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The Questions of the Nāga King Anavatapta

Anavataptanāgarājaparipṛcchā

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'phags pa klu'i rgyal po ma dros pas zhus pa zhes bya ba theg pa chen po'i mdo

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

Āryānavataptanāgarājaparipṛcchānāmamahāyānasūtra

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SUMMARY

- s.1 *The Questions of the Nāga King Anavatapta* is a discourse that provides guidance on core features of the bodhisattva path, including the perfections, mindfulness, and meditation, with a strong orientation toward emptiness as the inexpressible ultimate nature. As the Buddha is teaching at Vulture Peak Mountain near Rājagṛha, a nāga king named Anavatapta approaches, questions him on these topics, and receives instruction on them. He then invites the Buddha to his home at Anavatapta, the legendary lake from which the four rivers of Jambudvīpa flow. After flying there with an enormous entourage, the Buddha resumes his teachings. The assembly is joined by Mañjuśrī and thousands of other bodhisattvas, and there ensues a debate on the relative merits of the hearer path and the bodhisattva path. At the culmination of the sūtra, the Buddha prophesies Anavatapta's future awakening, and the nāga king and his entire family take refuge in the Buddha, the Dharma, and the Saṅgha.

ac.

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ac.1 This text was translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. Benjamin Ewing translated the text from Tibetan into English and wrote the introduction. Benjamin Collet-Cassart compared the draft translation with the original Tibetan and edited the text.

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i.

INTRODUCTION

i.1

The Questions of the Nāga King Anavatapta is a Mahāyāna discourse that provides guidance on core features of the bodhisattva path, including the perfections, mindfulness, and meditation. As the sūtra opens, the Buddha is teaching at Vulture Peak Mountain near Rājagṛha. A nāga king named Anavatapta approaches, accompanied by myriad nāgas bearing lavish gifts, and presents a wide-ranging set of questions on how one should follow the bodhisattva path. Rather than respond to each question individually, the Buddha replies that if bodhisattvas simply have one quality, they have them all: this single quality is “the mind of omniscience that does not overlook any being.” As the Buddha elaborates, it becomes clear that the term *mind of omniscience* is used in this discourse synonymously with the more common *mind of awakening (bodhicitta)*, the bodhisattva’s intent to achieve awakening and its attendant omniscience, not only for themselves but for all beings.¹ The Buddha goes on to enumerate the many qualities of bodhisattvas who develop the mind of omniscience, his explanation culminating in an analogy of “the tree of the mind of omniscience,” the seeds, roots, trunks, branches, leaves, flowers, and fruits of which symbolize the various motivations, virtues, practices, and attainments that together constitute the bodhisattva path and its results.

i.2

Delighted with the Buddha’s answer, the nāga king Anavatapta seeks further clarification about “the pure path of bodhisattvas.” In response, the Buddha states that although the pure path of bodhisattvas may be pursued through eight frameworks starting with the path of the perfections, all eight paths are one in the perspective of ultimate truth. The emphasis then turns to the theme of purity (Tib. *rnam par dag pa*, Skt. *pariviśuddha*), which is presented here as synonymous with emptiness and the true nature (Tib. *chos nyid*, Skt. *dharmatā*), in which “the purity of space, the purity of all phenomena, and the purity of the self are inseparable” and “cannot be divided.”²

- i.3 The nāga king Anavatapta then asks how the path of the noble ones may be cultivated through meditation. The Buddha replies that the path is cultivated when the body, speech, and mind are pure. In this context, the pure body refers to the realization that the body, like everything material, is ultimately of the same illusory nature as all phenomena. Pure speech is the realization that all speech is insubstantial, like an echo, and that words and terms are merely conventional designations. Pure mind means recognizing the true nature of the mind as unafflicted and luminous.
- i.4 After some further teachings on cultivating the path through nonconceptual meditation, the nāga king invites the Buddha to visit his home at Lake Anavatapta, the legendary lake close to Mount Meru considered to be the source of the four great rivers of Jambudvīpa. When the Buddha signals his acceptance of the invitation, the nāga king returns home and busily prepares the land between Lake Anavatapta and “the king of snow mountains” (evocative of the area between Lake Manasarovar and Mount Kailash) to receive the Buddha, miraculously adorning the entire area with trees and palaces. Once all preparations have been made, Anavatapta again intones his invitation and is heard from afar by the Buddha, who then departs from Vulture Peak Mountain along with an enormous entourage of bodhisattvas and a smaller company of hearers. Soaring together through the sky, they attract many gods and other beings, who follow in their wake.
- i.5 Upon arrival at “the southern slope of the king of snow mountains,” the Buddha instructs Maudgalyāyana to travel ahead and ask the nāga king Anavatapta whether it is time for the Thus-Gone One to arrive. Maudgalyāyana rises into the sky and, taking on the form of a garuḍa, surveys Lake Anavatapta. The nāgas are terrified on seeing him, but the nāga king calms them, recognizing the garuḍa as the magical emanation of Maudgalyāyana, and the nāgas welcome the Buddha and his entourage into their magically-transformed realm.
- i.6 The Buddha’s first teaching at Lake Anavatapta is on the quality of “heedfulness that holds fast to the profound Dharma.” In elaborating on this, he explains “heedfulness” as the quality that characterizes those who properly understand dependent origination. For it is only through the genuine understanding of dependent origination that one obtains insight into the true nature. Those who have this knowledge and keep it, he explains, are the “heedful.”
- i.7 There then follows a discourse with five hundred nāga princes, who ask further questions about how a bodhisattva should practice, relating in particular to faith, to how to turn the wheel of Dharma, and how to maintain the sacred Dharma. One of the nāga princes is inspired to speak, presenting his own summary of what the Buddha has taught, after which he is

questioned by various members of the Buddha's entourage. An interesting feature of the ensuing discussion is an apparent disagreement that emerges when the nāga princes express an intention to create a shrine after the Buddha's death, at which his body could be venerated "undivided and whole." This is challenged by Mahākāśyapa, who says that this would deprive most beings of the opportunity to develop virtuous qualities, and that greater benefit would be achieved by dividing his body into many relics, a point to which the nāgas accede. Following this debate, a lotus blooms in the middle of Lake Anavatapta, and the bodhisattva Mañjuśrī, along with thousands of other bodhisattvas, arrives from the distant buddha field of Ratnavyūhā.

i.8 Mahākāśyapa and Mañjuśrī then discuss the relative merits of the hearer and bodhisattva paths. A number of nāga princes and other figures, such as Subhūti, join the debate, which concludes with King Anavatapta, along with his entire retinue of wives and relatives, taking refuge in the Buddha, the Dharma, and the Saṅgha. When the nāga king recites an aspiration prayer that all beings may achieve complete awakening, the Buddha gives one of his radiant smiles, and he proceeds to give a prophecy concerning the nāga king's future lives and his eventual complete and perfect awakening. At the end of the sūtra, King Anavatapta escorts the Buddha and his entourage back to Vulture Peak Mountain, where he repeats the teaching for an audience of people from the surrounding area.

i.9 *The Questions of the Nāga King Anavatapta* is included in all Tibetan Kangyur collections and the Mongolian canon, but its position within them varies. In the Kangyurs of the Tshalpa line, which includes the Degé Kangyur, the text appears in the middle of the General Sūtra (*mdo sde*) section, grouped together with four other sūtras that feature questions from nonhuman kings. In those of the Thempangma line, such as the Stok Palace Kangyur, it appears much later in the sūtra section.

i.10 While there are no commentaries focused specifically on this sūtra, one verse in particular has been widely cited throughout the centuries by Indian and Tibetan authors, including Kamalaśīla³ and Sakya Paṇḍita,⁴ who quote this verse in their writings on dependent origination:

i.11 That which arises from conditions is unborn—
It has no intrinsic essence of arising.
That which depends on conditions is taught to be empty.
One who understands emptiness is heedful.⁵

i.12 Additionally, Shapkar Tsokdruk Rangdröl (*zhabs dkar tshogs drug rang grol*) quotes another verse from the sūtra in his defense of nonsectarianism:⁶

- i.13 Those who do not apprehend this path
In terms of entities or nonentities,
And who are free from such concepts,
Are those who cultivate the supreme path.
- i.14 No extant Sanskrit or other Indic versions of *The Questions of the Nāga King Anavatapta* have as yet been identified. However, its textual history can be traced back to at least 308 CE, when it was translated into Chinese (Taishō 635)⁷ by Dharmarakṣa, among the most prolific of the early translators of Mahāyāna Buddhist texts into Chinese. The tradition whereby the Buddha gave teachings at Lake Anavatapta is also attested in what is known as the *Anavataptaḡāthā* (*Verses of Anavatapta*), iterations of which are found in a number of Gāndhārī manuscripts⁸ and a version of which is found in the Mūlasarvāstivāda Vinaya included in the Tibetan Kangyur.⁹ Another narrative version, different but with clear correspondences to the Mūlasarvāstivādin rendering, is found in a Mahāyāna sūtra, *The Precious Discourse on the Blessed One's Extensive Wisdom That Leads to Infinite Certainty*.¹⁰ However, aside from its setting at Lake Anavatapta and the presentation of its teachings in verse, *The Questions of the Nāga King Anavatapta* does not appear to have any further overlap in content with these versions related to the *Anavataptaḡāthā* tradition.
- i.15 *The Questions of the Nāga King Anavatapta* was translated into Tibetan no later than the early ninth century CE, as evidenced by its inclusion in both the Phangthangma and Denkarma imperial catalogs of translated texts.¹¹ Its colophon does not name a translator but states that it was “edited and finalized” by the Indian preceptors Jinamitra and Dānaśīla along with the Tibetan editor-translator extraordinaire Yeshé Dé, all of whom were prolific during the height of the Tibetan imperial sponsorship of Buddhism during the late eighth and early ninth centuries. The colophon also names a “scribe” (Tib. *yi ge pa*) called Gönlingma as a member of the editorial team. This is the only mention of Gönlingma in the entire Kangyur and Tengyur.
- i.16 This English translation, which to our knowledge is the first to be published, was made from the Tibetan as found in the Degé Kangyur, in consultation with the variants listed in the Comparative Edition (Tib. *dpe bsdur ma*) Kangyur and the Stok Palace Kangyur.

The Noble Great Vehicle Sūtra
The Questions of the Nāga King Anavatapta

1.

The Translation

[F.206.a]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was staying at Vulture Peak Mountain near Rājagṛha with a great saṅgha of one thousand two hundred fifty monks and many bodhisattva great beings. At that time, while the Blessed One was teaching the Dharma to an audience of many hundreds of thousands, the nāga king Anavatapta, escorted by a retinue of six million eight hundred thousand nāga kings and eighty-four thousand nāga maidens playing instruments and singing songs, approached the Blessed One.

1.2 Through their great powers and miraculous abilities, those nāgas arrived bearing flowers, perfumes, incense, garlands, ointments, powders, garments, parasols, banners, and flags. When they came before the Blessed One, they bowed their heads at the Blessed One's feet, circumambulated the Blessed One three times, and offered the Blessed One all the flowers, perfumes, incense, garlands, ointments, powders, garments, parasols, banners, flags, instruments, and drums that they had brought. Then, with respect and with reverence, the nāga king and his retinue of beings sat to one side. Once seated, the nāga king addressed the Blessed One with his palms joined together: "Were the Blessed One to grant me some time for instruction concerning my inquiries, there are some topics on which I would like to question the blessed, thus-gone, worthy, perfect Buddha." [F.206.b]

1.3 Although he already knew the answer, the Blessed One asked the nāga king Anavatapta, "Lord of nāgas, what is it that you would like to ask the Thus-Gone One for the sake of beings?"

1.4 "Blessed One, I would like to question the Thus-Gone One on behalf of bodhisattvas, the supreme beings, the great beings, the holy ones who play like lions—on behalf, Blessed One, of the guides of the world who are

untainted by worldly concerns; whose conduct and thoughts are pure; who bring genuine benefit to others; who act as spiritual friends to all beings without needing to be asked; who have the might of the ten powers; who defeat the arguments of those who attend misguided assemblies; who have overcome Māra and other opponents; who are undaunted; who have donned the armor of steadfast diligence; who are tireless of mind; who have accumulated immeasurable roots of virtue; whose appetite for discipline and learning cannot be satisfied; who treat all beings equally; who are devoid of the perception of difference; who are free from both extreme views; who are expert in understanding the processes of dependent origination; who engage with the profundity of the Buddha's teachings that are deep and difficult to fathom; who are without the mental engagement of hearers and solitary buddhas; who have not forgotten the mind of omniscience;¹² whose intention is as firm and unbreakable as a diamond; whose intelligence is as bright and unblemished as the moon; whose minds are like the expanse of space; who for countless eons have been indefatigable of mind; whose hearts are equal to earth, water, fire, and wind; who have eliminated malice, obstinacy, hatred, pride, arrogance, and conceit; who aspire to emptiness, [F.207.a] signlessness, and wishlessness; who have comprehended that phenomena are like illusions, dreams, hallucinations, echoes, mirages, and reflections of the moon in water; who hold the lineage of the Buddha, the Dharma, and the Saṅgha; who are as rare as udumbara flowers; who delight in turning the wheel of the Dharma; who have obtained supreme joy and serenity; who are single-pointed in concentration with unwavering focus; who are endowed with all supreme attributes. It is on behalf of such beings that I would like to question the Thus Gone One.

1.5 "Blessed One, it is for the sake of bodhisattva great beings whose noble qualities surpass even these, and for the sake of all beings, that I make these inquiries of the Thus Gone One.

1.6 "Blessed One, for bodhisattva great beings, please explain the play of phenomena, entering vajra-like qualities, and entering profound practice and the arrangement of dhāraṇī gateways. So as to train hearers, please explain entering the gateway of knowledge through sure engagement with the four truths of the noble ones. So as to train solitary buddhas, please explain entering the gateway of knowledge through engagement with teachings on dependence. So as to train those of the Great Vehicle, please explain entering the gateway of knowledge through engagement with all phenomena.

1.7 "Blessed, thus-gone, worthy, perfect Buddha, for the benefit of bodhisattvas, please tell us about the annihilation of the hordes of Māra, the destruction of all wrong views, the elimination of all afflictions, the

knowledge of all beings' actions, the engagement of correct understandings, the thorough explanation of all teachings, and the way beings are liberated in accordance with their inclinations.

1.8 “Blessed One, how are bodhisattvas endowed with the power of wisdom through conquering pride, arrogance, and conceit? [F.207.b] How are they endowed with the power of Dharma through reliance on the ripening of karma? How are they endowed with the power of generosity through not being miserly with material goods or with the gift of the Dharma? How are they ready to give up everything without expecting reward? How are they endowed with the power of discipline through behaving correctly in accordance with their aspirations and cutting off all entrances to the lower realms? How are they endowed with the power of patience through having the nature of being able to accept all the hostility of beings? How are they endowed with the power of diligence through having no regard for their own lives and limbs? How are they endowed with the power of concentration by abiding in tranquility and knowing how to emerge out of concentration? How are they endowed with the power of insight by being devoid of negative views and the darkness of ignorance and delusion? How are they endowed with the power of skillful means by ripening beings and seeking the armor by which they ripen them? How have they obtained the higher perceptions by reveling in the divine eye, the divine ear, the knowledge of the thoughts of others, the knowledge of previous births, and miraculous powers? How are they endowed with the power of eloquence by means of uninterrupted eloquence with inexhaustible words and syllables? How do they attain the power of retention that retains all that has been heard? How do they attain the absorption called *the ocean seal* and maintain unfaltering focus on the unique precious jewel of Dharma? How do they maintain the unfaltering mindfulness of the Buddha that stays focused on the pure view of the Buddha? How do they achieve the mindfulness of the Dharma that stays focused on the pure view of the Dharma? How do they achieve the mindfulness of the Saṅgha that stays focused on the saṅgha of those who have reached irreversibility? How do they achieve the mindfulness of discipline in which the mind of awakening does not falter? [F.208.a] How do they achieve the mindfulness of generosity that is not miserly with regard to material things and the gift of the Dharma? How do they maintain the unfaltering mindfulness of the gods that recollects those bodhisattvas in the Heaven of Joy who are bound by just one last birth?”

1.9 Having asked these questions of the Blessed One, the nāga king Anavatapta spoke the following verses:

1.10 “Self-arisen one who serves the needs of the world,
What should our determination and our intention be like?

- What should our conduct and behavior be like?
Please instruct the bodhisattvas.
- 1.11 “Enjoining love, engaging compassion,
Feeling joy, cultivating equanimity,
Practicing the liberative absorptions—
Please explain these to me and my family!
- 1.12 “Cultivating the path of the correct exertions, the applications of
mindfulness,
The bases of miraculous power, the powers, and the strengths
And understanding the truths and the branches of awakening—
Please explain these topics to these founts of good qualities!
- 1.13 “Abundant generosity, self-control, and discipline,
Patience, gentleness, and diligence,
Realization through the attainment of insight—
Please tell us how these come about!
- 1.14 “The higher perceptions, awareness, and correct understandings,
Mindfulness, alertness, and heedfulness,
Skillful means and the realization of the proper way—
Please explain these to the bodhisattvas!
- 1.15 “Joy, supreme joy, rejoicing in qualities,
The purity, lineage, and seven treasures of the noble ones,
And staying in solitude without afflictions—
Please tell us how these come about!
- 1.16 “How do we achieve excellent eloquence
While maintaining perfect retention?
How do we teach the Dharma without interruption
While not forgetting what we have learned?
- 1.17 “How do bodhisattvas master
Harmoniously combining tranquility and special insight,
Profound insight and mental spaciousness,
Limitless wisdom, and unequaled realization?
- 1.18 “Overcoming the power of Māra, being difficult to subdue,
Defeating enemies and opponents,
Being immovable and lofty like Mount Sumeru, [F.208.b]
Acting with a mind as pure as the moon,
- 1.19 “Emptiness, signlessness, wishlessness, and liberation,

Certainty that phenomena are like illusions or mirages,
And conviction in the dream-like nature of compounded phenomena—
Please explain these to me and my family!”

1.20 The Blessed One replied to the nāga king Anavatapta, “Excellent, lord of nāgas! Excellent! That you have thought to ask the Thus-Gone One these questions is in keeping, lord of the nāgas, with your previous roots of virtue. You have not given up great compassion, you act as a spiritual friend to all beings without being asked, you are not disheartened in saṃsāra, and you perpetuate the lineage of the Buddha, the Dharma, and the Saṅgha—excellent! Therefore, lord of nāgas, listen carefully, and pay attention; I shall tell you how bodhisattvas attain these and other distinguished qualities.”

1.21 “I will, Blessed One,” replied the nāga king Anavatapta, and he listened as the Blessed One had instructed.

1.22 “Lord of nāgas,” said the Blessed One, “if bodhisattva great beings have just one quality, they will have all the qualities of a buddha with every supreme attribute. What is that single quality? It is the mind of omniscience that does not overlook any being. This mind of omniscience involves thirty-two aspects. What are the thirty-two aspects? It involves intention, it involves resolve, it involves great love, it involves great compassion, it involves tirelessness, it involves strength, it involves overcoming, it involves power, it involves discernment, it involves giving spiritual guidance, it involves Dharma practice, it involves virtuous behavior, it involves the means of attraction, it involves restraint, it involves skillful means, it involves nonfabrication, it involves following through on one’s words, [F.209.a] it involves not hoping for reward, it involves modesty, it involves humility, it involves joy, it involves faith, it involves diligence, it involves mindfulness, it involves absorption, it involves insight, it involves roots of virtue, it involves disinterest in the lower vehicles, it involves dedication to the vast, it involves concern for beings, and it involves perpetuating of the lineage of the Buddha, the Dharma, and the Saṅgha.¹³ Lord of nāgas, when the mind of omniscience embraces these thirty-two aspects, one will have all the qualities of a buddha endowed with every supreme attribute.

1.23 “Furthermore, lord of nāgas, the mind of omniscience relates to the wisdom of omniscience in terms of sixteen accumulations. What are the sixteen? They are the accumulations of discipline, of learning, and of insight; the accumulations of worshiping and serving the Thus-Gone One, of staying in solitude, and of teaching the Dharma just as one has heard it; the accumulations of the four abodes of Brahmā, of pleasing qualities, and of the path of the ten virtues; the accumulation of the ornaments of body, speech, and mind; the accumulation of ascetic practices and austerity; the accumulations of having few desires, of contentment, and of complete

seclusion; the accumulation of dedication as formulated in the three sections;¹⁴ the accumulation of tranquility; the accumulation of special insight; [F.209.b] and the accumulation of all roots of virtue. Lord of nāgas, the mind of omniscience correlates to omniscient wisdom in terms of these sixteen accumulations.

1.24 “Furthermore, lord of nāgas, when the mind of omniscience avoids the twenty-two misguided and wrong paths that are to be renounced, omniscient wisdom will be attained. What are the twenty-two? They are avoidance of (1) the mindset of a hearer; (2) the mindset of a solitary buddha; (3) pride; (4) excessive pride; (5) duplicity; (6) attachment to worldly spells; (7) engagement with mistaken views; (8) being disheartened; (9) fear; (10) arrogance and combativeness; (11) desire, aversion, and delusion; (12) karmic obscuration; (13) confusion with regard to phenomena; (14) praising oneself and disparaging others; (15) teachers who withhold the Dharma; (16) forgetful perception; (17) unvirtuous companions; (18) hostility toward spiritual friends; (19) the discordant factors of the six perfections, namely miserliness, negative attitude, intolerance, laziness, distraction, and flawed insight;¹⁵ (20) nihilism and eternalism; (21) developing unskillful methods; and (22) all types of wrongdoing. Lord of nāgas, if the mind of omniscience is free of these twenty-two misguided and wrong paths and has renounced them, omniscient wisdom will be attained.

1.25 “Furthermore, lord of nāgas, when bodhisattvas who have developed the mind of omniscience are ennobled by twelve banners, [F.210.a] it will be very difficult for māras and their armies, indeed for any opponent, to vanquish them. What are the twelve? They are the ennobling banner of discipline; the ennobling banner of absorption; the ennobling banner of insight; the ennobling banner of liberating wisdom; the ennobling banner of great compassion; the ennobling banner of skillful means; the ennobling banner of emptiness, signlessness, and wishlessness; the ennobling banner of the lack of sentience, life force, and individuality in living beings; the ennobling banner of being free of extreme views and having understood dependent origination; the ennobling banner of being blessed by the Buddha through the complete purity of one’s own mind; the ennobling banner of omniscient wisdom that is free of assumptions, thoughts, concepts, and discursiveness; and the ennobling banner of not forgetting the mind of awakening. Lord of nāgas, when bodhisattvas who have developed the mind of omniscience are ennobled by these twelve banners, it is very difficult for māras and their armies, indeed for any opponent, to subdue them.

1.26 “Furthermore, lord of nāgas, the mind of omniscience has two foundations. What are they? They are following through on one’s words and dedicating all roots of virtue toward perfect awakening. [F.210.b] Those are

the two.

1.27 “Furthermore, lord of nāgas, the mind of omniscience has two aspects that must not be lost. What are they? They are not being angry toward any being and being especially compassionate toward those with wrong views. Those are the two.

1.28 “Furthermore, lord of nāgas, the mind of omniscience has two qualities to be combined. If these two are combined, the mind of omniscience will outshine all hearers and solitary buddhas. What are they? They are skillful means and insight. Those are the two.

1.29 “Furthermore, lord of nāgas, the mind of omniscience relies on two things. What are they? They are not regretting what has already been done and not trusting that which is transient. Those are the two.

1.30 “Furthermore, lord of nāgas, the mind of omniscience has two characters.¹⁶ What are they? They are being without attachment to the vehicle of hearers and the vehicle of solitary buddhas and seeing the benefits of the Great Vehicle. Those are the two.

1.31 “Furthermore, lord of nāgas, there are two factors that interrupt the mind of omniscience. What are they? They are being deceitful and being dishonest. Those are the two interruptions.

1.32 “Furthermore, lord of nāgas, there are two factors that restore the mind of omniscience. What are they? They are mindfulness and not being deceitful. Those are the two restorers.

1.33 “Furthermore, lord of nāgas, there are three factors that create obscurations to the mind of omniscience. What are the three? They are negative behavior of the body, negative behavior of speech, and negative behavior of mind. Those are the three.

1.34 “Furthermore, lord of nāgas, there are three factors that eliminate obscurations to the mind of omniscience. What are the three? They are positive behavior of the body, positive behavior of speech, and positive behavior of mind. [F.211.a] Those are the three factors that eliminate obscurations.

1.35 “Lord of nāgas, there are four further factors that obscure the mind of omniscience. What are the four? They are rejecting the sacred Dharma, lacking devotion toward teachers, bearing hostility toward bodhisattvas, and not comprehending the deeds of Māra. Those are the four obscurations.

1.36 “Lord of nāgas, there are four further factors that eliminate obscurations to the mind of omniscience. What are the four? They are maintaining the sacred Dharma, having proper devotion for teachers, cherishing bodhisattvas as if they were the Teacher, and comprehending the deeds of Māra. Those are the four factors that eliminate obscurations.

- 1.37 “Furthermore, lord of nāgas, there are five priceless qualities of the mind of omniscience. What are the five? They are having generosity without expecting any reward, discipline that does not dwell on future rebirths, great compassion that does not abandon any being, sacrificing life and limb without discriminating between those who are kind and those who are unkind, and teaching the Dharma without seeking gain, veneration, or praise. Lord of nāgas, those are the five priceless qualities attained through the mind of omniscience.
- 1.38 “Furthermore, lord of nāgas, there are five resolutions of the mind of omniscience. What are the five? They are to follow a spiritual friend, to not be disheartened in saṃsāra, to not be conceited with regard to wisdom, to forsake untimely gains, and to not be timid with regard to the limitless wisdom of the buddhas. Lord of nāgas, those are the five resolutions of the mind of omniscience.
- 1.39 “Furthermore, lord of nāgas, the mind of omniscience has five noble aspects that hearers and solitary buddhas lack. What are the five? They are the noble wisdom of liberation from the vehicle of the hearers, the noble wisdom of liberation from the vehicle of the solitary buddhas, [F.211.b] the noble understanding of the selflessness of all phenomena, the noble understanding of the thoughts of all beings, and the noble understanding of how to halt the perpetuation of habitual tendencies. Those are the five noble aspects.
- 1.40 “Furthermore, lord of nāgas, the mind of omniscience has five supreme joys. What are the five? They are the supreme joy of passing beyond the lower realms, the supreme joy of approaching omniscience, the supreme joy of perfecting the wisdom vision of the buddhas, the supreme joy of being without regret by diligently observing discipline, and the supreme joy experienced through benefiting beings. Those are the five supreme joys.
- 1.41 “Furthermore, lord of nāgas, the mind of omniscience has five powers. What are the five? They are the power of wisdom through overcoming pride, the power of insight through being inseparable from learning, the power of love through the absence of anger, the power of patience through perfecting the marks,¹⁷ and the power of fearlessness through being without fear and anxiety in the presence of others. Those are the five powers.
- 1.42 “Furthermore, lord of nāgas, the mind of omniscience has five modes of reasoning that do not fall into irrationality. What are the five? They are reasoning with confidence in the ripening of karma, reasoning that does not err in its understanding of dependent origination, reasoning that discerns what is timely and what is untimely, reasoning that engages accurately, and reasoning that validates all virtuous qualities. Those are the five reasonings.

- 1.43 “Furthermore, lord of nāgas, the tree of the mind of omniscience has five appearances, five seeds, [F.212.a] five roots, five trunks, five branches, five leaves, five flowers, and five fruits. What are the five appearances? They are the appearance of being free of afflictions, the appearance of being sure in one’s own mind, the appearance of insight, the appearance of the five eyes, and the appearance of omniscient wisdom. Those are the five appearances.
- 1.44 “What are the five seeds? They are intention, resolve, concern for beings, devotion, and dedication to the vast. Those are the five seeds.
- 1.45 “What are the five roots? They are great love, great compassion, never being satisfied by one’s roots of virtue and dedicating one’s roots of virtue, courageously confessing one’s faults, and having no interest in other vehicles. Those are the five roots.
- 1.46 “What are the five trunks? They are skillful means, the perfection of insight, bringing beings to maturity, maintaining the sacred Dharma, and impartiality free from attachment and aversion. Those are the five trunks.
- 1.47 “What are the five branches? They are generosity, discipline, patience, diligence, and concentration. Those are the five branches.
- 1.48 “What are the five leaves? They are discipline, learning, renouncing one’s home, living in seclusion, and finding contentment in the noble lineage. Those are the five leaves.
- 1.49 “What are the five flowers? They are the excellent major marks that come with the accumulation of merit, the excellent minor marks that come with the accumulation of various acts of generosity, the excellent branches of awakening that come through ascertaining the mind, excellent eloquence that comes through explaining aspects of the Dharma, and excellent flawless memory that comes through achieving the power of retention. Those are the five flowers. [F.212.b]
- 1.50 “What are the five fruits? They are attaining the fruit of training, the fruit of passing beyond training, the fruit of a solitary buddha, the fruit of the bodhisattva level of irreversibility, and the fruit of omniscient wisdom. Those are the five fruits.
- 1.51 “Lord of nāgas, these are the appearances, seeds, roots, trunks, branches, leaves, flowers, and fruits of the tree of the mind of omniscience. Therefore, lord of nāgas, a bodhisattva who aspires to having such a tree of the mind omniscience must not forget the mind of omniscience. Lord of nāgas, I have not seen any excellent qualities lacking in those who have the mind of omniscience. Lord of nāgas, someone who possesses the seed of a tree also possesses its roots, trunks, branches, leaves, flowers, and fruits. In the same way, lord of nāgas, someone who possesses the mind of omniscience also possesses the factors of awakening. Therefore, lord of nāgas, this teaching,

which is a Dharma gateway on the qualities of bodhisattvas, should be remembered. Retain it, recite it, and explain it widely to those around you! This is how you should train.”

1.52 When the Blessed One delivered this teaching on the source of the wisdom of omniscience, seventy-two thousand nāgas from among those assembled there developed the intention to reach unsurpassed and perfect awakening. Young nāgas, female nāgas, and nāga kings reached acceptance in keeping with the roots of virtue [F.213.a] that they had produced, and five hundred of the assembled bodhisattvas reached acceptance of the unborn nature of phenomena. Those nāga boys, nāga girls, and nāga kings ascended into the sky and disappeared, leaving in their wake a great cloud of benzoin resin that showered a rain of heavenly uragasāra sandalwood powder as an offering to the Blessed One. The land and everything in it was covered and enveloped by a lattice of pearls, and it was as if the entire surface of the sky were covered with necklaces and half-moon ornaments.

1.53 Then the nāga king Anavatapta said to the Blessed One, “Blessed One, the way the Thus-Gone One has explained the mind of awakening and the mind of omniscience—its qualities, aspects, and practices—is wonderful! Blessed One, please explain the pure path of bodhisattvas, known as *the domain of the bodhisattvas*, by which bodhisattvas who enter the pure path will reach the ultimate and will, throughout the intervening period, be neither discouraged nor satisfied until they perfect the ten powers, the four types of fearlessness, and all the qualities of a buddha! Thus-Gone One, please explain it.”

1.54 “Lord of nāgas,” the Blessed One replied to the nāga king Anavatapta, “the pure path of bodhisattvas is eightfold. What are the eight parts? They are the path of the perfections, the path of the means of attraction, the path of the higher perceptions, the path of the immeasurable attitudes, the eightfold path, the path of impartiality toward all beings, the path of the three gateways to liberation, [F.213.b] and the path of reaching acceptance of the unborn nature of phenomena. Lord of nāgas, these are the eight.

1.55 “The path of the perfections consists in complete dedication toward omniscience. Why? Because generosity that is not dedicated toward omniscience cannot be considered as the perfection of generosity. It is the same with discipline, patience, diligence, concentration, and insight. Insight that is not dedicated toward omniscience cannot be considered as the perfection of insight. Dedication toward omniscience is thus known as *the path of the perfections*.

1.56 “The path of the means of attraction consists in inspiring devotion toward the Dharma in others. Why? Lord of nāgas, those beings who have been attracted by bodhisattvas through the four means of attraction will

understand the Dharma teachings. So, inducing devotion toward the Dharma in others is known as *the path of the means of attraction*.

1.57 “The path of the higher perceptions consists in seeing with the divine eye all the buddha fields, the death, transference, and rebirth of beings, and the blessed buddhas along with their saṅghas of hearers. Once these are seen, what should be taken up is taken up, and what should be cast aside is cast aside. It consists in hearing with the divine ear the words of the blessed buddhas and, having heard those words, remembering them and not squandering them. It consists in knowing clearly the mental processes of other beings and other individuals and teaching the Dharma accordingly to each. It consists in remembering one’s past births and not squandering the roots of virtue acquired through previous actions. It consists in manifesting miraculous powers to travel to limitless buddha fields [F.214.a] and using miraculous powers to tame those beings who must be tamed. Thus it is known as *the path of the higher perceptions*.

1.58 “The path of the immeasurable attitudes consists in understanding the mindset of the brahmās of good aspect¹⁸ and the other gods of the form realm. These are said to be the attitude of love, the attitude of great compassion, the attitude of joy, and the attitude of equanimity. One is to be guided by such a training. Thus it is known as *the path of the immeasurable attitudes*.

1.59 “The eightfold path can be followed by all—it can be followed by those on the vehicle of the hearers, those on the vehicle of the solitary buddhas, and those on the Great Vehicle. It can be followed by everyone, and thus it is known as *the eightfold path*.

1.60 “The path of impartiality toward all beings consists in refraining from discrimination such as ‘I will do it for this one but not for that one,’ ‘I will explain for this person but not for that one,’ or ‘This person is worthy of my generosity, but that one is not.’ Instead, it takes the route of impartiality toward all beings, and thus it is known as *the path of impartiality toward all beings*.

1.61 “The path of the three gateways to liberation refers to emptiness, in which all reference points are abandoned; signlessness, in which all thoughts, concepts, discursiveness, signs, and ideas are abandoned; and wishlessness, in which reliance on the three realms is abandoned. Thus it is known as *the path of the three gateways to liberation*.

1.62 “The path of the attainment of acceptance of the unborn nature of phenomena refers to the bodhisattvas’ attainment of prophecy. Knowing that bodhisattvas have reached acceptance of the unborn nature of

phenomena, the blessed buddhas prophesy their unsurpassed and perfect awakening. Thus it is known as *the path of reaching the acceptance of the unborn nature of phenomena*. [F.214.b]

1.63 “Lord of nāgas, these eight pure paths of bodhisattvas are combined in a single path to be traversed alone. Without companions, alone, and unassisted, bodhisattvas will reach that which must be reached—the seat of awakening—through their instantaneous insight. Why are thus-gone ones referred to as such? Because they have reached the thusness of all phenomena. That is why they are called *thus-gone ones*. Lord of nāgas, this teaching on the eightfold pure path of bodhisattvas is taught for a variety of beings who practice in different ways. But when taught from the perspective of the absence of reference points, all are subsumed in a single teaching.

1.64 “What is meant by *the purity of this path*? Since there is no dust on this path, it is spotless. Since this path is undisturbed, it is devoid of aggression. Since this path is illuminated by insight, it is devoid of confusion. Since this path is pure by nature, it is devoid of any kind of affliction. Since this path is emancipated from the four misconceptions, it is unborn. Since this path is seen as unreal in essence, it lacks an essential nature. Since this path takes into account the desire, form, and formless realms, it is undefiled. Since this path is without distinct reference points, it is peaceful. Since this path neither goes to nor comes from anywhere, it is without coming and going. Since this path does not dwell on any affliction, it is well settled. On this path, māras do not tread. This path is not for non-Buddhists. On this path there is no opportunity for those with the pride of conceit. This path is not embarked upon by those who do not have perseverance. This path is very long and tiring for those who hold on to reference points. [F.215.a] This path is forsaken by wrongdoers. This path is relied upon by holy beings. This path is followed by those who engage in yogic practices. This path is pleasant to travel upon for those who exert themselves in the right way. This path consists of resting naturally for those who are properly settled in the right view. This path is wide open for those who are diligent and without obscurations. This path is without obstruction for those who enter and follow it correctly. This path is untainted by the afflictions of desire, aversion, and delusion. This path is pure, since it is utterly devoid of affliction. That is why it is known as *the pure path*.

1.65 “Lord of nāgas, all those who have entered, who are entering, and who will enter this pure path come to understand that since the realm of phenomena is pure, the realm of the self is pure; and since the realm of the self is pure, the realm of phenomena is pure. They realize that since the realm of phenomena is pure, all the realms of beings are pure; and since all the realms of beings are pure, the eye element is pure—so they realize that all

the sensory elements up to the element of the mental faculty are also pure. And since the element of the mental faculty is pure, they realize that the desire, form, and formless realms are pure; and since the desire, form, and formless realms are pure, they realize that the element of space is pure; and since the element of space is pure, they realize that all phenomena are pure. In this way, with this purity of pure space, all phenomena are equal. Therefore, the purity of space, [F.215.b] the purity of all phenomena, and the purity of the self are inseparable—they cannot be divided. This path is pure in terms of this indivisible purity. That is why it is known as *the pure path*. On it there is no sensation; it is the path of no sensation—all sensations cease. On it there is not even the sensation of nirvāṇa. So it is known as *devoid of sensation*. This path, since it is free of mind, mental faculty, and consciousness, is devoid of all mental projection toward phenomena. That is why it known as *the pure path*.”

1.66 When the Blessed One delivered this teaching on the good qualities of cultivating this pure path, twelve thousand beings who had purified themselves reached acceptance.

1.67 The nāga king Anavatapta then asked the Blessed One, “Blessed One, how should bodhisattvas cultivate the path of the noble ones?”

1.68 The Blessed One replied, “Lord of nāgas, bodhisattvas who wish to cultivate the pure path of the noble ones should become expert in pure conduct; their body should be pure, and their speech and mind should be pure.

1.69 “What is the pure body? It is the realization that because one’s own body is empty, the bodies of all beings are empty; the realization that since one’s own body is void, the bodies of all beings are void; the realization that since one’s own body is inert matter, the bodies of all beings are inert matter; the realization that since one’s own body is inanimate, the bodies of all beings are inanimate; the realization that since one’s own body is like a hallucination, the bodies of all beings are like hallucinations; the realization that since one’s own body is pure, the bodies of all beings are also pure. This is known as *the purity of the body*. [F.216.a]

1.70 “Furthermore, lord of nāgas, bodhisattvas understand that the pure body does not actually perform physical actions. They realize that such performance is formation, that formation is the same as nonformation, and that nonformation is the same as formation. This is the true understanding of the body, the full understanding of the body’s true nature. What is the body’s true nature? Throughout the entire extent of the past, its true nature has been unborn; throughout the entire extent of the future, its true nature will not transmigrate; and in the present, its true nature is like a hallucination—this is the true nature of the body.

- 1.71 “Furthermore, the true nature of the body is the true nature of gathered causes and conditions. Because those causes and conditions are unintended, it is empty, inanimate, and devoid of any essence. Lord of nāgas, these are a bodhisattva’s understandings of the true nature of the body, which is the pure body.
- 1.72 “Furthermore, the purity of the body is the understanding that just as the body of the Thus-Gone One is undefiled and does not belong to the three realms, one’s own body is undefiled and does not belong to the three realms. Even when such an undefiled body is born in the world, it does not lose its undefiled limit of reality. Even when the undefiled body takes on and manifests a physical form, this naturally inherent true nature of the body is not lost. The understanding that since the body of the Thus-Gone One is pure, one’s own body is also pure, and that since one’s own body is pure, the bodies of all beings are also pure—this is *the purity of the body*.
- 1.73 “What is the purity of speech? All speech, both the speech of noble ones and the speech of those who are not noble ones, is pure. [F.216.b] However, childish ordinary beings become afflicted in all kinds of ways, when they make imputations. They desire that which is experienced as pleasant, and they are averse to that which is experienced as unpleasant. But ultimately all speech is free from desire, free from aversion, and free from delusion. Since even the words *desire*, *aversion*, and *ignorance* are unborn, all speech should be considered pure. Speech is unreal, and that which is unreal is not afflicted by the afflictions of desire, aversion, and delusion. Speech is beyond grasping—it cannot be grasped by the eye up to cannot be grasped by the mind. Speech is like the wind—it does not arise without a combination of elements that are then transformed by air. Speech is like an echo. Speech—both that of the noble ones and those who are not noble ones—is to be found neither inside nor outside, nor anywhere else. Investigations and analyses of its source and location reveal it to be unfindable, groundless, and unknowable. Therefore, lord of nāgas, whatever speech of the Thus-Gone One arises, as well as the speech of other beings, is all nonexistent, unreal, false, and deceptive conditioned phenomena.”
- 1.74 “Blessed One, does the Thus-Gone One not speak truthfully?”
- 1.75 “Indeed, lord of nāgas, a thus-gone one does speak truthfully. Why? Because a thus-gone one understands that all compounded phenomena are unarisen, and he teaches in accordance with that understanding. In this sense, a thus-gone one speaks truthfully.
- 1.76 “Lord of nāgas, all beings analyze the speech of the Thus-Gone One literally. [F.217.a] That is why, even though the wheel of Dharma has been turned, they still do not understand the essence of the Dharma. That is why their analysis of the words does not lead to the full exhaustion of the

suffering it makes.¹⁹ Lord of nāgas, childish ordinary beings can fixate on any words in this way. All the conventional expressions of speech arise untainted by afflictions. Even the word *affliction* has neither been nor will be afflicted by afflictions. Whether speech is analyzed as being pure, it does not affect its intrinsically pure true nature.²⁰ Lord of nāgas, that is known as *the purity of speech*.

1.77 “What is *the purity of mind*? The nature of the mind cannot be afflicted. Why? The mind is by nature luminosity, yet it is subject to sudden affliction, and by proximity to affliction it becomes further afflicted. Bodhisattvas give no opportunity for those temporary afflictions to arise. They understand that naturally pure mental acts that gather²¹ roots of virtue are mind’s very nature. They understand that mental acts that radiate love to all beings are the same as the mind. They understand that mental acts that dedicate all roots of virtue toward awakening are the same as awakening. In this way, although those of pure mind may coexist with those who engage in lustful behavior, they are not in any way polluted by the stains of desire. Likewise, though they may coexist with those who behave with aversion, delusion, or all afflictions in equal measure, they are not polluted by those stains. In the same way, even when those with pure minds are born in the desire realm, [F.217.b] they cannot be outshone by the peaceful brahmās of the form realm. Rather, it is the bodhisattvas who outshine the gods. Likewise, even when those with pure minds are born into the form realm and coexist with beings of the desire realm, they do not become disheartened. Nor do they despise those beings who assert a self. In the same way, if those with a pure mind rest evenly in all the absorptions and attainments, they will not be reborn through the power of those concentrations and absorptions.

1.78 “Why? Because, lord of nāgas, bodhisattvas reach accomplishment through their skillful expertise in ascertaining the mind. Likewise, lord of nāgas, bodhisattvas who cultivate this path of purity are expert in pure conduct. Lord of nāgas, the path is not cultivated by meditating on entities, nor by destroying them. The path is not cultivated by asserting entities, nor by denying them. The path is not cultivated through the existence of entities, nor through the nonexistence of entities. The path is not cultivated by the arising of entities, nor by the cessation of entities. The path is not cultivated by grasping entities, nor by rejecting entities. The path is not cultivated by meditating on a self, the lack of a self, a being, a life force, a soul, a person, an individual, humanity, or a human being. The path is not cultivated by meditating on the aggregates as impermanence, by meditating on the aggregates as suffering, by meditating on the aggregates as being without self, by meditating on the aggregates as peace, or by meditating on the aggregates as free from desire. Nor is the path cultivated by meditating on

the aggregates as being like illusions, [F.218.a] by meditating on the aggregates as being like dreams, by meditating on the aggregates as being like hallucinations, or by meditating on the aggregates as being like echoes. Nor is the path cultivated by meditating on the aggregates as emptiness, by meditating on the aggregates as being beyond signs, or by meditating on the aggregates as being beyond wishes.

1.79 “Why? Because that which is empty is neither an entity nor a nonentity. That which is beyond signs and beyond wishes is neither an entity nor a nonentity. This is known as *the cultivation of the path*. This path is not cultivated by meditating on the aggregates, on the elements, or on the sense sources. It not cultivated by meditating on being free of attachment to ignorance, up to not cultivated by meditating on being free of attachment to old age and death. Similarly, it is not cultivated by meditating on the mundane or the supramundane, on the compounded or the un-compounded, on the defiled or the undefiled, or on the flawed or the flawless. Lord of nāgas, not imputing any phenomena as entities or as nonentities is known as *the cultivation of the path*. Meditating on all phenomena as nonabiding, without accepting them and without rejecting them, is known as *the cultivation of the path*.”

1.80 As this discourse on teaching the qualities of cultivating the pure path was being given by the Blessed One, ninety-two thousand beings from among those assembled purified the Dharma eye so that phenomena became spotless and immaculate; twelve thousand beings reached concordant acceptance; and seven thousand beings reached acceptance of the unborn nature of phenomena.

1.81 Then the whole assembly exclaimed in unison, “Blessed One, those noble sons and daughters [F.218.b] who have listened to this teaching on cultivating the pure path and, having heard it, have comprehended it and remembered it without fear will attain the unsurpassed, perfect awakening of the Thus-Gone One! They will turn the wheel of Dharma that the Thus-Gone One turns! They will protect the rare jewel of the Thus-Gone One’s sacred Dharma! They will sit on the lion throne and roar like lions, just as the thus-gone, worthy, unsurpassed, perfect Buddha does now! They will conquer the legions of Māra! They will eliminate all adversaries! They will raise the flag of the Dharma! They will make the lamp of the Dharma blaze! They will blow the conch of the Dharma! They will beat the drum of the Dharma! They will bring down a rain of Dharma!”

1.82 Then the Blessed One rejoiced in the well-spoken words of the nāgas and the fourfold assembly and spoke these verses to the nāga king Anavatapta:

1.83 “Those who conceive of entities
Cannot cultivate this path.

- On this path, therefore,
There is no notion of entities.
- 1.84 “This path is pure like the sky—
It cannot be cultivated
While apprehending
Either entities or nonentities.
- 1.85 “Those who do not apprehend this path
In terms of entities or nonentities,
Those who are free from such concepts,
Are those who cultivate the supreme path.
- 1.86 “This path is not cultivated
In terms of self or the absence of self.
This path of nonduality
Brings unsurpassed happiness.
- 1.87 “The same applies to life force,
Soul, and individuality;
On this path, there is no individual,
There is no life force, and nothing is established. [F.219.a]
- 1.88 “Those who cultivate the path
While fixating on emptiness
Are far from the noble path—
They are not cultivating this path.
- 1.89 “In emptiness there is no path,
Nor any cultivation of the path.
Its single characteristic is that
It is beyond extremes—empty of emptiness.
- 1.90 “The characteristic of arising is not the path,
Nor is the absence of such a characteristic,
And that which is unborn is unceasing.
That is said to be the cultivation of the path.
- 1.91 “The five aggregates are like illusions;
How could those who entertain notions
And hold on to the concept of entities
Cultivate the path?
- 1.92 “This path transcends the world;
Since the aggregates are unreal

- And subject to destruction,
They cannot be cultivated.
- 1.93 “The nature of the aggregates
Is taught to be thusness,
And that thusness
Cannot transform into something else.
- 1.94 “Thusness is not the cultivation of a path;
In it, existence and nonexistence are the same.
One should know thusness in that way—
That is the cultivation of the path.
- 1.95 “All phenomena are thusness.
I have awakened in that way.
On the path one meditates
In order to realize just that.
- 1.96 “When those who do not know the path,
And are not particularly engaged,
Seek the Buddha’s teachings,
They will be hindered by obstacles.
- 1.97 “While remaining in thusness,
I will explain
How I have cultivated the path
And how I came to touch it.
- 1.98 “For reaching the emancipation of the Lower Vehicle,
This path is sufficient.
For reaching the emancipation of the Great Vehicle,
This path is supreme.
- 1.99 “Some attain the path
And, having attained it, do not cease;
For those who have attained the path,
To cultivate the path is to meditate.
- 1.100 “It is the path of neither sameness nor non-sameness,
Of resting in naturalness and knowing integrity,
Of abandoning all bad ways,
And reaching awakening as a result.
- 1.101 “King of nāgas, [F.219.b]
Just as you remain in your abode

- Without moving from it
And yet fill the ocean,
- 1.102 “So do great beings
Who have meditated to cultivate the path
Fill an ocean of wisdom
Without stirring from the realm of phenomena.
- 1.103 “King of nāgas,
Just as you saturate all these lands
With the flow of rivers
Yet the water does not remain,
- 1.104 “So do great beings
Who have meditated to cultivate this
Sate beings with the Dharma
Yet not remain among them.
- 1.105 “King of nāgas,
Just as you are unharmed by opponents,
Those who have attained the path of the heroes
Are unharmed by afflictions.
- 1.106 “If those who hold views
And fall into wrong paths
Stay on this path,
They will pass beyond suffering.
- 1.107 “Those who abide on this path
With the great renown of bodhisattvas
Will tame the evil Māra
And non-Buddhist opponents.
- 1.108 “The moment this path is attained,
They become unshakable.
Outshining worldly phenomena,
They come forth like lotuses.
- 1.109 “Having settled evenly on this path
With the unabating intention to reach awakening,
They lead thousands of other beings
To the state of awakening.
- 1.110 “Those who stay on this path
Achieve the five higher perceptions

- And teach the Dharma to beings
While manifesting all kinds of miraculous powers.
- 1.111 “With completely pure
Body, speech, and mind,
They lead inconceivable realms of beings
Onto the path of the noble ones.
- 1.112 “Those who have realized
Acceptance without reference points,
Who have reached the realization of the thus-gone,
Reveal the Dharma to beings.
- 1.113 “The way of the world
Is the way of the thus-gone. [F.220.a]
Those who comprehend this
Will not be reborn.²²
- 1.114 “The way of all beings
Certainly leads to rebirth.
Those who train in the qualities of the Buddha
Manifest in an illusory manner.
- 1.115 “All the guides proclaim
The praises and qualities
Of the way this path is cultivated
And of those who cultivate it.
- 1.116 “The extent of those qualities
Can hardly be conceived;
Those who cultivate this path
Abide in the absence of entities.
- 1.117 “Those immersed in this path,
The path of the unborn and unarisen,
Cannot be fathomed by Māra
Or by those who hold to reference points.
- 1.118 “With devotion and mindfulness,
With intelligence, understanding, and retention,
And with eloquence, their discipline,
Learning, and generosity flourish.
- 1.119 “Those who cultivate this path,
Who have purified

- Body, speech, and mind,
Are utterly pure and flawless.
- 1.120 “Those who cultivate this path,
Who, attaining the understanding of the noble ones,
Are experts in the profound way,
Have no confusion about unimpeded wisdom.
- 1.121 “By attaining this path,
They honor
All the perfect buddhas
Of the past, future, and present.
- 1.122 “Those who delight in this discourse
Are extremely fortunate;
They will behold the thus-gone ones
And hear the sacred Dharma from them.”
- 1.123 When the Blessed One had given the teaching, the nāga king Anavatapta was satisfied, pleased, delighted, and joyous. Full of joy and happiness, he said, “Will the Blessed One please accept my invitation to the Thus-Gone One, and to his assembly of monks and his clairvoyant bodhisattva great beings, to stay at my home, Lake Anavatapta, for three months? [F.220.b] I wish to serve the Blessed One to the best of my ability. Why? Because, Blessed One, I cannot repay the Thus-Gone One for the Dharma I have heard from him, yet I pray that through my offerings to the Thus-Gone One I may never be separated from this Dharma teaching in the future. Blessed One, please accept this invitation out of kindness for me!”
The Blessed One declined.
- 1.124 “For just two months?”
The Blessed One again declined.
- 1.125 “For just half a month?”
At that point, out of kindness, the Blessed One signaled his acceptance by remaining silent. The nāga king Anavatapta understood by his silence that the Blessed One had agreed. He was satisfied, pleased, delighted, and joyous. Full of joy and happiness, he bowed to the feet of the Blessed One along with his relatives and retinue. As he left the Blessed One and returned to his homeland, clouds gathered in the sky, thunder cracked all around, and a torrent of rain fell in Jambudvīpa.
- 1.126 When he arrived at his home, the nāga king Anavatapta summoned his eldest son, Sudatta, and gave instructions to his five hundred sons who were followers the Great Vehicle—Sudatta, Susthita, Peaceful, Peaceful Faculties,

Vikurvāṇa, Great Splendor, Boundless Splendor, Possessor of Boundlessness, Possessor of Boundless Qualities, Colorful, Supreme Splendor, Inexhaustible Wealth, Patient One, and others.

1.127 “Listen, my sons. I have invited the Thus-Gone One, along with his assembly of monks and his clairvoyant bodhisattva great beings, to stay here for half a month. Out of kindness for me, the Blessed One has accepted. [F.221.a] You must therefore stop meeting to indulge in games, frivolities, and displays of physical prowess. You must abandon your lustful frolics and your attachment to forms, sounds, smells, tastes, and tactile objects. Instead, you must aspire to worship the Thus-Gone One, and you must serve the Blessed One with constant mindfulness, alertness, and heedfulness. Why? Because the Blessed One is heedful, and so are those in his entourage; he is omniscient, and so are those in his entourage; he is at peace, and so are those in his entourage; and he is disciplined, and so are those in his entourage. Therefore, for half a month you must not enter your wives’ quarters; you must neither have nor entertain lustful thoughts; you must neither have nor entertain malicious thoughts; and you must neither have nor entertain harmful thoughts. Gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans will also come to listen to the Blessed One teach the Dharma. You must behave and comport yourselves in such a way as not to disrespect them, just as you would not disrespect me. If you worship the Blessed One in this way, his entourage will be delighted.”

1.128 Having instructed his family members in this way, the nāga king Anavatapta, so as to worship to the Blessed One, conjured a variety of shining vajras ornamented with blue beryl and Jambu River gold and spread across an area seven hundred leagues wide between the king of snow mountains and the great lake Anavatapta. In the same area, he conjured eighty-four thousand precious trees each adorned with all kinds of precious gems and replete with all kinds of flowers and fruits. [F.221.b] On each of those eighty-four thousand precious trees, replete with all kinds of precious leaves, he conjured a thousand pink pearl necklaces. In the surrounding area, he conjured mansions lavishly decorated with all sorts of precious things, with thousands of raised parasols, banners, and flags. And in those mansions were eighty-four thousand lion thrones draped with millions of divine fabrics, their golden bases studded with all kinds of precious gems. And in every mansion were thousands upon thousands of nāga maidens, each bearing flowers, incense, perfumes, garlands, ointments, powders, fabrics, parasols, banners, and flags. The sky above the mansions was covered with jeweled canopies, from which hung eight thousand multicolored fabrics, parasols, banners, and flags, each flag threaded with

strings of small jeweled bells that rang with sweet and pleasing notes when stirred by the wind. Finally, he prepared delicacies rich with a hundred flavors. The day after the nāga king Anavatapta had finished making these arrangements, he gathered his relatives and retinue together and, with palms pressed together, offered the following verses to invite and exhort the Blessed One:

- 1.129 “Source of wisdom, treasury of wisdom,
Wise one with infinite wisdom, to you I pray.
While free of attachment to your great wisdom,
You master the supreme power of that wisdom—please come to us!
- 1.130 “Great sage, you know the mental activities
Of all the manifold creatures in the ten directions.
Best of beings, may I invite you.
Great sage, may I exhort you to come now! [F.222.a]
- 1.131 “With few desires, content, easily satisfied, and easily fulfilled,
Supremely wise, and free from affliction,
You who never speak without meaning, you who know the proper
conduct—
Blessed One devoid of aggregates, it is time for you to come!
- 1.132 “Renowned by all, your qualities and wisdom are sublime.
Without being asked, you always act as a kind and compassionate spiritual
friend.
Great sage, you are immaculate and perfectly pure like the sky.
Great guide, the food is prepared; it is time for you to come!
- 1.133 “Fearless and possessing the strength of the ten powers,
You have perfected the eighteen unique qualities of a buddha.
The crown of your head cannot be seen, and your compassion is lofty.
Protector, please come to us with your assembly!
- 1.134 “Your form is arrayed with the supreme physical marks,
Your body is beautifully adorned with the minor marks,
You teach the beneficial Dharma and bring supreme joy to beings.
Blessed One, great sage, it is time for you to come!
- 1.135 “Your voice is delightful and sweet
Like the voice of Brahmā and the songs of kalaviṅka birds.
Its supreme melodies tame lions and bring satisfaction to the world.²³
Please make us happy, gaze upon us, and come to this place!

- 1.136 “No one in this buddha field understands
The mind of the Thus-Gone One.
Blessed One who knows the mental activity of all beings,
Who always acts at the right time, it is time for you to come!
- 1.137 “There are many gods, humans, and nāgas who are thirsty here.
Holder of the ten powers who subdues opposing armies,
Great sage who destroys wrong paths through supreme compassion,
Mindful, understanding, and intelligent, please apply your intelligence and
understanding here!
- 1.138 “Pleased by the glorious one who subdues wicked assemblies and metes out
punishment,
You bring benefit and happiness to beings; you are filled with a hundred
qualities.
The compassion you generate will tame hundreds of nāgas.
Peerless being, supreme human, please come to this place!
- 1.139 “Compassionate and altruistic, you delight in benefiting beings.
With perceptiveness about how others behave, [F.222.b]
Your speech is informed by the ten powers you have mastered.
You are mindful, understanding, and intelligent; please apply your
intelligence and understanding here!”
- 1.140 Aware of the invitation of the nāga king Anavatapta, the Blessed One said to
his monks, “Monks, in keeping with the invitation of the nāga king
Anavatapta, we will stay in his kingdom for half a month, so appoint a
caretaker for the monastery and take up your Dharma robes and alms
bowls!”
- 1.141 Surrounded and escorted by seventy-two thousand bodhisattvas and two
thousand hearers with great powers and miraculous abilities, the Blessed
One miraculously left Vulture Peak Mountain. As he flew through the sky,
light streamed from the Blessed One’s body and illuminated this entire great
trichiliocosm. By that light, the gods of the desire realm and the form realms
could see the Blessed One surrounded by his great retinue, traveling
through the sky toward the great lake Anavatapta, and they thought, “With
such a retinue, the Blessed One is surely going to teach the Dharma there,
where he will stay for half a month.”
- 1.142 And so, hundreds of thousands of gods followed the Blessed One. All who
wished to see the Blessed One, to hear the Dharma, and to see the residence
and the arrangements prepared by the nāga king Anavatapta also followed
along. As they set out after the Blessed One, some gods brought down rains
of divine flowers. As they set out after the Blessed One, some gods brought

down rains of uragasāra sandalwood powder. As they set out after the Blessed One, some gods played instruments, sang songs, and proclaimed his praises. [F.223.a] As they set out after the Blessed One, some gods raised silk streamers, parasols, banners, and flags and caused rain to fall. The gods of the pure abodes followed the Blessed One with their peaceful bodies radiating magnificent, colorful, divine light that outshone even the sun, the moon, the planets, and the stars. Śakra, Brahmā, and the protectors of the world also followed the Blessed One with their respective arrays.

1.143 Surrounded by diverse groups of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, bodhisattvas, and great hearers, the Blessed One came to rest on the southern slope of the king of snow mountains. There he said to Venerable Mahāmaudgalyāyana, “Maudgalyāyana, go and ask the nāga king Anavatapta if it is time for the Thus-Gone One to arrive.”

1.144 At that moment, Venerable Mahāmaudgalyāyana rose into the sky to the height of seven palm trees. Transforming his body into that of a garuḍa, the king of birds, he surveyed the realm of the nāga king Anavatapta. The nāgas and female nāgas who lived in Lake Anavatapta were terrified, and with their hairs standing on end, they fled in all directions exclaiming, “Where have all those roaming garuḍas come from?”

1.145 Raising his right hand, the nāga king Anavatapta calmed them. He comforted and reassured those nāgas and female nāgas, saying, “Do not be afraid! Do not be afraid! These are manifestations of Venerable Maudgalyāyana!” [F.223.b]

1.146 After Venerable Mahāmaudgalyāyana had presented his message, he left. Then the nāga king Anavatapta, along with his sons, wives, relatives, and retinue, went to where the Blessed One was, bearing all kinds of flowers, powders, incense, ointments, fabrics, parasols, banners, flags, instruments, and drums, and on arrival he offered them as gifts to the Blessed One in the appropriate manner.

1.147 Then the Blessed One, surrounded by many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, bodhisattvas, and great hearers, proceeded to the abode of the nāga king Anavatapta. There he sat down cross-legged upon the lion throne that had been set out and arranged for him, while all the members of his entourage also took their respective seats. Once he saw that the Blessed One was seated, the nāga king Anavatapta, with his own hands, served him food and drinks—many fine dishes beyond the realm of human experience, full of heavenly tastes and endowed with a hundred different flavors. Only when he saw that he had finished eating, had put away his alms bowl, and had washed his hands did he request the Blessed One to teach the Dharma.

1.148 And so, that afternoon, after the Blessed One had risen from his rest, he sat down to teach the Dharma. At that time, the entire area, for a thousand leagues all around and up into the sky, was filled with gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans. [F.224.a] The nāga king Anavatapta then said to the Blessed One, “Thus-Gone One, please teach us the Dharma so that the beings gathered here who have not yet generated the mind intent on awakening may generate it; so that those who have already generated the mind of awakening may reach irreversibility; so that those who fear saṃsāra and who follow neither the path of training nor the path of no more training may follow the path of training and the path of no more training; so that those who are inclined toward saṃsāra may become averse to it; so that this congregation of nāgas and yakṣas may become free from inferior rebirths and instead reach exalted rebirths; so that bodhisattvas who are inclined toward the profound may develop pure minds and thoughts; and so that I may uphold the sacred Dharma, both while the Thus-Gone One is living and after he has passed into parinirvāṇa!”

1.149 The Blessed One said to the nāga king Anavatapta, “Lord of nāgas, listen carefully and pay attention. I shall tell you.”

1.150 “Yes, Blessed One, I will,” he replied, and the nāga king Anavatapta listened as the Blessed One had instructed.

1.151 The Blessed One continued, “Lord of nāgas, when bodhisattvas have a single quality, they enthrall the entire world with its gods. What is that quality? It is heedfulness that holds fast to the profound Dharma. What is this heedfulness that holds fast to the profound Dharma? Lord of nāgas, it is when bodhisattva great beings engage with dependent origination and, by being without the two extreme views and asserting neither existence nor nonexistence, see that all phenomena depend on conditions.²⁴ Understanding that no phenomena can be considered as arising without causes, [F.224.b] they think, ‘That which depends on causes also depends on conditions, and that which depends on conditions is unborn. That which is unborn is empty. That which is empty is beyond signs. That which is beyond signs is beyond wishes. That which is beyond wishes is peaceful. That which is peaceful is at peace. That which is at peace does not stir. That which does not stir is inert by nature. That which is inert by nature depends on conditions. That which depends on conditions is without self and without ‘mine.’ That which is without self is inexpressible in accordance with the absence of apprehending.

1.152 “Lord of nāgas, those bodhisattva great beings rely on four reliances. What are the four? They rely on meaning rather than words; they rely on wisdom rather than consciousness; they rely on the definitive meaning

rather than the provisional meaning; and they rely on the true nature rather than individuals. These are the four reliances on which they rely.

1.153 “What is this ‘meaning’? What is this ‘wisdom’? What is this ‘definitive meaning’? What is this ‘true nature’? *Meaning* refers to emptiness, which does not elaborate views. The absence of signs is the meaning; it does not elaborate conceptual thinking. The absence of wishes is the meaning; it does not elaborate the three realms. This is what is referred to as *meaning*.

1.154 “Furthermore, lord of nāgas, ‘meaning’ is the absence of distinction between phenomena and non-phenomena. It means that phenomena, usually presented in terms of categories, cannot be expressed by words and sounds and are baseless and without individuality—beings and persons are merely conventional designations. This is what is referred to as *meaning*.

1.155 “Furthermore, *meaning* refers to concern for the Dharma but not for attainment. [F.225.a] How do bodhisattvas concern themselves with the Dharma but not with attainment? They do not concern themselves with the eye and its forms, with the ear and its sounds, with the nose and its smells, with the tongue and its tastes, with the body and its tactile objects, or with the mind and its mental phenomena. They do not concern themselves with fixation on form or with fixation on feeling, perception, formation, or consciousness. They do not concern themselves with fixation on the desire realm, the form realm, or the formless realm. They do not concern themselves with fixation on a self, nor with fixation on a being, a life force, a soul, a person, or an individual. They do not concern themselves with fixation on the form body of the Thus-Gone One. They do not concern themselves with fixation on the words of the Dharma. They do not concern themselves with fixation on the Saṅgha. They do not concern themselves with fixation on generosity, nor with fixation on discipline, patience, diligence, concentration, or insight. They do not concern themselves with fixation on any phenomena whatsoever. That is how bodhisattvas concern themselves with the Dharma. The fact that such things cannot be expressed by the word *meaning* is what is referred to as *the meaning*.

1.156 “What is ‘wisdom’?²⁵ It is the knowledge that suffering is unborn, the knowledge that the origin of everything is beyond imputation, the knowledge that cessation is complete exhaustion, and the knowledge that the path is beyond coming and going. It is the knowledge that the aggregates are like illusions, the knowledge that the elements are indivisible from the realm of phenomena, and the knowledge that the sense sources are like an empty village. [F.225.b] It is the knowledge that discerns phenomena. It is knowing which beings have supreme faculties and which do not. It is knowing that in mindfulness there can be no forgetfulness. It is knowing that in the applications of mindfulness there is no recollection or mental

engagement. It is clearly discerning virtue and nonvirtue in the correct exertions. It is knowing the bases of miraculous power in terms of the lightness of body and mind. It is knowing the stages of the strengths. It is knowing that the powers are indomitable. It is knowing that in the branches of awakening all phenomena are understood. It is knowing that the path is unconditioned. It is knowing that tranquility is peace. It is knowing that special insight is the thorough discernment of phenomena. It is knowing that there is no birth in all of the past, that there is no passing away in all of the future, and that there is no abiding between the two. It is knowing that the body is like a reflection, that words are like echoes, and that the mind is like an illusion. This is what is referred to as *wisdom*.

1.157 “What are the discourses of ‘definitive meaning’? They are the teachings on dependent origination. They teach the absence of self, from the cessation of ignorance up to the cessation of old age and death. They teach the lack of a being, a life force, a soul, and a person. As it says in the discourses, ‘If, like a raft, even the Dharma is to be discarded, one need not speak of non-Dharma.’²⁶ Without reference points, they teach the three gateways to liberation, the sameness of the three times, and the three trainings. They regard all composite things as being beyond going, and they do not posit an immutable reality. They teach that the transcendent strengths and powers and the insight of the bodhisattvas transcend conception [F.226.a] and mental engagement. This is what is referred to as *the discourses of definitive meaning*.

1.158 “What is ‘the true nature’? Whether a thus-gone one has appeared or has not appeared, the true nature is still there. The realm of phenomena, the abiding nature of phenomena, the immutable nature of phenomena, and the limit of reality are known as *the true nature*. Thusness, unmistaken thusness, the thusness that is not other, nonduality itself, reality itself, just that, the limit of reality that is not the extent of the past, and the extent of the past that is not the limit of reality—these are known as *the true nature*. The Great Vehicle based on the six perfections is known as *the true nature*. The vehicle of the solitary buddhas based on dependent origination is known as *the true nature*. The vehicle of the hearers based on dedication to following the words is known as *the true nature*. Even great wealth due to generosity is known as *the true nature*. Even rebirth in the higher realms due to discipline, great insight due to learning, and inseparability due to meditation are known as *the true nature*.

1.159 “Furthermore, lord of nāgas, that which arises from improper mental engagement is saṃsāra, while that which arises from proper mental engagement is the true nature. Those with powers of affliction are the

foolish, and those with powers of insight are the wise. This is what is known as *the true nature*; that which is known as *the true nature* applies to the realm of all phenomena.

1.160 “So, lord of nāgas, those who rely on dependent origination rely on the four reliances. Those who rely on the four reliances do not rely on nihilism or eternalism. Therefore, it is said, ‘Whoever sees dependent origination sees the Dharma. Whoever sees the Dharma sees the Thus-Gone One.’²⁷ [F.226.b]

1.161 “Lord of nāgas, that which is known as *dependent origination* is not originated, and that which is not originated is not born. The unborn is the Dharma. The Dharma is free of attachment. To be free of attachment is to be thus-gone. Yet, that which is known as *dependent origination* arises from conditions; this is the inexpressible true nature. Since it is the true nature of perfect awakening, it is thus-gone. Lord of nāgas, that which is known as *dependent origination* consists in seeing phenomena with the eye of insight, and that experience of phenomena is thus-gone. Lord of nāgas, bodhisattvas who are devoted to the true nature are known as *the heedful*.

1.162 “Lord of nāgas, heedful bodhisattvas do not stray into affliction. They have faith in the noble ones; they do not forsake those who are not noble; they protect the lineage of the noble ones; they protect the sacred Dharma; they do not forget their extensive learning; they do not discard the aggregate of discipline; they delight in the aggregate of absorption; they do not waver from the aggregate of insight; they are firmly established in the aggregate of liberation; and they are settled in the aggregate of the liberating wisdom vision.²⁸

1.163 “Lord of nāgas, heedful bodhisattvas are devoted to the immeasurable dharmas of the Buddha. They seek the immeasurable wisdom of a buddha, they engage in the immeasurable eloquence of a buddha, they enter the immeasurable correct understandings of a buddha, they emulate the immeasurable emanations of a buddha, they follow the immeasurable thoughts of beings, they travel to countless buddha fields, they see countless thus-gone ones, they hear countless teachings, [F.227.a] they pursue countless realizations, they ripen beings in countless realms, and their conduct is immeasurable.

1.164 “Heedful bodhisattvas depend on themselves and not on others. Why? Because, lord of nāgas, heedful bodhisattvas have ascertained their own minds. The mind is ascertained with three mental ascertainments. What are these three? They are ascertainment of mind with regard to affliction, ascertainment of mind with regard to objects, and ascertainment of mind with regard to perpetuation. These are three ascertainments.

- 1.165 “There are three further mental ascertainments. What are they? They are one-pointedness in tranquility, skill in special insight, and perseverance in the Dharma.
- 1.166 “There are three further mental ascertainments. What are they? They are the peaceful mind, the controlled mind, and the pleasant mind.
- 1.167 “There are three further mental ascertainments. What are they? They are honesty, sincerity, and nonacquisitiveness.²⁹
- 1.168 “There are three further mental ascertainments. What are they? They are truthfulness, flexibility, and friendliness.
- 1.169 “There are three further. What are they? They are ascertainment with regard to emptiness, ascertainment with regard to signlessness, and ascertainment with regard to wishlessness. Those are three mental ascertainments.
- 1.170 “There are three further. They are ascertainment with regard to all compounded phenomena being impermanent, ascertainment with regard to all compounded phenomena being suffering, ascertainment with regard to all phenomena being without self, and ascertainment with regard to nirvāṇa being peace. [F.227.b] Those are three mental ascertainments.³⁰
- 1.171 “Lord of nāgas, the supreme ascertainment for a bodhisattva consists in understanding the sameness of the entire realm of phenomena. It consists in, with great love, being impartial toward all beings; with great compassion, not overlooking anyone; with great joy, not being disheartened in saṃsāra; with great equanimity, being free of attachment and hostility; by abandoning all possessions, having no expectation of reward; by maintaining all the good qualities of discipline, training, and purity, neither praising oneself nor criticizing others; having patience for the wrongs committed by all beings; having stable perseverance; being committed to liberating beings; having no concern for life or limb in the pursuit of roots of virtue; having mastery over one’s mind through accomplishing the wisdom, absorptions, and attainments of the buddhas through which one is not reborn; not straying from the absence of fabrication through having mastered insight, the higher perceptions, and wisdom; engaging appropriately with all beings through skillful means; and guarding wisdom and liberation of all kinds—the wisdom of hearers and solitary buddhas as well as the wisdom of the buddhas that comes from immersion in the Great Vehicle; enduring suffering for the sake of maintaining the sacred Dharma; not being attached to any accomplishment or veneration gained from properly teaching the Dharma; not tiring of accumulating merit so as to perfect the marks; guarding insight [F.228.a] by not tiring of learning; guarding learning by relying on virtuous spiritual friends; guarding virtuous qualities by behaving respectfully; overcoming pride so as to truly attain the status of a master; having excellent

intention so as to eliminate pride; being without guile due to guarding one's noble intention; acting in accordance with one's words due to being without guile; not being deceitful so as to act in that way; abiding in truthfulness by abandoning all faults of speech and never lying; being authentic and being born out of authenticity; and being truthful and being born out of truth. Those are certainties of mind. Lord of nāgas, bodhisattvas with certainties of mind like these are known as *the heedful*.

- 1.172 “Lord of nāgas, heedful bodhisattvas are beyond the reach of Māra. Why? Because, lord of nāgas, bodhisattvas conduct themselves with qualities that are unlimited. What are limited qualities? Desire, aversion, and delusion are limited. Since bodhisattvas have passed beyond them, they are said to be unlimited. Views that take an object are limited. Bodhisattvas who abide in emptiness are beyond the reach of Māra. All the signifiers of thought, conceptualization, and imputation are limited. Bodhisattvas who abide in signlessness are beyond the reach of Māra. The three realms are limited. Bodhisattvas who abide in wishlessness are beyond the reach of Māra. The vehicles of the hearers and solitary buddhas are limited. Bodhisattvas who abide in the Great Vehicle are beyond the reach of Māra. [F.228.b]
- 1.173 “Lord of nāgas, for bodhisattvas there are two deeds of Māra. What are the two? They are lacking respect for masters and having the pride of conceit that asserts a self. Those two are deeds of Māra that bodhisattvas must reject.
- 1.174 “There are two further deeds of Māra. What are the two? They are rejecting the bodhisattva collection—the path of the perfections—and instead adhering to the secret words of the Lokāyatas and all the scriptures of the vehicles of the hearers and solitary buddhas. Those two are deeds of Māra that bodhisattvas must reject.
- 1.175 “There are two further. What are the two? They are insight devoid of skillful means and skillful means devoid of insight. Insight devoid of skillful means means realizing that phenomena are uncompounded but having no concern for beings. Skillful means devoid of insight means possessing the four means of attraction but falling into views that fixate on reference points. Those two are deeds of Māra that bodhisattvas must reject.
- 1.176 “There are two further deeds of Māra. What are the two? They are seeking concentration without much learning and praising oneself for being learned. Those two are deeds of Māra that bodhisattvas must reject.
- 1.177 “There are two further deeds of Māra. What are the two? They are taking rebirth while being devoid of roots of virtue and having accumulated roots of virtue but being attracted to the lower vehicles. Those two are deeds of Māra that bodhisattvas must reject.

- 1.178 “There are two further deeds of Māra. What are the two? They are not guarding the sacred Dharma [F.229.a] and not bringing beings to maturity. Those two are deeds of Māra that bodhisattvas must reject.
- 1.179 “There are two further deeds of Māra. What are the two? They are not using respectful language toward bodhisattvas and not praising Dharma teachers. Bodhisattvas must reject those two.
- 1.180 “There are two further deeds of Māra. What are the two? They are rejecting opportunities to acquire roots of virtue and readily adopting nonvirtuous attitudes. Bodhisattvas must reject those two.
- 1.181 “There are two further deeds of Māra. What are the two? They are entertaining lustful, malicious, and harmful thoughts when living in seclusion and being concerned with accomplishment and veneration when living within a congregation of monks. Bodhisattvas must reject those two.
- 1.182 “There are two further deeds of Māra. What are the two? They are teaching unworthy students and ignoring worthy students. Bodhisattvas must reject those two.
- 1.183 “There are two further deeds of Māra. What are the two? They are not comprehending these deeds of Māra and being distracted from the mind of omniscience. Those two are deeds of Māra that bodhisattvas must reject.
- 1.184 “Lord of nāgas, for a bodhisattva who lives as a heedful one, deeds of Māra such as these will not arise.
- 1.185 “Lord of nāgas, heedful bodhisattvas develop sixteen powers. What are the sixteen? They are as follows: They develop the power of memory; they develop the power of intelligence; [F.229.b] they develop the power of realization; they develop the power of modesty; they develop the power of conviction; they develop the power of merit; they develop the power of retention; they develop the power of eloquence; they develop the power of form; they develop the power of wealth; they develop the power of the body; they develop the power of the mind; they develop the power of magical transformation; they develop the power of teaching the Dharma; they develop the power of subjugating Māra; and they develop the power of perseverance.
- 1.186 “What is the developed power of memory? It is the memory that can recall and retain the words of any buddha. The developed power of intelligence is the intelligence of a bodhisattva that has been bestowed by a buddha and that cannot be shaken by any being. The developed power of realization means understanding all the meanings of an oral teaching. The developed power of modesty means being endowed with all virtuous qualities, having rejected all nonvirtuous qualities. The developed power of conviction means maintaining exalted behavior even in the face of hardship. The developed power of merit means being unassailable by the billionfold hordes of Māra.

The developed power of retention means the ability to remember all the words of the Buddha upon hearing them, to not forget them, and to teach them to others. The developed power of eloquence is the ability to explain the teachings of definitive meaning for a hundred thousand eons without any obstacles, interruptions, or impediments. [F.230.a] The developed power of form eclipses beings like Śakra and Brahmā when they approach such bodhisattvas. The developed power of wealth means having an inexhaustible wealth of jewels and riches at one's disposal. The developed power of the body means being impervious to harm from any opponent. The developed power of the mind means knowing the mental activity of all beings. The developed power of magical transformation means teaching the Dharma to beings who are to be tamed by means of miraculous powers by displaying all kinds of magical transformations and miraculous displays. The developed power of teaching the Dharma means giving different kinds of teachings so as to bring an end to suffering for those who understand the Dharma teachings of the bodhisattvas, thereby allowing them to reach emancipation. The developed power of subjugating Māra is an unequalled power because it does not reject any action undertaken for the sake of the qualities of the Buddha. The developed power of perseverance means following through on one's words. Those are the sixteen developed powers that are attained.

1.187 “Lord of nāgas, bodhisattvas who wish to attain those sixteen developed powers must remain constantly heedful. By analogy, lord of nāgas, just as all rivers flow into the great ocean, so do all buddha qualities gather in heedfulness; just as all seeds sprout in the earth, so do all virtuous qualities grow from heedfulness. By analogy, just as a universal monarch is adored by all beings, lord of nāgas, a heedful bodhisattva is adored by the whole world with its gods.” [F.230.b]

1.188 At that moment, the Blessed One spoke these verses:

1.189 “A wise bodhisattva
Who wishes to attain the awakening of a buddha
Must abandon heedless conduct
And strive constantly for heedfulness.

1.190 “The wise, those with conviction concerning dependent phenomena,
Do not rest in extreme views;
They know there are no phenomena without causes and conditions,
That phenomena arise with causes and conditions.

1.191 “That which arises from conditions is unborn—
It has no intrinsic essence of arising.
That which depends on conditions is taught to be empty.

- One who understands emptiness is heedful.
- 1.192 “That which derives from any condition is beyond signs,
Beyond wishes,³¹ and peaceful.
Inanimate matter like grass and trees
Are not under the influence of māras.
- 1.193 “For those who know this dependence upon conditions,
The notions ‘I’ and ‘mine’ do not arise.
Those who know there is no self and no ownership
Are the heedful.
- 1.194 “Without mastery, without acquisitiveness,
Without grasping or needing liberation, neither bound nor free,
Those who always know phenomena as naturally luminous
Are the heedful.
- 1.195 “Relying on the meaning without cherishing the words,
And firmly settled in the domain of wisdom, free from the realm of
consciousness,
Their understanding accords with the discourses of definitive meaning,
And they rely on the Dharma, not on the individual.
- 1.196 “The main point of this teaching of the Buddha is emptiness,
And likewise signlessness and wishlessness
And not being stuck on the three realms, concepts, and views.
The meaning of the discourse is heedfulness.
- 1.197 “Because phenomena cannot be expressed by words or sounds,
They cannot be divided into phenomena and non-phenomena—
They are beyond establishment.
The meaning of the absence of individuality is heedfulness.
- 1.198 “Seeking the Dharma is not seeking the afflictions.
It is not seeking the eye and forms, nor the ear and sounds. [F.231.a]
It is not seeking the nose and smells, nor the tongue and tastes.
It is not seeking the body and tactile forms, nor consciousness and its
objects.
- 1.199 “It is not seeking the arising or abiding of form,
Nor is it seeking feeling, perception,
Formation, or the states of consciousness.
That which is called *seeking the Dharma* is like that.
- 1.200 “It is not seeking the abodes of the three realms,

- Not seeking oneself or beings or deluded views.
It is never pursuing the physical body,
Nor any of the sense consciousnesses.
- 1.201 “It is not seeking the Saṅgha or even seeking the Dharma.
It is not seeking generosity
Or discipline, diligence, or concentration.
It is especially not seeking insight.
- 1.202 “The Victor said that those who seek no phenomena
Are those who always seek the Dharma.
In this teaching of the Buddha,
Those who never seek anything are the heedful.
- 1.203 “Knowing the unborn is the wisdom of a buddha.
That which is unborn has no origin,
And that which has no origin is at peace and does not exist.
Those who understand in that way cultivate the path.
- 1.204 “They know the five aggregates to be like illusions,
They know phenomena to be the same as the realm of phenomena,
And they know the senses are like an empty village.
Those who understand in that way are the heedful.
- 1.205 “They know both the indivisibility and the distinctness of phenomena,
They know the faculties of beings,
And they know that the applications of mindfulness are beyond
mindfulness.
Those endowed with this power of wisdom are the heedful.
- 1.206 “They know both aspects of correct exertions,
They know the mind’s power of magical transformation
And that the powers cannot be subdued,
And they know the stages of the strengths.
- 1.207 “Those wise ones have mastered the branches of awakening and the
concentrations.
They realize the uncompounded nature of phenomena,
They know how to settle their minds through the practice of tranquility,
And they know how to discern phenomena through the practice of special
insight. [F.231.b]
- 1.208 “Phenomena have not originated in the past,
They will never pass away in the future,

- And they do not abide between the two.
Those who know in that way are the heedful.
- 1.209 “The body, like a reflection, has no essence.
The speech, like an echo, is empty.
The mind, like an illusion, is like the wind.
Those who understand in this way are the heedful.
- 1.210 “Those who know the definitive meaning—
The way of the definitive discourses and dependent origination,
From the cessation of ignorance to the cessation of birth and death—
They are the heedful.
- 1.211 “It has been taught, that the gateways to liberation, the three times,
The three trainings, the absence of reference points,
The absence of a self, a being, a life force, and an individual,
And right and wrong, are all like a raft.
- 1.212 “Without conceptualizing in any way the unborn,
Or attainment, the immutable, origination,
The transcendent strengths, or the cultivation of insight,
Those who understand in this way are the heedful.
- 1.213 “Whether a buddha has appeared or has passed into nirvāṇa,
The realm of phenomena always remains.
The wise constantly perceive the true meaning.
Those who know the true nature are the heedful.
- 1.214 “The entire extent of the past is the limit of reality,
The extent of which is the entire range of phenomena,
And the extent of space is ever the extent of beings.³²
Those who know the true nature are the heedful.
- 1.215 “Though they know there is no ripening of karma in the true nature,
They do not discard virtue and nonvirtue—
For unless one abides in the perfections,
One will not see with wisdom the vehicles of the Buddha.
- 1.216 “Staying in isolation is the vehicle of pride,³³
Hearers follow the words of liberation,
Through generosity one attains wealth,
Through discipline one attains higher rebirths.
- 1.217 “By learning that, one attains insight that is familiar with thusness.

- All compounded phenomena arise from improper mental engagement,
[F.232.a]
And passing beyond suffering from the proper manner.
To recognize this reality is heedfulness.
- 1.218 “Immature beings are always beset by afflictions,
While the wise teach the Dharma with wisdom.
The realm of phenomena is never obscured—
It pervades all phenomena equally.
- 1.219 “The four qualities
Of those who understand dependent origination
Are knowing the meaning, the wisdom, the true nature as thusness,
And the definitive meaning—this is heedfulness.
- 1.220 “Those who understand that all phenomena are dependent
See the Dharma and the Well-Gone One.
The sameness of the true nature and dependent origination
Is the attainment of the true nature, perpetually free of desire.
- 1.221 “Attainment comes by dwelling on dependent origination.
Phenomena are beyond words and sounds.
Those who understand this
Are therefore called *buddha* or *thus-gone one*.
- 1.222 “With the eye of insight, they see dependence;
To see that there is nothing to be seen is to see the Dharma.
One who sees dependence with the eye of insight
Is said to be one who sees the Buddha.
- 1.223 “As a result, they never indulge the afflictions.
They have constant faith in the noble ones,
They do not discard phenomena that disintegrate,³⁴
And they protect the lineage of the noble ones.
- 1.224 “Those wise ones do not forget what they have learned.
They resolutely protect the teachings of the Buddha,
They do not abandon the discipline of the noble ones,
And they never regress from their states of absorption.
- 1.225 “Those wise ones do not waver from the aggregate of insight.
They are firmly established in the aggregate of liberation
And settled in the liberating wisdom vision—
They are the heedful.

- 1.226 “They understand the boundless qualities of the Buddha,
They seek the Sage’s limitless wisdom,
They master the awakened eloquence of the Buddha,
They have correct understandings, and they know the thoughts of beings.
[F.232.b]
- 1.227 “They know the countless thoughts of beings,
They travel to countless buddha fields in an instant,
They see countless thus-gone ones,
And they remember the teachings they have heard from them.
- 1.228 “They understand the meaning of the teachings they have heard,
They bring countless beings to maturity,
And they know their countless activities.
Those mindful beings are the heedful.
- 1.229 “Those who are independent and heedful
Ascertain their own minds and develop qualities.
The mind ascertained is without affliction
And never corrupted by objects.
- 1.230 “Understanding birth, abiding, and disintegration,
The mind is removed from all grasping.
Skilled in special insight and the practice of tranquility,
Their accomplishments will not diminish.
- 1.231 “Being utterly peaceful, controlled, flexible,
Always honest, sincere, and straightforward,
And without hypocrisy, pliant and gentle—
These are the benefits of ascertaining the mind.
- 1.232 “Those who know emptiness, signlessness, wishlessness, isolation,
The suffering of saṃsāra, and impermanence,
Those who ascertain the perpetual selflessness of phenomena
And ascertain nirvāṇa—those ones are heedful.
- 1.233 “They constantly maintain the mind of omniscience,
And they love all beings equally.
With compassion they do not overlook anyone,
And with joy they do not grow weary in saṃsāra.
- 1.234 “With great equanimity that has abandoned all faults,
They are ready to sacrifice everything, free of attachment and desire.
They perform all ascetic practices without distraction,

- And with patience they take no offense at any action or inaction.
- 1.235 “They do not tire of liberating beings,
They pursue peace with constant effort,
They have no concern for life or limb,
And they concentrate sequentially in the absorptions.
- 1.236 “With the power of absorption, they know the unborn.
With insight, they know the uncompounded.
With skillful means, they do not fall into the uncompounded.
Learned beings are in harmony with all. [F.233.a]
- 1.237 “Though the discourses on truth were spoken to hearers,
They do not reach the mastery of complete liberation.
For being compassionate and loving toward all beings
Is part of true omniscience.
- 1.238 “In this teaching of the Buddha,
Those who possess beneficial qualities are the heedful.
They abide in the true nature,
And their domain is beyond the reach of Māra.
- 1.239 “The heedful are without limitation,
While the signs of affliction are limited.
To be beyond signs is to be free of affliction.
Their domain is beyond the reach of Māra.
- 1.240 “I have described those with fickle minds and arrogant thoughts
As doing the work of Māra.
Those who are free of all reference points
Are impervious to Māra.
- 1.241 “The heedful have unfailing mindfulness.
The heedful have unfailing intellect.
The heedful are realized and have conviction.
They are modest and humble.
- 1.242 “Therefore, those who have heard about the merit,
The insight, and the heedfulness of the thus-gone ones
And who abide in Dharma and the true nature
Will become like all the buddhas.
- 1.243 “Those who wish to make offerings
To all the bodhisattvas and buddhas in the ten directions
Will, when they hear this teaching on heedfulness,

Make constant effort their main concern.

- 1.244 “Those who have learned this heedfulness
Develop great joy and faith.
They will forever be heedful ones
And will become self-arisen buddhas.”
- 1.245 When the Blessed One gave this teaching, the teaching on heedfulness, forty-two thousand beings developed the intention to attain unsurpassed, perfect awakening; [F.233.b] twelve thousand beings reached acceptance of the unborn nature of phenomena; eight thousand beings reached concordant acceptance; thirty-two thousand beings purified the Dharma eye that sees phenomena as spotless and immaculate; and eight hundred monks gained understanding of all things, each of them distinct, without exception. This world system, the great trichiliocosm, shook in six ways, and a great light illuminated the entire world. The king of mountains and the great lake Anavatapta were covered knee-deep in flowers that had never before been heard of or seen. Then, through the Buddha’s power and the faith of the nāga king Anavatapta, as an act of worship to this Dharma teaching, all of Lake Anavatapta was filled with hundreds of thousands of sweet-smelling, precious lotus flowers the size of cartwheels that displayed hundreds of thousands of different colors.
- 1.246 Then, five hundred nāga princes who were followers of the Great Vehicle offered precious parasols as an act of worship to the Blessed One and said, “Blessed One, the Buddha has appeared for our sake. For what purpose? So that when we hear this Dharma that contradicts all worldly conventions, Blessed One, we are not scared, afraid, or terrified, and so that those who have listened to the Dharma will not need to search for further fulfillment in the future. Blessed One, please tell us. How is it that a buddha arises for bodhisattvas? How does one turn the wheel of Dharma? How does one maintain the sacred Dharma?”
- 1.247 The Blessed One said, “Friends, listen carefully and retain it. I shall explain.” [F.234.a]
- 1.248 “Very good, Blessed One,” they replied, and the nāga princes listened as the Blessed One had instructed.
- 1.249 The Blessed One continued, “Friends, for a bodhisattva, the arising of faith is the arising of a buddha. What is meant by *faith*? There is worldly faith, and there is faith that goes beyond the world. What is worldly faith? Those with worldly faith pursue virtuous qualities with confidence in the ripening of karma and that the law of karma is not contradicted. Because they live with faith, attending to and acting respectfully toward the noble ones, they are without anxiety, and they listen to the Dharma with respect. They clear

away obscurations. They cultivate the branches of awakening. They actively seek the Dharma. They give away and distribute³⁵ wealth. They bring discipline to those with bad habits. They connect them to what is right. They instill faith in those who criticize the Dharma and are hostile to it. They are not deterred from the mind of omniscience. They have unshakable faith in the Buddha. They have unfailing faith in the Dharma. They have genuine faith in the Saṅgha. They have abandoned pride beyond pride and are impartial. They have developed wisdom that is not attached to objects. They do not commit negative deeds, even at the cost of their own life and limb. They follow through on their words. They have transcended the domain of Māra. In accordance with the noble ones' prescriptions, they avoid misdeeds of body, speech, and mind. Having contentment, their lifestyles are pure. With understanding and genuine engagement, they pursue the roots of the aggregate of insight. They embody the seven treasures. Before the powers, they develop the strengths. They perceive wrong views as misdeeds. They are correctly aligned with the right view. [F.234.b] They maintain the teachings properly. They are content and easily satisfied. They approach and serve the Dharma with their minds free of reference points. They do not become disheartened in saṃsāra. They see the advantages and benefits of nirvāṇa. They strive in their pursuit of the sacred Dharma. They commit to living as renunciants under the Thus-Gone One's teachings. They never tire of observing the holy life. They are truly generous when it comes to supporting others. They are grateful and appreciative. They have no expectation of reward. They do not think about their own accomplishments. They are not jealous about others' accomplishments. They are patient and gentle. They see the error in misdeeds. They do not talk about the failings of others. They guard the gates of their senses. They forego and renounce bedding. They are committed to the solitary life and are always drawn toward seclusion. They are not attached to luxurious things. They never take part in conflict. They reject pride beyond pride. They focus on their own faults while tolerating the faults of others. They exert themselves in the accumulation of discipline. They practice the accumulation of concentration. And they diligently gather the accumulation of the path. Friends, this is what is meant by *worldly faith*. Friends, the arising of worldly faith is known as *the arising of a buddha*.

1.250 “What is faith that goes beyond the world? Faith that goes beyond the world is confidence in the emptiness of all phenomena—those with such faith are free from all wrong views. It is confidence that all phenomena are beyond signs and beyond wishes. It is confidence that all phenomena are unfabricated, [F.235.a] beyond coming and going. It is confidence that all phenomena are free from body, speech, and mind and free from attachment.

It is confidence that all phenomena are without a self, a being, a life force, a person, and attachment, and that all phenomena abide in thusness. It is confidence that all countless phenomena are unreal and insubstantial, like an empty fist that tricks a child. It is confidence that all phenomena are essenceless through the extent of the past, are essenceless through the extent of the future, and do not abide through the limit of reality. It is confidence that all phenomena are like the expanse of the sky, are subsumed in the realm of phenomena, transcend the three times, and are undefiled. It is confidence that all phenomena are pure and luminous by nature, since they are free from ignorance, free from the views that cling to sense pleasures, and devoid of afflictions. It is confidence that no phenomena derive from temporary afflictions, that, since the activity of all mental constructs has ceased, they are neutral, that they are free of desire and anger, and that they are beyond adoption. It is confidence that all phenomena are beyond mental imputation and beyond rejection. It is trust that no phenomena abide as entities or as nonentities, and that it is impossible for them to be nothing whatsoever. It is confidence that all phenomena are like space—devoid of all entities and groundless. It is confidence that all phenomena are hollow like plantain trees—beyond raising up or putting down. It is confidence that, since all phenomena are uncompounded, they are equal to nirvāṇa [F.235.b] and intrinsically at peace. Friends, this is what is meant by *transcendent faith*. Friends, the arising of transcendent faith is known as *the arising of a buddha*.

- 1.251 “Friends, *the arising of a buddha* refers to the nonarising of all phenomena. Friends, *the nonarising of all phenomena* is a designation for sameness. Why? Because the arising of form is not the arising of a buddha, but the arising of a buddha is also not characterized by the nonarising of form. The arising of feeling, perception, formation, and consciousness is not the arising of a buddha, nor is the arising of a buddha characterized by the nonarising of consciousness and so forth. The arising of the aggregates, elements, and sense sources is not the arising of a buddha, nor is the arising of a buddha characterized by the nonarising of the aggregates, elements, and sense sources. The arising of knowledge and ignorance is not the arising of a buddha, nor is the arising of a buddha characterized by the nonarising of knowledge and ignorance. The arising of the links of dependent origination up to old age and death is not the arising of a buddha, nor is the arising of a buddha characterized by the nonarising of the links of dependent origination up to old age and death. The arising of birth and the arising of nonbirth are not the arising of a buddha, nor is the arising of a buddha characterized by birth and nonbirth. The arising of the applications of mindfulness is not the arising of a buddha, nor is the arising of a buddha characterized by the absence of mindfulness and mental engagement. In

short, the arising of the thirty-seven factors of awakening, up to the path, is not the arising of a buddha, nor is the arising of a buddha [F.236.a] characterized by the arising or nonarising of the path. The arising of insight is not the arising of a buddha, nor is the arising of a buddha characterized by the absence of the arising of insight.”

1.252 When Blessed One gave this teaching on the arising of a buddha, the five hundred young nāgas reached concordant acceptance. Then the Blessed One spoke these verses:

1.253 “The arising of faith is the arising of a victor—
It is characterized by the absence of arising.
Where there is no faith,
No buddha will arise.

1.254 “It is said that faith precedes
And generates positive qualities.
For the faithful there are no contradictions
In the fruition of actions and the law of karma.

1.255 “Those with faith attend to the noble ones,
And they serve them with respect.
Their minds are free from anxiety,
And they generate trust in others.

1.256 “Those with faith listen to the Dharma with respect.
They clear away their obscurations,
Cultivate the branches of awakening,
And properly follow the path.

1.257 “Those with faith pursue the wealth of the Dharma.
They are extolled for their generosity,
And they inspire faith in both those who are disciplined
And those with bad habits.

1.258 “They are not deterred from the mind of awakening.
They inspire critics and those who are hostile,
They instill faith in the Buddha and the Dharma,
And in the Saṅgha too.

1.259 “They renounce pride beyond pride.
They are not self-vaunting.
Like dogs, they have no attachment to country.
These are the defining characteristics of faith.

- 1.260 “Those with faith know themselves.
They do not commit negative deeds.
They speak the truth,
And they follow through on their words.
- 1.261 “Those with faith are beyond attachment.
Those with faith have spotless minds.
Those with faith are, in body, speech, and mind,
In harmony with the noble ones.
- 1.262 “Those with faith have pure livelihoods. [F.236.b]
They constantly pursue wisdom.
They strive to learn
The roots of the aggregate of insight.
- 1.263 “They accumulate the powers,
The strengths, and the seven treasures.
They reject wrong views
And seek the authentic view.
- 1.264 “Those with faith properly maintain
The teachings of the masters.
They are easily satisfied and contented.
They seek without suffering.
- 1.265 “With the mind free from reference points,
They serve and inquire into the Dharma.
They are always dissatisfied by saṃsāra,
And they rejoice in the qualities of nirvāṇa.
- 1.266 “They readily renounce their homes for the teachings,
Yet they are without attachment to the holy life.
Those with faith seek
The accumulations leading to liberation.
- 1.267 “They support many beings, and their benevolence,
Gratitude, and kindness are infinite;
Those with faith do not expect
Reward for their actions.
- 1.268 “They are neither arrogant about their own achievements
Nor envious of the achievements of others.
They are perfectly patient and gentle,
Honest, flexible, and without guile.

- 1.269 “Although they see them, those with faith
Do not talk about the shortcomings of others.
Their senses and their minds are at peace,
And they yearn to live in solitude.
- 1.270 “With a mind drawn to seclusion,
They strive for true joy.
They never take part in disputes and conflicts,
And they clearly see their own faults.
- 1.271 “They pursue discipline and restraint,
They cultivate the absorptions and the path,
And they are always diligent and faithful.
These are defining characteristics of those with faith.
- 1.272 “All those who have transcended the world,
And those who follow them with faith,
Will not ruin the profound Dharma
Spoken by the buddhas.
- 1.273 “Those with faith have trust in emptiness.
They are free from views.
They have no doubts or concerns
About the signlessness of all phenomena.
- 1.274 “They have renounced all wishes,
And they understand coming and going. [F.237.a]
They do not get involved with phenomena,
Nor do they do give themselves up to physical or mental idleness.
- 1.275 “They clear away the view of a self or a being,
And they have trust in the Dharma of nonattachment.
The faithful abide in thusness,
And they understand how to follow the path.
- 1.276 “Confident that the limit of reality is without end
And that all phenomena
Are the same as the extent of space,
They settle evenly in the expanse of wisdom.
- 1.277 “Since all phenomena are undefiled
And transcend the three times,
The faithful do not cling
To existence, karma, ignorance, or views.

- 1.278 “Since they know that all phenomena are luminous,
Free from affliction, and naturally pure,
Their minds are not susceptible
To sudden affliction.
- 1.279 “They disregard all phenomena
And are unmoved by them.
They are equanimous and imperturbable,
And they do not cling to faults.
- 1.280 “They have confidence that all phenomena are unreal—
Beyond taking and letting go,
Beyond grasping and liberation—
Like an empty fist that tricks a child.
- 1.281 “Hollow, unsupported,
And without a core like a plantain tree,
Inherently deceptive,
Nonabiding, and insubstantial,
- 1.282 “All phenomena are nothing whatsoever.
They know that in reality they do not exist in the slightest.
All phenomena, being equal to and similar to space,
Are uncompounded.
- 1.283 “They have faith that all phenomena
Are like nirvāṇa and naturally at peace.
They faithfully have confidence in that,
Just as with a stone tossed into the sky.³⁶
- 1.284 “Buddhas will arise
For bodhisattvas
Who have such faith—
So, too, for those with reverence.
- 1.285 “The arising of form
Is not taught to be the arising of the buddhas,
Nor its cessation or rising up,
Its coming or going.
- 1.286 “The arising of a buddha is asserted to be
The absence of the arising,
Cessation, abiding, [F.237.b]
Coming, and going of form.

- 1.287 “I have taught that,
For wise bodhisattvas,
The arising of a buddha is characterized
By the birthlessness of the five aggregates.
- 1.288 “As it is settled in groundlessness,
I have taught that the arising of a buddha
Is characterized by the birthlessness
Of the elements, sense sources, and aggregates.
- 1.289 “When awareness arises,
Saṃsāra declines.
By teaching this circumstance,
Buddhahood is uncovered.
- 1.290 “Those who fixate on concepts
Of nonarising, arising, and noncessation
And who entertain the notion of entities
Are unable to serve me.
- 1.291 “It is not taught that a buddha arises
Through the arising of mindfulness.
The absence of mindfulness and mental engagement
Is taught to be buddhahood.
- 1.292 “The same applies
To all the factors of awakening.
The absence of their arising is asserted to be
The arising of a buddha.
- 1.293 “This is how I arose as a buddha.
Those who have understood that
Will have faith in my teachings
And will be free from attachment.
- 1.294 “Friends, how does a bodhisattva turn the wheel of Dharma? Friends,
turning of the wheel of Dharma consists in comprehending, enjoying, being
devoted to, having faith in, retaining, maintaining, adopting, unfailingly
recollecting, and properly understanding a teaching such as this, as well as
explaining it, teaching it, and thoroughly teaching it to others with unfailing
great compassion and the mind of omniscience, in obtaining it and not
forgetting it even in times of distress, and in regularly, without being
attached to veneration, requesting it, remembering it, adhering to it, and
accepting it. [F.238.a] This is what is known as *turning the wheel of Dharma*.

1.295 “Friends, I will now speak a little about how the Thus-Gone One has turned the wheel of Dharma. The Thus-Gone One has not turned the wheel of Dharma in order to teach what is and what is not the Dharma. He has not turned the wheel of Dharma in order to deconstruct what is the Dharma and what is not the Dharma. The Thus-Gone One has not turned the wheel of Dharma in order to teach that the dharma of ordinary beings is inferior and that the Dharma of the noble ones is vast. Friends, the Thus-Gone One has turned the wheel of Dharma in order to show that both the dharma of ordinary beings and the Dharma of the noble ones are by nature unborn. Since this wheel of Dharma has been turned thoroughly and completely and without interruption, it is the wheel that turns unceasingly. Since the wheel of Dharma is turned in accordance with the law of dependent origination, it is the wheel of the unborn. Since it is not turned with duality—it is not turned to teach about the sensory perceptions, from the eye and forms up to the mind and mental phenomena—it is the wheel of nonduality. Since the wheel is not turned while focusing on past, present, or future phenomena, it is the wheel of the absence of reference points. Since the wheel is turned without adhering to the view of a self, a being, a life force, a soul, or a person, it is the wheel of emptiness. Since the wheel is not turned while fixating on signs or entertaining mental constructs, it is the wheel of signlessness. Since the wheel is not turned for the sake of the attainments of the desire realm, the form realm, or the formless realm, [F.238.b] it is the wheel of wishlessness. The wheel is not turned to differentiate between levels of teaching, to say, ‘These teachings are for ordinary beings,’ ‘These teachings are for those who are training,’ ‘These teachings are for those who are no longer training,’ and ‘These teachings are for the buddhas,’ it is the wheel of the absence of differentiation. Since this wheel does not engage with conventional designations of phenomena, it is the wheel of nonabiding.

1.296 “Friends, that which is known as *the wheel of Dharma* is the wheel of ultimate truth, turned by the undivided truth. Because of the equality of the three times, it is the wheel of things just as they are. Since it transcends the view of entities, it is the wheel of entitylessness. Since it is mixed with neither the body nor the mind and is free of mental faculty and consciousness, it is the wheel of disengagement. Since it is separate from the five forms of life, it is the wheel of the absence of foundation. Since the great elements are essentially insubstantial, it is the wheel of reality. Since it connects with reality and not with deception, it is the wheel of sameness. Since its words are inexhaustible, it is the wheel of inexhaustibility. Since the realm of phenomena encompasses all phenomena, it is the wheel of the realm of phenomena. Since it has been turning since beginningless time, it is the wheel of the limit of reality. Since it is naturally devoid of essence, it is

the wheel of thusness. Since it severs the flow of mental activity, it is the wheel of the absence of formation. Since it leads to the attainment of the noble realm, it is the wheel of the unconditioned. Since it reveals everything inside, it is the wheel of emptiness. Since it does not engage with anything outside, it is the wheel of signlessness. Since it is untainted by both the external and the internal, it is the wheel of wishlessness. Since it is beyond expression, it is the wheel of the ineffable.

1.297 “Friends, whether or not a thus-gone one turns the wheel of Dharma based on the capacities of beings, [F.239.a] this ineffable true nature is not lost. Friends, this is known as *a bodhisattva’s turning of the wheel of Dharma.*”

1.298 When the Blessed One gave this teaching on turning the wheel of Dharma, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas let out cries of surprise and joy, exclaiming, “This wheel of Dharma turned by the Thus-Gone One is an act of perfect insight, a task difficult to perform. Blessed One, by turning this wheel of space, the wheel of Dharma has been turned. Those who seek it seek sameness, and their generation of the mind of awakening, Blessed One, is to be celebrated. Those who generate the mind of awakening upon hearing this turning of the wheel of Dharma will themselves turn this wheel of Dharma in the same way.” And so, upon hearing this teaching, ten thousand beings from among the assembly developed the intention to reach unsurpassed and perfect awakening.

1.299 “Friends, how does a bodhisattva maintain the sacred Dharma? Friends, maintaining the sacred Dharma encompasses all phenomena. This encompassing of all phenomena is what is referred to as *maintaining the sacred Dharma.*

1.300 “Furthermore, friends, to maintain the sacred Dharma encompasses the eighty-four thousand activities of a thus-gone one and the eighty-four thousand collections of Dharma teachings that explain the eighty-four thousand aspects of the Dharma. This is known as *maintaining the sacred Dharma.*

1.301 “Friends, just as a thus-gone one awakens to perfect buddhahood, so do they turn the wheel of Dharma, and so do they pass into parinirvāṇa. [F.239.b] Thusness is like that. In thusness all phenomena are without birth and without cessation. Regarding that which does not arise and does not cease, there is no clinging, no conflict, no dispute, and no teaching, nor even any expression. Regarding the inexpressible there is nothing at all, including the sacred Dharma. Therefore, it is beyond inclusion. The absence of maintaining is known as *the sacred Dharma.*”

1.302 Then Aśoka, a son of the nāga king Anavatapta, said to the Blessed One, “Blessed One, I am inspired to speak about maintaining the sacred Dharma.”

“Go ahead, Aśoka, Speak,” replied the Blessed One.

1.303 “Blessed One, it is like the analogy of precious jewels in the vast ocean—they are not owned, held, or possessed, nor are they guarded by anyone. Yet, Blessed One, merchants and traders ply the vast ocean in search of those precious jewels without regard for life or limb, and until they return to Jambudvīpa, they guard them closely, not losing their way as they traverse the ocean. They guard them carefully when coming and going across the ocean, and as a result those precious jewels eventually reach Jambudvīpa and provide a livelihood for many beings.

1.304 “Blessed One, the Dharma of the Thus-Gone One, who has awakened to perfect buddhahood, is likewise beyond attainment; it is impossible for anyone in the whole world with its gods to hold it. Yet, Blessed One, bodhisattva great beings who don the armor in order to awaken to perfect buddhahood—thusness—closely guard the jewel of Dharma. [F.240.a] If those holy beings truly possess it, they will reach emancipation within this Great Vehicle. And if they reach emancipation, they will turn the wheel of Dharma, and the sacred Dharma will flourish. Therefore, Blessed One, those Dharma preachers who have genuinely entered the Great Vehicle and really maintain it, guard it, protect it, keep it secret, worship it, and adopt the conduct of the masters are those who genuinely make offerings and maintain the sacred Dharma.”

1.305 The Blessed One gave his approval to Aśoka, the son of the nāga king Anavatapta, saying, “Excellent, Aśoka, excellent! Those Dharma preachers who have genuinely entered the Great Vehicle and really maintain it and guard it are indeed those who maintain the sacred Dharma. By maintaining their Dharma preaching, they maintain the sacred Dharma.

1.306 “Moreover, Aśoka, there are ten ways of maintaining the sacred Dharma. What are the ten? They are being without arrogance, being without excessive pride, being straightforward, striving for the Dharma, aspiring to the Dharma, seeking the Dharma, understanding phenomena in detail, teaching the Dharma, persevering in the Dharma, and being liberated by observing one’s Dharma practice and being devoted to it. Those are ten ways of maintaining the Dharma.

1.307 “There are ten further ways of maintaining the Dharma. What are the ten? Aśoka, when noble sons and noble daughters listen with devotion to Dharma preachers, they bow in their direction; they are delighted to see them; they are pleased when they arrive; they prepare cushions, food, and clothing for them; [F.240.b] they protect them; they serve them with respect; they listen to their explanations; they teach what they hear from them to others; they refute the criticisms directed at them; and they praise them. Aśoka, those are ten ways of maintaining the Dharma.

- 1.308 “Furthermore Aśoka, there are four types of generosity through which the sacred Dharma will be maintained. What are the four? They are giving birch bark, ink, bamboo, and volumes of scriptures; giving clothing, food, bedding, medicine, and tools to those who preach the Dharma; giving straightforward praise to those who teach the Dharma when one hears their teachings; and giving the gift of the Dharma. These are the four Dharma gifts by which the sacred Dharma will be maintained.
- 1.309 “Aśoka, there are four types of diligence through which the sacred Dharma will be maintained. What are the four? They are diligence in teaching the Dharma; diligence in pursuing the Dharma at all times; diligence in serving Dharma preachers; and diligence in defeating, in accordance with the teachings, those who have rejected the sacred Dharma. With these four types of diligence, Aśoka, the sacred Dharma will be maintained.”
- 1.310 Satisfied by the Blessed One’s answers to their questions, the five hundred young nāgas were pleased and rejoiced, and they worshiped the Blessed One. For the sake of all the activities, each of them, along with their relatives and retinues, offered him their own bodies and said, “From today until your parinirvāṇa, Blessed One, we will always serve you, and we will be delighted to guard and conceal this holy Dharma in its entirety. And, Blessed One, after the Thus-Gone One has passed into parinirvāṇa, [F.241.a] we will continue to worship your exalted body, undivided and whole, and will seek the seven precious materials so as to make a shrine for it.”
- 1.311 Then Venerable Mahākāśyapa said to the young nāgas, “If out of great compassion for all beings the Thus-Gone One manifests relics the size of mustard seeds, then you noble sons saying, ‘We will worship the Thus-Gone One’s exalted body, undivided and whole,’ amounts to wanting to obstruct virtuous qualities for most beings.”
- 1.312 The five hundred young nāgas replied to Venerable Mahākāśyapa, “Revered Kāśyapa, do not say such things! Your insight does not compare to the insight and wisdom of the Thus-Gone One! The Thus-Gone One is omniscient and all seeing. He is endowed with the power of wisdom that manifests blessings and miraculous power. If he so wishes, he could project his body, undivided and whole, into each of the many realms of gods, nāgas, and yakṣas in this great trichiliocosm, and all those beings would know that they were worshiping the Thus-Gone One and no one else. Revered Mahākāśyapa, when the Thus-Gone One passes into parinirvāṇa, the minds of all those beings, through their devotion, will be blessed with bodily relics. Revered Mahākāśyapa, just one such bodily relic the size of a mere mustard seed in the Highest Heaven could illuminate the whole of Jambudvīpa. Such is the miraculous power of the Buddha.”

- 1.313 Venerable Subhūti then said to those sons of the nāga king, “Noble sons, do thus-gone ones [F.241.b] pass into parinirvāṇa?”
 “Revered Subhūti, all who are born will pass into parinirvāṇa.”
- 1.314 “Noble sons, do you consider the Thus-Gone One as having been born?”
 “He was born in the way that thusness arises.”
- 1.315 “If he was born in the way that thusness arises, then there is also no arising of any phenomenon.”
 “Revered Subhūti, the arising of thusness is the arising of buddhahood.”
- 1.316 “If the arising of buddhahood is like this, what is parinirvāṇa like?”
 “Revered Subhūti, just as there is no birth, there is no cessation. This is how the wheel of Dharma is turned. This is what parinirvāṇa is like.”
- 1.317 At this point in the discussion, the Blessed One spread a jeweled net over all the precious and fragrant lotus flowers of Lake Anavatapta, each the size of a cart wheel and with a hundred thousand petals. At their center, a single exquisite and magnificent precious lotus burst forth.
- 1.318 When he saw this array of lotuses, Venerable Ānanda asked, “Blessed One, whose arrival is augured by these signs?”
 The Blessed One responded, “Ānanda, wait a moment and you will see.”
- 1.319 Soon after the Blessed One said these words, sixty thousand bodhisattvas appeared from below, arriving from the world system called Ratnavyūhā, the buddha field of the Blessed Ratnaketu, and sat cross-legged on the precious lotuses. Mañjuśrīkumārabhūta, who also appeared, was seated on the central lotus.
- 1.320 All those assembled there [F.242.a] joined their palms together in awe and prostrated to the bodhisattvas. Mañjuśrīkumārabhūta then rose up into the sky, and the gods Śakra and Brahmā and other gods greeted him from above by holding a jeweled parasol over him.
- 1.321 Joining Mañjuśrīkumārabhūta, the remaining bodhisattvas also rose into the sky, to a height of seven palm trees. As an offering to the Blessed One, they caused to rain down from the sky flowers such as had never been seen or heard of before, and from those flowers came a voice: “The blessed, thus-gone, worthy, perfect Buddha Ratnaketu inquires after the health of the Blessed One—‘Does the Blessed One have any small pains or discomforts? Is he enjoying vitality, strength, and well-being?’ Mañjuśrīkumārabhūta has arrived with eighty thousand bodhisattvas to listen to the teaching on the Dharma gateway of the pure path of the nāga king Anavatapta. Rejoice in this Dharma discourse of the Blessed One!”
- 1.322 Mañjuśrīkumārabhūta and the bodhisattvas then descended from the sky, prostrated at the feet of the Blessed One, and took their seats on the precious lotuses.

- 1.323 Although he already knew the answer, the Blessed One then inquired of Mañjuśrīkumārabhūta, “Mañjuśrī, for what reason have you come here with these bodhisattvas?”
- 1.324 Mañjuśrī replied, “While staying in the Ratnavyūhā world system, the buddha field of the blessed, Thus-Gone Ratnaketu, we heard that the Blessed One was teaching the Dharma in this place. [F.242.b] We came here because we wished to behold the Blessed One and listen to this Dharma discourse.”
- 1.325 Venerable Mahākāśyapa then asked the Blessed One, “Blessed One, how far from here is the Ratnavyūhā world system, the buddha field of the blessed, Thus-Gone Ratnaketu, such that these holy beings have arrived here so quickly?”
- 1.326 Mañjuśrī replied, “Revered Mahākāśyapa, if you, a master of miraculous powers, were to travel to that world system, your lifespan would end and you would pass into parinirvāṇa before reaching that buddha field. That is how far the world system is from here.”
- 1.327 The Blessed One said, “Kāśyapa, these bodhisattva great beings have arrived from the Ratnavyūhā world system, having crossed as many buddha fields as there are grains of sand in sixty Ganges Rivers.”
- 1.328 The elder then asked, “Blessed One, how long did it take them to arrive here?”
- Mañjuśrī replied, “Elder, it took them the same amount of time it takes for a mind to be liberated from defilements with no further appropriation.”
- “Then the speed with which these holy beings have arrived here is amazing!” exclaimed the elder.
- 1.329 Mañjuśrī asked, “How long did it take for the elder Mahākāśyapa’s mind to be liberated?”
- “It took just an instant.”
- 1.330 “Elder, is your mind liberated?” asked Mañjuśrī.
- “Yes, Mañjuśrī, it is liberated.”
- 1.331 “What was binding your mind?” asked Mañjuśrī. “What was it liberated from?”
- “Mañjuśrī,” replied the elder, “if my mind was bound, it would not be liberated, [F.243.a] and there would be no liberating wisdom vision.”
- 1.332 “If Revered Mahākāśyapa’s mind is not bound, what is its liberation?”
- “Understanding the absence of bondage is liberation.”
- 1.333 “What is that mind through which Revered Mahākāśyapa understands? What is that mind that is understood? Is it a past mind? A future mind? A present mind? The past is gone, the future is yet to come, and the present does not abide anywhere, so what is that mind that understands? What is that which is understood?”

- “Mañjuśrī, it is cessation; it is devoid of anything that can be regarded as a mind.”
- 1.334 “Revered Kāśyapa, can mental cessation be understood?”
“No, mental cessation cannot be understood.”
- 1.335 Mañjuśrī replied, “The mind in which all has ceased is a downfall, because in it nothing is understood.”
“Mañjuśrī, please speak on this. I am unable to reply to you.”
- 1.336 “What do you think, Revered Mahākāśyapa,” asked Mañjuśrī, “does an echo have eloquence?”
“No. And why is that? Because an echo is dependently arisen.”
- 1.337 “Revered Mahākāśyapa, are all phenomena not like echoes?”
“Yes, Mañjuśrī, they are.”
- 1.338 “What do you think, Revered Mahākāśyapa, can an echo’s eloquence be interrupted?”
“It is interrupted when no words are uttered.”
- 1.339 “That is right, Revered Mahākāśyapa. A bodhisattva’s eloquence is interrupted when no questions are asked. Revered Mahākāśyapa, if I were questioned for an eon, my eloquence would continue for that whole eon.” [F.243.b]
- 1.340 Venerable Mahākāśyapa then said to the Blessed One, “Blessed One, please exhort Mañjuśrīkumārabhūta to teach in such a way that this assembly will derive meaning, benefit, and well-being for a long time, such that the true nature of phenomena may be directly perceived.”
- 1.341 Then the bodhisattva great being Prajñākūṭa, who was seated in that assembly of bodhisattvas, said to Mañjuśrīkumārabhūta, “Mañjuśrī, what is the elder Mahākāśyapa thinking? Why does he teach in an inferior way? Why is he called *an elder*?”
Mañjuśrī replied, “He is a hearer, and as such he has not overcome fear.”
- 1.342 Prajñākūṭa then asked, “Has he not entered the Great Vehicle?”
“No, noble son, he will be liberated through the vehicle of the hearers.”
- 1.343 “Mañjuśrī, what is the ‘vehicle of the hearers’ like?”
“Noble son, the blessed, Thus-Gone Śākyamuni teaches the Dharma from the perspective of three vehicles. What are those three? They are the vehicle of the hearers, the vehicle of the solitary buddhas, and the Great Vehicle. There are thus three vehicles. Why? Because there are beings who are inclined toward the inferior.”
- 1.344 “Mañjuśrī, if emptiness is boundless, signlessness is boundless, and wishlessness is boundless, then why fabricate limited notions?”
- 1.345 “Noble son, the Thus-gone One is expert in skillful means. Therefore, even though emptiness, signlessness, and wishlessness are boundless, he inspires interest in some beings by means of limited notions.”

- 1.346 “Mañjuśrī, lest I come into further contact with beings inclined toward inferior paths, I shall leave.” [F.244.a]
- 1.347 Mañjuśrī replied, “Noble son, stay for a moment to hear the eloquence of the nāga king Anavatapta, who will speak about the boundlessness of the true nature of phenomena.”
- 1.348 Then Venerable Mahākāśyapa asked the bodhisattva Prajñākūṭa, “Noble son, how does the Thus-Gone Ratnaketu teach the Dharma?”
- 1.349 “He teaches with tales of the buddhas and bodhisattvas, and he teaches about the single taste, origination from the boundless Dharma, irreversibility, becoming a buddha, not being inclined toward any other teachings, and omniscient wisdom. Beings who have not overcome fear are not born there, so the Dharma teachings of that blessed one are like that.”
- 1.350 Then, the nāga king Anavatapta addressed Mañjuśrīkumārabhūta: “Mañjuśrī, as for the thus-gone one that you came here wishing to behold—is it form that is beheld as a thus-gone one?”
- “No, it is not.”
- 1.351 “Is it feeling, perception, formation, or consciousness that is beheld as a thus-gone one?”
- “No, it is not.”
- 1.352 “Is it the impermanence of form that is beheld as a thus-gone one?”
- “No, it is not.”
- 1.353 “Is it the impermanence of feeling, perception, formation, and consciousness that is beheld as a thus-gone one?”
- “No, it is not.”
- 1.354 “Is it the suffering of form, its selflessness, peacefulness, emptiness, signlessness, wishlessness, and absence of formation that is beheld as a thus-gone one?”
- “No, it is not.”
- 1.355 “Is it the suffering of feeling, perception, formation, and consciousness and [F.244.b] their selflessness, peacefulness, emptiness, signlessness, wishlessness, and absence of formation that are beheld as a thus-gone one?”
- “No, it is not.”
- 1.356 “Are the defining characteristics of form beheld as a thus-gone one? Are the defining characteristics of the other aggregates up to consciousness beheld as a thus-gone one?”
- “No, they are not.”
- 1.357 “Is it the physical eye that beholds a thus-gone one?”
- “No, it is not.”
- 1.358 “Is it the divine eye that beholds a thus-gone one?”
- “No, it is not.”
- 1.359 “Is it the eye of insight that beholds a thus-gone one?”

- “No, it is not.”
- 1.360 “Mañjuśrī, how does one behold a thus-gone one?”
 “Lord of nāgas, a thus-gone one is beheld just as he is.”
- 1.361 “Mañjuśrī, what is a thus-gone one like?”
 “Lord of nāgas, a thus-gone one is equal to the unequaled, peerless, and incomparable. *Unequaled* means unrivaled. *Equal to the unequaled* means he is unmatched. He is *peerless* because he is not defined by the characteristics of form. He is *incomparable* because he is beyond marks and signs. Lord of nāgas, this is how a thus-gone one is, and this is how he should be seen. However, he cannot be seen with the physical eye, the divine eye, or the eye of insight. Why? Because the physical eye sees light, and a thus-gone one is neither light nor darkness and therefore cannot be seen with the physical eye. Because the divine eye has the defining characteristic of formation, and a thus-gone one is utterly beyond formation and therefore cannot be seen with the divine eye. Because the eye of insight has the defining characteristic of understanding origination, [F.245.a] and a thus-gone one is utterly beyond origination and therefore cannot be seen with the eye of insight either.”
- 1.362 “Mañjuśrī, what is the pure vision of a thus-gone one like?”
 “Lord of nāgas, because the eye consciousness and the mind itself do not arise, and because the consciousness of form and consciousness itself do not cease, the vision of a thus-gone one is pure.”³⁷
- 1.363 Amazed, the bodhisattva great beings who had arrived from the buddha field of the Thus-Gone Ratnaketu exclaimed, “Those holy beings who have heard these questions of the lord of nāgas, have faith in them, retain them without fear or terror, and teach them will truly see the Thus-Gone One. Even for us, it has not been without benefit to come here and hear about that way. It should be known that in the villages, towns, cities, districts, countries, and royal palaces where this Dharma teaching is practiced, the Thus-Gone One will not pass into parinirvāṇa, and the sacred Dharma will not disappear. This Dharma teaching overcomes the armies of Māra and vanquishes all the sites of non-Buddhists!”
- 1.364 The nāga king Anavatapta then said to Mañjuśrīkumārabhūta, “Mañjuśrī, it is said that bodhisattvas who practice nonconduct have no difficulty reaching awakening. Mañjuśrī, how do bodhisattvas engage in nonconduct?”
- 1.365 Mañjuśrī replied, “Lord of nāgas, the emptiness of the conduct of those who engage in perfect generosity³⁸ [F.245.b] is the emptiness of the conduct of miserly beings. That sameness of conduct is known as *engaging in nonconduct*. The same applies to discipline, patience, diligence, and concentration. The emptiness of the conduct of those with insight is the emptiness of the conduct of those with confused insight. That sameness of

conduct is known as *engaging in nonconduct*. Furthermore, lord of nāgas, the emptiness of the conduct of those who indulge in desire is the emptiness of the conduct of those who are free of desire. That sameness of conduct is known as *engaging in nonconduct*. The same applies to those who indulge in aversion and delusion. The emptiness of the conduct of those who indulge in all the afflictions in similar proportions is the emptiness of the conduct of those who have no afflictions. That sameness of conduct is known as *engaging in nonconduct*.

1.366 “Furthermore, lord of nāgas, the emptiness of the conduct related to the eighty-four thousand activities of the thus-gone ones and the eighty-four thousand collections of Dharma teachings is the emptiness of the liberated conduct of the noble ones. That sameness of conduct is known as *engaging in nonconduct*.

1.367 “Furthermore, lord of nāgas, when bodhisattvas engage in conduct, they engage in that conduct through nonconduct. When they engage in conduct, they do not consider it to be real, they do not cling to it, they have no concepts about it, and they do not think about it. That is why this is known as *engaging in nonconduct*.”

1.368 “Mañjuśrī, why is it said that bodhisattvas engage in nonconduct?”

“Lord of nāgas, from the first time they develop the intention to reach awakening until they reach the seat of awakening, bodhisattvas who are committed to virtuous conduct, unborn conduct, insubstantial conduct, [F.246.a] conduct devoid of apprehension, groundless conduct, conduct devoid of afflictions, conduct devoid of essential nature, conduct beyond origination, conduct beyond movement, baseless conduct, authentic conduct, and ritual conduct³⁹ are those who engage in the conduct of nonconduct. When bodhisattvas engage in unborn conduct, they are liberated, through their commitment to insight, into the absence of characteristics and the concordant absence of movement. Then, without passing beyond the extent of nonduality, they directly realize the limit of reality without perceiving a limit. This is how bodhisattvas reach acceptance of the unborn nature of phenomena.”

1.369 The nāga king Anavatapta then said to Mañjuśrīkumārabhūta, “Mañjuśrī, what is it like to reach acceptance of the unborn nature of phenomena?”

1.370 “Reaching acceptance of the unborn nature of form is known as *reaching acceptance of the unborn nature*. Likewise, reaching acceptance of the unborn nature of feeling, of perception, of formation, and of consciousness is known as reaching acceptance of the unborn nature. Reaching acceptance of the unborn nature of all phenomena is known as reaching acceptance of the unborn nature.

1.371 “Furthermore, lord of nāgas, bodhisattvas who reach acceptance of the unborn nature of phenomena fully achieve patience, which is known as *the all-pervasive*. In obtaining it, bodhisattvas correctly observe all beings as the attainment of patience itself. And they correctly observe the all-pervasive as the unborn nature itself. They correctly observe that all beings are without an essential nature. They correctly observe that all beings are unborn. They correctly observe it as being the characteristic of all beings. [F.246.b] And, correctly, they do not observe even the tiniest particle that is other than sameness.

1.372 “That patience is momentary.⁴⁰ How is it momentary? From the eye, form, and eye consciousness up through the mind, mental phenomena, and mental consciousness, just as the eye and so forth are momentary, so, too, is acceptance of all of the past momentary, and so are acceptance of all of the future and of the present momentary. Just as acceptance of the three times is momentary, so, too, are all beings are momentary. How are they momentary? The afflictions of desire, aversion, and delusion are momentary. Just as all beings are momentary, so, too, are the afflictions that arise from mistaken views momentary. In this way, a bodhisattva who has wisdom, who has reached acceptance of the unborn, correctly sees all beings as liberated. Why? That bodhisattva thinks, ‘Just as my own afflictions are momentary and unreal, the afflictions of all beings are momentary and unreal. Liberation is beyond the roots of those afflictions and beyond their power. If they are not liberated, then no one would pass beyond suffering. Therefore, they are liberated and abide in the essential nature of liberation.’ This is how bodhisattvas with wisdom do not become disheartened while bringing beings to maturity. Why? Because they correctly see that since all phenomena are unbound, they are intrinsically liberated. They think, ‘These beings are completely, naturally unafflicted. [F.247.a] If they were not intrinsically liberated, they would be afflicted by imputed afflictions. These beings are completely, naturally unafflicted. If they were not⁴¹ intrinsically liberated, they would be afflicted by inauthentic concepts. These beings are completely, naturally unafflicted. If they were not⁴² intrinsically liberated, they would be afflicted by perception, the mind, and conceptual activity.’

1.373 “Lord of nāgas, bodhisattvas who have reached acceptance of the unborn nature of phenomena reach⁴³ the domain of the buddhas. They do not abide in the domains of ordinary beings, nor of those who are in training, of those who are no longer training, or of solitary buddhas. They have abandoned all domains. They are not driven by attachment toward any domain. They are not driven by aversion toward any domain. They are not confused by delusion concerning any domain, nor have they reached being without attachment to any domain—they abide in the extent of being free of

attachment, yet in order to bring beings to maturity, they do not reject any domains, and they experience their domains without affliction. They roam within the domains of Māra, yet they do not discard the characteristic of the essential nature of the buddhas' domain. They do not disturb the domain of the realm of phenomena, yet they abide in the domain of the realm of beings. They understand that all phenomena are devoid of an object and are beyond domains, yet they engage in the realm of activity. Through their insight, they understand that there are neither actions nor any fruition of actions, yet they engage in formation in the realm of formation. They do not enter the realm of nonformation, nor are they indifferent.⁴⁴ They create virtue and correctly see that all phenomena are unborn, [F.247.b] but they do not enter the flawless state of the noble ones."

1.374 Then the nāga king Anavatapta asked Mañjuśrīkumārabhūta, "Mañjuśrī, when you say that bodhisattvas do not enter the flawless state of the noble ones, what is the entrance into flawlessness for bodhisattvas?"

1.375 "Lord of nāgas, bodhisattvas at the stage of irreversibility enter flawlessness. Lord of nāgas, bodhisattvas understand that the entirety of mental activity is devoid of 'mine,' yet they still endeavor for the sake of beings who cling to 'I' and 'mine.' "

1.376 "Mañjuśrī, what is the compassion that bodhisattvas who are free from clinging to 'I' and 'mine' generate for beings who are still bound by such clinging?"

1.377 "Bodhisattvas who abide in the five aggregates as imputations, who understand clinging to 'I' and clinging to 'mine,' and who are not taken in by the aggregates and elements and sense sources nevertheless accept their existence for the sake of those beings who live through the aggregates, elements and sense sources. They correctly see that arising as the unborn nature of all compounded phenomena, and they correctly see all that is born and unborn as born and unborn.⁴⁵

1.378 "Lord of nāgas, bodhisattvas enter flawlessness through insight, but since they also manifest skillful means, they appear to all those who wander in saṃsāra. Lord of nāgas, emptiness is the entrance to the flawlessness of bodhisattvas, but since they also manifest skillful means, they generate great compassion for those beings who adhere to mistaken views. Signlessness is the entrance into the flawless state of the bodhisattvas, but since they also manifest skillful means, they generate great compassion for those who indulge in conceptual thinking. [F.248.a] Wishlessness is the entrance into the flawlessness of bodhisattvas, but since they also manifest skillful means, they generate great compassion for those who form wishes.

1.379 “Lord of nāgas, bodhisattvas understand that phenomena are without self and that beings are impermanent, devoid of life force, and devoid of personhood, yet they do not forget the intent to reach awakening. They understand that phenomena are uncompounded, yet they still accumulate the roots of virtue that mature as the thirty-two major marks of a great being. They are utterly calm and at peace, yet they do not abandon their previous commitment to conquer ignorance—the lack of calm and peace—and latent tendencies and to settle their mind, mental faculty, and consciousness evenly in the mind of omniscience. They have conquered all forms of pride and are expert in discerning the faculties of all beings. They proclaim the qualities of the noble ones yet diligently remain in the midst of ignoble phenomena. They have no mental constructs, yet they engage with mental constructs. They are utterly at peace, yet they support those who are not at peace. They are constantly unwavering and immovable, yet they still accomplish the ornaments of the buddha fields. Lord of nāgas, this flawlessness of bodhisattvas transcends the world but does not turn away from it. Lord of nāgas, this noble absorption of being endowed with insight and skillful means in this way is the entrance into the flawlessness of bodhisattvas.

1.380 “For example, lord of nāgas, when it comes to the entrance into the flawlessness of hearers, the quality of not falling into errors is known as *entering the stream*. Similarly, lord of nāgas, when it comes to the entrance into the flawlessness of bodhisattvas, [F.248.b] the quality of not falling into errors is known as *irreversibility*. Lord of nāgas, the entrance into the flawlessness of hearers is not transcendent, although it leads with certainty to the attainment of fruition. The entrance into the flawlessness of bodhisattvas is transcendent. Rather than leading to the hearers’ attainment of fruition, it brings one closer to ultimate fruition—the seat of awakening. Therefore, the flawlessness of hearers is limited, while the flawlessness of bodhisattvas is unlimited.

1.381 “Lord of nāgas, imagine two persons who have fallen into a deep crevasse. One of them is strong, diligent, courageous, skilled, well prepared, and clever. After he has fallen there, he manages to pull himself out of that crevasse through his own great effort, while the other person, who is weaker and unskilled, remains stuck at the bottom. Similarly, lord of nāgas, bodhisattvas, through the power of their insight, see and realize that all phenomena are empty, signless, wishless, and unfabricated, and having perfected skillful means through their great compassion toward all beings, they abide in the mind of omniscience, while those who follow the vehicle of the hearers achieve their result by means of the intellectual analysis of phenomena. Lord of nāgas, in that analogy, the deep crevasse represents

uncompounded phenomena, the diligent person represents a bodhisattva, and the person who is unable to climb out of that crevasse into which he has fallen represents a follower of the vehicle of hearers. Lord of nāgas, those who hear about this flawlessness will certainly proceed to unsurpassed, perfect awakening [F.249.a] and will approach the flawlessness of bodhisattvas.”

1.382 Then the nāga prince Vikurvāṇa said to the Blessed One, “Blessed One, with a disinterested mind, I will develop the mind of awakening, to ensure that this Dharma teaching remains for a long time, and to maintain the sacred Dharma. I go for refuge in the Buddha, the Dharma, and the Saṅgha. Due to the wisdom of the Buddha, I have now properly understood the nature of awakening through the nature of the mind, and the nature of all phenomena through the nature of awakening. I will now explain this. Blessed One, those who do not listen to this teaching on the Dharma gateway of the pure path have fallen under the sway of Māra. Why? Because, Blessed One, bodhisattvas who are skilled in this Dharma teaching are skilled in all paths that lead to emancipation.”

1.383 Then Venerable Subhūti asked the nāga prince Vikurvāṇa, “Noble son, when you spoke of awakening to perfect buddhahood by realizing the nature of the mind, what did you mean by *the nature of the mind*?”

“The nature of the mind is the nature of Revered Subhūti.”

1.384 “What is the nature of Subhūti?”

“It is the nature of desire, aversion, and delusion.”

1.385 “What is the nature of desire, aversion, and delusion?”

“It is the nature of concepts and thoughts. Why? What do you think, Subhūti? Without thoughts, would desire, aversion, and delusion arise?”

“No.”

1.386 “That which is beyond concepts and thoughts does not arise, and that which does not arise is of that nature. [F.249.b] This is the nature of desire, aversion, and delusion. Revered Subhūti, you asked what it is that we call *the nature of the mind*. Luminosity is the nature of the mind, and the luminosity of the mind is beyond desire, aversion, and delusion.”

1.387 “Noble son, when afflictions arise, where do they arise from?”

“Revered Subhūti, afflictions arise based on wrong views, but the nature of the mind is never afflicted in any way. Revered Subhūti, if the nature of the mind were inherently afflicted, it could never be purified. Therefore the nature of the mind is not afflicted, since as it is said, ‘when afflictions are thoroughly understood, they will be purified.’ ”

1.388 Subhūti then asked, “Noble son, how are afflictions thoroughly understood?”

- “Revered Subhūti, to thoroughly understand the afflictions is to correctly comprehend that things arise based on conditions and that when conditions are not there, they do not arise.”
- 1.389 “Noble son, how is a bodhisattva to be properly diligent?”
- “Revered Subhūti, when a bodhisattva rests without engaging with anything they are properly diligent. Furthermore, Revered Subhūti, whenever a bodhisattva great being gives teachings on the liberation of the hearers and solitary buddhas without falling into that liberation themselves, this is also the proper engagement of a bodhisattva. Furthermore, Revered Subhūti, whenever a bodhisattva great being comprehends that because their own afflictions are void the afflictions of all beings are also void, this is also the proper engagement of a bodhisattva. Furthermore, [F.250.a] when the engagement of a bodhisattva is seen as disengagement, and when disengagement is seen as engagement, this is also the proper engagement of a bodhisattva.”
- 1.390 Venerable Subhūti then asked the nāga prince Vikurvāṇa, “Noble son, how is a bodhisattva’s engagement seen as disengagement, and disengagement as engagement?”
- 1.391 “Revered Subhūti, from the perspective of the nonduality of the realm of phenomena, the sensory elements—from the eye and form to the mind and mental phenomena—are viewed with disengagement. But since those who are disengaged do not take rebirth in the three realms, a bodhisattva taking rebirth through skillful means is referred to as *engagement*. Revered Subhūti, bodhisattvas exerting themselves in this way is what is meant by *being properly diligent*.”
- 1.392 The Blessed One gave his approval to the nāga prince, saying, “Holy being, the teaching on the proper engagement of bodhisattvas that you just gave through the power of the Buddha is excellent, excellent! Consider it certain that bodhisattvas who are properly diligent in the Great Vehicle in this way will reach omniscience itself.”
- 1.393 Then the nāga prince Vikurvāṇa asked the Blessed One, “Blessed One, how does a bodhisattva great being take refuge in the Buddha, the Dharma, and the Saṅgha without regard for material things?”
- 1.394 “Noble son, bodhisattvas understand that all phenomena are devoid of a self, a being, a life force, and a person, and they correctly see that the Thus-Gone One is not his form, marks, or qualities. This is how they take refuge in the Buddha without regard for material things. [F.250.b]
- 1.395 “The true nature of a thus-gone one is the realm of phenomena, and the realm of phenomena is said to cover all there is. Seeing that all phenomena are the realm of phenomena, bodhisattvas take refuge in the Dharma without regard for material things.

- 1.396 “By meditating on the unconditioned nature of the realm of phenomena and teaching the unconditioned to followers of the hearer vehicle, they make no distinction between the conditioned and the unconditioned. In this way they take refuge in the Saṅgha without regard for material things.”
- 1.397 When this teaching was given, the nāga king’s son Vikurvāṇa reached concordant acceptance of phenomena. Then, together with his retinue of wives, sons, and relatives, the nāga king Anavatapta took refuge in the Buddha, the Dharma, and the Saṅgha with all his goods. He offered his kingdom to the Blessed One and his assembly of monks, saying, “Blessed One, this is my prayer: In my kingdom, there are four great rivers, which flow into the four great oceans. Blessed One, through this act, may all beings—those with two legs, four legs, and many legs, and all the other animals and birds who feed in the great oceans and rivers, reach unsurpassed, perfect awakening. Through this act, may all those who aspire to reach awakening be liberated!”
- 1.398 At that moment, the Blessed One smiled, and as is the case when blessed buddhas smile, multicolored light rays shined forth from the Blessed One’s mouth [F.251.a] and illuminated countless world systems. Those light rays then returned, and they vanished into the crown of the Thus-Gone One’s head.
- 1.399 Venerable Ānanda then offered these verses to the Blessed One:
- 1.400 “Peerless one, your form is a delight to behold.
Supreme being, Blessed One, foremost among men,
Though you transcend the world, you are the lamp that illuminates it.
Sage, please tell us the reason for your radiant smile.
- 1.401 “Endowed with hundreds of merits and even more,
Distinguished by your wisdom, you clarify the meaning of that wisdom.
The power of your Dharma is unmatched, and you grant us Dharma
discourses.
Blessed One, why do you smile?
- 1.402 “You see the truth, and you always delight in truth.
Your senses are at peace, you abide in tranquility, and you have reached
perfection.
Utterly calm, you delight in peaceful abiding.
Please explain to us the perfect qualities of your smile.
- 1.403 “With your voice as sweet as the voice of Brahmā,
Sweet as the chirping of excellent birds or the sound of music,
With all aspects of tunefulness and melody,
Sage, please tell us the reason for your smile.

- 1.404 “Sage, you are the source of insight, and your insight is liberated.
Constantly settled in equipoise with a mind devoid of confusion,
You are omniscient, expert in the ways of beings.
Peerless One, please tell us the reason for your smile.
- 1.405 “Your wisdom unswerving, your power complete,
You display countless miraculous powers.
You possess the ten powers, and your mastery is perfect.
Well-Gone One, why do you smile?
- 1.406 “Your body radiates glorious light
That outshines the light of others.
Nothing shines like the light of the Victor—
Neither the sun nor the moon, neither fire nor precious gems.
- 1.407 “Meritorious one, you are free of doubt.
Perfect bodhisattva, you illuminate all directions. [F.251.b]
Blessed One, why do you smile?
Peerless one, please instruct us through your wisdom!”
- 1.408 Then the Blessed One said to Venerable Ānanda, “Ānanda, did you see the
array of offerings that the nāga king Anavatapta presented to the Thus-Gone
One?”
“Yes, Blessed One, I did.”
- 1.409 The Blessed One continued, “In order to attain awakening, the nāga king
Anavatapta has formerly practiced the holy life in the presence of nine
hundred ninety million buddhas. When the Thus-Gone Dīpaṃkara
prophesied to me, ‘In the future, you will be the thus-gone, worthy, perfect
buddha named Śākyamuni,’ this nāga king was a merchant’s son named
Viśuddhamati. When he heard my prophecy, he made this prayer: ‘In the
future, may I, too, receive a prophecy like the one this boy Sumati has
received.’
- 1.410 “Ānanda, just as the nāga king Anavatapta makes offerings to me now, so,
too, will he offer his kingdom and its adornments to all the thus-gone ones of
the Fortunate Eon. Understanding his pure motivation, all the thus-gone
ones will teach him this Dharma teaching on the pure path, and the thus-
gone ones Krakucchanda, Kanakamuni, and Kāśyapa have also taught this
teaching on the Dharma gateway of the pure path while residing in this
place. The lord of nāgas Anavatapta will make offerings to all the thus-gone
ones of the Fortunate Eon. He will listen to the Dharma from them, and
henceforth he will please countless thus-gone ones, [F.252.a] practice the
holy life, and maintain the sacred Dharma. After seven thousand five
hundred incalculable eons, he will become the thus-gone, worthy, perfect

buddha named Anavatapta. Ānanda, when the Thus-Gone Anavatapta attains awakening, beings will no longer be afflicted by desire, aversion, or delusion, nor will they be tormented by opponents, and all beings will be secure and live out their full lifespans. Ānanda, the lifespan of the Thus-Gone Anavatapta will be eight hundred million years.

1.411 “Ānanda, the buddha field of the Thus-Gone Anavatapta will be made from beryl, and its land will be covered with lotuses made of gold from the Jambū River. There, the luxuries, pleasures, foods, and drinks of gods and humans will be available by merely thinking of them. All humans living there will fly through the sky by the power of the five higher perceptions. The luxuries and pleasures of those humans will be like those of the gods in the Heaven of Joy. Those beings will not engage in sexual acts; instead, they will all enjoy and aspire to the joy of the Dharma, and their afflictions will be pacified.

1.412 “That thus-gone one will tirelessly teach the Dharma. Just as I now teach the Dharma using all kinds of miraculous displays, he, too, will have no difficulty teaching the Dharma. He will tame beings by merely speaking the Dharma. Why? Because the same Dharma discourse taught here will be taught to both the gods and the humans in that buddha field. In that buddha field, there will be no distinction between day and night. [F.252.b] Why? Because, Ānanda, that entire buddha field will be illuminated by light radiating from the body of the Thus-Gone Anavatapta. Those beings will then think, ‘The Thus-Gone One is going to give a Dharma discourse,’ and, inspired by that light, they will come down from the sky to listen to the Dharma. Once they have gathered, the Thus-Gone One will rise up in the sky to a height of seven palm trees. There, he will sit on a lion throne and teach them the Dharma. While sitting there, he will be visible throughout the entire buddha field, like the disk of the full moon.

1.413 “Then those beings endowed with ripened roots of virtue will think, ‘Just as the Blessed One’s lion throne is groundless, so, too, are all phenomena—their essential nature is groundless space.’ With that thought, those beings will become realized and reach acceptance. That thus-gone one will teach the Dharma discourse called *Entering the Vajra Gateway*. Just as a vajra destroys everything it falls upon, the Dharma teaching of this thus-gone one will destroy all latent and deeply ingrained tendencies.

1.414 “Ānanda, when the Thus-Gone Anavatapta is about to pass into parinirvāṇa, he will prophesy, ‘After I pass away, the bodhisattva Lofty Aspiration will become the Thus-Gone Samantaprabhāsa, and his buddha field will just like this.’ After uttering this prophecy about the bodhisattva Lofty Aspiration, he will pass into parinirvāṇa.” [F.253.a]

- 1.415 The son of the nāga king Anavatapta named Attainment of Perpetual Faith then offered a parasol adorned with precious gems to the Thus-Gone One and said, “Blessed One, at that time, who will be that bodhisattva named Lofty Aspiration?”
- 1.416 Knowing the superior motivation of the nāga prince Attainment of Perpetual Faith, the Blessed One said to Venerable Ānanda, “Ānanda, at that time, this son of the nāga king Attainment of Perpetual Faith will be that bodhisattva named Lofty Aspiration. Do not consider him as any other. After the Blessed Anavatapta, he will appear in the world as the thus-gone, worthy, perfect buddha named Samantaprabhāsa.”
- 1.417 After the Blessed One had answered these questions, and when it was understood that this Dharma teaching on the pure path was complete, the bodhisattva great beings, in addition to Śakra, Brahmā, the protectors of the world, and the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas who had assembled from the ten directions, were satisfied, pleased, delighted, and overjoyed. Full of joy and happiness, they rose from their seats cheerfully, made offerings to the Blessed One in the appropriate manner, and returned to their respective buddha fields and residences.
- 1.418 Then the nāga king Anavatapta, accompanied by his sons, wives, relatives, and retinue, manifested himself as the nāga king Guardian God and conjured a celestial palace for the Blessed One adorned with all the most exquisite features. He requested the Blessed One to reside there [F.253.b] along with his assembly of bodhisattvas and his assembly of hearers, and he emerged from his home to serve him. He then escorted the Blessed One, along with the bodhisattvas and his saṅgha of hearers, back to Vulture Peak Mountain, and after the Blessed One had given him leave, he returned home.
- 1.419 The Blessed One then said to Venerable Ānanda, “Ānanda, you must remember this Dharma teaching.”
“I will remember it!”
- 1.420 “Ānanda,” the Blessed One continued, “teach this Dharma discourse on the pure path continuously to the fourfold assembly. In that way you will maintain the sacred Dharma.”
- 1.421 When the brahmins and householders of Rājagṛha heard that the Blessed One had returned to Vulture Peak Mountain from the realm of the nāga king Anavatapta, they were filled with faith, and they all went together to where the Blessed One was staying. When they arrived, the blessed Buddha taught them the Dharma, starting with this Dharma teaching on the pure path. Ten thousand beings from that assembly gave rise to the mind of awakening, and five thousand beings developed the Dharma eye regarding phenomena.

1.422 When the Blessed One had finished speaking, Venerable Ānanda, the great hearers, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.

1.423 *This concludes the noble Great Vehicle sūtra "The Questions of the Nāga King Anavatapta."*

c.

Colophon

c.1 Edited and finalized by the Indian preceptors Jinamitra and Dānaśīla and Venerable Yeshé Dé, the scribe Gönlingma, and others.

ab.

ABBREVIATIONS

C Choné Kangyur

D Degé Kangyur

H Lhasa Kangyur

J Lithang Kangyur

K Kangxi Kangyur

N Narthang Kangyur

S Stok Palace Kangyur

Y Yongle Kangyur

n.

NOTES

- n.1 The terms “omniscience” (*sarvajñātā*, *thams cad mkhyen pa*) and “all-aspect omniscience” (*sarvākārajñātā*, *rnam pa thams cad mkhyen pa*) are the most common way of referring to a buddha’s awakening in the Perfection of Wisdom (*prajñāpāramitā*) sūtras and commentaries, and thus the term “mind of omniscience” is more widespread in that literature than *bodhicitta*. See introduction to *The Perfection of Wisdom in Twenty-Five Thousand Lines*, [i.95](#).
- n.2 Folios 215.a–215.b, [1.65](#). That is to say, they are “nondual” (Tib. ...*gnyis su med med de gnyis su dbyer med do*).
- n.3 Kamalaśīla, *Splendor of the Middle Way (Madhyamakāloka*, Toh 3887), folio 150.b.
- n.4 See Jackson 2015, pp. 553–54 and Jackson 1987, p. 351.
- n.5 This verse is found at folio. 230.b. Tib. *rkyen las skyes ba gang yin de ma skyes// de la skyes ba ngo bo nyid kyis med// rkyen la rag las gang yin stong par gsungs// stong nyid gang shes de ni bag yod pa’o//*. The equivalent Sanskrit, as found for example in Advayavajra’s *Pañcatathāgatamudrāvivarāṇa* (Toh 2242) reads *yaḥ pratyayair jāyati sa hy ajāto na tasya utpāda svabhāvato ’sti | yaḥ pratyayādhīna sa śūnya uktaḥ yaḥ śūnyatām jānati so ’pramattaḥ | |*. ed. Klaus-Dieter Mathes, *A Fine Blend of Mahāmudrā and Madhyamaka* (Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2015), 379.
- n.6 See Shapkar Tsokdruk Rangdröl, p. 370.
- n.7 *Hong dao guang xian san mei jing* 弘道廣顯三昧經 (cbeta (https://cbetaonline.dila.edu.tw/en/T0635_001), [sat \(https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0635.html\)](https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0635.html)).
- n.8 Salomon 2008.

- n.9 See *The Chapter on Medicines*, 2021, [9.1527–9.2505](https://read.84000.co/translation/UT22084-001-006.html#UT22084-001-006-5455) (<https://read.84000.co/translation/UT22084-001-006.html#UT22084-001-006-5455>).
- n.10 See *The Precious Discourse on the Blessed One’s Extensive Wisdom That Leads to Infinite Certainty* (Toh 99), [2.24](#) and ff.
- n.11 Phangthangma, p. 9 no.12; Denkarma, folio 297.b.5; Herrmann-Pfandt 2008, pp. 67–68, no. 120.
- n.12 Following D and S *thams cad mkhyen pa’i sems ma bskyud pa*. K, J, and C read ... *ma bskyed pa*. With this alternate reading, the line would relate to the hearers and solitary buddhas mentioned in the previous line, i.e., “[they] have not generated the mind of omniscience.”
- n.13 Thirty-one aspects are listed, though the first aspect of not overlooking any being would make thirty-two.
- n.14 Tib. *phung po gsum pa’i chos kyi rnam grangs kyi yongs su bsngo ba’i tshogs*. This likely refers to the confessional practices of the “three sections” (*phung po gsum*) as found, for example, in *Determining the Vinaya: Upāli’s Questions* (Toh 68, i.5 (<https://read.84000.co/translation/toh68.html#UT22084-043-005-7>)).
- n.15 These “six discordant factors of the six perfections” are the opposites of the six perfections—generosity, discipline, acceptance, diligence, concentration, and insight—respectively.
- n.16 Tib. *yi ge*.
- n.17 Translation tentative. D and S read *mtshan yongs su rdzogs pas bzod pa’i stobs*. This may be a reference to the perfection of patience as the acceptance of all phenomena as being without signs, marks, or characteristics (*mtshan ma*), as found for example in *The Transcendent Perfection of Wisdom in Ten Thousand Lines* (Toh 11), [28.16](#) (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2313>). Alternatively, *mtshan yongs su rdzogs pa* is given in Negi’s Tibetan–Sanskrit dictionary (s.v.) as the rendering of *paripūrṇavyañjana*, which is the twenty-fourth of the eighty minor marks of a great being.
- n.18 The translation of this unusual epithet of the brahmā deities is tentative. Tib. *sdug pa’i rnam par ltung ba’i tshangs pa rnam*s.
- n.19 Translation tentative. Tib. *de bzhin gshegs pa’i gsung yi yi ge la dpyad pa gang yin pa’i yi ge de dag la sems can thams cad kyang dpyad de/ de bas na sems can thams cad*

ni chos kyi 'khor lo bskor yang chos kyi ngo bos nyid mi shes so/ /de'i phyir de dag yi ge la dpyod pa ni de byed pa'i sdug bsngal yang dag par zad par bya ba'i phyir 'byung ba ma yin no.

- n.20 Translation tentative. Tib. *de dag ni tha snyad thams cad la yang nyon mongs pa rnams dang ma 'dres pa'i ngag 'byung ngo / de dag nyon mongs kyang kun nas nyon mongs pas kun nas nyon mongs par 'gyur ba ni ma yin no/ ngag la dpyod cing rnam par byang bar byed kyang chos nyid kyi rang bzhin gyis rnam par dag par 'gyur ba ma yin.*
- n.21 Following Y, J, K, and N *sogs pa*. D reads *la sogs pa*.
- n.22 The translation of this and the following verse is tentative. Tib. *'jig rten 'di 'gro gang yin pa/ de bzhin gshegs 'gro de yin te/ de dag khong du chud rtogs na/ de dag 'gro ba med par 'gyur/ sems can kun gyi 'gro gang yin/ de dag 'gro ba nges 'gro zhing / sangs rgyas chos 'dir bsblabs nas su/ sgyu ma'i chos kyis rnam par sprul.*
- n.23 Following Y, J, K, N, and C *srid 'khor*. D reads *srid 'khod*.
- n.24 Tib. *chos thams cad rkyen gyi kha na las par yang dag par rjes su mthong ste*. The phrase *kha na las par* here, and repeated throughout this paragraph, is unusual. Based on the context it has been translated as “depend(s) on.”
- n.25 Here the Tibetan reads *shes pa*, whereas the *ye shes* was used before. Both are terms used to translate the Sanskrit *jñāna*.
- n.26 The analogy of the Dharma as a raft, which may be discarded once the river is crossed, is found, for example, in *The Inquiry of Lokadhara (Lokadhara-paripṛcchā)*, Toh 174, translated by the Dharmachakra Translation Committee (2020), [1.54 \(https://read.84000.co/translation/toh174.html#UT22084-060-003-69\)](https://read.84000.co/translation/toh174.html#UT22084-060-003-69).
- n.27 This quote is widely attributed to *The Rice Seedling (Śālistamba)*, Toh 210, translated by the Dharmasāgara Translation Group (2018), [1.3 \(https://read.84000.co/translation/toh210.html#UT22084-062-010-12\)](https://read.84000.co/translation/toh210.html#UT22084-062-010-12).
- n.28 This set of five aggregates is found elsewhere classified as the “definitive aggregates” (*nges pa'i phung po*) of the buddhas, the “immeasurable aggregates” (*phung po tshad med pa*), or the “five uncontaminated aggregates” (*zag med phung po lnga*). See, for example, *The Transcendent Perfection of Wisdom in Ten Thousand Lines* (Toh 11), [n. 320 \(https://read.84000.co/translation/toh11.html#UT22084-031-002-1673\)](https://read.84000.co/translation/toh11.html#UT22084-031-002-1673).
- n.29 Translation tentative for Tib. *gnyer ba med*.

- n.30 Four rather than three ascertainments of mind are presented here. These four are more commonly found as the “four seals” (Tib. *phyag rgya bzhi*, Skt. *caturmudrā*) of the Dharma, which summarize the core teachings of the Buddha.
- n.31 Instead of D and S *smon lam ldan pa* (“with wishes”), reading *smon lam ’das pa* found in other versions.
- n.32 Translation tentative. Tib. *sngon gyi mtha’ gang de ni yang dag mtha’/ de yi mtha’ ni rgya chen chos rnams kun/ nam mkha’i mtha’ ni rtag tu sems can mtha’*.
- n.33 Tib. *dben par gnas par nga rgyal theg pa ste*. This appears to be a reference to the vehicle of solitary buddhas.
- n.34 Translation tentative. Tib. *zhig pa’i chos kyang ’dor ba ma yin*.
- n.35 Following S, Y, J, K, N, C, and H *’gyed*. D reads *bged*.
- n.36 That is to say their faith is similar to the confidence one has that a stone thrown into the air will fall down again. This translation is tentative. Tib. *dad par de la’ang dad byed de/ /nam mkhar ’phangs pa’i rdo ba bzhin*.
- n.37 This translation is tentative. Tib. *klu’i bdag po gang gi tshe mig gi rnam par shes pa’i rnam par shes pa dang / sems kyang mi skye la gzugs kyi rnam par shes pa’i rnam par shes pa dang / rnam par shes pa yang mi ’gog pa de tsam gyis na de bzhin gshegs pa mthong ba rnam par dag pa yin no*.
- n.38 Here the Tibetan term *gtong ba*, rather than *sbyin pa*, is used for “generosity.” The term *gtong ba* usually translates the Sanskrit *tyāga* and refers to the willingness to give away all that one has, including one’s own life and limbs, for others. The “perfection” of generosity is more commonly associated with the Sanskrit term *dāna* (Tib. *sbyin pa*), which might be translated simply as “giving.” As indicated by the use of *gtong ba* here, both can refer to generosity as the first of the six perfections.
- n.39 Translation tentative. Tib. *cho ga’i spyod pa*.
- n.40 The Tibetan term used throughout this passage is *skad cig pa*, which could also mean “instantaneous.” However, it likely translates the Sanskrit *kṣaṇika*, the primary meaning of which is “momentary” or “transient.”
- n.41 Following S, Y, J, K, N, C, and H *ma yin*. D reads *yin*.
- n.42 Following S and C *ma yin*. D reads *yin*.

- n.43 Following Y, J, K, and C 'thob. N and H read *thob*, and D and S read *ma thob*.
- n.44 Translation tentative. Tib. *mngon par 'du mi byed pa'i yul la mi 'jug la btang snyoms pa yang ma yin no*.
- n.45 Translation tentative. Tib. *skye ba dang / mi skye ba'i phyir skye ba dang / mi skye ba thams cad yang dag par rjes su mthong ngo*.

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 abiding nature of phenomena

chos gnas pa

ཚོས་གནས་པ།

dharmasthititā^{AD}

A synonym for emptiness and the realm of phenomena.

g.2 absence of wishes

smon pa med pa

སློན་པ་མེད་པ།

apraṇihita ^{AD}

See “wishlessness.”

g.3 absorption

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi ^{AD}

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Drajor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīryūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.4 acceptance

bzod pa

བཟོད་པ།

kṣānti ^{AD}

See “patience.”

g.5 acceptance of the unborn nature of phenomena

mi skye ba'i chos la bzod pa · mi skye ba la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ། · མི་སྐྱེ་བ་ལ་བཟོད་པ།

anutpattikadharmakṣānti ^{AD}

Definition from the 84000 Glossary of Terms:

The bodhisattvas’ realization that all phenomena are unproduced and empty. It sustains them on the difficult path of benefiting all beings so that they do not succumb to the goal of personal liberation. Different sources link this realization to the first or eighth bodhisattva level (*bhūmi*).

g.6 aggregate

phung po

ཕུང་པོ།

skandha ^{AD}

The constituents that make up a being and the world: form, feeling, perception, formation, and consciousnesses.

g.7 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda ^{AD}

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.8 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta ^{AD}

The name of a nāga king and also the name he will have on attaining buddhahood, as prophesied by the Buddha Śākyamuni.

g.9 applications of mindfulness

dran pa nye bar gzhas pa

དྲན་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna ^{AD}

The applications of mindfulness are usually listed as four: mindfulness of the body, of feelings, of the mind, and of phenomena. These four are part of the thirty-seven factors of awakening.

g.10 ascertainment of mind

sems nges par sems pa

སེམས་ངེས་པར་སེམས་པ།

cittanidhyapti ^{AD}

Reflection that leads to certainty or sureness of mind. The Sanskrit term *nidhyapti* refers to “profound meditation leading to comprehension” (Edgerton).

g.11 ascetic practice

sbyangs pa'i yon tan

སྤྲུངས་པའི་ཡོན་ཏན།

dhūtaguṇa ^{AD}

Refers to an optional set of thirteen practices 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 a forest, (9) dwelling at the root 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.12 ascetic practice

sbyangs pa

སྤྲུངས་པ།

—

See “ascetic practice” (*sbyangs pa'i yon tan*).

g.13 Aśoka

mya ngan med pa

མྱ་ངན་མེད་པ།

aśoka ^{AD}

A nāga prince in *The Questions of the Nāga King Anavatapta*, not to be confused with the future buddha Aśoka, nor with the historical King Aśoka.

g.14 asura

lha ma yin

ལྷ་མ་ཡིན།

asura ^{AD}

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.15 Attainment of Perpetual Faith

rtag tu dad pa thob

རྟག་ཏུ་དད་པ་ཐོབ།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.16 bases of miraculous power

rdzu 'phrul gyi rkang pa · rdzu 'phrul

རྩུ་འཕྲུལ་གྱི་རྐང་པ། · རྩུ་འཕྲུལ།

ṛddhipāda ^{AD} · *ṛddhi* ^{AD}

The four supports for supernatural abilities: determination, discernment, diligence, and samādhi. These are among the thirty-seven factors of awakening.

g.17 benzoin resin

dus kyi rjes su 'brang ba

དུས་གྱི་རྗེས་སུ་འབྲང་བ།

kālānusārin ^{AD}

The aromatic resin of styrax trees used in perfume and incense.

g.18 beyond wishes

smon pa med pa

སྲོན་པ་མེད་པ།

apraṇihita ^{AD}

See “wishlessness.”

g.19 blessed one

bcom ldan 'das

བཅོམ་ལྡན་འདས།

bhagavat ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.20 bodhisattva great being

byang chub sems dpa' sems dpa' chen po

བྱང་ལྡན་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ།

bodhisattvamahāsattva ^{AD}

Definition from the 84000 Glossary of Terms:

The term can be understood to mean “great courageous one” or “great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* is closer in its connotations to the *mahā-* in “Mahāyāna” than to the *mahā-* in “mahāsiddha.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet

is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh bhūmi.

g.21 Boundless Splendor

gzi brjid dpag med

གཟི་བརྗིད་དཔག་མེད།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.22 brahmā

tshangs pa

ཚངས་པ།

brahmā^{AD}

The brahmā deities inhabit the brahmā heavens of the form realm, led by their supreme deity, Brahmā Sahāṃpati. See “Brahmā.”

g.23 Brahmā

tshangs pa

ཚངས་པ།

brahmā^{AD}

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.24 branches of awakening

byang chub kyi yan lag

བྱང་ཚུབ་ཀྱི་ཡན་ལག

bodhyaṅga ^{AD}

The branches of awakening are usually counted as seven: (1) correct mindfulness, (2) correct wisdom in the analysis of phenomena, (3) correct diligence, (4) correct joy, (5) correct serenity, (6) correct samādhi, and (7) correct equanimity. These are counted among the thirty-seven factors of awakening.

g.25 Colorful

kun nas kha dog

ཀུན་ནས་ཁ་དོག

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.26 concentration

bsam gtan

བསམ་གཏན།

dhyāna ^{AD}

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.27 concordant acceptance

'thun pa'i bzod pa

འཇུན་པའི་བཟོད་པ།

anulomikakṣānti ^{AD}

Acceptance of the true nature of things. It is acceptance or patience that is in accord with the nature of phenomena.

g.28 correct exertions

yang dag par spong ba

ཡང་དག་པར་སྤོང་བ།

samyakprahāṇa ^{AD}

Relinquishing negative acts in the present and the future and enhancing positive acts in the present and the future. May be counted as four or as two.

g.29 correct understandings

so so yang dag rig pa

སོ་སོ་ཡང་དག་རིག་པ།

pratisamvid ^{AD}

g.30 Dānaśīla

dA na shI la

དྲན་ལྡི་ལ།

dānaśīla ^{AD}

An Indian paṇḍita who was resident in Tibet during the late eighth and early ninth centuries.

g.31 dependent origination

rten cing 'brel bar 'byung ba

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ།

pratītyasamutpāda ^{AD}

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only in dependence on the aggregation of causes and conditions. In general, the processes of cyclic existence, through which the external world and the beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate depending on the sequential unfolding of twelve links, commencing from ignorance and ending with birth, aging, and death. It is only through deliberate reversal of these twelve links that one can succeed in bringing the cycle to an end.

g.32 desire, form, and formless realms

'dod pa dang gzugs dang gzugs med pa

འདོད་པ་དང་གཟུགས་དང་གཟུགས་མེད་པ།

—

The three realms of saṃsāra.

g.33 desire realm

'dod pa'i khams

འདོད་པའི་ཁམས།

kāmadhātu ^{AD}

Definition from the 84000 Glossary of Terms:

In Buddhist cosmology, this is our own realm, the lowest and most coarse of the three realms of saṃsāra. It is called this because beings here are characterized by their strong longing for and attachment to the pleasures of the senses. The desire realm includes hell beings, hungry ghosts, animals, humans, asuras, and the lowest six heavens of the gods—from the Heaven of the Four Great Kings (*cāturmahārājika*) up to the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*). Located above the desire realm is the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).

g.34 dhāraṇī gateway

gzungs kyi sgo

གཟུངས་ཀྱི་སྒོ།

dhāraṇīmukha ^{AD}

As a magical formula, a dhāraṇī constitutes a gateway to the infinite qualities of awakening, the awakened state itself, and the various forms of buddha activity. See also “retention.”

g.35 Dharma eye

chos kyi mig

ཚོས་ཀྱི་མིག།

dharmacakṣus ^{AD}

One of the “five eyes,” representing the superior insight of buddhas and bodhisattvas. See “five eyes.”

g.36 Dharma gateway

chos kyi sgo

ཚོས་ཀྱི་སྒོ།

dharmamukha

g.37 diamond

rdo rje

རྡོ་རྗེ།

vajra ^{AD}

See “vajra.”

g.38 diligence

brtson 'grus

བཙོན་འགུས།

vīrya^{AD}

The fourth of the six perfections.

g.39 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara^{AD}

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.40 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla^{AD}

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.41 eighteen unique qualities of a buddha

bcwa brgyad sangs rgyas chos

བརྒྱ་བརྒྱད་སངས་རྒྱས་ཚོས།

aṣṭādaśāveṇīkabuddhadharma^{AD}

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha’s behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and

followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.42 eightfold path

yan lag brgyad pa'i lam

ཡན་ལག་བརྒྱད་པའི་ལམ།

aṣṭāṅgamārga ^{AD}

The Buddhist path as presented in the hearer vehicle: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right samādhi.

g.43 element

khams · 'byung ba chen po

ཁམས། · འབྱུང་བ་ཆེན་པོ།

dhātu ^{AD} · *mahābhūta*

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

g.44 element of the mental faculty

yid kyi khams

ཡིད་ཀྱི་ཁམས།

manodhātu ^{AD}

Sixteenth of the eighteen elements (Tib. *khams bco brgyad*, Skt. *aṣṭādaśadhātu*).

g.45 eloquence

spobs pa

སྤྱོད་པ།

pratibhāna ^{AD}

The Tibetan word literally means “confidence” or “courage” but refers to confident speech, to being perfectly eloquent, especially in expressing the Dharma.

g.46 entity

dn̄gos po

དངོས་པོ།

bhāva^{AD} . *vastu*^{AD}

An existent thing or substantial existence in general.

g.47 excessive pride

lhag pa'i nga rgyal

ལྷག་པའི་ངར་རྒྱལ།

adhimāna^{AD}

One of six or seven types of pride, it is the pride of overestimating one's accomplishments.

g.48 eye element

mig gi khams

མིག་གི་ཁམས།

caḡsurdhātu^{AD}

First of the eighteen elements (Tib. *khams bco brgyad*, Skt. *aṣṭādaśadhātu*).

g.49 factors of awakening

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚོས།

bodhipakṡadharmā^{AD}

See “thirty-seven factors of awakening.”

g.50 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha^{AD}

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

g.51 five eyes

mig lnga

མིག་ལྔ།

pañcacakṣus ^{AD}

Five different faculties of vision: the physical eye (Skt. *māṃsacakṣus*), the divine eye (*divyacakṣus*), the wisdom eye (*prajñācakṣus*), the Dharma eye (*dharmacakṣus*), and the Buddha eye (*buddhacakṣus*).

g.52 five forms of life

'gro ba lnga

འགྲོ་བ་ལྔ།

pañcagati ^{AD}

These comprise the gods and humans in the higher realms of saṃsāra, and the animals, pretas, and hell beings in the lower realms.

g.53 five higher perceptions

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā ^{AD}

See “higher perception.”

g.54 form body

gzugs kyi sku

གཟུགས་ཀྱི་སྐུ།

rūpakāya ^{AD}

The visible form of a buddha that is perceived by other beings, in contrast to his “Dharma body,” the dharmakāya, which is his enlightenment.

g.55 form realm

gzugs · gzugs kyi khams

གཟུགས། · གཟུགས་ཀྱི་ཁམས།

rūpa ^{AD} · *rūpadhātu* ^{AD}

Definition from the 84000 Glossary of Terms:

One of the three realms of saṃsāra in Buddhist cosmology, it is characterized by subtle materiality. Here beings, though subtly embodied, are not driven primarily by the urge for sense gratification. It consists of seventeen heavens structured according to the four concentrations of the form realm

(*rūpāvācaradhyāna*), the highest five of which are collectively called “pure abodes” (*śuddhāvāsa*). The form realm is located above the desire realm (*kāmadhātu*) and below the formless realm (*ārūpyadhātu*).

g.56 formation

'du byed

འདུ་བྱེད།

saṃskāra^{AD}

The meaning of this term varies according to context. As one of the five aggregates, it refers to various mental activities. In terms of the twelve links of dependent origination, it is the second, referring to activities with karmic results leading to future saṃsāric existence. This term may also refer to composite objects or conditioned things in the generic sense.

g.57 formation

mngon par 'du byed

མངོན་པར་འདུ་བྱེད།

abhisamskāra^{AD}

Volitional construction or mental fabrication that leads to the accumulation of karma.

g.58 Fortunate Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa^{AD}

The name of our current eon, so called because one thousand buddhas are prophesied to appear in succession during this time, Śākyamuni being the fourth and Maitreya the fifth.

g.59 four abodes of Brahmā

tshangs pa'i gnas pa bzhi

ཚངས་པའི་གནས་པ་བཞི།

caturbrahmayihāra^{AD}

Definition from the 84000 Glossary of Terms:

The four qualities that are said to result in rebirth in the Brahmā World. They are limitless loving kindness, compassion, joy, and equanimity. (*Provisional 84000 definition. New definition forthcoming.*)

g.60 four means of attraction

bsdu ba'i dngos po bzhi

བསྐྱུ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahavastu ^{AD}

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

g.61 four misconceptions

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviparyāsa ^{AD}

Taking what is impermanent to be permanent, what is suffering to be happiness, what is unclean to be clean, and what is not self to be a self.

g.62 four reliances

rton pa bzhi po

རྟོན་པ་བཞི་པོ།

catuḥpratiśaraṇa ^{AD}

Relying on meaning rather than words, relying on wisdom (*jñāna*) rather than consciousness (*vijñāna*), relying on the definitive meaning rather than the provisional meaning, and relying on the teaching (*dharma*) rather than a person.

g.63 four truths of the noble ones

bden pa bzhi

བདེན་པ་བཞི།

catuḥsatya ^{AD}

Definition from the 84000 Glossary of Terms:

The four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.

g.64 four types of fearlessness

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturabhaya ^{AD}

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

g.65 fourfold assembly

'khor bzhi po

འཁོར་བཞི་པོ།

catuḥparśad ^{AD}

The four assemblies of male and female monastics and male and female lay followers.

g.66 fruition of actions

las kyi rnam par smin pa

ལས་ཀྱི་རྣམ་པར་སྐྱིན་པ།

karmavipāka ^{AD}

See “ripening of karma.”

g.67 gandharva

dri za

དྷི་ཟ།

gandharva ^{AD}

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by 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.68 Ganges River

gang gA'i klung

གང་གའི་ཀླུང།

gaṅgā

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.69 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa ^{AD}

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.70 generosity

sbyin pa

སྤྱིན་པ།

dāna ^{AD}

The first of the six perfections.

g.71 generosity

gtong ba

གཏོང་བ།

tyāga ^{AD}

See [n.38](#).

g.72 god

lha

ལྷ།

deva ^{AD}

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), 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.73 Gönlingma

dgon gling rma

དགོན་གླིང་རྩམ།

—

Tibetan editor of *The Questions of the Nāga King Anavatapta*.

g.74 Great Splendor

gzi brjid che

གཟི་བརྗིད་ཅེ།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.75 great trichiliocosm

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

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

trisāhasramahāsāhasra ^{AD}

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasra-*

mahāsāhasralokadhātu), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.76 Guardian God

lha srung

ལྷ་སྲུང་།

—

A nāga king.

g.77 hearer

nyan thos

ཉན་ཐོས།

śrāvaka^{AD}

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.78 Heaven of Joy

dga' ldan

དགའ་ལྷན།

tuṣita^{AD}

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.79 heedfulness

bag yod pa

བག་ཡོད་པ།

apramāda ^{AD}

One of the main aspects of mindfulness as broadly construed, heedfulness indicates stable introspective awareness and guarding the mind against negative thoughts and emotions while fostering positive or virtuous states of mind. As explained in *The Questions of the Nāga King Anavatapta*, its more fundamental meaning is retaining an abiding awareness of the true nature of all phenomena through the correct understanding of dependent origination.

g.80 higher perception

mngon par shes pa · mngon shes

མངོན་པར་ཤེས་པ། · མངོན་ཤེས།

abhijñā ^{AD}

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

g.81 Highest Heaven

'og min

འོག་མིན།

akaniṣṭha ^{AD}

Definition from the 84000 Glossary of Terms:

The eighth and highest level of the Realm of Form (*rūpadhātu*), the last of the five pure abodes (*śuddhāvāsa*); it is only accessible as the result of specific states of *dhyāna*. According to some texts this is where non-returners

(*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.82 holy life

tshangs pa'i spyod · tshangs par spyod pa

ཚངས་པའི་སྟོད། · ཚངས་པར་སྟོད་པ།

brahmacarya ^{AD}

Can refer to celibacy in its narrowest sense; in a broader sense it refers to the conduct of those who have renounced worldly life to devote themselves to spiritual study and practice.

g.83 immeasurable attitudes

tshad med pa

ཚད་མེད་པ།

apramāṇa ^{AD}

Definition from the 84000 Glossary of Terms:

The four meditations on love (*maitrī*), compassion (*karuṇā*), joy (*muditā*), and equanimity (*upekṣā*), as well as the states of mind and qualities of being that result from their cultivation. They are also called the four abodes of Brahmā (*caturbrahmavihāra*).

In the *Abhidharmakośa*, Vasubandhu explains that they are called *apramāṇa*—meaning “infinite” or “limitless”—because they take limitless sentient beings as their object, and they generate limitless merit and results. Love is described as the wish that beings be happy, and it acts as an antidote to malice (*vyāpāda*). Compassion is described as the wish for beings to be free of suffering, and acts as an antidote to harmfulness (*vihīṃsā*). Joy refers to rejoicing in the happiness beings already have, and it acts as an antidote to dislike or aversion (*arati*) toward others’ success. Equanimity is considering all beings impartially, without distinctions, and it is the antidote to attachment to both pleasure and malice (*kāmarāgavyāpāda*).

In this text:

See also “four abodes of Brahmā.”

g.84 immutable nature of phenomena

chos mi 'gyur ba nyid

ཚོས་མི་འགྱུར་བ་ཉིད།

—

A synonym for emptiness and the realm of phenomena.

g.85 Inexhaustible Wealth

nor mi zad

ནོར་མི་ཟད།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.86 insight

shes rab

ཤེས་རབ།

prajñā^{AD}

The sixth of the six perfections, it refers to the profound understanding of reality.

g.87 inspired to speak

spobs

སྤོབས།

—

See “eloquence.”

g.88 irreversibility

phyir mi ldog pa

ཕྱིར་མི་ལྷོག་པ།

—

A stage on the bodhisattva path at which the practitioner will never turn back, or be turned back, from progress toward the full awakening of a buddha.

g.89 Jambu River gold

'dzam bu chu klung gi gser

འཛམ་བུ་ཚུ་ལྷུང་གི་གསེར།

—

Gold from the Jambu River (one of the four great rivers of Jambudvīpa) was reputed to be the finest and purest gold.

g.90 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambudvīpa^{AD}

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.91 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

jinamitra^{AD}

The Indian paṇḍita Jinamitra was invited to Tibet during the reign of King Trisong Detsen (*khri srong lde btsan*, r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He was one of the small group of paṇḍitas responsible for the *Mahāvīyūtpatti* Sanskrit–Tibetan dictionary.

g.92 kalaviṅka bird

ka la ping ka

ཀ་ལ་པིང་ཀ།

kalaviṅka^{AD}

Definition from the 84000 Glossary of Terms:

In Buddhist literature refers to a mythical bird whose call is said to be far more beautiful than that of all other birds, and so compelling that it can be heard even before the bird has hatched. The call of the *kalaviṅka* is thus used as an analogy to describe the sound of the discourse of bodhisattvas as being far superior to that of śrāvakas and pratyekabuddhas, even before bodhisattvas attain awakening. In some cases, the *kalaviṅka* also takes on mythical characteristics, being depicted as part human, part bird. It is also the sixteenth of the eighty designs on the palms and soles of a tathāgata.

While it is equated to an Indian bird renowned for its beautiful song, there is some uncertainty regarding the identity of the kalaviṅka; some dictionaries declare it to be a type of Indian cuckoo (probably *Eudynamys scolopacea*, also known as the asian koel) or a red and green sparrow (possibly *Amandava amandava*, also known as the red avadavat).

g.93 Kanakamuni

gser thub

གསེར་བུབ།

kanakamuni ^{AD}

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.94 Kāśyapa

'od srung

འོད་སྤྱང།

kāśyapa ^{AD}

See “Mahākāśyapa.”

g.95 Kāśyapa

'od srung

འོད་སྤྱང།

kāśyapa ^{AD}

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.96 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara ^{AD}

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.97 Krakucchanda

log par dad sel

འོག་པར་དད་སེལ།

krakucchanda ^{AD}

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.98 Lake Anavatapta

ma dros pa · mtsho ma dros pa

མ་རྫོས་པ། · མཚོ་མ་རྫོས་པ།

anavatapta ^{AD}

The mythical Lake Anavatapta is said to be at the center of Jambudvīpa, the continent on which we reside. The great rivers of Jambudvīpa are said to flow from this lake. It is often associated with Lake Manasarovar in Tibet, which lies in close proximity to Mount Kailash.

g.99 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti ^{AD}

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.100 Lofty Aspiration

smon lam khyad par 'phags

སློན་ལམ་ཁྱད་པར་འཕགས།

—

A bodhisattva in the future during the time of the Thus-Gone Anavatapta, a future life of the nāga king Attainment of Perpetual Faith, as prophesied by the Buddha Śākyamuni.

g.101 Lokāyata

'jig rten rgyang 'phen pa

འཇིག་རྟེན་རྒྱུ་འཕེན་པ།

lokāyata ^{AD}

Definition from the 84000 Glossary of Terms:

Also called the Cārvāka school, it was an ancient Indian school with a materialistic viewpoint accepting only the evidence of the senses and rejecting the existence of a creator deity or other lifetimes. Their teachings

now survive only in quotations by opponents. (*Provisional 84000 definition. New definition forthcoming.*)

g.102 lower realms

ngan song · ngan 'gro

དན་སོང། · དན་འགྲོ།

durgati^{AD} · *apāya*^{AD}

A collective name for the realms of animals, pretas, and hell beings.

g.103 luminosity

'od gsal ba

འོད་གསལ་བ།

prabhāsvara^{AD}

Refers to the subtlest level of mind, the essential nature of all cognitive events. Though ever present within all sentient beings, this luminosity becomes manifest when the gross mind has ceased to function. It is said that such a dissolution is experienced naturally by ordinary beings at the time of death but can also be experientially cultivated through certain meditative practices.

g.104 magical transformation

rdzu 'phrul

རྩུ་འཕྲུལ།

ṛddhi

See “miraculous power.”

g.105 Mahākāśyapa

'od srung chen po

འོད་སྲུང་ཆེན་པོ།

mahākāśyapa^{AD}

One of the Buddha's principal hearer disciples, he became a leader of the saṅgha after the Buddha's passing.

g.106 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བྱ་ཆེན་པོ།

mahāmaudgalyāyana^{AD} · *maudgalyāyana*^{AD}

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.107 mahoraga

lto 'phye chen po

ལྷོ་འཕྲེ་ཆེན་པོ།

mahoraga^{AD}

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.108 major marks

mtshan

མཚན།

lakṣaṇa^{AD}

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

g.109 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī^{AD}

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.110 Mañjuśrīkumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནི་རྒྱུར་པ།

mañjuśrīkumārabhūta ^{AD}

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.111 Māra

bdud

མ་རྩ།

māra ^{AD}

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.112 marks

mtshan

མཚན།

lakṣaṇa ^{AD}

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

g.113 means of attraction

bsdud ba'i dngos po

བསྐྱབ་བའི་དངོས་པོ།

saṃgrahaṣṭu ^{AD}

See “four means of attraction.”

g.114 mind of awakening

byang chub kyi sems

བྱང་ལྷན་གྱི་སེམས།

bodhicitta ^{AD}

Also translated here as “mind intent on awakening” and “intention to reach awakening.”

g.115 mind of omniscience

thams cad mkhyen pa'i sems

ཐམས་ཅད་མཁྱེན་པའི་སེམས།

—

Term closely related to and often used as a synonym for bodhicitta. See “mind of awakening.”

g.116 mindfulness

dran pa · rjes su dran pa

བྱམ་པ། · རྗེས་སུ་བྱམ་པ།

smṛti ^{AD} · *anusmṛti* ^{AD}

Definition from the 84000 Glossary of Terms:

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean “to recollect” but also simply “to think of.” Broadly speaking, *smṛti*, commonly translated as

“mindfulness,” means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one’s body or the breath. Together with alertness (*samprajāna, shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha, zhi gnas*).

g.117 mindfulness of discipline

tshul khrims rjes su dran pa

ཚུལ་ཁྲིམས་རྗེས་སུ་རྟོན་པ།

śīlānusmṛti ^{AD}

Fourth of the ten mindfulnesses (Tib. *rjes su dran pa bcu*, Skt. *daśānusmṛti*). One of six mindfulnesses mentioned in *The Questions of the Nāga King Anavatapta*.

g.118 mindfulness of generosity

gtong ba rjes su dran pa

གཏོང་བ་རྗེས་སུ་རྟོན་པ།

tyāgānusmṛti ^{AD}

Fifth of the ten mindfulnesses (Tib. *rjes su dran pa bcu*, Skt. *daśānusmṛti*). One of six mindfulnesses mentioned in *The Questions of the Nāga King Anavatapta*.

g.119 mindfulness of the Buddha

sangs rgyas rjes su dran pa

སངས་རྒྱས་རྗེས་སུ་རྟོན་པ།

buddhānusmṛti ^{AD}

A practice common to all Buddhist traditions that involves taking a buddha such as the Buddha Śākyamuni or Amitābha as one’s meditative object. Pali *buddhānussati*. First of the ten mindfulnesses (Tib. *rjes su dran pa bcu*, Skt. *daśānusmṛti*). One of six mindfulnesses mentioned in *The Questions of the Nāga King Anavatapta*.

g.120 mindfulness of the Dharma

chos rjes su dran pa

ཚོས་རྗེས་སུ་རྟོན་པ།

dharmānusmṛti ^{AD}

Second of the ten mindfulnesses (Tib. *rjes su dran pa bcu*, Skt. *daśānusmṛti*). One of six mindfulnesses mentioned in *The Questions of the Nāga King Anavatapta*.

g.121 mindfulness of the gods

lha rjes su dran pa

ལྷ་རྗེས་སུ་བྲན་པ།

devānusmṛti ^{AD}

Sixth of the ten mindfulnesses (Tib. *rjes su dran pa bcu*, Skt. *daśānusmṛti*). One of six mindfulnesses mentioned in *The Questions of the Nāga King Anavatapta*.

g.122 mindfulness of the Saṅgha

dge 'dun rjes su dran pa

དགེ་འདུན་རྗེས་སུ་བྲན་པ།

saṅghānusmṛti ^{AD}

Third of the ten mindfulnesses (Tib. *rjes su dran pa bcu*, Skt. *daśānusmṛti*). One of six mindfulnesses mentioned in *The Questions of the Nāga King Anavatapta*.

g.123 minor marks

dpe byad bzang po

དཔེ་བྱད་བཟང་པོ།

anuvyañjana ^{AD}

Definition from the 84000 Glossary of Terms:

The eighty secondary physical characteristics of a buddha and of other great beings (*mahāpuruṣa*), which include such details as the redness of the fingernails and the blackness of the hair. They are considered “minor” in terms of being secondary to the thirty-two major marks or signs of a great being.

g.124 miraculous display

cho 'phrul

ཚོ་འཕྲུལ།

prātihārya ^{AD}

A miraculous or wondrous power attributed to buddhas or other spiritually advanced beings. Generally these are miraculous displays for the purpose of benefiting beings or impressing them in such a way as to inspire faith and devotion.

g.125 miraculous power

rdzu 'phrul

རྩུ་འཕྲུལ།

ṛddhi ^{AD}

Definition from the 84000 Glossary of Terms:

The supernatural powers of a śrāvaka correspond to the first *abhijñā*: “Being one he becomes many, being many he becomes one; he becomes visible, invisible; goes through walls, ramparts and mountains without being impeded, just as through air; he immerses himself in the earth and emerges from it as if in water; he goes on water without breaking through it, as if on [solid] earth; he travels through the air crosslegged like a winged bird; he takes in his hands and touches the moon and the sun, those two wonderful, mighty beings, and with his body he extends his power as far as the Brahma world” (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

The great supernatural powers (*maharddhi*) of bodhisattvas are “causing trembling, blazing, illuminating, rendering invisible, transforming, coming and going across obstacles, reducing or enlarging worlds, inserting any matter into one’s own body, assuming the aspects of those one frequents, appearing and disappearing, submitting everyone to one’s will, dominating the supernormal power of others, giving intellectual clarity to those who lack it, giving mindfulness, bestowing happiness, and finally, emitting beneficial rays” (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

g.126 Mount Sumeru

ri rab

𑖦𑖳𑖪

meru · 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.127 nāga

klu

𑖦𑖳

nāga ^{AD}

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.128 non-Buddhist

mu stegs pa

མུ་སྟེགས་པ།

tīrthika^{AD}

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jaṭilas, Ājīvikas, and Cārvākas. Tīrthika (“forder”) literally translates as “one belonging to or associated with (possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain tīrthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.129 nonentity

dngos po med pa

དངོས་པོ་མེད་པ།

abhāva^{AD} . *avastu*^{AD}

Generally refers to nonexistence.

g.130 omniscient wisdom

thams cad mkhyen pa'i ye shes

ཐམས་ཅད་མཁྱེན་པའི་ཡེ་ཤེས།

sarvajñajñāna^{AD}

g.131 parinirvāṇa

yongs su mya ngan las 'da' ba

ཡོངས་སུ་སྐྱུ་རྒྱ་ལས་འདེའ་བ།

parinirvāṇa ^{AD}

Definition from the 84000 Glossary of Terms:

This refers to what occurs at the end of an arhat's or a buddha's life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning "complete" or "final" nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat's parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha's Powers* (Toh 186), 1.32.

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.132 path of no more training

mi slob pa

མི་སློབ་པ།

aśaikṣa ^{AD}

g.133 path of training

slob pa

སློབ་པ།

śaikṣa ^{AD}

g.134 path to be traversed alone

gcig pu bgrod pa'i lam

གཅིག་སུ་བགྲོད་པའི་ལམ།

ekayānamārga ^{AD}

A synonym for the path of the bodhisattva.

g.135 patience

bzod pa

བཟོད་པ།

kṣānti ^{AD}

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance to the unborn nature, or nonproduction, of dharmas."

g.136 Patient One

bzod ldan

བཟོད་ལྷན།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.137 Peaceful

zhi ba ldan

ཞི་བ་ལྷན།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.138 Peaceful Faculties

dbang po zhi

དབང་པོ་ཞི།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.139 perception

'du shes

འདུ་ཤེས།

saṃjñā ^{AD}

The third of the five aggregates, it is the mental process of recognizing and identifying the objects of the five senses and the mind.

g.140 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་བྱིན་པ།

pāramitā ^{AD}

See “six perfections.”

g.141 perpetuation

nye bar len pa

ཉེབར་ལེན་པ།

upādāna ^{AD}

Definition from the 84000 Glossary of Terms:

This term, although commonly translated as “appropriation,” also means “grasping” or “clinging,” but it has a particular meaning as the ninth of the twelve links of dependent origination, situated between craving (*trṣṇā*, *sred pa*) and becoming or existence (*bhava*, *srid pa*). In some texts, four types of appropriation (*upādāna*) are listed: that of desire (*rāga*), view (*drṣṭi*), rules and observances as paramount (*śīlavrataparāmarśa*), and belief in a self (*ātmanvāda*).

g.142 Possessor of Boundless Qualities

yon tan dpag med 'dzin

ཡོན་ཏན་དཔག་མེད་འཛིན།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.143 Possessor of Boundlessness

dpag med 'dzin

དཔག་མེད་འཛིན།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.144 powers

stobs

སྟོབས།

bala ^{AD}

Refers to the ten powers or the five powers (faith, diligence, mindfulness, samādhi, and insight), the latter of which are part of the thirty-seven factors of awakening.

g.145 Prajñākūṭa

shes rab brtsegs

ཤེས་རབ་བརྗེགས།

prajñākūṭa ^{AD}

A bodhisattva who asks Mañjuśrī a question in the sutra.

g.146 pride beyond pride

nga rgyal las kyang nga rgyal

ང་རྒྱལ་ལས་ཀྱང་ང་རྒྱལ།

mānātimāna ^{AD}

One of six or seven types of pride.

g.147 pride of conceit

mngon pa'i nga rgyal

མངོན་པའི་ང་རྒྱལ།

abhimāna ^{AD}

A conceited, false sense of attainment, one of the seven types of pride.

g.148 protectors of the world

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla ^{AD}

May refer to the Four Great Kings of the cardinal directions, namely, Vaiśravaṇa, Dhṛtarāṣṭra, Virūḍhaka, and Virūpākṣa, who pledged to protect the Dharma and practitioners.

g.149 pure abodes

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa

Definition from the 84000 Glossary of Terms:

The five Pure Abodes are the highest heavens of the Form Realm (*rūpadhātu*). They are called “pure abodes” because ordinary beings (*prthagjana*; so *so'i skye bo*) cannot be born there; only those who have achieved the fruit of a non-

returner (*anāgāmin*; *phyir mi 'ong*) can be born there. A summary presentation of them is found in the third chapter of Vasubandhu's *Abhidharmakośa*, although they are repeatedly mentioned as a set in numerous sūtras, tantras, and vinaya texts.

The five Pure Abodes are the last five of the seventeen levels of the Form Realm. Specifically, they are the last five of the eight levels of the upper Form Realm—which corresponds to the fourth meditative concentration (*dhyāna*; *bsam gtan*)—all of which are described as “immovable” (*akopya*; *mi g.yo ba*) since they are never destroyed during the cycles of the destruction and reformation of a world system. In particular, the five are Abṛha (*mi che ba*), the inferior heaven; Atapa (*mi gdung ba*), the heaven of no torment; Sudṛśa (*gya nom snang*), the heaven of sublime appearances; Sudarśana (*shin tu mthong*), the heaven of the most beautiful to behold; and Akaniṣṭha (*'og min*), the highest heaven.

Yaśomitra explains their names, stating: (1) because those who abide there can only remain for a fixed amount of time, before they are plucked out ($\sqrt{bṛh}$, *bṛṃhanti*) of that heaven, or because it is not as extensive (*abrṃhita*) as the others in the pure realms, that heaven is called the inferior heaven (*abrṃha*; *mi che ba*); (2) since the afflictions can no longer torment (\sqrt{tap} , *tapanti*) those who reside there because of their having attained a particular samādhi, or because their state of mind is virtuous, they no longer torment (\sqrt{tap} , *tāpayanti*) others, this heaven, consequently, is called the heaven of no torment (*atapa*; *mi gdung ba*); (3) since those who reside there have exceptional (*suṣṭhu*) vision because what they see ($\sqrt{dṛś}$, *darśana*) is utterly pure, that heaven is called the heaven of sublime appearances (*sudṛśa*; *gya nom snang*); (4) because those who reside there are beautiful gods, that heaven is called the heaven of the most beautiful to behold (*sudarśana*; *shin tu mthong*); and (5) since it is not lower (*na kaniṣṭhā*) than any other heaven because there is no other place superior to it, this heaven is called the highest heaven (*akaniṣṭha*; *'og min*) since it is the uppermost.

g.150 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha^{AD}

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.151 Ratnaketu

rin po che bkod pa

རིན་པོ་ཆེ་བཀོད་པ།

ratnaketu ^{AD}

A buddha present in the world system Ratnavyūhā.

g.152 Ratnavyūhā

rin chen bkod pa

རིན་ཆེན་བཀོད་པ།

ratnavyūha ^{AD} . *ratnavyūhā* ^{AD}

The buddha field of the Buddha Ratnaketu in the present, during the time of the Buddha Śākyamuni.

g.153 realm of phenomena

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu ^{AD}

A synonym for emptiness, the ultimate reality, or the ultimate nature of things. This term is interpreted variously due to the many different meanings of dharma as element, phenomena, reality, truth, and/or the teaching.

g.154 retention

gzungs

གཟུངས།

dhāraṇī ^{AD}

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—

an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.155 ripening of karma

las kyi rnam par smin pa

ལས་ཀྱི་རྣམ་པར་སློན་པ།

karmavipāka ^{AD}

The maturation of past actions (*karman*) and the manifestation of their effects.

g.156 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra ^{AD}

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.157 Śākyamuni

shAkya thub pa

ཤཱཀ་བུ་པ།

śākyamuni ^{AD}

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.158 samādhi

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi ^{AD}

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.159 Samantaprabhāsa

kun tu snang ba

ཀུན་ཏུ་སྐྱེད་པ།

samantaprabhāsa ^{AD}

The name of the nāga king Attainment of Perpetual Faith when, as the bodhisattva Lofty Aspiration, he attains buddhahood in the future, as prophesied by the Buddha Śākyamuni.

g.160 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha ^{AD}

Definition from the 84000 Glossary of Terms:

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism, the Buddha, the Teaching, and the Community.

g.161 seat of awakening

byang chub kyi snying po

བྱང་ལྡན་གྱི་སྤྱིང་པོ།

bodhimanda ^{AD}

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.162 sense source

skye mched

སྐྱེ་མཚེད།

āyatana^{AD}

Definition from the 84000 Glossary of Terms:

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply āyatanas).

In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena.

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind. (*Provisional 84000 definition. New definition forthcoming.*)

g.163 seven precious materials

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna^{AD}

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, offerings 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.164 seven treasures

nor bdun

སོ་བདུན།

saptadhana^{AD}

The seven riches of noble beings: faith, discipline, generosity, learning, modesty, humility, and insight.

g.165 shrine

mchod rten

མཚོད་རྟེན།

stūpa^{AD} · *caitya*^{AD}

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A *caitya*, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A *stūpa*, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the *stūpa* is complex, and its design varies throughout the Buddhist world. *Stūpas* continue to be erected today as objects of veneration and merit making.

g.166 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta^{AD}

The absence of dualistic perception that assigns marks or signs to perceived phenomena. Signlessness is one of the three gateways to liberation, along with emptiness and wishlessness.

g.167 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་རྒྱལ།

ṣaṭpāramitā^{AD}

The practice of the six perfections—generosity, discipline, patience, diligence, concentration, and insight—is the foundation of the bodhisattva’s way of life. The six are known as “perfections” when they are motivated by the altruistic intention to attain full enlightenment for the sake of all beings.

g.168 sixteen developed powers

stobs bskyed pa bcu drug

ལྷོ་བས་བསྐྱེད་པ་བཅུ་དྲུག།

ṣoḍaśabalādhāna ^{AD}

The sixteen are listed at [1.186](#).

g.169 skillful means

thabs

ཐབས།

upāya ^{AD}

Definition from the 84000 Glossary of Terms:

The concept of skillful or expedient means is central to the understanding of the Buddha’s enlightened deeds and the many scriptures that are revealed contingent on the needs, interests, and mental dispositions of specific types of individuals. It is, therefore, equated with compassion and the form body of the buddhas, the rūpakāya.

According to the Great Vehicle, training in skillful means collectively denotes the first five of the six perfections when integrated with wisdom, the sixth perfection. It is therefore paired with wisdom (*prajñā*), forming the two indispensable aspects of the path. It is also the seventh of the ten perfections. (*Provisional 84000 definition. New definition forthcoming.*)

g.170 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha ^{AD}

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.171 special insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā ^{AD}

Definition from the 84000 Glossary of Terms:

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 *śamatha*, “calm abiding”.

g.172 stages of the strengths

dbang po rnams kyi rim pa

དབང་པོ་རྣམས་ཀྱི་རིམ་པ།

indriyavaimātratā ^{AD}

The development of various levels of capacities or capabilities as one progresses on the path.

g.173 strengths

dbang po

དབང་པོ།

indriya ^{AD}

The five strengths comprise faith, diligence, mindfulness, *samādhi*, and insight. They are part of the thirty-seven factors of awakening. They are the same as the five powers at a lesser stage of development.

g.174 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti ^{AD}

One of the ten great hearer disciples of the Buddha Śākyamuni, known for his profound understanding of emptiness. He plays a major role as an interlocutor of the Buddha in the *Prajñāpāramitā sūtras*.

g.175 Sudatta

legs sbyin

ལེགས་སྦྱིན།

sudatta^{AD}

A nāga prince. The eldest son of the nāga king Anavatapta.

g.176 Sumati

blo gros bzang po

སྦོ་གྲོས་བཟང་པོ།

sumati^{AO}

Sumati was the Buddha's name in a previous life when he first generated the intention to reach awakening and was prophesied to become the Buddha Śākyamuni. For his story see *The Prophecy of Dīpaṃkara* (*Dīpaṃkaraṅvākyāraṇa*, Toh 188).

g.177 supreme physical marks

gzugs mchog mtshan

གཟུགས་མཚོག་མཚོན།

—

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

g.178 Supreme Splendor

gzi brjid mchog

གཟི་བརྗིད་མཚོན།

—

A nāga prince. One of the sons of the nāga king Anavatapta.

g.179 Sushita

legs gnas

ལེགས་གནས།

sushita^{AD}

A nāga prince. One of the sons of the nāga king Anavatapta.

g.180 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala^{AD}

A category of the distinctive qualities of a tathāgata. They are the knowledge (1) of what is possible and what is impossible, (2) of the ripening of karma, (3) of the variety of aspirations, (4) of the variety of natures, (5) of the different levels of capabilities, (6) of the destinations of all paths, (7) of various states of meditation (*dhyāna*, *samādhi*, *samāpatti*, and so forth), (8) of remembering previous lives, (9) of deaths and rebirths, and (10) of the cessation of defilements.

g.181 ten virtues

dge ba bcu

དགེ་བ་བརྒྱ

daśakuśala^{AD}

The ten virtues are abstaining from the ten nonvirtuous deeds of body, speech, and mind: killing, taking what is not given, engaging in sexual misconduct, lying, engaging in divisive talk, speaking harsh words, gossiping, being covetous, harboring ill will, and holding wrong views.

g.182 Thempangma

them spangs ma

ཐེམ་སྤངས་མ།

—

One of two main lineages through which different Kangyurs can be traced, although the Degé Kangyur and those stemming from it are derived from both. This lineage started with a manuscript Kangyur called the Thempangma that was produced at Gyantsé (*rgyal rtse*) in 1431.

g.183 thirty-seven factors of awakening

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ལྡན་གྱི་ཕྱོགས་གྱི་ཚེས་སུམ་ཅུ་ཚ་བ་དུམ།

saptatrimśadbodhipakṣadharmā^{AD}

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

g.184 thirty-two major marks of a great being

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཚེན་པོའི་མཚན་སུམ་ཅུ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇā^{AD}

The thirty-two major physical attributes that distinguish a buddha or a universal monarch (*cakravartin*).

g.185 three gateways to liberation

rnam par thar pa gsum · rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པ་གསུམ། · རྣམ་པར་ཐར་པའི་སློབ་གསུམ།

trivimokṣamukha ^{AD}

Emptiness, signlessness, and wishlessness. In *The Questions of the Nāga King Anavatapta* it is explained that emptiness means that all reference points are abandoned, signlessness means that all thoughts, concepts, discursiveness, signs, and ideas are abandoned, and wishlessness means that reliance on the three realms is abandoned.

g.186 three realms

khams gsum

ཁམས་གསུམ།

tribhava ^{AD}

Definition from the 84000 Glossary of Terms:

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.187 three trainings

bslab pa gsum

བསྐྱབ་པ་གསུམ།

śikṣātraya ^{AD} · *triśikṣā* ^{AD}

Training in discipline (*śīla*), absorption (*samādhi*), and insight (*prajñā*).

g.188 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata ^{AD}

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.189 tranquility

zhi gnas

ཞི་གནས།

śamatha^{AD}

Tranquility or “calm abiding” is one of the primary forms of Buddhist meditation. It is aimed at rendering the mind stable, subtle, and pliable and is often twinned with special insight.

g.190 true nature

chos nyid

ཚོས་ཉིད།

dharmatā^{AD}

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

g.191 Tshalpa

tshal pa

ཚལ་པ།

—

One of the two main lineages through which different Kangyurs can be traced, although the Degé Kangyur and those derived from it are based on both. This lineage started with an edited version of the Kangyur produced at the monastery of Tshal Gungthang (*tshal gung thang*) from 1347–51.

g.192 udumbara flower

u dum bA ra'i me tog

ལུ་དུམ་བུ་རའི་མེ་ཏོག

udumbarakusuma ^{AD}

A simile for rarity, as fig trees do not have discernible blossoms. In Tibet, the udumbara (*Ficus glomerata*), being unknown, came to be portrayed as a gigantic, lotus-like flower.

g.193 uragasāra sandalwood

tsan dan sbrul gyi snying po

ཚན་དན་སྐྱུལ་གྱི་སྙིང་པོ།

uragasāracandana ^{AD}

A type of sandalwood, its name literally meaning “snake-essence sandalwood.”

g.194 vajra

rdo rje

རྡོ་རྗེ།

vajra ^{AD}

Definition from the 84000 Glossary of Terms:

This term generally indicates indestructibility and stability. In the sūtras, *vajra* most often refers to the hardest possible physical substance, said to have divine origins. In some scriptures, it is also the name of the all-powerful weapon of Indra, which in turn is crafted from vajra material. In the tantras, the vajra is sometimes a scepter-like ritual implement, but the term can also take on other esoteric meanings.

g.195 victor

rgyal ba

རྒྱལ་བ།

jina ^{AD}

An epithet for a buddha.

g.196 Vikurvāṇa

rnam par 'phrul

རྣམ་པར་འཕྱུལ།

vikurvāṇa ^{AD}

A nāga prince. One of the sons of the nāga king Anavatapta.

g.197 Viśuddhamati

rnam par dag pa'i blo gros

རྣམ་པར་དག་པའི་བློ་གྲོས།

viśuddhamati ^{AD}

A merchant's son in the past, during the time of the Buddha Dīpaṅkara.

g.198 voice of Brahmā

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmaghoṣa ^{AD} · *brahmasvara* ^{AD}

A voice that has the qualities of the voice of the god Brahmā. This is one of the thirty-two major marks of a great being.

g.199 Vulture Peak Mountain

bya rgod phung po'i ri

བྱ་རྗོད་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata ^{AD}

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.200 well-gone one

bde bar gshegs

བདེ་བར་གཤེགས།

sugata ^{AD}

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot

that is completely full"). According to Buddhaghōṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.201 wisdom

ye shes

ཡེ་ཤེས།

jñāna ^{AD}

Although the Sanskrit term *jñāna* can refer to knowledge in a general sense, it is also used in a Buddhist context to refer to the nonconceptual, direct experience of reality.

g.202 wishlessness

smon pa med pa

སྲོན་པ་མེད་པ།

apraṇihita ^{AD}

The ultimate absence of any wish or desire, defined in *The Questions of the Nāga King Anavatapta* as relinquishing reliance upon the three realms of saṃsāra. One of the three gateways to liberation, along with emptiness and signlessness.

g.203 world system

'jig rten gyi khams

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu ^{AD}

Definition from the 84000 Glossary of Terms:

The term *lokadhātu* refers to a single four continent world-system illumined by a sun and moon, with a Mount Meru at its center and an encircling ring of mountains at its periphery, and with the various god realms above, thus including the desire, form, and formless realms.

The term can also refer to groups of such world-systems in multiples of thousands. A universe of one thousand such world-systems is called a chiliocosm (*sāhasralokadhātu*, *stong gi 'jig rten gyi khams*); one thousand such chiliocosms is called a dichiliocosm (*ḍviśāhasralokadhātu*, *stong gnyis kyi 'jig rten gyi khams*); and one thousand such dichiliocosms is called a trichiliocosm (*trisāhasralokadhātu*, *stong gsum gyi 'jig rten gyi khams*). A trichiliocosm is the largest universe described in Buddhist cosmology.

g.204 worthy

dgra bcom pa

དགའ་བཙུམ་པ།

arhat ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.205 yakṣa

gnod sbyin

གཞོན་ལྷིན།

yakṣa ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.206 Yeshé Dé

ye shes sde

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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.