before the Blessed One.
- 6.44 The Blessed One then addressed Nāga King Sāgara, “Nāga Lord, this world is moved by myriad actions. These actions lead to myriad mental observations that again create myriad actions, and the beings that result from them are also myriad. Nāga Lord, consider for instance the diversity of life forms in this ocean and the diversity of ordinary beings. Nāga Lord, the whole gamut of these is caused by their individual minds and their various physical, verbal, and mental roots of virtue and nonvirtue. The mind is formless and cannot be pointed out. For this reason, Nāga Lord, all phenomena are characterized as fictitious creations. As such, they are unowned, unpossessed, and ungraspable. They only manifest in various

ways according to accumulated karma; there is no creator of them at all. In this way, such phenomena are unfathomable and nothing more than illusions.

6.45 “Nāga Lord, becoming learned in this, one knows that all phenomena are characterized as existing due to such production. Knowing this, one will go on to create nothing but virtue. The resulting characteristics of the aggregates, elements, and sense sources that manifest due to such virtuous actions are such that one gains a beautiful and fine appearance with a lovely countenance.

6.46 “Nāga Lord, [F.165.a] consider how the body of the Thus-Gone One is adorned and displayed due to billions of merits, how the world and its gods are overwhelmed by it and are under its control, how it eclipses even Brahmā, who rules over billions, and how if one gazes at the body of the Thus-Gone One, one’s eyes will be overwhelmed. Consider the ornaments of the bodies and physical marks of these bodhisattva great beings. All of these are collected, adorned, and displayed due to the accumulation of virtue.

6.47 “Nāga Lord, your array, too, has arisen from merit. The arrays of these śakras, brahmās, world protectors, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas have also arisen from merit. Nāga King, the various bodies in this ocean that are ugly in form, poorly shaped, large and ungainly, or small and feeble are all fashioned in their multiplicity by the individual minds of beings and their various physical, verbal, and mental roots of virtue and nonvirtue. Therefore, Nāga Lord, you must learn to take responsibility for your own actions and accept that those actions will come to fruition. When you take responsibility for your own actions and accept that those actions will come to fruition, your mind will engage in the virtuous actions that should be accumulated. You will not squander your view. You will not be stuck in either the view of eternalism or the view of nihilism. You must please those who are worthy recipients of generosity; once you have pleased them, you must not become discouraged. [F.165.b] By accumulating the roots of virtue that arise through veneration, you will become the object of service for the world and its gods. [B5]

6.48 “Nāga Lord, through a single practice, bodhisattvas prevent themselves from falling into the lower realms and painful destinies. What is this one practice? It is to assess their virtuous qualities, wondering both day and night how they themselves are. By repeatedly monitoring their virtuous qualities, they prevent nonvirtuous attitudes or mental states from occurring. Thus they abandon nonvirtuous qualities and accrue virtuous qualities instead. That is what allows such virtuous beings to encounter the buddhas and bodhisattvas.

- 6.49 “Nāga Lord, what are these virtuous qualities? Virtuous qualities are the roots that nurture the excellence of human and divine births. They are the roots that nurture the awakening of the hearers and solitary buddhas. They are the roots that nurture unsurpassed and perfect awakening.
- 6.50 “What are these nurturing roots? They are the ways of the ten virtues. What are these ten? They are abandoning taking life, abandoning stealing, abandoning sexual misconduct, abandoning lying, abandoning divisive speech, abandoning harsh speech, abandoning idle chatter, abandoning covetousness, abandoning malice, and abandoning wrong views. These are called *the nurturing roots*.
- 6.51 “Nāga Lord, regarding this, people who abandon taking life acquire ten qualities that bring about peace. What are these ten? They are as follows: Such people give all beings fearlessness; they keep their minds focused on love; their habitual tendencies toward aggression are terminated; [F.166.a] they adhere to the path of few illnesses; they plant the seed of longevity; they are guarded, protected, and concealed by nonhuman beings; they sleep and rise well, and they do not have evil dreams; when they have fallen asleep they are guarded by gods; there will be no hostility or even latent hostility toward them; and they have no need to fear any of the lower realms, for when they die they are reborn in the higher, more fortunate realms. These are the ten qualities that bring about peace. If the roots of virtue of abandoning taking life are dedicated to unsurpassed and perfect awakening, then when one attains awakening, one’s lifespan will be under the control of one’s mind.
- 6.52 “Nāga Lord, a person who abandons stealing acquires five qualities that bring mental stability. What are these five? They are as follows: Their wealth grows greater and their possessions cannot be taken away by the government, thieves, water, fire, or rival kinsmen; they will be liked, favored, and trusted by many beings; their praises will be sung in the cardinal and intermediate directions; they will have no fear of harm by others; and their minds will be engaged in the generous attitude of sharing. If the roots of virtue of abandoning stealing are dedicated to unsurpassed and perfect awakening, one will realize the unafflicted wisdom of the thus-gone ones, and thereby fully awaken to unsurpassed and perfect buddhahood.
- 6.53 “Nāga Lord, people who abandon sexual misconduct acquire four qualities [F.166.b] that earn the praise of the learned. What are these four? The four are as follows: Their senses will be restrained, they will be impervious to criticism, they will be praised by the entire world, and their wives will not be taken from them. If the roots of virtue of abandoning sexual

misconduct are dedicated to unsurpassed and perfect awakening, they will achieve the mark of a great being such that their private parts are hidden in a sheath.

6.54 “Nāga Lord, people who abandon lying acquire eight qualities that earn praise from gods and humans. What are these eight? The eight are acquiring the scent of blue lotuses and a pure complexion; becoming trustworthy in the eyes of the whole world; becoming a reliable witness favored by gods and humans; becoming fearless through having correct intention; becoming purified in body, speech, and mind through abundant pure motivation; having one’s joy increase to the utmost through using undeluded words; finding one’s speech is well heeded through using words that are well worth recalling; and achieving insight that makes one a reliable witness in spite of being born in the human and god realms. If the roots of virtue of abandoning lying are dedicated to unsurpassed and perfect awakening, one’s words will be based on the truth.

6.55 “Nāga Lord, people who abandon divisive speech acquire five indivisible qualities. What are these five? The five are acquiring an indivisible body because one is free from harm done by others, acquiring an indivisible retinue of servants because one is not attached to the belongings of others, acquiring indivisible faith because one can see the ripening of karma, becoming indivisible from the Dharma because one engages in the essential practice, and acquiring indivisible friends because one does not deceive anyone. If these roots of virtue are dedicated to unsurpassed and perfect awakening, [F.167.a] one will become a fully awakened buddha, a worthy one, a thus-gone one with an inseparable retinue of followers. Neither māras nor the calumny of adversaries will be able to divide this assembly.

6.56 “Nāga Lord, people who abandon harsh speech acquire eight aspects of pure speech and, even when they die, will be reborn among gods and humans. What are these eight? The eight are balanced words, beneficial words, sensible words, gentle words, apprehended words, heeded words, words that many beings enjoy, and irreproachable words. If these roots of virtue are dedicated to unsurpassed and perfect awakening, such people will become thus-gone ones with the voice of Brahmā.

6.57 “Nāga Lord, people who abandon idle chatter acquire three absolute certainties. What are these three? The three are that they will certainly be appreciated by the learned, their minds will certainly adhere to the truth as they give good responses, and they will certainly become great beings among gods and humans because of being free from falsity. If these roots of virtue are dedicated to unsurpassed and perfect awakening, such people will become thus-gone ones who always teach and who do not speak in other ways.

- 6.58 “Nāga Lord, people who abandon covetousness acquire five qualities of mastery. What are these five? The five are mastery of body, speech, and mind through lacking no faculties; mastery of wealth and vast power through being unconquerable by any enemies; gaining control of merit, which delights the mind; mastery of royalty due to obtaining and maintaining great wealth; [F.167.b] and attaining many thousand times over what one aspires to due to having had no jealousy. If these roots of virtue are dedicated to unsurpassed and perfect awakening, such people will become the singular teacher, the thus-gone one venerated by the threefold world.
- 6.59 “Nāga Lord, people who abandon malice acquire eight qualities that make the mind blissful. What are these eight? The eight are engaging the mind in doing no harm; engaging in the pacification of malice; engaging in the absence of debate and strife; engaging in gentleness, softness, and discipline; being served by noble beings on account of having a loving mind; having an abundance of beneficial experiences on account of being pleased by the joys of all beings; being beautiful on account of being served by many beings; and facing no difficulty in being reborn in the Brahmā world on account of having a mind that is gentle and pliant. If these roots of virtue are dedicated to unsurpassed and perfect awakening, such people will become thus-gone ones whose minds are unobstructed, and whom no one will tire of beholding.
- 6.60 “Nāga Lord, people who abandon wrong views acquire ten positive qualities. What are these ten? They are becoming virtuous in thought and finding virtuous companions; refraining from evil deeds at the cost of one’s life because of trust in karmic ripening; counting the buddhas as divine, but not others; having an honest view by having no clinging to positive and auspicious signs; associating with gods and humans, but not with beings of the animal realms and the realms of Yama; becoming distinguished by the expansion of merit; entering the path of noble ones [F.168.a] by abandoning all mistaken pursuits; eliminating all evil views by shifting away from personalistic false views; entering in the correct way by seeing without obscuration; and avoiding all the unfavorable situations within the human and god realms. If such people dedicate the roots of virtue of abandoning wrong views to unsurpassed and perfect awakening, then upon attaining awakening, all the qualities of buddhahood will manifest, and they will become thus-gone ones who are swift in the higher knowledges.
- 6.61 “Nāga Lord, regarding this, if bodhisattvas who abandon taking life practice giving, their wealth will increase, and also their lifespan will extend. As they engage in bodhisattva conduct, no harm done by others will impact them.

- 6.62 “If bodhisattvas who abandon stealing practice giving, their wealth will increase and also become impossible to steal. As they engage in bodhisattva conduct, they will accomplish all roots of virtue and thereby achieve the unsurpassed.
- 6.63 “If bodhisattvas who abandon sexual misconduct practice giving, their wealth will increase, and also their partners will not cheat on them. As they engage in bodhisattva conduct, anyone who would have a desirous attitude toward their mother, children, or partner will be unable to actually see them.
- 6.64 “If bodhisattvas who abandon lying practice giving, their wealth will increase, their possessions will be invulnerable to theft, and they will uphold the irreproachable path. As they engage in bodhisattva conduct, they will practice exactly what they preach and be firm in their promises.
- 6.65 “If bodhisattvas who abandon divisive speech practice giving, their wealth will increase, and their retinue will be impervious to division. [F.168.b] As they engage in bodhisattva conduct, they will achieve a retinue of bodhisattvas through their accommodating attitude.
- 6.66 “If bodhisattvas who abandon harsh speech practice giving, their wealth will increase, and their words will become gentle and never grating. As they engage in bodhisattva conduct, no one in their retinue will become displeased.
- 6.67 “If bodhisattvas who abandon idle chatter practice giving, their wealth will increase, and their words will become pleasing. As they engage in bodhisattva conduct, they will become skilled in severing all doubts.
- 6.68 “If bodhisattvas who abandon covetousness practice giving, their wealth will increase, and they will enter into the frame of mind where they can extensively enjoy and savor it. As they engage in bodhisattva conduct, they will be inspired toward vastness and become renowned for their might.
- 6.69 “If bodhisattvas who abandon malice practice giving, their wealth will increase, and they will be beautiful, be liked by many people, and make an agreeable impression. As they engage in bodhisattva conduct, their minds and cognition will be unimpeded, and their faculties will all be complete.
- 6.70 “If bodhisattvas who abandon wrong views practice giving, their wealth will increase, and they will be born into households that have faith in the Buddha and have correct views. As they engage in bodhisattva conduct, they will never lose the opportunity to behold the Buddha, hear the Dharma, serve the Saṅgha, and develop the mind set on awakening.
- 6.71 “Nāga Lord, if one adorns the path of the ten virtues with giving, one will thereby become more powerful, helpful, generous, and open. If one adorns the path of the ten virtues with discipline, one will fulfill one’s aspiration toward all the qualities of buddhahood. If one adorns it with patience, [F.169.a] one will perfect the major and minor marks of excellence and the

perfect speech of buddhahood. If one adorns it with diligence, one will defeat all māras and obstructors and bring all the qualities of buddhahood to completion. If one adorns it with concentration, one will become wise, realized, conscientious, and stable. If one adorns it with insight, one will truly defeat all views.

6.72 “If one adorns it with love, one will eliminate one’s aggression toward all beings. If one adorns it with compassion, one will never abandon any being. If one adorns it with joy, one’s mind will become dauntless. If one adorns it with equanimity, one will abandon attachment and anger. If one adorns it with the means of attracting disciples, one will ripen all beings. If one adorns it with the applications of mindfulness, one will become learned in body, feelings, mind, and mental events. If one adorns it with the correct abandonments, one will abandon all nonvirtuous qualities and perfect all virtuous qualities. If one adorns it with the bases of miraculous absorption, one’s body and mind will become perfect. If one adorns it with the five faculties, one’s faith and diligence will be firm, and one will abandon all delusion, unworkable aspects of mind, and afflictions. If one adorns it with the strengths, one will be inviolable and will overcome all enemies and disturbances. If one adorns it with the branches of awakening, one will realize all phenomena genuinely and accurately. If one adorns it with the path, one will be guided by authentic wisdom. If one adorns it with tranquility, one will destroy all the afflictions. If one adorns it with special insight, one will come to genuinely and accurately know all phenomena. [F.169.b] If one adorns it with skillful means, one will perfect conditioned and unconditioned happiness.

6.73 “In essence, Nāga Lord, it is solely through the path of the ten virtues that one can perfect the ten powers of the thus-gone ones, the fourfold fearlessness, and the qualities of buddhahood. Therefore, Nāga Lord, one should extensively discern these paths of the ten virtues and endeavor to adorn oneself with each of them. Nāga Lord, to draw an analogy, all villages, towns, cities, regions, countrysides, and royal palaces dwell upon the earth, as do all grasses, trees, herbs, and bushes, all types of action, all collections of seeds, the germinating and plowing of all crops, the harrowing of fields, and everything that grows upward. The earth is their support. In a similar way, Nāga Lord, the path of the ten virtues is the support for rebirth among the gods and humans, the attainment of the result sought by monastics on the paths of training and no-more-training, the awakening of solitary buddhas, the conduct of bodhisattvas, and the qualities of buddhahood.

7. CHAPTER SEVEN: THE PROTECTION OF THE NĀGAS

7.1 Nāga King Sāgara then said to the Blessed One, “Blessed One, through what Dharma door should bodhisattvas enter such that not only do they abandon all the flaws of previous karmic obscuration, but, having abandoned all karmic obscuration, they proceed to become distinguished persons? What Dharma door should they enter?”

7.2 The Blessed One answered, “Nāga Lord, the continuity of all karmic obscuration is severed by a single quality. What is this single quality? It is to abide by one’s vows and, should a fault occur, to confess it. [F.170.a] Nāga Lord, the continuity of karmic obscuration is severed by two qualities. What are these two? They are to discriminate the Dharma accurately and to not have preconceptions about what is presently arising. Nāga Lord, the continuity of karmic obscuration is severed by three qualities. What are these three? They are the discrimination of the consciousness that engages conditional phenomena, the discrimination of phenomena that are neither new nor old, and the discrimination of phenomena that are naturally without affliction. Nāga Lord, the continuity of karmic obscuration is severed by four qualities. What are these four? They are certainty in emptiness, abiding in the absence of marks, freedom from wishing, and unconditioned consciousness. Nāga Lord, the continuity of karmic obscuration is severed by five qualities. What are these five? They are the nonexistence of self, the nonexistence of a being, the nonexistence of a life principle, the nonexistence of personhood, and the nonexistence of life. Nāga Lord, the continuity of karmic obscuration is severed by six qualities. What are these six? They are aspiration, trust, certainty, confidence, discerning the real, and engaging in actions motivated by the pure motivation. These six qualities sever the continuity of karmic obscuration.”

7.3 The Blessed One said this, and Nāga King Sāgara further inquired of him, “Blessed One, how does a bodhisattva become distinguished?”

- 7.4 The Blessed One answered, “Nāga Lord, bodhisattvas become distinguished if they have ten qualities. [F.170.b] What are these ten? They are nonattachment, pure motivation, stable diligence informed by skillful means, being considerate and compassionate toward beings, being insatiable in the pursuit of merit, being insatiable in the pursuit of learning, conscientiousness, bringing the seat of awakening to mind, actualizing the wisdom of buddhahood, and never abandoning the mind set on awakening. If bodhisattvas possess these ten qualities, they will become distinguished.”
- 7.5 Rāhu, lord of the asuras, then asked the Blessed One, “Blessed One, how can a bodhisattva become ennobled with all virtuous qualities?”
- 7.6 The Blessed One answered, “Lord of the asuras, a bodhisattva will become ennobled with all virtuous qualities if they have eight qualities. What are these eight? Rāhu, they are as follows: bodhisattvas in this Great Vehicle must be without pride, bow and bend before all beings, readily accept advice and be agreeable, practice what they preach, develop respect for all masters, precede all practitioners of virtue, keep firm pledges with regard to virtuous qualities, and be inspired toward vastness. In this way, they must perform many different kinds of generosity, never upset others even at the cost of their lives, give freedom from fear to fearful beings, never abandon beings who have come for refuge, and be insatiable in the pursuit of all aspects of merit and wisdom. If bodhisattvas possess these eight qualities, they will become ennobled with all kinds of virtuous qualities.” [F.171.a]
- 7.7 Rāhu, lord of the asuras, then again asked the Blessed One, “Blessed One, through what qualities will a bodhisattva achieve greatness of body, appearance, retinue, and mind?”
- 7.8 The Blessed One answered, “Rāhu, a bodhisattva will achieve greatness of body through four qualities. What are these four? They are to never belittle the behavior of others, to commission perfect representations of the Thus-Gone One’s body, to reconcile and harmonize millions of struggling beings and then establish them in unsurpassed and perfect awakening, and to be without the power of anger toward any being. If bodhisattvas possess these four qualities, they will achieve greatness of body.
- 7.9 “A bodhisattva will achieve greatness of appearance through four qualities. What are these four? They are to give various kinds of jewelry, to give up all valuable things, to look upon the Thus-Gone One with a loving gaze, and to not be jealous or miserly because of the fine countenance of others. If bodhisattvas possess these four qualities, they will achieve greatness of appearance.
- 7.10 “A bodhisattva will achieve greatness of retinue through four qualities. What are these four? They are to abandon divisive speech and to never divide another’s retinue, to rejoice in others’ retinues, to be stable in the

mind set on awakening, and to establish others in awakening. Lord of the asuras, if bodhisattvas possess these four qualities, they will achieve greatness of retinue.

7.11 “A bodhisattva will achieve greatness of mind through four qualities. [F.171.b] What are these four? They are to have a pure motivation without deceit or pretense, to have a fierce resolve and to be unsaddened along the way, to be inspired toward vastness and to never desire the lesser vehicle, and to enter into the profound Dharma through understanding that all phenomena are inherently empty. Rāhu, if bodhisattvas possess these four qualities, they will achieve greatness of mind.”

7.12 Rāhu, lord of the asuras, and thirty-two thousand of his followers were pleased and delighted, overjoyed, and filled with bliss. They scattered a hundred jewel flowers set with all kinds of gems weighing hundreds of pounds toward the Blessed One and developed the mind set on unsurpassed and perfect awakening. At that moment, they spoke the following verses in praise of the Blessed One:

7.13 “In the very same moment, point, and instant, the limitless worlds of beings
Throughout the ten directions are venerating the victors.
For as much as a hundred thousand eons, beings throughout the ten
directions
Who exert themselves in venerating you also bring benefit.

7.14 “Such acts of veneration, drawn from love, compassion, and the nature of the
noble ones,
In whatever way and quality they are performed, are due to you, O peerless
one.
With that which is aroused by observing the branches of practice with
unparalleled intent,
They honor and venerate those who possess the ten powers.

7.15 “We thought we were nearing awakening, but we were deluded.
Yet we are without pretense and seek incomparable awakening.
Other than³⁸ you, Lord of Humans, there is no one in the three realms who
can rule us,
Because the power of our intention is that it possesses the ten powers.

7.16 “May we have affection for all and dispel all pride,
Be possessed of giving, gentleness, discipline, and patience,
Abide in diligence, mindfulness, absorption, and pure insight, [F.172.a]
Possess love and compassion, and practice the true Dharma.

7.17 “Even if the altruistic victors decline to provide us with prophecy,

O Lord of Humans, we will give prophesy ourselves.
We have no doubt about this, no worry that we cannot do this alone.
In this manner we are confident about awakening, from the depths of our
hearts.”

- 7.18 The Lord of Humans smiled at him, and Candraketu said,
“Self-Manifest One, what is this act of smiling? Please explain!”
The Teacher then said to him, “Why am I revealing this pure light?
Candraketu, listen and I shall explain!”
- 7.19 “Asura Rāhu, great being, set forth toward supreme awakening.
Any of your thirty-two-thousand followers who do the same,
Practicing for awakening over thousands and thousands of eons,
Will thereafter achieve foremost awakening.
- 7.20 “After venerating victors as numerous as grains of sand in the Ganges
You will then establish many beings in awakening.
Thereafter, in the eon called Beautiful Array of Virtue,
You will achieve stainless and peaceful awakening free of anguish.
- 7.21 “Rāhu, this great being, will become a Dharma king
Endowed with diligence and the powers, called Banner of the Lord.
Your world will be called The Array That Brings Joy,
And it will be as rich and expansive as the Heaven of Joy, with fine harvests.
- 7.22 “Your lifespan with the ten powers will be seven hundred million years.
You will have a noble saṅgha of monks numbering six trillion.
The bodhisattva saṅgha will be one trillion eight hundred billion—
They will abide in learning, precepts, and dhāraṇī.
- 7.23 “In the age of the Beautiful Array of Virtue,
Having successfully established thousands in the mind set on awakening,
[F.172.b]
Those beings will all gradually awaken to supreme buddhahood.
So consider these unique qualities of the supreme mind set on awakening.”
- 7.24 Not only did the excellent Rāhu receive his prophecy, but four hundred
thousand beings set forth toward supreme awakening. The extraordinary
intention of these beings with their excellent qualities shook the
trichiliocosm, and the gods cast down a rain of flowers.
- 7.25 Nāga King Anavatapta then asked the Blessed One, “Blessed One, if all
phenomena are without self and without creator, what is a prophecy? What
is a thus-gone one? What is awakening fully to buddhahood?”

7.26 The Blessed One answered, “Nāga Lord, all phenomena are without self and without creator. This is the reality of phenomena. However, childish ordinary beings who are mistaken, who are fixated in clinging to *me* and *mine*, develop the notion that there is a being where there is none. Bodhisattvas arouse great compassion for them. For beings to then abandon such mistaken notions and become aware of how they cling to *me* and *mine*, the bodhisattvas don the armor of awakening. Such sublime beings also do not leave others in the ignorance of selflessness and nonindividuality but liberate these beings who have the views of self, being, life force, soul, person, and individual.

7.27 “Nāga Lord, what you have just asked regarding prophecy is itself a prophetic teaching that shows a clear understanding of the Dharma. Developing certainty about the absence of self, life force, soul, and individuality [F.173.a] is a prophetic teaching. Abiding in the nonarising, unborn, rootless, and groundless is a prophetic teaching. Interest in the fact that all beings are equally selfless is a prophetic teaching. Seeing all phenomena as equally devoid of phenomena is a prophetic teaching. Knowing that all fields are equal in being pure and immaculate like space is a prophetic teaching. Seeing the wisdom that all phenomena are indivisible from the qualities of buddhahood and the realm of reality is a prophetic teaching. The mind that is naturally pure and that cannot become afflicted by any māras of affliction whatsoever is a prophetic teaching. Neither accepting, giving up, thinking of, nor conceptualizing emptiness and the absence of marks is a prophetic teaching. Nāga Lord, in the same manner that the nonabiding nature of mind, cognition, and consciousness is taught, so are all phenomena beyond apprehending. Realizing the sameness of all phenomena accurately is awakening. In this regard, on the ultimate level, there is no observation of a prophecy, an awakening, people being given a prophecy a prophet, or a reason for prophecy.

7.28 “Nāga Lord, why is this? Phenomena are not entities because all roots are severed. Phenomena have no self because they arise from causes and conditions. Phenomena are ungraspable because they have the characteristic of lacking an essential nature. Phenomena have no essential nature because they have the characteristic of being free from parting. Phenomena do not arrive because they do not transfer over from the past. [F.173.b] Phenomena are not existent because they will not come into being in the future. Phenomena do not abide because a location cannot be observed. Phenomena are not observable because they are nonfunctional. Phenomena are not functional because there they are incorporeal. Phenomena are not corporeal because they have no location. Phenomena have no location because they have no support. Phenomena have no support because they do not move.

Phenomena do not move because they do not abide. Phenomena do not abide because they are inanimate. Phenomena are not animate because they lack essential nature. Phenomena have no essential nature because they cannot be cognized. Phenomena cannot be cognized because they are free from superimposition. Phenomena have no superimposition because they cannot be brought to mind. Phenomena cannot be brought to mind because they are unobservable. Phenomena are unobservable because they do not change. Phenomena do not change because they are without concept or investigation. Phenomena have no concept or investigation because they are at peace. All phenomena are at peace, peaceful, and utterly peaceful because they do not occur from causes. Phenomena do not occur from causes because they are inherently liberated. All phenomena are inherently liberated because they have the characteristic of liberation. All phenomena have the characteristic of liberation because they are free of duality. All phenomena are free from duality because they have a single mode of being. All phenomena have a single mode of being because they are free of individuation. [F.174.a] All phenomena are free of individuation because they are without subdivisions. Phenomena have no subdivisions because they are realized as sameness.

7.29 “Nāga Lord, therefore, within the sameness of all phenomena, there is nothing to be prophesied and no perfect and complete buddhahood whatsoever. Nāga Lord, consider the great compassion of the thus-gone ones and the strength of the bodhisattvas’ aspiration. By presenting phenomena in this manner through names and symbols, beings are made to understand. No phenomena can be seen outside of beings, and no beings can be seen outside of phenomena. Phenomena are just as beings are. Awakening is like this too. Buddhas are like this too. Prophecy is like this too. The realm of all phenomena is like this too. That is why one speaks of *the thus-gone ones*. The term *thusness* is employed because thusness is realized and because one abides in thusness. Since the meaning of thusness is unobscured, indivisible, and realized, one speaks of *the thus-gone ones*. Just as the thus-gone ones are indistinguishable from thusness, so too are phenomena indistinguishable from thusness. Nāga Lord, this is the level of sameness of the thus-gone ones. If bodhisattvas abide in this, they will not be scared, frightened, or grow anxious. Rather, they will help beings to understand this sameness that is the ground of the thus-gone ones.”

7.30 When this teaching was given, thirty-two hundred bodhisattvas reached the acceptance that phenomena are unborn. Nāga King Anavatapta was also satisfied, happy, [F.174.b] delighted, joyful, and at ease. On the body of the Thus-Gone One he placed a pearl garland worth as much as all of Jambudvīpa.

7.31 Then Adorned with Various Jewels, who was Nāga King Sāgara's daughter and also related to the asura ruler Vemacitrin, along with ten thousand nāga women, took pearl garlands in their right hands and stared wide-eyed at the Blessed One. They then prostrated and sat down. Adorned with Various Jewels and the ten thousand nāga women then dressed the body of the Blessed One with these pearl garlands and said, "Blessed One, all of us have been inspired and developed the mind set on unsurpassed and perfect awakening. In the future, may we also become thus-gone worthy ones, perfect buddhas! May we teach the Dharma just as the Thus-Gone One has taught now. May we also care for the Saṅgha."

7.32 At this point, Venerable Mahākāśyapa addressed the nāga women: "Girls, one cannot become a perfect buddha in a female body, so it will be difficult for you to attain unsurpassed perfect complete awakening."

7.33 Adorned with Various Jewels then responded to Venerable Mahākāśyapa: "Honorable Mahākāśyapa, it may be that one cannot fully awaken to unsurpassed and perfect buddhahood in a female body. However, when one has developed pure motivation, it is not difficult to accomplish awakening. The awakening of the bodhisattvas depends on the development of the mind set on awakening, and as soon as one develops the mind set on awakening, one will acquire all the qualities of buddhahood.

7.34 "Honorable One, you say that one cannot fully awaken to unsurpassed and perfect buddhahood in a female body, [F.175.a] but one cannot fully awaken in a male body either. Why is this, you may ask? Because the Thus-Gone One has said that the eye is not male, nor is it female, and that likewise the ear, nose, tongue, body, and mind are not female—nor are they male. Honorable Mahākāśyapa, why is this, you may ask? The eye is empty, and what is empty is not female—nor is it male. Honorable Mahākāśyapa, likewise the ear, nose, tongue, body, and mind are empty, and what is empty is not female—nor is it male. In this regard, Honorable One, understanding the nature of the eye is awakening. Understanding the nature of the ear, nose, tongue, body, and mind is awakening. Awakening has neither female nor male attributes. Therefore, Honorable Mahākāśyapa, the essence of awakening is also my essence."

"Girl, are you awakened?"

7.35 "Both the elder and I are awakened."

"Girl, I am not awakened; I am a hearer."

7.36 "Honorable Mahākāśyapa, who guided you?"

"Girl, I was guided by the Thus-Gone One."

7.37 "Elder, if you were guided by the Thus-Gone One, and if the Thus-Gone One had not already fully awakened, would the Thus-Gone One have acted to guide the elder?"

- “Girl, no he would not.”
- 7.38 “Therefore, Honorable Mahākāśyapa, [F.175.b] you are also awakened, for there are no things that are not awakened.”
- 7.39 “Girl, are even the acts of immediate retribution awakened?”
- “Honorable One, yes—even the acts of immediate retribution are awakened. Why is this, you ask? Because awakening has the nature of the acts of immediate retribution, for the nature of the emptiness of the acts of immediate retribution is awakened. Because the nature of emptiness is awakened. Therefore, Honorable One, awakening can arise out of the understanding of the acts of immediate retribution. Honorable One, nothing exists that is not awakened. If a few phenomena were excluded, that would not be awakening. However, it is precisely the very sameness of all phenomena that makes them awakening.”
- 7.40 “Girl, who gave you such eloquence?”
- “It was given by the elder. Why is that? Because my eloquence would not have arisen if the elder had said nothing. As an analogy, Honorable One, just as there can be no echo if no one speaks, Honorable Mahākāśyapa, bodhisattvas do not give rise to eloquence until a question is posited.”
- 7.41 “Girl, how many thus-gone ones have you served?”
- “As many as the afflictions that the elder has abandoned.”
- 7.42 “Girl, I have not abandoned the afflictions.”
- “Honorable One, are you afflicted, then?”
- 7.43 “I am neither afflicted, nor have I abandoned the afflictions.”
- “Why Honorable One, have you cast off the afflictions?”
- 7.44 “I do not produce them, cause them to cease, or cast them off. I simply know thusness as it truly is.” [F.176.a]
- 7.45 “How can thusness be something one knows?”
- “It is not.”
- 7.46 “Why, then, is it said that the afflictions are known in exactly the same way as thusness? If you knew it, it would not be thusness, whereas if you do not know it, Honorable One, you are on par with ordinary beings, those who do not know.”
- “Girl, all of your words nullify the words of others.”
- 7.47 “My words neither nullify nor establish words. Why is this, you ask? Because the realm of reality cannot be nullified, and all words are truly contained within the realm of reality.”
- 7.48 “Do you not regret positing that I am on par with ordinary beings?”
- “Honorable Mahākāśyapa, I would only regret positing a difference between the elder, on the one hand, and all ordinary beings on the other, so I do not regret positing that the elder and all ordinary beings are not different.

Honorable One, saying "on par with" is synonymous with the fact that all phenomena are undifferentiated and like space."

7.49 "Girl, are you on par with ordinary beings, or are you on par with the noble ones?"

"Honorable One, I am not on par with ordinary beings, nor am I on par with the noble ones. Why is this? If I were on par with ordinary beings, bodhisattva conduct would be meaningless for me, whereas if I were on par with the noble ones, then I would be on par with the hearers. If that were the case, I would have fallen away from the qualities of buddhahood." [F.176.b]

7.50 "Girl, if you are not on par with either ordinary beings or noble ones, how are you on par with the qualities of buddhahood?"

7.51 "Honorable Mahākāśyapa, it is not that I am just now coming to be on par with the qualities of buddhahood. Why is this? I am primordially on par with the qualities of buddhahood."

"Girl, if you are on par with the qualities of buddhahood, how do you have these qualities of buddhahood?"

7.52 "Elder, are these so-called *qualities of buddhahood* in the past, present, or future? Do they exist as objects or in particular directions? Are they blue, yellow, red, white, madder, clear, or silver-colored?"

"Girl, the so-called *qualities of buddhahood* cannot be described in terms of color or shape."

7.53 "Honorable One, if the qualities of buddhahood cannot be described, and are not possible to describe, why then do I experience them?"

7.54 "Well then, girl, where should one seek the qualities of buddhahood?"

"They should be sought in the sixty-two views."

7.55 "And where should the sixty-two views themselves be sought?"

"They should be sought in the liberation of the Thus-Gone One."

7.56 "And where should the liberation of the Thus-Gone One itself be sought?"

"It should be sought in the five acts of immediate retribution."

7.57 "And where should the five acts of immediate retribution themselves be sought?"

"They should be sought in the elder Mahākāśyapa's liberated wisdom vision."

7.58 "Girl, what do you mean by such a claim?" [F.177.a]

"Honorable One, this claim is neither a binding nor a liberating claim. It is not a claim to accept or reject. Rather, it is a naturally pure claim. It is a claim of how all phenomena are beyond difference."

"Girl, this does not accord with the awakening of the thus-gone ones."

7.59 "Honorable Mahākāśyapa, that is not existent, and so this does not accord with the awakening of the thus-gone ones. Why is this? Because the awakening of the thus-gone ones cannot be described or related. Honorable

Mahākāśyapa, all entities that can be described are distinguished by words. However, on the ultimate level, awakening cannot be communicated by words. Honorable One, what we call *awakening* is the peaceful ground. This is a nonverbal ground. This is the ground of things as they are. This is the groundless ground.”

7.60 “Girl, if the characteristic of awakening is as you say, then how can one fully awaken?”

“Honorable Mahākāśyapa, one does not fully awaken through body and mind. Why is this? Awakening is simply the essential nature of body and mind. Thus, the essential nature does not fully awaken to the essential nature.”

7.61 “Girl, will you fully awaken to buddhahood?”

“I am awakening. Through awakening, one does not fully awaken to buddhahood.”

7.62 “Girl, if you are awakened, do you turn the wheel?”

“I am turning the wheel of Dharma.” [F.177.b]

7.63 “How is it that you are turning the wheel of Dharma?”

“This wheel is unmoving because it is free from all supports. Because of the way in which this wheel abides in the realm of reality, it has no location. Because of the way in which this wheel is free from any lack, it is thusness. Because this wheel abides in the limit of reality, it is nonabiding. Because this wheel does not arise from any location, it is nonlocalized. Because this wheel accords with the sameness of all phenomena, it is nondual. Because this wheel cannot be apprehended as the ewsame or different, it is not differentiated. Because this wheel is of one taste with all conventions, language, and speech, it is indescribable. Because this wheel is not polluted, it is pure. Because this wheel cannot be apprehended as eternal or annihilated, its existence is not nullified. Because this wheel is fully considerate of cause and condition, it is not contradictory. This wheel is truth. This wheel neither arises nor ceases. This wheel is emptiness, the absence of marks, and the absence of wishes. Honorable Mahākāśyapa, how do you think the turning of such a wheel as this might work?”

7.64 “Girl, if you can teach like this, then surely you will before long fully awaken to unsurpassed and perfect buddhahood.”

“When the elder fully awakens to unsurpassed and perfect buddhahood, I too will fully awaken.”

7.65 “It is impossible and unthinkable that I should fully awaken to buddhahood.” [F.178.a]

“That is true. Awakening cannot be found in any location. Therefore, no one at all could fully awaken to buddhahood.”

- 7.66 When the maiden gave this teaching, five hundred bodhisattvas reached the acceptance that phenomena are unborn. The Blessed One expressed his approval of the maiden, saying “Excellent. Excellent. Your teaching was well spoken.” [B6]
- 7.67 A few of the gods, nāgas, yakṣas, and gandharvas in the assembly then wondered, “How long will it take for this woman to fully awaken to unsurpassed and perfect buddhahood?”
- 7.68 The Blessed One read their minds, and so addressed his monks, “Monks, after three hundred countless eons, during the eon called Purified, in the world of Light, the lady Adorned with Various Jewels will become the thus-gone, worthy, perfect Buddha Samantavipaśyin. The world Light will always be illuminated by the light of this thus-gone one. There will be 920 million bodhisattva attendants. The lifespan of this thus-gone one will be ten intermediate eons.”
- 7.69 Then the ten thousand nāga women made the aspiration before the Blessed One, “Blessed One, may we be born in that world when the Thus-Gone One Samantavipaśyin attains awakening!”
- The Blessed One then prophesied that they would be born into that world.
- 7.70 Śakra, lord of the gods, then said to the Blessed One, “Blessed One, the gods in the Heaven of the Thirty-Three [F.178.b] live in constant fear and anxiety over the asuras. When the gods and asuras make war, there is mutual argument and fighting. Therefore, Blessed One, if the Thus-Gone One could give a teaching that would help all beings to be harmonious, it would be excellent! Blessed One, please see to it that all the gods and asuras contained in this assembly are harmonious toward one another, loving, helpful, and not malicious under any circumstances. Help our minds to be faithful!”
- 7.71 The Blessed One then addressed the lords of the asuras Rāhu, Supreme Bliss, Vemacitrin, Subāhu, and Satisfier: “Friends, love is praised by all the buddhas. Beings who live according to the dictates of love achieve benefit in this and future lives. Friends, this life is short, and one must move on to the next. All of one's wealth is lost in the end. Kingly enjoyment and power are impermanent, so I encourage you to be harmonious with one another, to abandon malice, to keep the next life in mind, and to trust in the ripening of karma.”
- 7.72 In that way the Blessed One gave a heartfelt sermon, which encouraged the gods of the Heaven of the Thirty-Three and the asuras to live in harmony. They said, “Blessed One, we agree to henceforth act kindly and be loving and not malicious toward one another.”

- 7.73 The Blessed One continued, “Friends, this is excellent, excellent. A loving mind is the finest way to venerate the Thus-Gone One. [F.179.a] Veneration with objects that generate merit and are fashioned from material things cannot compare to absorption in the loving mind. Understanding this myself, I teach it accordingly. Furthermore, friends, these four are extraordinary ways to venerate the thus-gone ones. What are these four? They are not contradicting the trainings; actions of a loving body, speech, and mind; the mind set on awakening aimed at ensuring the survival of the lineage of the Three Jewels; and rigorously contemplating whatever Dharma one has heard. These four are extraordinary ways to venerate the thus-gone ones.”
- 7.74 When the assemblies of gods and asuras heard this teaching, forty thousand of them developed the mind set on awakening. The nāga kings Breath, Great Breath, Takṣaka, and Infinite Color said to the Blessed One, “Blessed One, in this ocean there are infinite classes of nāgas who have originated from a diversity of karmic ripening. Some are known for their power. Some are known to be weak and feeble in body, so there are also those with smaller bodies. Blessed One, the four garuḍas, those kings of birds, prey upon us and take away our young nāga boys and girls who are physically weak, thus causing fear among all classes of nāgas within the ocean. Thus we implore the Blessed One to guard, protect, and conceal all the nāgas in the ocean so we can live without fear and anxiety.”
- 7.75 Taking the shawl from his shoulder, the Blessed One said to Nāga King Sāgara, [F.179.b] “Nāga Lord, take this shawl. Take pieces of it to all the classes and abodes of the nāgas. Wherever a single strand of this shawl lies in this ocean, the garuḍas will not go. Why is this? Because, Nāga Lord, aspirations made by the supreme mind of the disciplined Thus-Gone One are always fulfilled.”
- 7.76 The nāga kings were worried as they wondered how every nāga in the ocean could possibly receive a piece of this small shawl. The Blessed One knew the thoughts of the nāga kings, and so he said to Nāga King Sāgara, “Nāga Lord, even if every single being in the worlds of the great trichilocosm were to carry off a piece from this shawl, the shawl would not be used up. One can take as much fabric from it as one could wish for. This is how inconceivable the blessings of the Thus-Gone One are.”
- 7.77 Nāga King Sāgara then took the shawl. Cutting it into hundreds of thousands of pieces, he distributed it to each adult and child nāga. The cloth was blessed such that each received as much as they desired. The shawl also grew vast and wide and never ran out.
- 7.78 Nāga King Sāgara then addressed the nāga kings, “Friends, think of this shawl as the Teacher and use it as a support for your veneration. Why should you do so? Because this shawl was used by the Thus-Gone One. It is

therefore a support for venerating him that all beings can use. [F.180.a] Friends, there is not the slightest distinction or difference to be made between venerating this shawl and venerating the Thus-Gone One himself.”

7.79 The Blessed One then expressed his approval to Nāga King Sāgara, “Nāga Lord, excellent. Excellent. It is exactly as you have described: every act of venerating this shawl is an act of veneration toward the Thus-Gone One himself. Nāga lord, did the adult nāgas, the boy nāgas, and the girl nāgas all see the pieces being taken from the shawl?”

“Yes, Blessed One, they saw them.”

7.80 The Blessed One said, “I prophesy that each of them will reach parinirvāṇa during this Fortunate Eon, purely by following the Great Vehicle. Nāga Lord, the Thus-Gone One is in this way the locus of veneration in this world. If one thinks of him just once, it will not be in vain.”

7.81 All the nāgas in the ocean—adults, boys, and girls— were satisfied, happy, delighted, joyful, and at ease. They touched the feet of the Blessed One and said, “The Thus-Gone One does not speak falsely. The Thus-Gone One speaks the truth. He speaks truthfully. He does not speak mistakenly. So he prophesied that we would all reach parinirvāṇa. Blessed One, we take refuge in the Buddha, the Dharma, and the Saṅgha of monks. We promise to take up the bases of training. We promise to repay the kindness of the Thus-Gone One. When the Thus-Gone One is alive, [F.180.b] we will come right away to behold, prostrate, serve, and listen to the Dharma. Even after the Thus-Gone One passes into parinirvāṇa, we will venerate the receptacle of his relics. We will serve and honor the Thus-Gone One in all ways.”

8.3 “Friends, to sustain one’s body, one should not take the lives of others. Why is this? Because all beings cherish and prize their lives. Therefore, friends, in order to protect oneself, to protect one’s next life, and to bring all beings happiness, learned persons should never take the lives of others or do anything untoward, even at the cost of their own lives.”

8.4 Then the four garuḍas, the kings of the birds, with each of their millions of servants, said to the Blessed One, “Blessed One, we take refuge in the Thus-Gone One, the Dharma, and the Saṅgha of monks. We confess our previous misdeeds. Henceforth, we accept these vows: we will avoid scaring any class of nāga, and we will, for as long as the Blessed One’s sublime Dharma remains, continuously exert ourselves in venerating the Thus-Gone One.” [F.181.b]

8.5 In turn the Blessed One said to the four garuḍas, the kings of the birds, “Friends, in the scriptures of the Thus-Gone One Kanakamuni, you four were monks named Nanda, Mahānanda, Superior, and Superior Teacher. The four monks grew intoxicated with arrogance at their material gain, honor, and fame. They also grew intoxicated with arrogance at their relatives’ houses and the houses that distribute alms, and their discipline, behavior, and views were degenerate. Because of this, they disturbed and did harm to the disciplined monks. In this way, they did not restrain their body, speech, and mind but engaged in many misdeeds. Still, these four monks nevertheless offered much service to the Thus-Gone One Kanakamuni. Therefore, you did not go to hell but instead took birth here in the animal realm. Because previously you did not restrain yourselves, you have now taken many lives and engaged in many negative actions. You have frightened many beings.”

8.6 The Blessed One then created a miracle that enabled the four garuḍas, the kings of the birds, to remember their past lives in that moment. Thus they were able to remember being monks with the Thus-Gone One Kanakamuni and to recall the karma they accumulated.

8.7 They then said directly to the Blessed One, “Blessed One, the mind is wild, difficult to tame, and hard to control. At that time we were filled with craving, and so we failed to please the Blessed Thus-Gone One Kanakamuni. So henceforth, Blessed One, we will commit no negative actions, even if it means giving up our own lives.” [F.182.a]

8.8 The Blessed One then gave them a Dharma message that brought them much joy, saying, “Friends, you will be counted among the Thus-Gone One Maitreya’s first assembly.”

8.9 At this point, the Blessed One, having completed all his necessary activities for the benefit of beings in the ocean, said to Nāga King Sāgara, “Nāga Lord, come forward. Gather my seat and cushion. I am going back to

my realm.”

8.10 The Blessed One then rose from his seat with his attendants and departed from the ocean via the jeweled staircase along with the great assembly, accompanied by much veneration, and displaying the eminence of a buddha. To the singing of song, he arrived at the shore of the ocean.

8.11 Luminous Maiden, an ocean goddess, then offered these verses of praise to the Blessed One:

8.12 “You are venerated by gods and humans and possess the thirty-two marks. Supreme human, served by the lord of the asuras, today I prostrate to you. Your eyes are like lotuses and your face resembles the moon. You are elevated by virtuous qualities and bestow bliss—today I prostrate to you.

8.13 “Teacher whose perfect body bears the marks of much merit, Noble guide of qualities and wisdom, today I prostrate to you. Ennobled by your generosity and gentleness, you amass excellent discipline. Supreme human ennobled by the power of patience, today I prostrate to you.

8.14 “Arisen from the power of diligence, you trained in concentration and intelligence. Your insight equals the sky—today I bow my head to you. Your heart is filled with love, and you look upon beings with compassion. You delight the guides as you always abide in the perfection of equanimity.

8.15 “Your voice resembles the kalaviṅka bird, revealing the speech of Brahmā.
[F.182.b]

O teacher with your melodious voice, today I prostrate to you.
You have defeated the hordes of Māra and absolutely decimated Māra’s power.
Perfecting the discipline of awakening, the three realms of existence venerate you.

8.16 “You who have purified the three stains and teach the three liberations, Famous throughout the three worlds, today I bow my head to you. Mastering the excellent conduct of truth, you are eternally elevated by Dharma. Always protecting others, you always master wisdom.

8.17 “You defeated the enemy of the afflictions and arouse extraordinary awe. O lotus-like eyes, today I bow my head to you. Your realization is lofty like Mount Meru’s peak and stable like a vajra. With a mind like the earth filled with an ocean of qualities, I prostrate to you.

- 8.18 “O you who teach beings emptiness and perfect tranquility,
You whose heart is always peaceful, in you I take refuge.
O teacher of sublime nectar who eliminates unwanted destinies,
To you who are venerated by both gods and humans, today I bow my head.
- 8.19 “You are renowned on Earth and in the heavens—O noble one, you are
renowned.
To such vast and inexhaustible qualities, source of such qualities—I bow!
You practice as you preach, and you preach as you practice,
Inspiring us to do as you practice and preach. Today I bow my head to you.
- 8.20 “O doctor who liberates from aging and death, one served by beings,
Teacher of the path of freedom, today I bow my head to you.
You teach the function of causes and dispel the darkness of views.
O teacher of the supreme path, Victor, I take refuge in you.
- 8.21 “Sole distributor of what is valuable, preaching the joy of Dharma,
In you, whose heart is like the earth, I take refuge.
O Guide whose ocean of qualities is worthy of praise,
May my store of merit begin to resemble yours!”
- 8.22 After Luminous Maiden, a goddess of the ocean, offered the Blessed One
these verses of praise, she said, “Blessed One, since you have departed, the
ocean is no longer as beautiful. So please do teach [F.183.a] me something so
that I can beautify the ocean. That would be wonderful, absolutely
wonderful.”
- 8.23 The Blessed One then said to Luminous Maiden, goddess of the ocean,
“Luminous Maiden, these ten qualities will become adornments. What are
these ten? They are arousing a loving mind for the sake of perfecting the
path of the ten virtuous actions, practicing great compassion for the sake of
not harming any being, practicing joy that causes the mind to direct one’s
intentions to unsurpassed and perfect awakening, performing all forms of
giving, having stable diligence in making aspirations that create diverse
ornaments, practicing mindfulness and awareness for the sake of perfecting
all the roots of virtue, possessing and desiring the Dharma so that one’s
previous virtues do not go to waste and so that one perfects insight, using
beneficial things to arouse all manner of positive qualities in all beings,
gaining deepening realization of nonduality, and achieving recollection of
the Buddha through applying oneself to what the Buddha has mastered.
Luminous Maiden, these ten qualities will become adornments.”
- 8.24 Then Luminous Maiden, goddess of the ocean, along with ten thousand
goddesses, developed the mind set on unsurpassed and perfect awakening.
She then said to the Blessed One, “Blessed One, they are indeed ornaments

of the ocean. Why is this? Blessed One, if the mind set on awakening is an ornament of all the worlds of the great trichiliocosm, why even mention the ocean? Thus, in order to adorn every buddha realm, we have developed the mind set on awakening. [F.183.b] Whether the Blessed Thus-Gone One lives or has passed into parinirvāṇa, as long as we live in the ocean, we commit to constantly exerting ourselves for the sake of protecting the sublime Dharma. Blessed One, whenever you go to a village, we commit to revealing this entire display. Whenever you deliver a Dharma lecture, we commit to manifesting the array in the courtyard.”

8.25 The Blessed One responded, “Luminous Maiden, in the same way, you have previously venerated ten thousand buddhas. You also manifested the array in their courtyard and protected their sublime Dharma. After this Fortunate Eon has passed, you will take rebirth in the Thus-Gone One Akṣobhya’s buddha realm, Abhirati, where you will exchange the attributes of a woman and achieve the attributes of a man. You will be prophesied to unsurpassed and perfect awakening by the Thus-Gone One Akṣobhya.”

8.26 When Luminous Maiden, goddess of the ocean, heard about this prophecy from the Blessed One, she was satisfied, pleased, delighted, and overjoyed. She adorned the Blessed One’s body with precious jewels and garlands of precious substances of similar value from the ocean. Joining her ten fingers and palms together, she spoke the following verses to the Blessed One:

8.27 “I will be prophesied by the Sage, who is the source of all wisdom and qualities.
I will not doubt or hesitate at all about those who will be my guides. [F.184.a]
Though the ground of the trichiliocosm could split, and the moon could fall from the sky,
The Buddha, venerated by the highest gods, could never speak mistaken words.

8.28 “Look at how your mind’s loving intention is not disturbed by the tasks of diligence!
Look at how I am respectful of the phenomena of the wisdom of emptiness!
Look at the authentic conduct of the Well-Gone One and his unimpeded wisdom!
Thus, knowing the truth of my mind’s objects, you accordingly gave prophecy.

8.29 “Homage to you who have highest aspirations, bring bliss, and liberate suffering.
You are the locus, refuge, support, and protector, giving freedom from fear to the fearful.

Homage to you, Victor who shows the sublime and perfect path and eliminates bad paths.

Homage to you who see the world, who are learned, a guide who transcends the world.

8.30 “All the gods and humans here have heard of the Buddha, Dharma, and Assembly
And achieved, wonderfully attained, the conduct and intention of awakening.
They are without fear of the lower realms and free of the eight unfavorable states.
For them the happiness of gods and humans is certain, and they will achieve peace.”

8.31 Priyadarśana, the son of the Nāga King Sāgara, then said to the Blessed One, “Blessed One, given that many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans are venerating the Blessed One, if the Blessed One were to give me permission, I would commit to performing a small action in veneration of the Thus-Gone One. I would ask the Blessed One to rest in a mansion set up like the Vaijayanta Palace [F.184.b] with servants, which we would then carry to Vulture Peak Mountain.”

The Blessed One responded, “Noble child, if you see that the time is right, carry me there.”

8.32 Through the power of the Buddha and his own miraculous abilities, Nāga King Sāgara’s son Priyadarśana then conjured a mansion like the Vaijayanta Palace and installed the Blessed One there with servants. It then rose into the air, and while eighty-four thousand nāga girls played instruments, sang songs, and cast down a rain of flowers, myriad divine incense, and powders, the Blessed One was gradually carried to Vulture Peak Mountain.

8.33 Nāga King Sāgara and his children, wives, and servants then touched the Blessed One’s feet and begged the Blessed One’s forgiveness: “Blessed One, please forgive us for any way in which we did not serve you correctly. Why do we ask this? Blessed One, it is appropriate to venerate you with every kind of jewel that there is. The Blessed One is a precious and unsurpassed merit field for all beings, and it is fitting that he is venerated. Yet we are unable to provide or gather all that all beings in all the worlds of the great trichiliocosm have, even though the Thus-Gone One is worthy of such unlimited veneration. That is why we ask for your forgiveness. Blessed One, moreover, how should bodhisattvas venerate the Thus-Gone One?”

8.34 The Blessed One answered, “Nāga Lord, listen to how bodhisattvas should earnestly [F.185.a] venerate the Thus-Gone One. Purity of intention is veneration of the Thus-Gone One because it is not contrived or deceptive. Purity of motivation is veneration of the Thus-Gone One because it takes aim at all roots of virtue. The mind without aggression is veneration of the Thus-Gone One because it has an equanimous attitude toward all beings. Abandoning hypocrisy and flattery are veneration of the Thus-Gone One because they are pure conduct. Practicing what one preaches is veneration of the Thus-Gone One because it does not deceive the world. Satisfaction with the family of noble ones and not giving up the qualities of training that one has adopted are veneration of the Thus-Gone One because they are steadfast in their resolve. Delighting in solitude and spurning gossip are veneration of the Thus-Gone One because they tame the mind. Contemplation in accordance with what one has heard is veneration of the Thus-Gone One because it yields understanding that is accurate. Realization of the absence of self, a being, a life principle, a soul, and personhood is veneration of the Thus-Gone One because they are primordially unarisen. Understanding empty phenomena, realizing the absence of marks, and being free from wishes are veneration of the Thus-Gone One because they actualize the gateways of liberation. Understanding this conditionality and eliminating extreme views are veneration of the Thus-Gone One [F.185.b] because they eliminate the views of eternalism and nihilism. Acceptance of the nonarising and unborn is veneration of the Thus-Gone One because they are by nature unarisen. In this way, Nāga Lord, contrivances of body, speech, and mind are not pure veneration of the Thus-Gone One. However, where there is no contrivance of body, speech, and mind, that is pure veneration of the Thus-Gone One. Where there is no premeditation, no acceptance, no rejection, the purity of the three spheres,³⁹ the equality of the three times, and the elimination of the three stains, where one does not depend on the three realms, enters the three gateways of liberation, and understands the three forms of knowing, these are veneration of the Thus-Gone One.”

8.35 Nāga King Sāgara said to the Blessed One, “Blessed One, does veneration of the Blessed One with flowers, perfumes, incense, flower garlands, lotions, powders, parasols, banners, pennants, clothing, food, bedding, seats, healing medicine, provisions, cymbals, and instruments also count as veneration of the Thus-Gone One?”

8.36 The Blessed One answered, “Nāga Lord, through such unsurpassed veneration, one will be purified. However, such veneration is not completely final, immaculate, or pure. Still, Nāga Lord, such trainings in producing roots of virtue do lead to the liberation of the noble ones, which is better than not

producing roots of virtue that are states of mind. Moreover, Nāga Lord, bodhisattvas possessing four qualities [F.186.a] venerate the Thus-Gone One. What are these four? They are gathering the accumulation of merit through not forgetting the mind set on awakening, gathering the accumulation of wisdom through the mind practicing great compassion, purifying buddha realms through the mind that is engaged in extraordinary diligence, and arousing acceptance through arousing the mind set on the profound and vast Dharma. Nāga Lord, bodhisattvas possessing these four qualities venerate the Thus-Gone One.”

8.37 When the priests, kṣatriyas, householders, village people, countrymen, and King Ajātaśatru and his ministers, inner retinue, gatekeepers, assembly, and merchants heard that the Blessed One had taken food in Nāga King Sāgara’s realm and returned to Vulture Peak Mountain, they came out from the city of Rājagṛha with seventy-two thousand beings, in addition to King Ajātaśatru’s retinue of thirty-two thousand, and proceeded to Vulture Peak Mountain. As they arrived, they bowed their heads to the Blessed One’s feet, circumambulated him three times, and sat to one side.

8.38 King Ajātaśatru then asked the Blessed One, “Blessed One, when the Thus-Gone One went into the ocean, what happened to the great mass of water that is normally there?”

8.39 The Blessed One answered, “Great king, when a monk enters the absorption of the fire element, he sees all the worlds of the great trichilocosm filled with fire. At that point, where has all the water gone?” [F.186.b]

“Blessed One, the mind of one who has achieved the power of meditative absorption has this kind of capability.”

8.40 “Great king, if you accept that the mind of a hearer who has achieved the power of absorption and attainment is capable, do you not accept that a thus-gone one, who is always in a state of equipoise, who is skilled in all absorptions and attainments, who has power over the mind, who is the master of all phenomena, and who has power over phenomena, is also capable of the same? Great king, when I entered the ocean, the beings residing there perceived that I was in the water. However, beings living on dry land perceived that the ocean had evaporated. The light of the Thus-Gone One pervades all the realms of nāgas, gandharvas, and asuras, just as the arrays in the Heaven of Making Use of Others’ Emanations are adorned with every kind of ornament. The beings in the ocean were even loving toward one another, had altruistic minds, and were without the minds of malice and harm.”

8.41 King Ajātaśatru then remarked to the Blessed One, “Blessed One, how amazing that the eminence of the blessed buddhas’ awakening and the bodhisattvas’ skill in means is so inconceivable and incredible! In this way Nāga King Sāgara could invite the Thus-Gone One in, and so doing accomplish an immeasurable benefit for beings. How long ago, Blessed One, did Nāga King Sāgara develop the mind set on unsurpassed and perfect awakening? Having venerated the Thus-Gone One to this extent, how long [F.187.a] will it take for him to fully awaken to unsurpassed and perfect buddhahood? What will the name of this perfect buddha be? What will his buddha realm be like?”

8.42 The Blessed One answered, “Great king, even longer than countless eons ago, an unfathomably and immeasurably long time ago, in the eon called Pleasant and Peaceful, a thus-gone one, a worthy one, a perfect buddha, someone learned and virtuous, a well-gone one, a knower of the world, a charioteer who guides beings, an unsurpassed being, a teacher of gods and humans named Radiant King of Pure Light, appeared in a world to the east called Pure View.⁴⁰ Great king, it would be difficult for me to conclusively describe the layout of this world Pure View, even if my lifespan were to last for an eon. Great king, at that time there was a universal monarch named Divine Birth. He venerated the Blessed Thus-Gone One Radiant King of Pure Light for forty-two thousand years, relying on the roots of virtue. Once, in a dream as he was sleeping, he heard the following pair of verses:

8.43 “ ‘You have mastered the veneration of supreme beings
In a way that is immeasurable, vast, and inconceivable.
As a pure being, though you have aroused loving compassion,
You still must develop the supreme mind set on awakening.

8.44 “ ‘Those who genuinely accomplish the mind set on awakening
Becomes sublime, ennobled, and widely venerated.
They become servants of the thus-gone ones,
And their merit to come will be glorious.’ [F.187.b] [B7]

8.45 “Great king, once the night in which the universal monarch Divine Birth heard these two verses was over, he went with his servants to meet the Blessed Thus-Gone One Radiant King of Pure Light. Arriving in his presence, they bowed their heads to the Blessed One’s feet, circumambulated him three times, and sat down before the Blessed One together with eighty-four thousand beings. Joining their palms, they formed the intention to develop the mind set on unsurpassed and perfect awakening. At that time, the universal monarch spoke the following verses:

8.46 “ ‘One cannot realize the supreme awakening

- While craving form, depending on sound,
 Dwelling on smell, taste, and tactile sensation,
 Craving the desired, and enjoying pleasures.
- 8.47 “ ‘One who is lazy, devoted to sordidness,
 Stingy, unbound by discipline,
 Aggressive, or deluded
 Cannot realize supreme awakening.
- 8.48 “ ‘One who abandons all pursuit of pleasure,
 Is patient with all suffering beings,
 Sets forth with diligence, and is always passionate for the Dharma
 Will become a buddha for the world.
- 8.49 “ ‘I have set forth toward buddhahood,
 Taking the buddhas and gods as my witnesses.
 By all means, may my words not go astray,
 And may I act in a way that is beneficial.
- 8.50 “ ‘I heard about the mind set on awakening in a dream,
 And upon hearing this, I set forth toward supreme awakening.
 For this reason, I will become
 Like the Buddha, the greatest of humans—the wise one.’
- 8.51 “Great king, if you are wondering, equivocating, or doubting whether he
 who at that time was the universal monarch Divine Birth was someone else,
 do not do so. [F.188.a] Why not, great king? Because at that time Nāga King
 Sāgara was the universal monarch Divine Birth. Furthermore, that was the
 first time he developed the mind set on awakening.
- 8.52 “Great king, you asked, ‘How long will it take for Nāga King Sāgara to
 fully awaken to unsurpassed and perfect buddhahood?’ Listen to me, great
 king: in two hundred countless eons, in the eon called Glory of Flowers,
 Nāga King Sāgara will, in a world called Sound of Dharma, become a blessed
 one, a thus-gone one, a worthy one, a perfect buddha, someone learned and
 virtuous, a well-gone one, a knower of the world, a charioteer who guides
 beings, an unsurpassed being, and a teacher of gods and humans, a blessed
 buddha called Pure and Immaculate King Who Arises from an Infinite
 Assembly of Qualities.
- 8.53 “Great king, the world Sound of Dharma will be adorned with millions of
 precious materials, marked with gold of the Jambū river and various jewels,
 divided like a checkerboard, flat like the palm of one’s hand, soft and
 pleasing to the touch like the plumage of the kācilindi bird, vast and open,
 replete with millions of continents, prosperous, rich, happy, pleasant, and

filled with gods and humans. The people there will have enjoyments and riches like the gods of the Heaven of Making Use of Others' Emanations. In the world Sound of Dharma will stand rows [F.188.b] of palm trees made entirely of jewels. From the leaves, flowers, and fruits of these palm trees will emanate billions of Dharma sounds.⁴¹ The sounds that resound throughout that world will be as follows: the sounds of the gods, of humans, of nonhumans, of emanations, of birds, and even of the wind. All such sounds will communicate the Dharma. Likewise, such sounds will communicate peace, utter peace, absolute peace, disengagement from pleasure, the qualities of buddhahood, the perfections, the means of attracting disciples, skill in means, disenchantment, the view that is free from attachment, emptiness, the absence of marks, the absence of wishes, and the unconditioned. This is why this world is called Sound of Dharma. Any god or human born in that world will only partake of the food that delights the Dharma, will be skilled in the higher knowledges, and will have no doubt about unsurpassed and perfect awakening.

8.54 “When the Blessed Thus-Gone One Pure and Immaculate King Who Arises from an Infinite Assembly of Qualities agrees to teach the Dharma, light will shoot from his body and illuminate all buddha realms. That light will also be the source of the Dharma teachings of ten billion buddhas. The humans and gods there will find joy and vast supreme ecstasy as they perceive the Thus-Gone One's light and hear his Dharma teaching. [F.189.a] They will come before the Blessed Thus-Gone One Pure and Immaculate King Who Arises from an Infinite Assembly of Qualities and make immeasurable supplications to the Thus-Gone One. Through their miraculous power and higher knowledges, they will be seated cross-legged in the middle of the sky on lotus flowers studded with many gems. The Thus-Gone One will also sit upon a lion throne in the midst of space and teach the Dharma to the gods and humans. When he teaches the Dharma, many countless and immeasurable thousands of bodhisattvas will come to listen. Nobody in that world will be hostile to the Dharma. There will not even be anyone to whom the monikers *evil māra* or *non-Buddhist* can be applied. The lifespan of this thus-gone one will be ten eons. His bodhisattvas will be innumerable. In this manner, great king, the displays of that buddha realm will be unfathomable. The Dharma teachings will also be unfathomable. His assembly of servants and bodhisattvas will also be unfathomable.

9. CHAPTER NINE: THE INHERENT PURITY OF ALL PHENOMENA

- 9.1 King Ajātaśatru then remarked to the Blessed One, “Blessed One, all phenomena accord with their causes. When they are produced, they have the characteristic of arising. They come into being just as they are desired. Blessed One, the conduct of awakening is infinite. In this regard, for as long as bodhisattvas have not taken hold of a buddha realm replete with all supreme aspects, they will engage in bodhisattva conduct. Blessed One, [F.189.b] all bodhisattvas will purify buddha realms just like Nāga King Sāgara.”
- 9.2 The Blessed One said, “Great king, you have described things accurately, for all phenomena do indeed arise from mental engagement. Because all phenomena are without a creator, they come into being in accord with one’s desires.”
- 9.3 King Ajātaśatru turned to Nāga King Sāgara and commented, “Nāga Lord, you have received a gift, a great gift, in being prophesied to attain unsurpassed and perfect awakening with such unfathomable displays of enhancing qualities within your buddha realm.”
- 9.4 Nāga King Sāgara responded to King Ajātaśatru, saying, “Great king, there are no phenomena to be prophesied. Why is this? Because all phenomena are primordially pure.”
- 9.5 The king said, “Nāga Lord, are there not prophecies for those who have previously developed the roots of virtue?”
- 9.6 Nāga King Sāgara said, “Great king, what we term a sentient being is encapsulated by the aggregates, elements, and sense sources, yet the aggregates, elements, and sense sources cannot be prophesied. Great king, it is entirely to name and form that the term *sentient being* is applied. Yet name and form cannot be prophesied. It is entirely based on cause, perspective, perception, and mental engagement that the term *sentient being* is applied.

Yet, cause, perspective, perception, and mental engagement cannot be prophesied. Even the roots of virtue that actually create the bodhisattva's omniscience cannot be prophesied.

9.7 "Great king, all phenomena have the essential characteristic of emptiness. Yet emptiness [F.190.a] cannot be prophesied. Great king, all phenomena have the essential characteristic of the absence of marks, the absence of wishes, and unconditionedness. Yet the absence of marks, the absence of wishes, and unconditionedness cannot be prophesied. Great king, furthermore, the great compassion of buddhas is unfathomable. Phenomena that have no name or mark are all described using names and marks. Yet the blessed buddhas do not have a consciousness that pursues names and marks. Great king, these prophesies are just for conventional worldly communication, since there are no phenomena in this regard that can be apprehended, either internally or externally, as something that can be prophesied."

9.8 The king said, "Nāga Lord, can bodhisattva great beings who reach acceptance not be prophesied?"

"Great king, even that acceptance is momentary and has the characteristics of exhausting, the inexhaustible limit, certainty in the limit of reality, the limit of sameness, and certainty in the limit of nonduality. The limit of nonduality is the limit of reality. The limit of reality is the limit of never arising. Anything that is limited involves attachment, aggression, and delusion. That which is limited is the limit of liberation. Whoever enters the door of that limit has no clinging to anything whatsoever. Whoever has no clinging whatsoever is without attachment on the level of conventional communication. Without attachment, one is liberated. If liberated, one will henceforth be unmoving, absolutely unmoving. If one is unmoving, absolutely unmoving, there can be no degeneration at all. If the mind does not degenerate, one will see emancipation from everything, for by not looking, one correspondingly sees. [F.190.b] When one does not look, there is no division into duality. If one abides in nonduality, one enters sameness. If one has entered sameness, there will be no high or low. If there is no high or low, one will reach the acceptance that discerns via the quality of sameness. In this vein, all the phenomena of acceptance, prophecy, something to be prophesied, a prophet, and someone for whom the prophecy is given are understood to be the same phenomena, the realm of phenomena devoid of phenomena, incommunicable, nonarising, neither entities nor nonentities, and the very limit of nonduality. Thus, one does not take notice of any phenomena whatsoever. To draw an analogy, space cannot be viewed; it is beyond what can be viewed. One should view all phenomena in this way."

9.9 When Nāga King Sāgara gave his teaching, two hundred bodhisattvas reached the acceptance that phenomena are unborn. Two hundred monks liberated their minds from defilement without any reoccurrence.

King Ajātaśatru then said to the Blessed One, “Blessed One, Nāga King Sāgara’s eloquence is incredible.”

9.10 The Blessed One replied, “Great king, such eloquence is not so incredible or difficult. In fact, if any beginner were to hear this teaching without becoming intimidated, threatened, or scared, that would be more incredible and difficult. Why is this? The awakening of the blessed buddhas is difficult even to aspire to, for the world and its gods cannot grasp it, travel to it, aspire to it, [F.191.a] or trust it. Great king, understand that anyone who is not intimidated, threatened, or scared by this teaching has already served many buddhas. Now tell me, great king, would it be difficult for someone to make space, which is formless and indescribable, appear as something that has form?”

“It would be supremely difficult, Blessed One. Supremely difficult, Well-Gone One.”

9.11 “Now, it is far more difficult for someone to aspire to a Dharma that is this profound, deeply illuminating, disruptive of all feeling, and without self, being, life principle, soul, personhood, or movement, and to realize this reality as it is it. Such beings have the virtue that accords with the thus-gone ones, and they are their friends and relatives. Because they have abandoned the mistaken ways of beings, they are able to teach the Dharma. Because they dwell at the supreme seat of awakening, they are able to defeat billions of māras with love, insight, wisdom, and diligence. They are capable of mastering all phenomena, being brave, manifesting the wisdom of omniscience, and fully awakening to the wisdom of omniscience through the momentariness of mind. Because they communicate with all beings, understand the minds of all beings as they really are, and correctly understand the faculties of beings, supreme or otherwise, [F.191.b] they are able to turn the unsurpassed wheel of Dharma. Because they destroy the attacks of adversaries, outshine all extremists, and defeat all enemies, they are able to blow the conch of Dharma.”

9.12 Nāga King Sāgara’s wishes were thus achieved, brought to mind, and totally fulfilled. Having heard his prophecy, he rose into the sky and sang the following verses to the Blessed One:

9.13 “Having defeated the māras, their hosts, and their hordes,
You destroyed the mass of negative views.
Great Sage, you make the Dharma rain down,
Satisfying the entire world with its nectar.

- 9.14 "You are the Dharma King, capable of bestowing fearlessness.
Freed from the mire, you live on the shores of fearlessness.
You are a teacher of the supreme path for those with worldly eyes
And the protector of beings without refuge.
- 9.15 "O King of Physicians, who delivers us from anguish,
You bestow the medicine that eliminates aging and death.
To ensure that henceforth there will be no ailing beings,
You heal those tormented by sickness and aging.
- 9.16 "You are our sole teacher, refuge, and master.
Only you can give ultimate happiness.
Taking the oars, you know ultimate reality
And turn us away from the suffering of saṃsāra.
- 9.17 "O god among gods, greatest of beings
Who is the lamp for the whole world,
To meet you is to cross the oceans of existence.
You alone are the greatest human.
- 9.18 "O Lord of Sages, there is no one like you
Who has such wisdom and form and has vanquished all opponents.
You are the teacher for the entire world with its gods,
Showing the path of freedom.
- 9.19 "Your supreme omniscience outshines everything,
And you are unstained by the phenomena of the world.
I prostrate to you who have achieved omniscience, freedom from clinging,
[F.192.a]
Liberation, courage, and supreme wisdom!
- 9.20 "The guide of the world has declared
That all phenomena are pure and immaculate,
Just as space in the atmosphere is pure,
Formless, imperceptible, and unconditioned.
- 9.21 "Though he has dispelled all views of existence and nonexistence,
The Well-Gone One teaches that phenomena are pure.
As they involve conditions and involve causes,
There is no being, person, or life principle.
- 9.22 "The essence of space, primordially pure,
Is like illusions, mirages, or moons reflected on water.
The pure essence of space

- Is, like lightning, not located anywhere.
- 9.23 “The past is empty, and empty too is the future.
The essence of birth, abiding, and destruction is empty.
Here, such things are neither entities nor nonentities;
Their nature is nonexistent, empty.
- 9.24 “The essential nature of the realm of phenomena
Is the essential nature of the element of sentient beings.
The essential nature of the element of sentient beings
Is the essential nature of the buddha qualities.
- 9.25 “The essential nature of the buddha qualities
Is the essential nature of all phenomena.
The essential nature of all phenomena
Is the essential nature of the buddha realms.
- 9.26 “The essential nature of the buddha realms
Is the essential nature of the buddhas’ awakening.
The essential nature of the buddhas’ awakening
Is the essential nature of the realm of phenomena.
- 9.27 “When bodhisattvas see in this way
The purity of all phenomena,
The victors will then bestow a prophecy of supreme awakening
Through their sublime wisdom.
- 9.28 “As phenomena are merely marks, labels, and conventions,
They are the same in being unreal, imputed names.
No one could acquire them in the past,
Yet they continually utter these names.
- 9.29 “Names are given to the nameless.
Phenomena are empty, pure by nature. [F.192.b]
Those who skillfully know worldly perceptions
Act according to mere conventions.
- 9.30 “Knowing that all phenomena are like an illusion,
They are known to be unreal and coreless like dreams.
Their ripening is merely causes and their interactions.
They are notions of reality that do not exist.
- 9.31 “All phenomena are deceptive and frightening.
They are unreal, like illusions and mirages.
They are like reflections and whirling firebrands,

Constantly confounding the immature.

- 9.32 “By imputing *me* and *mine*, these childish beings,
These fools, are tormented by their craving and deluded.
As the wheel of saṃsāra rolls along,
They will be oppressed by suffering and never achieve peace.
- 9.33 “This way that beings perceive is unreal,
Nor is there even anyone who perceives.
The views of the living world are blinded by delusion,
And so beings continually encounter suffering, again and again.
- 9.34 “The gods’ only experience of suffering is death and transmigration.
The suffering of humans is in their restless seeking.
The suffering of hell beings is in the terrors they encounter.
For animals, it is how they prey on one another.
- 9.35 “The suffering of hungry ghosts is hunger and thirst.
All worlds are mired in suffering.
Seeing the sufferings of all the worlds
That are without refuge or support,
- 9.36 “The Great Sage is loving and compassionate
And sets out to liberate them from suffering.
Bodhisattvas must be stable in their asceticism and diligent in the
perfections,
Even throughout billions of eons.
- 9.37 “Understanding that there is no existence,
Escaping the swamp, they guide beings.
When phenomena are seen as compounded and fake,
They are seen to be totally empty and insubstantial like the sky.
- 9.38 “As they are without self-nature,
They are not self, neither entity nor nonentity.
If all extreme views are abandoned,
Pure and immaculate awakening will be achieved. [F.193.a]
- 9.39 “There is no one at all who undergoes birth, aging, harm,
Dying, or living.
Whoever is born, ages, gets sick, and dies
Is born from humans, yet that human does not exist.
- 9.40 “In this way, there is no *me* or *mine*,
No humans or any human race.

- It is all a lie, because there is no owner or master.
So one perceives the living world to be an illusion.
- 9.41 “There is no creator and no one experiencing.
Yet, due to karma, nonexistent fruits appear.
Their nature occurs through the conditioning of beings’ karma.
They mutually combine in dependence on causes.
- 9.42 “No performance of virtuous or nonvirtuous actions,
And no habituation or repetition,
Exist as objects in a particular location.
Still, though their essence is empty, they do ripen.
- 9.43 “They do not exist internally, externally, or in between,
And there is no coming together of phenomena.
They do not rely on anything anywhere,
Yet their ripening is unfailing.
- 9.44 “They know no arising, no ceasing either.
The learned, in order to bring understanding of this,
Encourage listening, as they teach words,
Teaching them in order to refine the view.
- 9.45 “There is no one with perceptions or anyone perceiving.
Within nirvāṇa there is no one passing into peace.
There is also no birth—any limit is a limit.
The limit of selflessness is the limit of space.
- 9.46 “By achieving the complete limit, the limit of sameness,
One will achieve sublime and unfathomable buddhahood.
The limits of the past, of the future,
Of birth, and of non-birth—
- 9.47 “All limits should be seen as identical in this light.
Those who understand the gateway of the limit of nonattachment
And who are unattached to the limits of the three times
Will achieve the supreme family of the victors.
- 9.48 “Liberating beings from their confinement,
They will attain the supreme peace of nirvāṇa.
By seeing all beings as dreams,
They will be unattached to the names and forms of the world. [F.193.b]
- 9.49 “The eyes that are purified of all phenomena
Will achieve peace, unmoving and unwavering.

- No phenomena can be described, verbalized,
Or perceived, because they are pure nonexistence.
- 9.50 “The family lineage of the sublime thus-gone victors
Is of the nature of peace and dispels all wishes;
It is without flaws and diseases and is free from anguish.
It quells all elaborations of thought and is unfathomable.
- 9.51 “These qualities of the supreme victors
Are imperceptible, and they cannot be described or verbalized.
Yet to benefit others, sublime beings
Speak and teach even in our own languages.
- 9.52 “Whoever sees the world as a natural teacher
And further develops faith—
Such gods and humans who hear the extraordinary Dharma
Gain a great boon.
- 9.53 “This Dharma is proclaimed by the guides of the world
Throughout the cardinal and intermediate directions.
Those buddhas who will manifest in the future
Will all have the same qualities.
- 9.54 “All sound is merely echoes.
As words are spoken, they are heard by the ear.
They can become the cause⁴² of the proper path,
Which is called *Dharma* in order to generate understanding.
- 9.55 “All things are illusory and hollow.
They are discerned for the sake of beings,
Yet the nature of these things
Could never⁴³ be divided.
- 9.56 “If the noble ones train with the Teacher,
The Buddha, the supreme Dharma king of the world,
The aware and knowledgeable Lord of Dharma,
They will also accordingly realize the meaning of reality.
- 9.57 “What arose in the past, what arises now,
And what will arise in the future—
The wisdom of the sage, the supreme being,
Perceives all of that without impediment.
- 9.58 “The Sublime Being has today given me
A definite prophecy of supreme awakening.

I will become a buddha for the benefit of beings.
I have no doubt or hesitation about this."

10.

THE CONCLUSION

10.1 The Blessed One [F.194.a] then addressed all the bodhisattvas, saying, “Sublime beings, you must uphold this sūtra to ensure that the Thus-Gone One’s awakening will remain for a long time. Who among you is enthusiastic about upholding this sūtra?”

10.2 Twenty thousand bodhisattvas and ten thousand gods then rose from their seats. Bowing with palms joined toward the Blessed One, they said, “Blessed One, we commit to upholding this sūtra in this way. We will propagate it.”

10.3 The Blessed One asked, “Noble children, through what manner of Dharma practice will you uphold the Thus-Gone One’s awakening?”

10.4 The bodhisattva Crest of the Wisdom Banner then asked the Blessed One, “Blessed One, if I commit to upholding the sublime Dharma, am I upholding the Thus-Gone One’s awakening?”

10.5 The Blessed One said, “Noble son, if you practice in that manner, you are truly upholding the Thus-Gone One’s awakening.”

10.6 The bodhisattva Impartial Gaze asked, “Blessed One, if I see awakening as sameness through the view of unbounded sameness, am I upholding the Thus-Gone One’s awakening?”

The Blessed One said, “Noble son, if you practice in that manner, you are truly upholding my awakening.”

10.7 The bodhisattva No View asked, “Blessed One, if I do not see the phenomena of ordinary beings, of those in training, of those beyond training, solitary buddhas, bodhisattvas, or buddhas, am I upholding the Thus-Gone One’s awakening?”

“Yes, noble son, that is so.”

10.8 The bodhisattva [F.194.b] All Phenomena Abide without Assertions asked, “Blessed One, if I do not cling or grasp to any nature in phenomena, am I upholding the sublime Dharma?”

“Yes, noble son, that is so.”

- 10.9 The bodhisattva Unwinking Gaze asked, “Blessed One, if I do not see with the eyes, focus with the mind, or arouse mindfulness, am I upholding the sublime Dharma?”
“Yes, noble son, that is so.”
- 10.10 The bodhisattva Inexpressible asked, “Blessed One, if I do not teach the Dharma or even non-Dharma, if the sound of Dharma is not even heard from me, and if I do not even hold any notions of the Dharma, am I upholding the sublime Dharma?”
“Yes, noble son, that is so.”
- 10.11 The bodhisattva Nameless asked, “Blessed One, if I do not hear any names or marks, am I upholding the sublime Dharma?”
“Yes, noble son, that is so.”
- 10.12 The bodhisattva Treasury of Space asked, “Blessed One, if I understand that all phenomena have the essence of space, and I subsequently do not see any phenomena or non-phenomena that one can grasp at, am I upholding the sublime Dharma?”
“Yes, noble son, that is so.”
- 10.13 The bodhisattva Moves with the Unmoving Stride asked, “Blessed One, if I do not observe, do not cling to, and remain unmoved by any phenomena, am I upholding the sublime Dharma?”
“Yes, noble son, that is so.”
- 10.14 The bodhisattva Defeater of Māra asked, “Blessed One, if I perceive the domain of the māras within the domain of the buddhas, and the domain of the buddhas within the domain of the māras, am I upholding the sublime Dharma?” [F.195.a]
“Yes, noble son, that is so.”
- 10.15 The bodhisattva Moves with the Vajra Stride asked, “Blessed One, if I do not divide the realm of phenomena and do not perceive the realm of phenomena as being apart from the element of beings, am I upholding the sublime Dharma?”
“Yes, noble son, that is so.”
- 10.16 The bodhisattva Unobserving asked, “Blessed One, if I do not observe any Dharma, yet the sound of Dharma emerges from every pore of my skin, am I upholding the sublime Dharma?”
“Yes, noble son, that is so.”
- 10.17 The bodhisattva Total Protection asked, “Blessed One, if I engage in the conduct of bodhisattvas while not bound by Māra’s lasso, am I upholding the sublime Dharma?”
“Yes, noble son, that is so.”

- 10.18 The bodhisattva Sāgaramati asked, “Blessed One, if I understand that all phenomena are contained within the ocean seal and that they have one taste with the essence of liberation, am I upholding the sublime Dharma?”
“Yes, noble son, that is so.”
- 10.19 The god Excellent Mark asked, “Blessed One, if I do not grasp what is born to be the aggregates, elements, and sense sources, and if I do not conceive of what arises to be the mind and consciousness, am I upholding the sublime Dharma?”
“Yes, god, that is so.”
- 10.20 The god Stainless asked, “Blessed One, if I know all phenomena to be immaculate, without impurities, and free from the dust of desire, and I thus do not seek liberation from causes, am I upholding the sublime Dharma?”
“Yes, god, that is so.”
- 10.21 The god Liberator of Beings asked, [F.195.b] “Blessed One, I liberate beings and understand the absence of self. Though I liberate others and establish them in that state, I do not abide on the near or far shore. Am I thus upholding the sublime Dharma?”
“Yes, god, that is so.”
- 10.22 The god Omnipotent asked, “Blessed One, I have achieved power over all phenomena. If I do not produce or block any phenomena, am I upholding the sublime Dharma?”
“Yes, god, that is so.”
- 10.23 The god Excellent King asked, “Blessed One, if to me all beings are the sameness of beings, all phenomena are the sameness of phenomena, all fields are the sameness of fields, and all buddhas are the sameness of buddhas, am I upholding the sublime Dharma?”
“Yes, god, that is so.”
- 10.24 The god High Minded asked, “Blessed One, if I do not conceptualize any phenomena, elaborate upon them, or objectify them, am I upholding the sublime Dharma?”
“Yes, god, that is so.”
- 10.25 The lady Utpalā asked, “Blessed One, if I do not fully awaken to buddhahood though I well understand all phenomena to be qualities of buddhahood, am I upholding the sublime Dharma?”
“Yes, lady, that is so.”
- 10.26 The lady Pearl Garland asked, “Blessed One, I do not observe female qualities on the one hand or male qualities on the other. The characteristics of the qualities of buddhahood are the very characteristics of female and male qualities. Such qualities are not even qualities, nor are they nonqualities. For this reason, if I do not create or accept anything, am I upholding the sublime Dharma?”

“Yes, lady, that is so.” [F.196.a]

10.27 The lady Ratnā asked, “Blessed One, I do not see either awakening or bodhisattva conduct, yet I don the armor for all beings. If I never see them, am I upholding the sublime Dharma?”

“Yes, lady, that is so.”

10.28 The lady Vimalaprabhā asked, “Blessed One, I do not entertain the notion that any phenomena are phenomena. I also do not entertain the notion that any beings are beings. All phenomena together cannot be viewed as the qualities of buddhahood, for all phenomena are truly seen to be subsumed within the qualities of buddhahood. If they are truly seen as such without clinging, and, Blessed One, if I endeavor in this way, am I upholding the sublime Dharma?”

10.29 The Blessed One answered, “Lady, if you practice in that manner, you are truly upholding the sublime Dharma.”

10.30 Then Śakra, lord of the gods, remarked to the Blessed One, “Blessed One, these women who have such precise eloquence with regard to the unfathomable Dharma have here discussed reality in terms of its various perspectives, words, and conventions, all without contradicting the Dharma at all. How amazing to hear them describe all phenomena as being identical to awakening.”

10.31 The Blessed One responded, “Kauśika, the Dharma is like that. These women are skilled in teaching the unfathomable Dharma. Each of them has served many buddhas and attained acceptance. Kauśika, nevertheless I entrust you with the responsibility for upholding this Dharma teaching, propagating it to others, and, after the Thus-Gone One’s nirvāṇa, caring for great beings of the future and protecting the city of the sublime Dharma. [F.196.b] If you do this, you will have performed the highest veneration of the Thus-Gone One.”

10.32 Śakra responded, “Blessed One, I will uphold this Dharma teaching. I will propagate it solely through the blessings of the Thus-Gone One. I take responsibility for caring for the great beings of the future. Why do I say this? Because, Blessed One, I have been unable to repay the kindness of the Thus-Gone One. Also, I wish to bring benefit with the teachings of the Thus-Gone One. Moreover, Blessed One, could the Thus-Gone One please bless this Dharma teaching so that it may conquer all māras and hostile assaults and flourish here in Jambudvīpa?”

10.33 The Blessed One said, “In that case, Kauśika, please listen well and bear in mind what I say. I will now declare the blessed words of the mantra, the secret mantra, called *purifying all obstructors*. Through these words of the mantra, the secret mantra, all māras and obstructors will be destroyed, and the Thus-Gone One’s lamp of Dharma will last for a long time:

- 10.34 *Tadyathā / abhaye bhayavigate bhayaviśodhane abhayadāde nirupadrave anākule ākulasamśodhane agrāhe avivāde akalpe acyutte śubhateje tejavati mahāteje upaśāme maitryungate śoṣayamāne satyadarśaṇe aviruddhesahitārthe arthasiddhe amṛtavate sāgare sāgaravati abhide vajrasandhi akṣaye akṣataprabhe jātiviśodhane śuddhe śuddhe avabhāsavati samaprayoge samacite anuttare buddhādhiṣṭhāne śīlavāśodhane antikramaṇe asamhārye nigṛhītamāravalam parājayodhrṣṭigātānām jvalānāmdharmolkānām samgṛhītāna dharmatānām udghaṭṭnām dharmanidhānān*
- 10.35 “Kauśika, these are the words of the mantra, the secret mantra. They have been spoken so that the sublime Dharma of the buddhas of the past, present, [F.197.a] and future may be upheld. Through these words of the mantra, the secret mantra, all māras who raise objections can be defeated.”
- 10.36 Then Brahmā Fully Illuminating said to the Blessed One, “Blessed One, I will also uphold this Dharma teaching. I will bear it. I will propagate it. Why will I do this? Because, Blessed One, I wish to repay your past deeds and to be mindful of those deeds. I do it in order to praise the virtuous Dharma, the well-spoken Dharma and Vinaya. Blessed One, I wish to repay the kindness of the Thus-Gone One, be mindful of his deeds, remember them, and protect his teaching. I will uphold the Thus-Gone One’s Dharma and protect it.”
- 10.37 Then the god Noble Merit asked the Blessed One, “Blessed One, if noble sons or daughters uphold the Thus-Gone One’s Dharma, how much merit will they generate?”
- The Blessed One then spoke the following verses in reply to the god Noble Merit:
- 10.38 “If one person were to fill with jewels
All the fields that I can see with my buddha eye
Throughout the ten directions,
Making of them a gift of generosity,
- 10.39 “And a second person were to sincerely uphold
The Dharma of the World Protector,
The merit of this latter person would far exceed
The merit of the former person.
- 10.40 “Even if I stayed for an entire eon
Trying to explain it using analogies,
I could never finish describing
The merit of upholding the sublime Dharma.”
- 10.41 When this Dharma teaching was given, seven trillion six hundred billion gods developed the mind set on unsurpassed and perfect awakening. Sixty thousand bodhisattvas developed the acceptance that phenomena are

unborn. The worlds of this great trichiliocosm shook in six ways with eighteen different features. [F.197.b] Thus, the east rose up and the west sank, the west rose up and the east sank, the south rose up and the north sank, the north rose up and the south sank, the center rose up and the periphery sank, the periphery rose up and the center sank. The world quivered, trembled, and quaked; wobbled, rocked, and swayed; vibrated, shuddered, and reeled; rattled, shook, and convulsed; clattered, rattled, and clanged; boomed, thundered, and roared. A great light filled the world. A shower of flowers fell. Instruments sounded without being played. From the tunes of the instruments the following sound rang out: “The Blessed One has consecrated this Dharma teaching to be impervious to all attacks of adversaries. This Dharma teaching has been stamped with the seal of the realm of phenomena so as to be unshakable.”

Nāga King Sāgara also cast down a shower of pearls that filled all the worlds of the great trichiliocosm.

10.42 The Blessed One then said to Venerable Ānanda, “Ānanda, you must uphold this Dharma teaching and teach it extensively to others.”

10.43 “Blessed One, if I am to uphold this Dharma teaching, what is its name? How shall I uphold it?”

The Blessed One answered, “To answer your question, you should name this Dharma teaching *The Questions of the Nāga King Sāgara*. It is also called *The Nāga Lord’s Dhāraṇī*. You should also uphold it as *The Pure Dharma Door: The Collection of All Jewels*.”

10.44 Once the Blessed One said this, [F.198.a] Venerable Ānanda, Nāga King Sāgara, Nāga King Anavatapta, Nāga King Sāgara’s son Glorious Splendor, King Ajātaśatru, the bodhisattvas who had gathered from the ten directions, the entire assembly, and the world with its gods, humans, asuras, and gandharvas all rejoiced and praised what the Blessed One had taught.

10.45 *This completes the noble Great Vehicle sūtra “The Questions of the Nāga King Sāgara.”*

c.

Colophon

c.1 It was translated, proofed, and finalized by the Indian preceptors Jinamitra and Prajñāvarman and the editor-translator Bandé Yeshé Dé and others.

n.

NOTES

- n.1 This part of the text has been translated and discussed by Diana Paul (1979). Paul also points out a similar episode in *The Teaching of Vimalakīrti* (<https://read.84000.co/translation/toh176.html>) (*Vimalakīrtinirdeśa*, Toh 176), 6.12 (<https://read.84000.co/translation/toh176.html#UT22084-060-005-249>)–6.43 (<https://read.84000.co/translation/toh176.html#UT22084-060-005-278>), where Śāriputra challenges a goddess for the same reasons and is soundly defeated.
- n.2 For English translations of Toh 154 and Toh 155, see Dharmachakra Translation Committee, trans. *The Questions of the Nāga King Sāgara (2)* (<https://read.84000.co/translation/toh154.html>), 2020; and Sakya Pandita Translation Group, trans. *The Questions of the Nāga King Sāgara (3)* (<https://read.84000.co/translation/toh155.html>), 2011.
- n.3 佛說海龍王經 (*Foshuo hailong wang jing*).
- n.4 Denkarma, folio 297.a.6. See also Herrmann-Pfandt 2008, page 55, number 96.
- n.5 Phangthangma, page 7.
- n.6 For references, see Herrmann-Pfandt 2008, page 55, number 96.
- n.7 *Ratnakaraṇḍodghāṭanāmamādhyaṃakopadeśa*, (Tib. *dbu ma'i man ngag rin po che'i za ma tog kha phye ba*, Toh 3930). For a recent translation of this text, see Apple (2019).
- n.8 The sūtra is cited to this effect in Rangjung Dorjé's *zab mo nang gi don rnam par bshad pa'i bstan bcos kyi tshig don gsal bar byed pa'i legs bshad nor bu rin po che'i phreng ba* and Gorampa Sönam Sengé's *sdom gsum rab dbye'i spyi don yid bzhin nor bu*.
- n.9 See the reference in [n.1](#).

- n.10 This is the second time that this name appears in this list.
- n.11 This is the second time that this name appears in this list.
- n.12 Here the text mentions two specific instruments, *sil snyan (tūrya)* and *pheg rdob pa (tādāvacara)*. The exact referents of these two terms are difficult to identify with certainty, though the former is often translated as “cymbal” and the latter as “small drum,” “tabor,” or “cymbal.”
- n.13 *khyod kyis* reads as *khyod kyī* in the Stok Palace Kangyur.
- n.14 *dang ba* reads as *dga' ba* in the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa Kangyurs, as it also does in the following parallel usage.
- n.15 *cho ga ma 'tshal ba* reads as *chog ma 'tshal ba* in the Stok Palace Kangyur.
- n.16 A Sanskrit version of this section, with some notable differences, appears in the *Śikṣāsamuccaya*. This seems to be the only citation from this sūtra that appears there. The citation appears on the [GRETIL \(http://gretil.sub.uni-goettingen.de/gretil/corpustei/transformations/html/sa_zAntidevazikSAsamuccaya.htm\)](http://gretil.sub.uni-goettingen.de/gretil/corpustei/transformations/html/sa_zAntidevazikSAsamuccaya.htm) platform as follows: *uktaṃ ca āryabr̥hatsāgaranāgarāja-paripṛcchāyāṃ* | [It is also said in the noble extended Questions of the Nāga King Sāgara:] *aṣṭābhir bhujagādhipate dharmaiḥ samanvāgatā bodhisattvāḥ satatasamitaṃ buddhasamavadhānaṃ pratilabhante | katamair aṣṭābhiḥ | buddha-bimbadarśanasatvasamādāpanatayā | tathāgatasya upasthānakaraṇatayā | tathāgatasya abhīkṣṇaṃ varṇabhāṣaṇatayā | tathāgatapratimākaraṇatayā | tathāgata-darśanasarvasatvasamādāpanatayā | yatra ca buddhakṣetre tathāgataśravaṇaṃ śṛṇvanti tatra praṇidhānam utpādayanti | na ca avalīnasamṭatayo bhavanti | udārasamṭatikāś ca buddhajñānam abhilaṣante iti | | . “Nāga Lord, bodhisattvas endowed with eight qualities always obtain encounters with buddhas. What are these eight? They are encouraging beings to behold images of buddhas, serving the Thus-Gone One, constantly praising the Thus-Gone One, making images of the Thus-Gone One, having all beings behold the Thus-Gone One, making an aspiration to be born in whichever buddha realm one hears that a buddha is dwelling, not being discouraged, and being oriented toward the vast and wishing to attain the wisdom of awakening.”*
- n.17 The three parts refer to the tripartite offering of homage, confession, and the dedication of merit, as outlined in the *Triskandhakasūtra* (Toh 284).
- n.18 *kun tu rmongs pa mang ba* reads as *kun tu rmongs pa med pa* in the Stok Palace Kangyur.

- n.19 *mngon par 'du byed pa med pa yang mi ltung la* reads as *mngon par 'du byed par yang mi ltung la* in the Stok Palace Kangyur.
- n.20 Note that *spyod par byed la* reads as *dpyod par byed la* in the Stok Palace Kangyur. We follow the reading in the Degé *phar phud* edition.
- n.21 Note that *zad par byed pa* reads as *zad par mi byed pa* in the Yongle, Kangxi, Narthang, and Lhasa Kangyurs. We have retained the former reading as attested in the Degé *phar phud* edition.
- n.22 *kyi* reads as *kyis* in the Yongle, Lithang, Kangxi, Narthang, and Lhasa Kangyurs.
- n.23 *yongs su rtog pas byas pa* reads as *yongs su rtog pas byas pas* according to the Stok Palace Kangyur.
- n.24 *na* reads as *no* in the Yongle, Kangxi, Narthang, Urga, and Lhasa Kangyurs. Also found in the Stok Palace Kangyur.
- n.25 *btsal* reads as *bsal* in the Narthang and Lhasa Kangyurs. Note that the Yongle, Kangxi, and Choné Kangyurs all read *gsal*.
- n.26 *na* reads as *la* in the Stok Palace Kangyur.
- n.27 *mtshams sbyor ba'i tshig*. Translation tentative.
- n.28 *spyi'u tshugs dang 'thun pa'i gtam*. Translation tentative.
- n.29 *'thun dang mi 'thun pa'i gtam*. Translation tentative.
- n.30 Note that the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa Kangyurs read *dben* instead of *bden*.
- n.31 *chos thams cad kyi sa* reads as *chos thams cad sa* in the Urga Kangyur.
- n.32 *rtogs* reads as *rtog* in Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa Kangyurs.
- n.33 *bsgras pa* reads as *bsgres pa* in the Yongle, Kangxi, Lithang, Narthang, Choné, and Lhasa Kangyurs.
- n.34 Tib. *sbyor 'byor*. Translation tentative.
- n.35 The translation of this verse is tentative. Tib. *gzungs ni chos nyid 'gal ba ma yin la/de ni chos la'ang zhi ba ma yin te/ chos dang shin tu mi mtshungs mi mnyam mnyam/ chos nyid sbyor dang ldan phyir gzod nas zhi*. Though we have not opted

for this reading, the Stok Palace edition reads slightly differently: *gzungs ni chos nyid 'gal ba ma yin la/de ni chos la zhi ba'ang ma yin te/ chos dang shin tu mi mtshungs mi mnyam mnyam/ chos nyid sbyor dang ldan phyir bzod nas zhi.*

- n.36 *nga* reads as *da* in the Narthang, Urga, and Lhasa Kangyurs.
- n.37 *las* reads as *lags* in the Yongle and Kangxi Kangyurs.
- n.38 Reading *gzhan* instead of *bzhin* in the Yongle and Kangxi Kangyurs.
- n.39 This refers to the absence of the threefold nexus of subject, object, and act.
- n.40 In this instance, the world is just called "Pure," though in the next instance it is called "Pure View."
- n.41 *sgo* reads as *sgra* in the Narthang and Lhasa Kangyurs as well as in the following parallel usage.
- n.42 *rgyud* reads as *rgyur* in the Yongle, Lithang, Kangxi, and Choné Kangyurs.
- n.43 *nams* reads as *nam* in the Lhasa Kangyur.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Ābhāsvara

'od gsal

འོད་གསལ།

ābhāsvara

A god, king in the Luminous Heaven.

- g.2 **Abhirati**
mngon par dga' ba
མངོན་པར་དགའ་བ།
abhirati
The celestial realm of the Thus-Gone One Akṣobhya in the east.
- g.3 **absorption**
ting nge 'dzin
ཉིང་རེ་འཛིན།
samādhi
A synonym for meditation, this refers to the state of deep meditative immersion that results from different modes of Buddhist practice.
- g.4 **acceptance of phenomena concurring with reality**
'thun pa'i chos kyi bzod pa · 'thun pa'i chos rnams la bzod pa
འཇུག་པའི་ཚོས་ཀྱི་བཟོད་པ། · འཇུག་པའི་ཚོས་རྣམས་ལ་བཟོད་པ།
ānulomikadharmakṣānti
According to Edgerton, this is an acceptance “which leads to continued religious progress” (pp. 96–97).
- g.5 **acts of immediate retribution**
mtshams med pa
མཚམས་མེད་པ།
ānantarya
See “five acts of immediate retribution.”
- g.6 **Adorned with a Mark**
mtshan gyis yang dag par brgyan pa
མཚན་གྱིས་ཡང་དག་པར་བརྒྱན་པ།
—
A bodhisattva.
- g.7 **Adorned with Various Jewels**
rin chen sna tshogs can
རིན་ཚེན་སྣ་ཚོགས་ཅན།
—

Nāga King Sāgara's daughter, who in the future will become the Buddha Samantavipaśyin, in the realm of Light.

g.8 affliction

nyon mongs

ཉོན་མོངས།

kleśa

Definition from the 84000 Glossary of Terms:

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

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.9 aggregates

phung po

ཕུང་པོ།

skandha

See “five aggregates.”

g.10 Agnijihva

me lce

མེ་ལྷེ།

agnijihva

A bodhisattva.

g.11 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགལ།

ajātaśatru

King of Magadha, son of the king Bimbisāra. As a prince, he befriended Devadatta, who convinced him to kill his father and take the throne for himself. After his father's death he was tormented with guilt and became a follower of the Buddha. He supported the compilation of the Buddha's teachings during the First Council in Rājagṛha, and also built a stūpa for the Buddha's relics.

g.12 Akṣobhya

mi 'khrugs pa

མི་འཁྲུགས་པ།

akṣobhya

Definition from the 84000 Glossary of Terms:

Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

g.13 All Phenomena Abide without Assertions

chos thams cad la khas 'che ba med par shin tu gnas pa

ཚོས་ཐམས་ཅད་ལ་ཁས་འཆེ་བ་མེད་པར་ཤིན་ཏུ་གནས་པ།

—

A bodhisattva.

g.14 All-Illuminating

kun tu snang ba

ཀུན་ཏུ་སྒྲོང་བ།

—

The realm of the Buddha Stainless Light.

g.15 All-Seeing

kun tu lta ba

ཀུན་ཏུ་ལྟ་བ།

—

The realm of the Buddha Samantavipaśyin.

g.16 Amassed Divinity

lha brtsegs

ལྷ་བཅུགས།

—

A bodhisattva.

g.17 Amitāyus

tshe dpag tu med pa

ཚེ་དཔག་ཏུ་མེད་པ།

amitāyus

A buddha.

g.18 Amoghadarśin

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

amoghadarśin

Name of the buddha that Glorious Splendor will become in the world Totally Pure and Stable.

g.19 Amoghadarśin

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

amoghadarśin

A bodhisattva.

g.20 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist

saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.21 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta

A nāga king.

g.22 applications of mindfulness

dran pa nye bar bzhag pa

དྲན་པ་ཉེ་བར་བཞག་པ།

smṛtyupasthāna

Four contemplations on (1) the body, (2) feelings, (3) mind, and (4) phenomena. These four contemplations are part of the thirty-seven factors of awakening.

g.23 Array

bkod pa

བཀོད་པ།

—

A nāga king.

g.24 ascetic practices

sbyangs pa'i yon tan

སྤྱངས་པའི་ཡོན་ཏན།

dhūtaguṇa

An optional set of thirteen practices (with some variations among sources) that monastics can adopt in order to cultivate greater detachment. They consist of (1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople; (2) wearing only three robes; (3) going for alms; (4) not omitting any house while on the alms round, rather than begging only at those houses known to provide good food; (5) eating only what can be eaten in one sitting; (6) eating only food received in the alms bowl, rather than more elaborate meals presented to the Saṅgha; (7) refusing more food after indicating one has eaten enough; (8) dwelling in the forest; (9) dwelling at the foot of a tree; (10) dwelling in the open air, using only a

tent made from one's robes as shelter; (11) dwelling in a charnel ground; (12) being satisfied with whatever dwelling one has; and (13) sleeping in a sitting position without ever lying down.

g.25 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.26 attainment

snyoms par 'jug pa

སྟོབས་པར་འཇུག་པ།

samāpatti

A technical term referring to a meditative state attained through the practice of concentration. Usually a reference to the nine gradual attainments (*navānupūrvavihārasamāpatti*, *mthar gyis gnas pa'i snyoms par 'jug pa dgu*) that include the four attainments of the form realm, the four formless attainments, and the attainment of the state of cessation. (The word “attainment” is also used here to translate non-technical words that have the sense of “obtain” or “acquire.”)

g.27 Avalokiteśvara

spyān ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In

Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.28 Banner of the Lord

dbang po'i rgyal mtshan

དབང་པོའི་རྒྱལ་མཚན།

—

The Dharma king that Rāhu is prophesied to become.

g.29 bases of miraculous absorption

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱུ་རྒྱུ་ལ།

ṛddhipāda

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

g.30 Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

bhadrapāla

One of the “sixteen excellent men.” A bodhisattva and householder who appears prominently in several sūtras.

g.31 blessed one

bcom ldan 'das

བཅོམ་ལྡན་འདས།

bhagavān · bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is 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 $\sqrt{bhañj}$ (“to break”).

g.32 **Brahmā**

tshangs pa

ཚངས་པ།

brahmā

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 deities (the other being Indra/Śakra) that are said to have first exhorted 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 multiple universes and world systems, there are also multiple Brahmās presiding over them.

g.33 **Brahmā Fully Illuminating**

tshangs pa kun du snang ba

ཚངས་པ་ཀུན་དུ་སྣང་བ།

—

A god.

g.34 **Brahmā world**

tshangs pa'i 'jig rten

ཚངས་པའི་འཇིག་རྟེན།

brahmaloka

The heaven of Brahmā, usually located just above the desire realm as one of the first levels of the form realm and equated with the state that one achieves in the first meditative concentration (*dhyāna*).

g.35 **branches of awakening**

byang chub kyi yan lag · byang chub yan lag

བྱང་ཚུབ་གྱི་ཡན་ལག་ · བྱང་ཚུབ་ཡན་ལག

bodhyaṅga

Mindfulness, discrimination, diligence, joy, ease, absorption, and equanimity.

- g.36 **Breath**
dbugs can
 དབྱུགས་ཅན།
 —
 A nāga king.
- g.37 **Bṛhatphala**
'bras bu che
 འབྲས་བུ་ཚེ།
bṛhatphala
 A divine king in the Heaven of Great Fruition.
- g.38 **Candraketu**
zla ba'i tog
 ཟླ་བའི་རྟོག།
candraketu
 An epithet of Rāhu.
- g.39 **Candraprabha**
zla 'od
 ཟླ་འོད།
candraprabha
 A bodhisattva.
- g.40 **Candrasūrya**
nyi zla
 ཉི་ཟླ།
candrasūrya
 A buddha.
- g.41 **Cloud King**
sprin gyi rgyal po
 སྤྲིན་གྱི་རྒྱལ་པོ།
 —
 A buddha
- g.42 **Cloud King**

sprin gyi rgyal po

སྤྲིན་གྱི་རྒྱལ་པོ།

—

A bodhisattva.

g.43 Cloudy

sprin dang ldan pa

སྤྲིན་དང་ལྷན་པ།

meghavatī

The realm of the Buddha Cloud King.

g.44 Combining Special Features

khyad par bsdus pa

ཁྱད་པར་བསྐྱུས་པ།

—

The realm of the Buddha Nārāyaṇa.

g.45 Constellation of Unique Attributes

khyad par gyi yon tan bkod pa bsdus pa

ཁྱད་པར་གྱི་ཡོན་ཏན་བཀོད་པ་བསྐྱུས་པ།

—

The realm of the Buddha Divine King of Brahmā's Splendor

g.46 correct abandonments

yang dag par spong ba

ཡང་དག་པར་སྦྲོང་བ།

samyakprahāṇa

Relinquishing negative acts in the present and the future and enhancing positive acts in the present and the future.

g.47 correct discriminations

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisamvid

See “four correct discriminations.”

g.48 Crest of Light

'od kyi tog

འོད་ཀྱི་ཏོག

—

A bodhisattva.

g.49 Crest of the Wisdom Banner

ye shes rgyal mtshan tog

ཡེ་ཤེས་རྒྱལ་མཚན་ཏོག

—

A bodhisattva.

g.50 Deer Park

ri dags kyi nags

རི་དགས་ཀྱི་ནགས།

mṛgadāva

The park in which the Buddha first turned the wheel of Dharma.

g.51 Defeater of Māra

bdud 'joms

བདུད་འཛོམས།

—

A bodhisattva.

g.52 defilement

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra,

while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana, skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.53 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda

The central Buddhist doctrine that relative phenomena arise as a result of causes and conditions.

g.54 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

An incantation, spell, or mnemonic formula that distils essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. It also has the sense of “retention,” referring to the special capacity of practitioners to memorize and recall detailed teachings.

g.55 Dharmarāja

chos kyi rgyal po

ཚོས་ཀྱི་རྒྱལ་པོ།

dharmarāja

A bodhisattva.

g.56 Difficult to Bear

bzod dka'

བཟོད་དཀའ།

—

A buddha.

g.57 Displaying All Colors

kha dog thams cad ston pa

ལ་དོག་ཐམས་ཅད་སྟོན་པ།

—

A nāga king.

g.58 Divine Birth

lhas btsa'

ལྷས་བཙའ།

—

Nāga King Sāgara in a previous life as a universal monarch in the world to the east called Pure View.

g.59 Divine King of Brahmā's Splendor

tshangs pa'i dpal lha'i rgyal po

ཚངས་པའི་དཔལ་ལྷའི་རྒྱལ་པོ།

—

A buddha.

g.60 Druma

ljon pa

ལྷོན་པ།

druma

The kinnara king Druma is a well-known figure in canonical Buddhist literature, where he frequently appears, mostly in minor roles. For example, King Druma appears in *The White Lotus of the Good Dharma* (Toh 113), where he is one of the four kinnara kings attending the Buddha's teaching. He is also included in *The King of Samādhis Sūtra* (Toh 127), where he arrives with his queens to make an offering of his music to the Buddha. He is also a bodhisattva who teaches and displays a profound understanding of the doctrine of emptiness in *The Questions of the Kinnara King Druma* (Toh 157), where his future awakening is also prophesied by the Buddha.

(His name has been translated into Tibetan both as “*sdong po*” and “*ljon pa*.”)

g.61 Drumbeat

rnge sgra

རྩ་སྒྲ།

—

A bodhisattva.

g.62 eight aspects of the path

lam yan lag brgyad pa

ལམ་ཡན་ལག་བརྒྱད་པ།

aṣṭāṅgamārga

See “eightfold path of the noble ones.”

g.63 eight unfavorable conditions

mi khom pa brgyad

མི་ཁོམ་པ་བརྒྱད།

aṣṭākṣaṇa

The eight unfavorable conditions for Buddhist practice comprise birth as a hell being, preta, animal, god, barbarian, or a human with wrong views, in a place where there is no buddha, or as a human with impaired faculties.

g.64 eight worldly concerns

'jig rten gyi chos brgyad

འཇིག་རྟེན་གྱི་ཚོས་བརྒྱད།

aṣṭalokadharmā

Hoping for happiness, fame, praise, and gain; and fearing suffering, insignificance, blame, and loss.

g.65 eighteen unshared qualities

ma 'dres pa bcwa brgyad

མ་འདྲེས་པ་བཅུ་བརྒྱད།

aṣṭādaśāveṇika

Eighteen special features of a buddha's physical state, realization, activity, and wisdom that are not shared by ordinary beings.

g.66 eightfold path of the noble ones

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

The path leading to the accomplishment of a worthy one, consisting of correct (1) view, (2) intention, (3) speech, (4) action, (5) livelihood, (6) effort, (7) mindfulness, and (8) absorption.

g.67 eighty minor marks

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

aśītyanuṣyañjana

Eighty of the hundred and twelve identifying physical characteristics of both buddhas and universal monarchs, in addition to the so-called “thirty-two marks of a great being.” They are considered “minor” in terms of being secondary to the thirty-two marks.

g.68 element

kham

ཁམས།

dhātu

Commonly designates the eighteen elements of sensory experience (the six sense faculties, their six respective objects, and the six sensory consciousnesses), although the term has a wide range of other meanings. Along with the aggregates and sense sources, it is one of the three major categories in the taxonomy of phenomena in the sūtra literature.

g.69 Essential

snying po can

སྤྱིང་པོ་ཅན།

—

The realm of the Buddha Heart of the Doctrine.

g.70 Eternal Giver of Freedom from Fear

rtaḡ tu rgyun mi 'chad par mi 'jigs pa sbyin pa

རྟམ་ཏུ་རྒྱུན་མི་འཚད་པར་མི་འཇིགས་པ་སྤྱིན་པ།

—

A bodhisattva.

g.71 eternalism

rtaḡ par lta ba

རྟམ་པར་ལྟ་བུ།

śāśvatadṛṣṭi

Eternalism is the view that clings to some eternal, truly existent essence called ‘self,’ based on the experience of a collection of, in fact, transitory phenomena.

g.72 Excellent

legs pa

ལེགས་པ།

—

The realm of the Buddha Siddhārtha.

g.73 Excellent King

rgyal po bzang

རྒྱལ་པོ་བཟང་།

—

A god.

g.74 Excellent Mark

mtshan bzang

མཚན་བཟང་།

—

A god.

g.75 Expressed

brjod bya

བརྗོད་བྱ།

—

A nāga king.

g.76 factors of awakening

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚོས།

bodhipakṣadharmā

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

g.77 faculties

dbang po

དབང་པོ།

indriya

Refers to the “five faculties” and, more generally, the sense faculties and other capacities of beings.

g.78 Fierce Strength

shugs drag

ལྷགས་རྒྱལ།

—

A nāga king.

g.79 Fine Eyes

spyan bzangs

སྤྱན་བཟངས།

—

A buddha.

g.80 five acts of immediate retribution

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they are killing a worthy one, killing one's father, killing one's mother, causing a schism in the monastic community, and maliciously drawing blood from a thus-gone one.

g.81 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

The five aggregates of form, sensation, ideation, formation, and consciousness. On the individual level, the five aggregates refer to the basis upon which the mistaken idea of a self is projected. They are referred to as the "bases for appropriation" (Skt. *upādāna*) insofar as all conceptual grasping arises based on these aggregates.

g.82 five excellent eyes

spyan lnga'i mig bzang po

སྤྱན་ལྔ་འཇིག་བཟང་པོ།

—

The five kinds of eyes possessed by a thus-gone one: the eye of flesh, the divine eye, the eye of Dharma, the eye of insight, and the eye of a buddha.

g.83 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

Faith, diligence, mindfulness, absorption, and knowledge.

g.84 five higher knowledges

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

Five supernatural faculties that result from meditative concentration: divine sight, divine hearing, knowing the minds of others, recollecting past lives, and the ability to perform miracles.

g.85 five strengths

stobs lnga

སྟོབས་ལྔ།

pañcabala

Faith, diligence, mindfulness, absorption, and knowledge.

g.86 Fortunate Eon

skal pa bzang po

སྐལ་པ་བཟང་པོ།

bhadrakalpa

The current time period, thus named because a thousand buddhas will manifest during this eon.

g.87 four abodes of Brahmā

tshangs pa'i gnas pa bzhi

ཚངས་པའི་གནས་པ་བཞི།

caturbrahmavihāra

The four qualities that are said to result in rebirth in the Brahmā World. They are limitless loving kindness, compassion, joy, and equanimity.

g.88 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four progressive levels of concentration of the form realm that culminate in pure one-pointedness of mind, and are a requirement for cultivation of the five or six types of higher knowledges, and so on. These are part of the nine gradual attainments.

g.89 four correct abandonments

yang dag par spong ba bzhi

ཡང་དག་པར་སྲོང་བ་བཞི།

catuḥprahāṇa

Four types of effort consisting in 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.90 four correct discriminations

so so yang dag par rig pa bzhi · so so yang dag rig bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི། . སོ་སོ་ཡང་དག་རིག་བཞི།

catuḥpratisamṃvid

The four correct and unhindered discriminating knowledges of the doctrine of Dharma, of meaning, of language, and of brilliance or eloquence. These are the essential means by which the buddhas impart their teachings.

g.91 four formless attainments

gzugs med pa'i snyoms par 'jug pa bzhi

གཟུགས་མེད་པའི་སྟོང་མས་པར་འཇུག་པ་བཞི།

caturārūpyasamāpatti

These comprise the attainments of (1) the sense field of infinite space, (2) the sense field of infinite consciousness, (3) the sense field of nothing-at-all, and (4) the sense field of neither perception nor non-perception.

g.92 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཚེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the

gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, 'jig rten skyong ba).

g.93 four immeasurables

tshad med bzhi

ཚད་མེད་བཞི།

caturpramāṇa

These are four attitudes and qualities to be cultivated, namely: (1) loving kindness, (2) compassion, (3) empathetic joy, and (4) equanimity. Also known as the four abodes of Brahmā.

g.94 four noble truths

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The first teaching of the Buddha, covering suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

g.95 four rivers

chu bo bzhi

ཚུ་བོ་བཞི།

—

Birth, aging, sickness, and death.

g.96 fourfold fearlessness

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya · caturabhaya

Fearlessness in declaring that one has (1) awakened, (2) ceased all illusions, (3) taught the obstacles to awakening, and (4) shown the way to liberation.

g.97 Free from Misery

mya ngan dang bral ba

ལྷ་རན་དང་བྲལ་བ།

—

A buddha.

g.98 Fully Illuminating

rnam par snang byed

རྣམ་པར་སྣང་བྱེད།

—

The realm of the Buddha Candrasūrya.

g.99 Gandhahastin

spos kyi glang po

སྣོ་སྐྱི་གླང་པོ།

gandhahastin

A bodhisattva.

g.100 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 ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.101 garuḍa

mkha' lding

མཁའ་འདྲིང།

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.102 gateways of liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སློ།

vimokṣamukha

See “three gateways of liberation.”

g.103 Giant Incense Elephant

glang chen spos kyi glang po

གླང་ཆེན་སློས་ཀྱི་གླང་པོ།

—

A bodhisattva.

g.104 Glorious Splendor

dpal gyi gzi brjid

དཔལ་གྱི་གཟི་བརྗིད།

—

Nāga King Sāgara’s son.

g.105 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are 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 the Buddha 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*), form realm (*rūpadhātu*), and formless 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 form and formless 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.106 Gone to Accomplishment

grub par gshegs pa

གུབ་པར་གཤེགས་པ།

—

A buddha.

g.107 Great Brahmā

tshangs chen

ཚངས་ཆེན།

mahābrahma

The third heaven of the form realm, it is the highest of the three realms of the first dhyāna heaven.

g.108 Great Breath

dbugs can chen po

དབུགས་ཅན་ཆེན་པོ།

—

A nāga king.

g.109 great trichiliocosm

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

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

trisāhasramahāsāhasralokadhātu

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvīsāhasra-mahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.110 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle, which emphasizes the individual's own freedom from

cyclic existence as the primary motivation and goal, and those of the Great Vehicle, which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term “Great Vehicle” implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner. See also “Lesser Vehicle.”

g.111 Grounded in Intelligence

blo gros rab gnas

ལྷོ་གྲོས་རབ་གནས།

—

A bodhisattva.

g.112 guhyaka

gsang ba pa

གསང་བ་པ།

guhyaka

Another term for the yakṣa subjects of Vaiśravaṇa.

g.113 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.114 Heart of Joy

dga' ba'i snying po

དགའ་བའི་སྣོང་པོ།

—

The realm of the Buddha Ratnaśrī.

g.115 Heart of the Doctrine

bstan pa'i snying po

བསྟན་པའི་སྣོང་པོ།

—

A buddha.

g.116 Heaven Free from Strife

'thab bral

འཐབ་བྲལ།

yāma

The third of the six heavens of the desire realm.

g.117 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

The fifth of the six heavens of the desire realm. Its inhabitants magically create the objects of their own enjoyment.

g.118 Heaven of Great Fruition

'bras bu che

འབྲས་བུ་ཚེ།

bṛhatphala

Twelfth heaven of the form realm, it is the third of the three heavens that make up the fourth dhyāna heaven in the form realm.

g.119 Heaven of Joy

dga' ldan gyi gnas · dga' ldan

དགའ་ལྡན་གྱི་གནས། · དགའ་ལྡན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.120 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, its inhabitants enjoy objects created by others.

g.121 Heaven of Perfected Virtue

dge rgyas

དགེ་རྒྱས།

śubhakarṣna

Ninth heaven of the form realm, it is the third of the three heavens that make up the third dhyāna heaven in the form realm.

g.122 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཚུ་གསུམ།

trāyastriṃśa

The second heaven of the desire realm, it is found at the top of Mount Meru and is the abode of Śakra and the thirty-three gods.

g.123 High Minded

legs par sems

ལེགས་པར་སེམས།

—

A god.

g.124 High Priests of the Brahmā Realm

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

brahmapurohita

The second of the three heavens that are the heavens of the first dhyāna in the form realm.

g.125 higher knowledge

mngon par shes pa · mngon shes

མངོན་པར་ཤེས་པ། · མངོན་ཤེས།

abhijñā

A category of extrasensory perception gained through spiritual practice, in the Buddhist presentation consisting of five types: miraculous abilities, divine eye, divine ear, knowledge of others' minds, and recollection of past lives. A sixth, knowing that all defilements have been eliminated, is often added.

g.126 Highest Heaven

'og min

འོག་མིན།

akaniṣṭha

The highest of the seventeen heavens in the form realm, the highest of the five Śuddhāvāsa heavens.

g.127 Holder of the Precious Seal

lag na rin chen phyag rgya

ལག་ན་རིན་ཆེན་ཕྱག་རྒྱ།

—

A bodhisattva.

g.128 Illuminator

kun tu snang ba

ཀུན་ཏུ་སྐྱང་བ།

—

A buddha.

- g.129 Immaculate
dri ma med pa
དྲི་མ་མེད་པ།
—
A nāga king.
- g.130 Immaculate
dri ma med pa
དྲི་མ་མེད་པ།
—
The realm of the Buddha Immaculate Visage.
- g.131 Immaculate Hand
phyag dri ma med pa
ཕྱག་དྲི་མ་མེད་པ།
—
A buddha.
- g.132 Immaculate Heart
dri ma med pa'i snying po
དྲི་མ་མེད་པའི་སྤྱིང་པོ།
—
The world where the twelve thousand nāgas will reach buddhahood.
- g.133 Immaculate Visage
dri ma med pa'i zhal
དྲི་མ་མེད་པའི་ཞལ།
—
A buddha.
- g.134 Impartial Gaze
mnyam par lta
མཉམ་པར་ལྟ།
samadrṣṭi
A bodhisattva.
- g.135 Inexhaustible

mi zad pa dang ldan pa

མི་ཟད་པ་དང་ལྷན་པ།

—

The realm of the Buddha Jeweled Parasol.

g.136 Inexhaustible Merit

bsod nams mi zad pa

བསོད་ནམས་མི་ཟད་པ།

—

A universal monarch.

g.137 Inexpressible

brjod du med pa

བརྗོད་དུ་མེད་པ།

—

A bodhisattva.

g.138 Infinite Color

kha dog mtha' yas

ཁ་དོག་མཐའ་ཡས།

—

A nāga king.

g.139 insight

shes rab

ཤེས་རབ།

prajñā

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. It is also one of the five faculties.

g.140 Inspiring Love for the Dharma

chos la dga' ba bkod pa

ཚོས་ལ་དགའ་བ་བཞོད་པ།

—

A bodhisattva.

g.141 Irreproachable

smad du med pa

སྐད་དུ་མེད་པ།

—

The realm of the Buddha Protector of Glory.

g.142 Jambū river

'dzam bu chu

འཛམ་བུ་ཚུ།

jambunadī

Legendary river carrying the golden fruit fallen from the legendary jambu (“rose apple”) tree. This term is used as an adjective for the gold found in rivers.

g.143 Jambudvīpa

'dzam bu'i gling · 'dzam bu gling

འཛམ་བུ་འི་གླིང་། · 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.144 Jewel Peak

rin chen rtse mo

རིན་ཆེན་རྩེ་མོ།

—

A bodhisattva.

g.145 Jeweled Maṇḍala

rin chen dkyil 'khor can

རིན་ཆེན་དཀྱིལ་འཁོར་ཅན།

—

A bodhisattva.

g.146 Jeweled Palm Tree

rin chen ta la la

རིན་ཆེན་ཏ་ལ་ལ།

—

A bodhisattva.

g.147 Jeweled Parasol

rin chen gdugs

རིན་ཆེན་གདུགས།

—

A buddha.

g.148 Jeweled Staff Holder

rin chen khar ba can

རིན་ཆེན་ཁར་བ་ཅན།

—

A bodhisattva.

g.149 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

jinamitra

A Kashmiri paṇḍita who was resident in Tibet during the late eighth and early ninth centuries.

g.150 Joyful

dga' ba

དགའ་བ།

—

A magnolia forest.

g.151 Joyful Maiden

dga' ldan ma

དགའ་ལྷན་མ།

—

One of King Inexhaustible Merit's queens.

g.152 kalaviṅka

ka la ping ka · ka la bing+ka

ཀ་ལ་པིང་ཀ། . ཀ་ལ་བིང་ཀ།

kalaviṅka

An Indian bird renowned for its beautiful song. There is some uncertainty regarding the identity of the kalaviṅka, as some dictionaries declare it to be a type of Indian cuckoo (probably *Eudynamis scolopacea*, also known as the asian koel) or a red and green sparrow (possibly *Amandava amandava*, also known as the red avadavat). Within the Buddhist sūtras, the bird is usually linked to its pleasing or striking voice. In some cases, it has also taken on mythical characteristics, being described as part human, part bird.

g.153 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

The second buddha of the Fortunate Eon.

g.154 Kāśyapa

'od srung

འོད་སྲུང་།

kāśyapa

A previous buddha.

g.155 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

An epithet of the god Śakra .

g.156 King of the Meru Lamp

lhun po mar me'i rgyal po

ལྷན་པོ་མར་མེའི་རྒྱལ་པོ།

—

A bodhisattva.

g.157 King of the World

'jig rten dbang phyug rgyal po

འཇིག་རྟེན་དབང་ཕྱུག་རྒྱལ་པོ།

—

A buddha.

g.158 King Who Rules the Peak of Meru

lhun po'i rtse mo rdob pa'i rgyal po

ལྷན་པོའི་རྩེ་མོ་རྡོབ་པའི་རྒྱལ་པོ།

—

A bodhisattva.

g.159 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.160 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག་

krakucchanda

The first buddha of the Fortunate Eon.

g.161 kṣatriya

rgyal rigs

ཀླུ་རིགས།

kṣatriya

One of the four castes of the Indian caste system. It traditionally consisted of rulers and administrators.

g.162 kumbhāṇḍa

grul bum

ལྷུ་བུ།

kumbhāṇḍa

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *āṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

g.163 Lesser Vehicle

theg pa dman pa

ཐེག་པ་དམན་པ།

hīnayāna

This is a collective term used by proponents of the Great Vehicle to refer to the hearer vehicle (*śrāvakayāna*) and solitary buddha vehicle (*pratyekabuddhayāna*). The name stems from their goal—i.e. nirvāṇa and personal liberation—being seen as small or lesser than the goal of the Great Vehicle—i.e. buddhahood and the liberation of all sentient beings. See also “Great Vehicle.”

g.164 level

sa

ས།

bhūmi

The ten levels of a bodhisattva’s development into a fully enlightened buddha.

g.165 Liberator of Beings

sems can sgrol

སེམས་ཅན་སྐྱོལ།

—

A god.

g.166 Light

'od can

འོད་ཅན།

—

A nāga king.

g.167 Light

snang ba can

སྣང་བ་ཅན།

—

The realm of the Buddha Illuminator.

g.168 Light

snang ba can

སྣང་བ་ཅན།

—

The realm where Adorned with Various Jewels will become a buddha.

g.169 Light Rays

'od zer can

འོད་ཟེར་ཅན།

—

The realm of the Buddha Difficult to Bear.

g.170 Light That Creates Language

tshig bkod pa'i 'od

ཚིག་བཀོད་པའི་འོད།

—

A bodhisattva.

g.171 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) 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.172 Lokāyata

'jig rten rgyang phan pa

འཇིག་རྟེན་རྒྱང་ཕན་པ།

lokāyata

An ancient Indian philosophical system that is based on adherence to materialism and atheistic skepticism.

g.173 Lord of Death

gshin rje

གཤིན་རྗེ།

yāma

From Vedic times, the Lord of Death who directs the departed into the next realm of rebirth.

g.174 lower realms

ngan 'gro

ངན་འགྲོ།

durgati

The realms of hell beings, pretas, and animals.

g.175 Luminous Heaven

'od gsal

འོད་གསལ།

ābhāsvara

The sixth heaven of the form realm, it is the highest of the three heavens of the second dhyāna.

g.176 Luminous Maiden

'od ldan ma

འོད་ལྡན་མ།

—

A goddess of the ocean.

g.177 Mahādīpaṃkara

mar me mdzad chen po

མར་མེ་མཛད་ཆེན་པོ།

mahādīpaṃkara

One of the most renowned of former Buddhas.

g.178 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

One of the principal students of the Buddha.

g.179 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

One of the closest disciples of the Buddha, known for his miraculous abilities. Also called Maudgalyāyana.

g.180 Mahāmeru

lhun po chen po

ལྷུན་པོ་ཆེན་པོ།

mahāmeru

A bodhisattva.

g.181 Mahānanda

dga' byed chen po

དགའ་བྱེད་ཆེན་པོ།

mahānanda

The name of a garuḍa in his past life as a monk-student of the Buddha Kanakamuni.

g.182 Mahāsthāmaprāpta

mtshu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta

Along with Avalokiteśvara, he is one of the two main bodhisattvas in the realm of Sukhāvātī.

g.183 Maheśvara

dbang phyug chen po

དབང་ཕྱག་ཚེན་པོ།

maheśvara

A divine king of the Pure Land.

g.184 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཚེན་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.185 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

For more information on Maitreya, see, for example, the introduction to *Maitreya’s Setting Out* (Toh 198).

g.186 Mālādhara

phreng thogs

མྲེང་ཐོགས།

mālādhara

A gandharva king.

g.187 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.188 māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i)

the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.189 māra god

bdud kyi ris kyi lha'i bu

བདུད་ཀྱི་རིས་ཀྱི་ལྷ་འི་བྱ།

mārakāyikadevaputra

The “divine sons,” members of the māra type of nonhuman being, but in this case without a negative or harmful character. See also Sārvavāha.

g.190 Mārapramardaka

bdud rab tu 'joms pa

བདུད་རབ་ཏུ་འཇོམས་པ།

—

A bodhisattva.

g.191 mark

mtshan ma

མཚན་མ།

nimitta

Can refer both to a physical mark or trait and to the data of perception.

g.192 Mastery over All Phenomena

chos thams cad la dbang byed pa

ཚོས་ཐམས་ཅད་ལ་དབང་བྱེད་པ།

—

A bodhisattva.

g.193 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བྱ།

maudgalyāyana

One of the closest disciples of the Buddha, known for his miraculous abilities; also called Mahāmaudgalyāyana.

g.194 Meaningful Subjugator

rnam par gnon pa don yod

རྣམ་པར་གནོན་པ་དོན་ཡོད།

—

A bodhisattva.

g.195 means of attracting disciples

bsdu ba'i dngos po

བསྐྱུ་བའི་དངོས་པོ།

saṃgrahaḥastu

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

g.196 Meru

lhun po

ལྷུན་པོ།

meru

A bodhisattva.

g.197 Merudhvaja

lhun po'i rgyal mtshan

ལྷུན་པོའི་རྒྱལ་མཚན།

merudhvaja

A bodhisattva.

g.198 Merukūṭa

lhun po brtsegs pa

ལྷུན་པོ་བརྩེགས་པ།

merukūṭa

A bodhisattva.

g.199 Merurāja

lhun po'i rgyal po

ལྷུན་པོའི་རྒྱལ་པོ།

merurāja

A bodhisattva.

g.200 modesty

khrel yod

ཐེལ་ཡོད།

trapā · hrī · lajjā

A mental state that induces one to avoid immoral behavior out of concern for what others will think or say about oneself if one misbehaves.

g.201 moral shame

ngo tsha

ངོ་ཚ།

hrī · lajjā

A sense of shame that prevents one from carrying out immoral actions.

g.202 Mount Meru

ri rab

རི་རབ།

meru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.203 Moves with the Unmoving Stride

mi g.yos ba stabs kyis 'gro ba

མི་གཡོས་བ་སྟབས་ཀྱིས་འགྲོ་བ།

—

A bodhisattva.

g.204 Moves with the Vajra Stride

rdo rje'i stabs kyis 'gro ba

རྡོ་རྗེ་སྟབས་ཀྱིས་འགྲོ་བ།

—

A bodhisattva.

g.205 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.206 Nameless

ming med pa

མིང་མེད་པ།

—

A bodhisattva.

g.207 Nanda

dga' byed

དགའ་བྱེད།

nanda

The name of a bodhisattva in the Buddha's retinue.

g.208 Nanda

dga' bo

དགའ་བོ།

nanda

A nāga king.

g.209 Nanda

dga' byed

དགའ་བྱེད།

nanda

The name of a garuḍa in his past life as a monk-student of the Buddha
Kanakamuni.

g.210 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

In this sūtra, a buddha.

g.211 nihilism

chad par lta ba

ཆད་པར་ལྟ་བུ།

ucchedadr̥ṣṭi

The second of two extreme views that keep one deluded with regard to reality. Nihilism is a view equally based on clinging to a truly existent essence called 'self.' It is the belief that once this self ends with death, everything associated with it ends. It therefore rejects rebirth and the law of karma, or cause and effect.

g.212 No View

lta ba med

ལྟ་བུ་མེད།

—

A bodhisattva.

g.213 Noble Merit

bsod nams 'phags

བསོད་ནམས་འཕགས།

—

A god.

g.214 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

A being who is free from further rebirth in saṃsāra.

g.215 Omnipotent

dbang byed

དབང་བྱེད།

—

A god.

g.216 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

The second level of noble ones when practicing the path of the hearers (bound to be born again no more than once).

g.217 Peace

zhi ba

ཞི་བ།

—

The realm of the Buddha Gone to Accomplishment.

g.218 Pearl Garland

mu tig phreng

མུ་ཏིག་ཕྲེང།

—

A lady.

g.219 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

This term is used to refer to the main trainings of a bodhisattva. Because these trainings, when brought to perfection, lead one to transcend saṃsāra and reach the full awakening of a buddha, they receive the Sanskrit name *pāramitā*, meaning “perfection” or “gone to the farther shore.” Most commonly listed as six: generosity, discipline, patience, diligence, concentration, and insight. They are also often listed as ten by adding: skillful means, prayer, strength, and knowledge.

g.220 personalistic false views

'jig tshogs la lta ba

འཇིག་ཚོགས་ལ་ལྟ་བུ།

satkāyadr̥ṣṭi

The Tibetan literally means “the view of the perishing collection,” referring to regarding the collection of aggregates that are momentary and transitory as a self.

g.221 Playful

rnam par rtse

རྣམ་པར་རྩེ།

—

A nāga king.

g.222 pollution

kun nas nyon mongs pa

ཀུན་ནས་ཉོན་མོངས་པ།

saṃkleśa

The self-perpetuating process of affliction in the minds of beings.

g.223 powers

stobs

སྟོབས།

bala

See “ten powers.”

g.224 Prajñāvarman

pra dz+nyA barma

པ་རྣམ་བཤམ།

prajñāvarman

A Bengali paṇḍita resident in Tibet during the late eighth/early ninth centuries. Arriving in Tibet on an invitation from the Tibetan king, he assisted in the translation of numerous canonical scriptures. He is also the author of a few philosophical commentaries contained in the Tibetan Tengyur (*bstan 'gyur*) collection.

g.225 Presence of Joy

dga' 'byung

དགའ་འབྱུང་།

—

The city where the Buddha Divine King of Brahmā's Splendor was born.

g.226 priest

bram ze

བླ་མ་ཟེ།

brāhmaṇa

A member of the Indian priestly caste, a brahmin.

g.227 Priyadarśana

mthong dga'

མཐོང་དགའ།

priyadarśana

The son of the Nāga King Sāgara.

g.228 Priyadarśana

mthong na dga' ba

མཐོང་ན་དགའ་བ།

priyadarśana

The realm of the Buddha King of the World.

g.229 Protector of Glory

dpal srung

དཔལ་སྲུང།

—

A buddha.

g.230 Pure and Immaculate King Who Arises from an Infinite
Assembly of Qualities

shin tu dri ma med cing yongs su dag la yon tan gyi tshogs mtha' yas pa las byung

ba'i rgyal po

ཤིན་ཏུ་དྲི་མ་མེད་ཅིང་ཡོངས་སུ་དག་ལ་ཡོན་ཏན་གྱི་ཚོགས་མཐའ་ཡས་པ་ལས་བྱུང་བའི་རྒྱལ་པོ།

—

The name of the Nāga King Sāgara when he attains buddhahood.

g.231 Pure Golden Light

gser bzangs rnam dag 'od

གསེར་བཟངས་རྣམ་དག་འོད།

—

A bodhisattva.

g.232 Pure Land

gnas gtsang ma'i ris

གནས་གཙང་མའི་རིས།

śuddhāvāsa

The five highest of the heavens that constitute the form realm.

g.233 Pure Light of Language

tshig rnam par dag pa'i 'od

ཚིག་རྣམ་པར་དག་པའི་འོད།

—

A bodhisattva.

g.234 Pure View

lta ba yongs su dag pa

ལྷ་བ་ཡོངས་སུ་དག་པ།

—

The realm of the Buddha Radiant King of Pure Light.

g.235 Purity

dag pa

དག་པ།

—

One of King Inexhaustible Merit's queens.

g.236 Radiant King of Pure Light

'od rnam par dag pa'i 'od zer rgyal po

འོད་རྣམ་པར་དག་པའི་འོད་ཟེར་རྒྱལ་པོ།

—

A buddha.

g.237 Rāhu

sgra gcan

སྒྲ་གཅན།

rāhu

A lord of the asuras.

g.238 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.239 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.240 Ratnā

rin chen

རིན་ཆེན།

ratnā

A lady.

g.241 Ratnacūḍa

gtsug na rin po che

གཙུག་ན་རིན་པོ་ཆེ།

ratnacūḍa

A bodhisattva.

g.242 Ratnadīpa

rin chen sgron ma

རིན་ཆེན་སྒྲོན་མ།

ratnadīpa

A bodhisattva.

g.243 Ratnadvīpa

rin chen gling

རིན་ཆེན་གླིང་།

ratnadvīpa

A bodhisattva.

g.244 Ratnajāla

rin chen dra ba

རིན་ཆེན་དྲ་བ།

ratnajāla

A bodhisattva.

g.245 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

A bodhisattva.

g.246 Ratnaketu

rin chen tog

རིན་ཆེན་རྟོག།

ratnaketu

A buddha in the realm called Ratnavatī.

g.247 Ratnaketu

rin chen tog

རིན་ཆེན་རྟོག།

ratnaketu

A bodhisattva.

g.248 Ratnakūṭa

rin chen brtsegs

རིན་ཆེན་བརྟེན་གསལ།

ratnakūṭa

A bodhisattva.

g.249 Ratnapāṇi

lag na rin chen

ལག་ན་རིན་ཆེན།

ratnapāṇi

A bodhisattva.

g.250 Ratnaprabha

rin chen 'od

རིན་ཆེན་འོད།

ratnaprabha

A bodhisattva.

g.251 Ratnasambhava

rin chen 'byung

རིན་ཆེན་འབྱུང།

ratnasambhava

A bodhisattva.

g.252 Ratnaśrī

rin chen dpal

རིན་ཆེན་དཔལ།

ratnaśrī

A bodhisattva.

g.253 Ratnaśrī

rin chen dpal

རིན་ཆེན་དཔལ།

ratnaśrī

- A buddha.
- g.254 Ratnavatī
rin chen ldan
 རིན་ཆེན་ལྷན།
ratnavatī
 The realm of the Buddha Ratnaketu.
- g.255 Ratnavyūha
rin chen bkod pa
 རིན་ཆེན་བཀོད་པ།
ratnavyūha
 A bodhisattva.
- g.256 realm of phenomena
chos kyi dbyings
 ཚོས་ཀྱི་དབྱིངས།
dharmadhātu
 A synonym for ultimate truth, the nature of phenomena.
- g.257 Rock-Defeating King
brag 'joms rgyal po
 བྲག་འཛོམས་རྒྱལ་པོ།
 —
 A bodhisattva.
- g.258 Ṛṣivadana
drang srong smra ba
 དང་སྟོང་སྐྱེ་བ།
ṛṣivadana
 “Speech of the Sages,” an alternate name for Ṛṣipatana (*drang srong lhung ba*), the location of the Deer Park outside of Vārāṇasī where the Buddha first turned the wheel of Dharma.
- g.259 Sāgara
rgya mtsho
 རྒྱ་མཚོ།

sāgara

A nāga king.

g.260 Sāgaramati

blo gros rgya mtsho

སྒོ་གྲོ་ས་རྒྱ་མཚོ།

sāgaramati

A bodhisattva.

g.261 Sahacittotpādadharmacakrapravartin

sems bskyed ma thag tu chos kyi 'khor lo bskor ba

སེམས་བསྐྱེད་མ་ཐག་ཏུ་ཚོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ།

sahacittotpādadharmacakrapravartin

A bodhisattva.

g.262 Sahasraraśmi

'od zer stong ldan

འོད་ཟེར་སྟོང་ལྷན།

sahasraraśmi

A bodhisattva.

g.263 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

The lord of the gods, also known as Indra, he dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that śakra is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra.

g.264 Samantavipaśyin

kun tu rnam par gzigs

ཀུན་ཏུ་རྣམ་པར་གཟིགས།

samantavipaśyin

A buddha in the ream All-Seeing.

g.265 Samantavipaśyin

kun tu rnam par gzigs

ཀུན་ཏུ་རྣམ་པར་གྱིག་པ།

samantavipaśyin

The name that Adorned with Various Jewels will adopt when she becomes a buddha.

g.266 Saṃtuṣita

yongs su dga' ldan

ཡོངས་སུ་དགའ་ལྡན།

saṃtuṣita

The divine king in the Heaven of Joy.

g.267 Sārathi

kha lo sgyur ba

ཁ་ལོ་སྐུར་བ།

sārathi

A bodhisattva.

g.268 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra

One of the closest disciples of the Buddha, known for his pure discipline and, of the disciples, considered foremost in wisdom.

g.269 Sārthavāha

ded dpon

དེད་དཔོན།

sārthavāha

One of Māra's sons who developed faith in the Buddha. Along with numerous other sons of Māra, he tried to dissuade Māra, the evil one, from attacking the prince Siddhārtha on the evening of his awakening. See *The Play in Full* (Toh 95), [21.14—21.20](#) and [21.43–21.51](#).

g.270 Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྐྱིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkambhin

A bodhisattva.

g.271 Satisfier

tshim byed

ཚོམ་བྱེད།

—

A king of the asuras.

g.272 Scaling the Peak of Meru

lhun po'i rtse 'dzin

ལྷུན་པོའི་རྩེ་འཛིན།

—

A bodhisattva.

g.273 sense source

skye mched

སྐྱེ་མཆེད།

āyatana

Usually refers to the six sense faculties and their corresponding objects, i.e., the first twelve of the eighteen elements (*dhātus*). Along with the aggregates and elements, it is one of the three major categories in the taxonomy of phenomena in the sūtra literature.

g.274 seven precious materials

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Definition from the 84000 Glossary of Terms:

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offering materials, or the features of architectural structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.275 Siddhārtha

don grub

དོན་སྲུབ།

siddhārtha

In this sūtra, Siddhārtha refers to another buddha.

g.276 Siṃha

seng ge

སེང་གེ།

siṃha

A bodhisattva.

g.277 Siṃhamati

seng ge'i blo gros

སེང་གེའི་བློ་གྲོས།

siṃhamati

A bodhisattva.

g.278 sixteen excellent men

skyes bu dam pa bcu drug

སྐྱེས་བུ་དམ་པ་བརྒྱུ་དྲུག།

ṣoḍaśasatpuruṣa

A list of sixteen bodhisattvas headed by Bhadrāpāla, mentioned in many sūtras as present in the audience. Unlike many other great bodhisattvas, they are all householders. Their names are—according to *The White Lotus of the Good Dharma* (Toh 113): Bhadrāpāla, Ratnākara, Susārvhāvāha, Naradatta, Guhyagupta, Varuṇadatta, Indradatta, Uttaramati, Viśeṣamati, Vardhamānamati, Amoghadarśin, Susaṃprasthita, Suvikrāntavikrāmiṇ, Anupamamati, Sūryagarbha, and Dharaṇīṃdhara.

g.279 sixty-two views

lta ba'i rnam pa drug cu rtsa gnyis

ལྷ་བའི་རྣམ་པ་དྲུག་ཅུ་ཚུ་གཉིས།

dvāṣaṣṭidṛṣṭīkṛta

The sixty-two false views, as enumerated in the *Brahmajālasūtra* (Toh 352), comprise eighteen speculations concerning the past, based on theories of eternalism, partial eternalism, extensionism, endless equivocation, and fortuitous origination, as well as forty-four speculations concerning the future, based on percipient immortality, non-percipient immortality, neither percipient nor non-percipient immortality, annihilationism, and the immediate attainment of nirvāṇa in the present life.

g.280 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.281 Sound of Dharma

chos kyi sgra

ཚོས་ཀྱི་སྒྲ།

—

The realm of the future Buddha Pure and Immaculate King Who Arises from an Infinite Assembly of Qualities.

g.282 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.283 Splendor of Light

'od kyi dpal

འོད་གྱི་དཔལ།

—

A bodhisattva.

g.284 Stainless

dri ma med pa

དྲི་མ་མེད་པ།

stainless

A god.

g.285 Stainless Light

dri med 'od

དྲི་མེད་འོད།

—

A buddha.

g.286 Star Lover

skar ma la dga' ba

སྐར་མ་ལ་དགའ་བ།

—

A bodhisattva.

g.287 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ལྷགས་པ།

srotāpanna

A person who has entered the “stream” of practice that leads to nirvāṇa. The first of the four accomplishments of the path of the hearers.

g.288 strengths

stobs

སྟོབས།

bala

Generally a reference to the five strengths.

g.289 Subāhu

lag bzangs

ལག་བཟངས།

subāhu

An asura king.

g.290 Śubhakṛtsna

dge rgyas

དགེ་རྒྱས།

śubhakṛtsna

A god, king in the Heaven of Perfected Virtue.

g.291 Subrahmā

rab tshangs pa

རབ་ཚངས་པ།

subrahmā

A Brahmā god.

g.292 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

The buddha realm in which the Buddha Amitāyus lives.

g.293 Sumeru

ri rab

རི་རབ།

sumeru

A bodhisattva.

g.294 Sumeru

lhun po

ལུན་པོ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.295 Sunirmāṇarati

rab 'phrul dga'

རབ་འཕྲུལ་དགའ།

sunirmāṇarati

A divine king in the Heaven of Delighting in Emanations.

g.296 superimposition

sgro btags pa · sgro 'dogs pa

སྒོ་བཏགས་པ། · སྒོ་འདོགས་པ།

samāropa

To superimpose inherent existence upon something that does not exist inherently.

g.297 Superior

bla ma

བླ་མ།

—

The name of a garuḍa in his past life as a monk-student of the Buddha Kanakamuni.

g.298 Superior Dharma

chos bla ma

ཚོས་བླ་མ།

—

The name of a thus-gone one in the future.

g.299 Superior Insight

shes rab bla ma

ཤེས་རབ་སྤྲུ་མ།

—

The name of a thus-gone one in the future.

g.300 Superior Merit

bsod nams bla ma

བསོད་ནམས་སྤྲུ་མ།

—

The name of a thus-gone one in the future.

g.301 Superior Teacher

bla ma'i bshes gnyen

སྤྲུ་མའི་བཤེས་གཉེན།

—

The name of a garuḍa in his past life as a monk-student of the Buddha Kanakamuni.

g.302 Superior Wisdom

ye shes bla ma

ཡེ་ཤེས་སྤྲུ་མ།

—

The name of a thus-gone one in the future.

g.303 Supreme Bliss

bde mchog

བདེ་མཚོག

—

A king of the asuras.

g.304 Supreme Incense Light

spos mchog 'od

སྤྲོས་མཚོག་འོད།

—

A grove in Presence of Joy.

g.305 Suyāma

rab 'thab bral

རབ་འཐབ་བྲལ།

suyāma

A divine king in the Heaven Free from Strife.

g.306 Takṣaka

'jog po

འཛོག་པོ།

takṣaka

A nāga king.

g.307 ten courses of virtuous action

dge ba bcu'i las kyi lam

དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ།

daśakuśalakarmapatha

See “ten virtues.”

g.308 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

May refer to either: i.) the ten powers of a thus-gone one (*daśatathāgatabala, de bzhin gshegs pa'i stobs bcu*): (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 supreme and lesser faculties of sentient beings, (6) the knowledge of the destinations of all paths, (7) the knowledge of various states of meditation, (8) the knowledge of remembering previous lives, (9) the knowledge of deaths and rebirths, and (10) the knowledge of the cessation of defilements; or ii.) the ten powers of a bodhisattva (*daśabodhisattvabala, byang chub sems pa'i stobs bcu*): (1) the power of intention, (2) the power of resolute intention, (3) the power of application, (4) the power of insight, (5) the power of prayer, (6) the power of vehicle, (7) the power of conduct, (8) the power of emanation, (9) the power of awakening, and (10) the power of turning the wheel of the Dharma

g.309 ten virtues

dge ba bcu

དགེ་བ་བརྒྱ།

daśakuśala

Abstaining from: killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views. These are collectively called the “ten courses of virtuous action” (*daśakuśalakarmapatha*).

g.310 The Array That Brings Joy

dga' ba skyed pa'i bkod pa

དགའ་བ་སྐྱེད་པའི་བཀོད་པ།

—

The world of the Dharma king Banner of the Lord.

g.311 thirty-two marks

sum cu rtsa gnyis mtshan

སུམ་རུ་རྩ་གཉིས་མཚན།

—

See “thirty-two marks of a great being.”

g.312 thirty-two marks of a great being

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཚེན་པོའི་མཚན་སུམ་རུ་རྩ་གཉིས།

dvātriṅśanmahāpuruṣalakṣaṇa

Thirty-two of the hundred and twelve identifying physical characteristics of both buddhas and universal monarchs, in addition to the so-called “eighty minor marks.”

g.313 thirty-two supreme marks

mtshan mchog sum cu rtsa gnyis

མཚན་མཚོག་སུམ་རུ་རྩ་གཉིས།

—

See “thirty-two marks of a great being.”

g.314 three forms of knowing

rig pa gsum

རིག་པ་གསུམ།

trividya

The three kinds of knowledge obtained by the Buddha on the night of his awakening. These comprise the knowledge of the death and rebirth of sentient beings, the knowledge of remembering previous lives, and the knowledge of the cessation of defilements.

g.315 three gateways of liberation

rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པའི་སློབ་གསུམ།

trivimokṣamukha

Absence of marks, absence of wishes, and emptiness. Also known as the “three liberations.”

g.316 three liberations

rnam par thar pa gsum · rnam thar gsum

རྣམ་པར་ཐར་པ་གསུམ། · རྣམ་ཐར་གསུམ།

trivimokṣa

Absence of marks, absence of wishes, and emptiness. Also known as the “three gateways of liberation.”

g.317 three realms

khams gsum

ཁམས་གསུམ།

tridhātu

The three realms are the desire realm (*kāmadhātu*), the form realm (*rūpadhātu*), and the formless realm (*ārūpyadhātu*), i.e., the three worlds that make up saṃsāra. The first is composed of the six classes of beings (gods, asuras, humans, animals, hungry spirits, and hell beings), whereas the latter two are only realms of gods and are thus higher, more ethereal states of saṃsāra.

g.318 three stains

dri ma gsum · dri gsum

དྲི་མ་གསུམ། · དྲི་གསུམ།

trimala

Attachment, aggression, and delusion.

g.319 three vehicles

theg pa gsum

ཐེག་པ་གསུམ།

triyāna · yānatraya

The vehicles of the hearers, solitary buddhas, and bodhisattvas.

g.320 Thunder

brug sgra

ཐུག་སྒྲ།

—

A bodhisattva.

g.321 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 is also often used as a specific epithet of the Buddha Śākyamuni.

g.322 thusness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

g.323 Total Protection

kun nas bsrungs pa

ཀུན་ནས་བསྐྱེད་པ།

—

A bodhisattva.

g.324 Totally Pure and Stable

yongs su dag cing brten pa

ཡོངས་སུ་དག་ཅིང་བརྟེན་པ།

—

The realm of the Buddha Amoghadarśin.

g.325 tranquility

zhi gnas

ཞི་གནས།

śamatha

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

g.326 Treasury of Space

nam mkha'i mdzod

ནམ་མཁའི་མཛོད།

—

A bodhisattva.

g.327 True Eminence

mchog dam pa

མཚོག་དམ་པ།

—

The realm of the Buddha Immaculate Hand.

g.328 Unblinking Eye

mig mi 'dzums pa

མིག་མི་འཇུག་པ།

—

The realm of the Buddha Fine Eyes.

g.329 universal monarch

'khor los sgyur ba

འཁོར་ལོས་སྐུར་བ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*varṭate*) across the earth, bringing all lands and kingdoms under his power. The *cakravartin* conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one *cakravartin* appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a *cakravartin*'s marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the *cakravartin* and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of *cakravartins*: (1) the *cakravartin* with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the *cakravartin* with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the *cakravartin* with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the *cakravartin* with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.330 Unobserving

mi dmigs pa

མི་དམིགས་པ།

—

A bodhisattva.

g.331 Unwinking Gaze

mig mi 'dzums

མིག་མི་འཇུགས།

—

A bodhisattva.

g.332 Upananda

nye dga'

ཉེདགའ།

upananda

A nāga king.

g.333 *ūrṇā* hair

mdzod spu

མཛོད་སུ།

ūrṇā

One of the thirty-two marks of a great being consisting of a hair between the eyebrows capable of emitting an intense bright light.

g.334 *uṣṇīṣa*

spyi gtsug

སྤྱི་གཙུག།

uṣṇīṣa

One of the thirty-two marks of a great being, in its simplest form it is a pointed shape to the head (like a turban), or more elaborately a dome-shaped protuberance, or even an invisible protuberance of infinite height.

g.335 *Utpalā*

ud pa la

ལུད་པ་ལ།

utpalā

A lady.

g.336 *Vaijayanta* Palace

rnam par rgyal byed

རྣམ་པར་རྒྱལ་བྱེད།

vaijayanta

Śakra's palace in the Heaven of the Thirty-Three.

g.337 *Vaiśravaṇa*

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

vaiśravaṇa

One of the Four Great Kings.

g.338 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

A nāga king in this sūtra. The bodhisattva Vajrapāṇi is called Mahāsthāmaprāpta here.

g.339 Vārāṇasī

bA rA Na sI

བ་རྩ་ཤ་སྒྲི།

vārāṇasī

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśī, and in the Buddha’s time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāvā*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.340 Varieties of Sandalwood

tsan dan gyi rnam pa

ཅན་དན་གྱི་རྣམ་པ།

—

A nāga king.

g.341 Vaśavartin

dbang byed

དབང་བྱེད།

vaśavartin

The chief of the Heaven of Making Use of Others’ Emanations.

g.342 Vemacitrin

thags zangs ris

ཐགས་ཟངས་རིས།

vemacitrin

A king of the asuras.

g.343 Vimalā

dri ma med pa

དྲི་མ་མེད་པ།

vimalā

One of King Inexhaustible Merit's queens.

g.344 Vimalaprabhā

dri ma med pa'i 'od

དྲི་མ་མེད་པའི་འོད།

vimalaprabhā

One of King Inexhaustible Merit's queens and a different woman who questions the Buddha.

g.345 Vimalaprabhāsa

dri med 'od

དྲི་མེད་འོད།

vimalaprabhāsa

A divine king of the Highest Heaven.

g.346 vinaya

'dul ba

འདུལ་བ།

vinaya

The Buddha's teachings that lay out the rules and discipline for his followers.

g.347 Vulture Peak Mountain

bya rgod phung po'i ri · bya rgod kyi phung po'i ri

བྱ་རྗོད་ཕུང་པོའི་རི། · བྱ་རྗོད་ཀྱི་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata

A hill located in modern-day Bihar, India, and in the vicinity of the ancient city of Rājagṛha (modern Rajgir). A location where many sūtras were taught, and which continues to be a sacred pilgrimage site for Buddhists to this day.

g.348 Vyūharāja

bkod pa'i rgyal po

བཀོད་པའི་རྒྱལ་པོ།

vyūharāja

A bodhisattva.

g.349 water with the eight qualities

yan lag brgyad dang ldan pa'i chu

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་ཚུ།

aṣṭāṅgajala

Water that has the eight qualities of being sweet, cool, pleasant, light, clear, pure, not harmful to the throat, and beneficial for the stomach.

g.350 Without Misery

mya ngan med

མྱ་ངན་མེད།

aśoka

The realm of the Buddha Free from Misery.

g.351 world protectors

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

Also known as the Four Great Kings.

g.352 worthy one

dgra bcom pa

དགའ་བཅོམ་པ།

arhat

A person who has accomplished the final fruition of the path of the hearers and is liberated from saṃsāra.

g.353 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.354 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.